# TAFSIR IBN KATHIR
## (ABRIDGED)

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VOLUME 1


DARUSSALAM


المصباح المنير في تهذيب تفسير ابن كثير

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## (ABRIDGED)
### VOLUME 1

Parts 1 and 2 (Surat Al-Fatihah to Verse 252 of Surat Al-Baqarah)


ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI



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الْمِصْبَاحُ الْمُنِيرُ فِي تَهْذِيبِ

# تفسير ابن كثير

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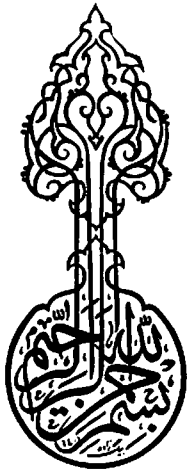

**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Publishers Note

*Tafsīr Al-Qur'ān Al-'Aẓīm*, which is famous by the title *Tafsīr Ibn Kathīr*, by Al-Ḥāfiẓ Abu Al-Fidā' 'Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi (d. 774 H.), is the most popular interpretation of the Qur'ān in the Arabic language, and the majority of the Muslims consider it to be the best source based on Qur'ān and Sunnah. This Arabic work spans three thousand and two hundred pages in four volumes. To cover all of the references, Ibn Kathīr has also collected some weak *Ḥadīths* and Israelitish stories. Some repetitions also occur in it, as and when the topics required these.

As Darussalam has made a policy to publish only such works which are based on Qur'ān and authentic *Ḥadīths* we appointed a board of Islāmic scholars to summarize *Tafsīr Ibn Kathīr* in the original Arabic language. Shaykh Abu Al-Ashbāl Ahmad Shāgif of Rābiṭah Al-'Ālam Al-Islāmi, Makkah, and Shaykh Ṣafi-ur-Raḥmān Al-Mubārakpuri, Head of the Research Committee of Darussalam worked with a team of other scholars for about two years on this project. We published this summarized version in the Arabic language titled as *Al-Miṣbaḥ Al-Munīr fi Tahdhīb Tafsīr Ibn Kathīr*.

This summarized version was prepared for the sole purpose of translation into all the major languages of the world. First of all, it is being presented in the English language as it is the most widely written and spoken in the world.

To translate a book in another language is a task requiring great skill, and when it comes to the translation of *Tafsīr* and *Ḥadīth*, then it becomes a greater responsibility, requiring the skills of both languages and the knowledge of religion and religious terms. The help, advice, guidance and cooperation of many persons was sought for the various steps of the project. The translation was done by Mr. Jalal Abualrub (USA), Mr. Nasir Khitab, his wife Mrs. Huda Khitab (Canada), Mr. Aqeel Walker (USA), Dr. Muhammad Al-Jibali (USA) and Mr. Sami Ayoub (USA). The translation was edited by Mr. Abu Khaliyl (USA), Mr. Muhammad Farooq (Pakistan), Mr. Abdul Ahad (India) Mrs. Jalal Abualrub (USA), Mr. Abdul-Mun'im (Egypt), Mr. Sidheeque M.A. Velіankode (India), Qāri Muhammad Iqbal (Pakistan), Mr. Shakil Ahmad As-Salafi (India) and Ḥāfiẓ Abdul-Matin (Pakistan). Layout planning and computer programing in an advanced publishing software was voluntarily carried out by Mr. Muhammad Munawar (Pakistan).

The typesetting and correction of manuscript was done by Mr. Abdus-Samad (India), Syed Ali Haider (India) and Mr. Hassan Ajami (Egypt). Some valuable suggestions were made by Mr. Al-Arabi bin Razduq (UK) and Mr. Omar Johnson (USA).

We have tried our best not to include any weak *Ḥadīth* in this presentation. All the authentic sayings of the Prophet ﷺ have also been presented in the Arabic language along with diacritics. The only sections of the Arabic that were not translated are some discussions pertaining to Arabic words which were not pertinent to the English readers, such omissions are very few to mention. Topic headings were added throughout the *Tafsīr* to help the readers better understand the discussion of the Verses of the Qur'ān. The language and style adopted for the translation is very plain and simple. The translation of the meanings of the Verses is from the translation of Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published by Darussalam. The editors have made some changes in it at some places where it was necessary to comply with the *Tafsīr*.

I am thankful to all the workers, helpers and advisers who cooperated with us in the completion of this great project. And I am especially thankful to Shaykh Ṣafi-ur-Raḥmān Al-Mubārakpuri, who is a great scholar of the time and from whom all of us at Darussalam benefit seeking his advice and valuable suggestions regarding our research projects and problems. We have tried our best to make it a faultless work, but human weakness may render any error in it. We ask the readers to forgive us for such errors and to inform us of that in order to remove it from the following editions.

In the whole project, the errors are from our side and from Satan while all the good is from the blessings of Allāh. If the people benefit from this translation in the understanding of the Qur'ān, we will consider it a great blessing and we pray to Allāh for the best reward in the Hereafter.

Abdul-Malik Mujahid
General Manager
Darussalam Publications
Riyadh, March 2000

# Contents


| | |
|---|---|
| Publishers Note | 5 |
| Important Guidelines about the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr | 19 |
| The Biography of the Author, Ibn Kathīr | 21 |
| Ibn Kathīr's Teachers | 21 |
| Ibn Kathīr's Students | 22 |
| Ibn Kathīr's Books | 23 |
| Ibn Kathīr's Death | 24 |
| **Ibn Kathīr's Introduction** | 25 |
| The Sources for *Tafsīr* | 29 |
| Israelite Accounts and Tales | 31 |
| The *Tafsīr* of the *Tābi'īn* | 32 |
| *Tafsīr* by mere Opinion | 32 |
| Explaining what One has Knowledge of, Silence otherwise | 33 |
| The Makkan and Madīnan *Sūrahs* | 35 |
| The Number of the Qur'ānic *Ayāt* | 35 |
| The Number of Words and the Letters of the Qur'ān | 35 |
| Dividing the Qur'ān into Parts | 36 |
| The *Juzu'* or Chapter of the Qur'ān | 37 |
| The Meaning of *Sūrah* | 37 |
| The Meaning of *Āyah* | 38 |
| The Meaning of *Kalimah* | 38 |
| Does the Qur'ān contain non-Arabic Words? | 39 |
| **The *Tafsīr* of *Sūrat Al-Fātiḥah* (Chapter 1)** | 41 |
| The Meaning of *Al-Fātiḥah* and its Various Names | 41 |
| How many *Ayāt* does *Al-Fātiḥah* contain? | 42 |
| The Number of Words and Letters in *Al-Fātiḥah* | 42 |
| The Reason it is called *Umm Al-Kitāb* | 43 |
| Virtues of *Al-Fātiḥah* | 43 |
| *Al-Fātiḥah* and the Prayer | 47 |
| **Reciting *Al-Fātiḥah* is required in Every *Rak'ah* of the Prayer** | 49 |
| The *Tafsīr* of *Isti'ādhah* (seeking Refuge) | 50 |
| **Seeking Refuge before reciting the Qur'ān** | 52 |
| Seeking Refuge with Allāh when One is Angry | 54 |
| **Is the *Isti'ādhah* (seeking Refuge) required?** | 55 |

Virtues of the *Isti'ādhah* 55
What does *Isti'ādhah* mean? 56
Why the Devil is called *Shayṭān* 57
The Meaning of *Ar-Rajīm* 58
***Bismillāh* is the First *Āyah* of *Al-Fātiḥah*** 59
*Basmalah* aloud in the Prayer 60
The Virtue of *Al-Fātiḥah* 63
***Basmalah* is recommended before performing any Deed** 64
The Meaning of "Allāh" 65
The Meaning of *Ar-Raḥmān Ar-Raḥīm* - the Most Gracious, the Most Merciful 66
The Meaning of *Al-Ḥamd* 69
The Difference between Praise and Thanks 70
The Statements of the Salaf about *Al-Ḥamd* 70
The Virtues of *Al-Ḥamd* 71
*Al* before *Ḥamd* encompasses all Types of Thanks and Appreciation for Allāh 72
The Meaning of *Ar-Rabb*, the Lord 73
The Meaning of *Al-'Ālamīn* 73
Why is the Creation called *'Ālam*? 73
Indicating Sovereignty on the Day of Judgment 74
The Meaning of *Yawm Ad-Dīn* 75
Allāh is Al-Mālik (King or Owner) 75
The Meaning of *Ad-Dīn* 77
The Linguistic and Religious Meaning of *'Ibādah* 77
The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations 78
*Al-Fātiḥah* indicates the Necessity of praising Allāh. It is required in every Prayer. 79
*Tawḥīd Al-Ulūhiyyah* 80
*Tawḥid Ar-Rubūbiyyah* 80
Allāh called His Prophet ﷺ an *'Abd* 81
Encouraging the Performance of the Acts of Worship during Times of Distress 81
Why Praise was mentioned First 82
The Meaning of Guidance mentioned in the *Sūrah* 83
The Meaning of *Aṣ-Ṣirāṭ Al-Mustaqīm*, the Straight Path. 83
The Faithful ask for and abide by Guidance 85
The Summary of *Al-Fātiḥah* 89
The Bounties are because of Allah, not the Deviations 89

Saying *Āmīn* 91
***Tafsīr* of *Sūrat Al-Baqarah* (Chapter 2)** 95
The Virtues of *Sūrat Al-Baqarah* 95
Virtues of *Sūrat Al-Baqarah* and *Sūrat Āl 'Imrān* 98
*Sūrat Al-Baqarah* was revealed in Al-Madīnah 100
The Discussion of the Individual Letters 102
The Letters at the Beginning of *Sūrahs* 102
These Letters testify to the Miraculous Qur'ān 103
There is no Doubt in the Qur'ān 105
Guidance is granted to Those Who have *Taqwā* 106
The Meaning of *Al-Muttaqīn* 107
There are Two Types of *Hidāyah* (Guidance) 108
Meaning of *Taqwā* 109
The Meaning of *Īmān* 110
The Meaning of *Al-Ghayb* 111
Meaning of *Iqāmat Aṣ-Ṣalāh* 113
The Meaning of "Spending" in this *Āyah* 114
The Meaning of *Ṣalāh* 115
Attributes of the Believers 116
Guidance and Success are awarded to the Believers 118
Meaning of *Khatama* 121
The Meaning of *Ghishāwah* 123
The Hypocrites 124
Meaning of *Nifāq* 124
The Beginning of Hypocrisy 124
The *Tafsīr* of *Āyah* 2:8 125
The Meaning of 'Disease' in this *Āyah* 128
Meaning of Mischief 131
Types of Mischief that the Hypocrites commit 132
The Hypocrites' Cunning and Deceit 135
Human and *Jinn* Devils 135
The Meaning of 'Mocking' 136
The Hypocrites suffering for their Plots 137
Meaning of 'Leaves them increasing in their deviation to wander blindly 137
The Example of the Hypocrites 141
Another Parable of the Hypocrites 142
Types of Believers and Types of Disbelievers 146
Types of Hearts 148
*Tawḥīd Al-Ulūhiyyah* 151
A *Ḥadīth* with the same Meaning 152

Signs of Allāh's Existence 155
The Message of Messenger of Allāh ﷺ is True 156
The Challenge 157
Examples of the Miracle of the Qur'ān 159
The Qur'ān is the Greatest Miracle given to the Prophet ﷺ 163
Meaning of 'Stones' 163
*Jahannam* (Hellfire) exists now 164
Rewards of Righteous Believers 167
The similarity between the Fruits of Paradise 168
The Wives of the People of Paradise are Pure 169
A Parable about the Life of This World 170
The Meaning of 'Loss' 176
Evidence of Allāh's Ability 178
The Beginning of the Creation 179
The Earth was created before Heaven 180
Spreading the Earth out after the Heavens were created 181
Ādam and His Children inhabited the Earth, Generation after Generation 182
**The Obligation of appointing a Khalīfah and some related Issues** 185
The Virtue of Ādam over the Angels 187
Ādam's Virtue of Knowledge is demonstrated 191
Honoring Ādam when the Angels prostrated before Him 193
Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel 194
The Prostration was before Ādam but the Obedience was to Allāh 194
Ādam was honored again 196
Ḥawwā' was created before Ādam entered Paradise 196
Allāh tests Ādam 197
Ādam was very Tall 199
Ādam remained in Paradise for an Hour 199
A Doubt and a Rebuttal 200
Ādam repents and supplicates to Allāh 201
Encouraging the Children of Israel to embrace Islām 204
Israel is Prophet Ya'qūb (Jacob) 204
Allāh's Blessings for the Children of Israel 205
Reminding the Children of Israel of Allāh's Covenant with Them 206
**The Prohibition of hiding the Truth and distorting It with Falsehood** 209

**The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness** 211
The Support that comes with Patience and Prayer 215
Reminding the Children of Israel that They were preferred above the Other Nations 218
The *Ummah* of Muḥammad ﷺ is Better than the Children of Israel 219
Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers 220
The Children of Israel were saved from Pharaoh and His Army Who drowned 224
**Fasting the Day of *'Āshūrā'*** 227
The Children of Israel worshipped the Calf 228
The Children of Israel kill each other in Repentance 229
The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection 231
The Shade, the Manna and the Quail 233
The Virtue of Muḥammad's Companions over the Companions of all Other Prophets 236
The Jews were Rebellious instead of Appreciative when They gained Victory 237
Twelve Springs gush forth 242
The Children of Israel preferred Foods inferior to Manna and Quails 243
Covering the Jews in Humiliation and Misery 245
Meaning of *Kibr* 246
Faith and doing Righteous Deeds equals Salvation in all Times 247
The Meaning of *Mu'min*, or Believer 248
Why the Jews were called 'Yahūd' 249
Why the Christians were called 'Naṣārā' 249
The *Ṣābi'ūn* or Sabians 250
Taking the Covenant from the Jews 251
The Jews breach the Sanctity of the Sabbath 253
The Monkeys and Swine that exist now are not the Descendants of Those that were transformed 254
The Story of the murdered Israeli Man and the Cow 256
The Stubbornness of the Jews regarding the Cow; Allāh made the Matter difficult for Them 258
Bringing the murdered Man back to Life 260
The Harshness of the Jews 262

Solid Inanimate Objects possess a certain Degree of Awareness 264
There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed 267
The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him 269
The Meaning of *'Ummi'* 271
The Explanation of *Amāni* 272
Woe unto Those Criminals among the Jews 273
The Jews hope They will only remain in the Fire for a Few Days 275
When Small Sins gather, They bring about Destruction 277
The Covenant that Allāh took from the Children of Israel 279
The Terms of the Covenant and their Breach of It 283
The Arrogance of the Jews who denied and killed Their Prophets 286
Jibrīl is *Rūḥ Al-Qudus* 288
The Jews tried to kill the Prophet ﷺ 289
The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent 291
Although The Jews denied the Truth, They claimed to be Believers! 296
The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads 298
Calling the Jews to invoke Allāh to destroy the Unjust Party 300
Disbelievers wish They could live longer 303
The Jews are the Enemies of Jibrīl 304
Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others 306
Proofs of Muḥammad's Prophethood 311
The Jews break Their Covenants 311
The Jews abandoned the Book of Allāh and practiced Magic 312
Magic existed before Sulaymān (Solomon) 313
The Story of Hārūt and Mārūt, and the Explanation that They were Angels 314
**Learning Magic is *Kufr*** 316
Causing a Separation between the Spouses is One of the Effects of Magic 318
Allāh's Appointed Term supercedes Everything 318

Manners in Speech 320
The extreme Enmity that the Disbelievers and the People of the Book have against Muslims 323
**The Meaning of *Naskh*** 323
*Naskh* occurs even though the Jews deny it 326
The Prohibition of Unnecessary Questions 329
**The Prohibition of following the Ways of the People of the Book** 332
The Encouragement to perform Good Deeds 335
The Hopes of the People of the Book 336
The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness 340
Of the Most Unjust are Those Who prevent People from the *Masjids* and strive for their Ruin 343
The Good News that Islām shall prevail 345
**Facing the *Qiblah* (Direction of the Prayer)** 347
The *Qiblah* for the People of Al-Madīnah is what is between the East and the West 349
Refuting the Claim that Allāh has begotten a Son 350
Everything is within Allāh's Grasp 352
The Meaning of *Badī'* 354
The Description of the Prophet ﷺ in the Tawrāh 359
The Meaning of Correct *Tilāwah* 362
Ibrāhīm Al-Khalīl was an *Imām* for the People 366
What were the Words that Ibrāhīm was tested with? 368
The Unjust do not qualify for Allāh's Promise 370
The Virtue of Allāh's House 371
**The *Maqām* of Ibrāhīm** 373
The Command to Purify the House 377
**Makkah is a Sacred Area** 379
Ibrāhim Invokes Allāh to make Makkah an Area of Safety and Sustenance 382
Building the *Ka'bah* and asking Allāh to accept This Deed 386
The Story of rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as Prophet 391
The Dispute regarding Who should place the Black Stone in Its Place 392
Ibn Az-Zubayr rebuilds *Al-Ka'bah* the way the Prophet ﷺ Wished 393
An Ethiopian will destroy the *Ka'bah* just before the Last Hour 396

*Al-Khalīl*'s Supplication 397
**The Meaning of *Manāsik*** 399
Ibrahimss Supplication that Allāh sends the Prophet ﷺ 399
The Meaning of *Al-Kitāb wal-Ḥikmah* 401
Only the Fools deviate from Ibrāhīm's Religion 402
Adhering to *Tawḥīd* until Death 405
Ya'qūb's Will and Testament to His Children upon His Death 407
The Muslim believes in all that Allāh revealed and All the Prophets 411
**Changing the *Qiblah* — Direction of the Prayer** 418
The Virtues of Muḥammad's Nation 422
The Wisdom behind changing the *Qiblah* 425
The First Abrogation in the Qur'ān was about the *Qiblah* 429
**Is the *Qiblah* the *Ka'bah* itself or its General Direction?** 430
The Jews had Knowledge that the (Muslim) *Qiblah* would later be changed 430
The Stubbornness and Disbelief of the Jews 431
The Jews know that the Prophet ﷺ is True, but they hide the Truth 433
Every Nation has a *Qiblah* 434
**Why was changing the *Qiblah* mentioned Thrice?** 436
The Wisdom behind abrogating the Previous *Qiblah* 437
Muḥammad's Prophecy is a Great Bounty from Allāh 439
The Virtue of Patience and Prayer 442
The Life enjoyed by Martyrs 443
The Believer is Patient with the Affliction and thus gains a Reward 444
The Virtue of asserting that We all belong to Allāh, during Afflictions 447
The Meaning of "it is not a sin" in the *Āyah* 448
**The Wisdom behind legislating *Sa'ī* between Aṣ-Ṣafā and Al-Marwah** 450
The Eternal Curse for Those Who hide Religious Commandments 452
Cursing the Disbelievers is allowed 455
The Proofs for *Tawḥīd* 457
The Condition of the Polytheists in this Life and the Hereafter 460
**The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of *Shayṭān*** 465

The Polytheist imitates Other Polytheists 467
The Disbeliever is just like an Animal 468
**The Command to eat Pure Things and the Explanation of the Prohibited Things** 469
The Prohibited is Allowed in Cases of Emergency 472
Criticizing the Jews for concealing what Allāh revealed 475
*Al-Birr* (Piety, Righteousness) 478
The Command and the Wisdom behind the Law of Equality 484
The Benefits and Wisdom of the Law of Equality 490
**Including Parents and Relatives in the Will was later abrogated** 490
**The Will for the Relatives that do not qualify as Inheritors** 491
The Will should observe Justice 492
The Virtue of Fairness in the Will 494
**The Order to Fast** 495
The various Stages of Fasting 496
The *Fidyah* (Expiation) for breaking the Fast is for the Old and the Ailing 497
The Virtue of Ramaḍān and the Revelation of the Qur'ān in it. 499
The Virtues of the Qur'ān 499
The Obligation of Fasting Ramaḍān 500
**Several Rulings concerning the Fast** 501
Ease and not Hardship 502
Remembering Allāh upon performing the Acts of Worship 503
Allāh hears the Servant's Supplication 505
Allāh accepts the Invocation 506
Three Persons whose Supplication will not be rejected 507
**Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramaḍān.** 509
Time for *Suḥūr* 511
***Suḥūr* is recommended** 513
**There is no Harm in beginning the Fast while *Junub* (a state of major ritual impurity)** 515
**Fasting ends at Sunset** 516
**Prohibition of Uninterrupted Fasting (*Wiṣāl*)** 517
**The Rulings of *I'tikāf*** 518
**Bribery is prohibited and is a Sin** 522
**The Judge's Ruling does not allow the Prohibited**

**or prohibit the Lawful** 522
The Crescent Moons 524
Righteousness Comes from *Taqwā* 524
The Command to fight Those Who fight Muslims and killing Them wherever They are found 526
**The Prohibition of mutilating the Dead and stealing from the Captured Goods** 527
*Shirk* is worse than Killing 528
**Fighting in the Sacred Area is prohibited, except in Self-Defense** 529
The Order to Fight until there is no More *Fitnah* 531
**Fighting during the Sacred Months is Prohibited, except in Self-Defense** 534
**The Command to spend in the Cause of Allāh** 536
**The Command to complete *Ḥajj* and *'Umrah*** 539
**If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends *Iḥrām*** 541
**Whoever shaved his Head during *Iḥrām*, will have to pay the *Fidyah*** 544
***Tamattu'* during *Ḥajj*** 545
**Whoever performs *Tamattu'* should fast Ten Days if He does not have a *Hady*** 547
**The Residents of Makkah do not perform *Tamattu'*** 550
**When does *Iḥrām* for *Ḥajj* start** 551
The Months of *Ḥajj* 553
**Prohibition of *Rafath* (Sexual Intercourse) During *Ḥajj*** 554
**The Prohibition of *Fusūq* during *Ḥajj*** 555
**The Prohibition of arguing during *Ḥajj*** 557
The Encouragement for Righteous Deeds and to bring Provisions for *Ḥajj* 557
The Provisions of the Hereafter 558
**Commercial Transactions during *Ḥajj*** 559
Standing at 'Arafāt 560
**The Time to leave 'Arafāt and Al-Muzdalifah** 562
Al-Mash'ar Al-Ḥarām 563
**The Order to stand on 'Arafāt and to depart from it** 564
Asking Allāh for His Forgiveness 565
**The Order for Remembrance of Allāh and seeking Good in this Life and the Hereafter upon completing the Rites of *Ḥajj*** 567
**Remembering Allāh during the Days of *Tashrīq***

**Days of Eating and Drinking** 572
**The Appointed Days** 573
The Characteristics of the Hypocrites 575
Rejecting Advice is Characteristic of the Hypocrites 579
The Sincere Believer prefers pleasing Allāh 579
Entering Islām in its Entirety is obligated 581
Do not delay embracing the Faith 583
The Punishment for changing Allāh's Favor and mocking the Believers 585
Disputing, after the Clear Signs have come, indicates Deviation 588
Victory only comes after succeeding in the Trials 591
**Who deserves the *Nafaqah* (Spending or Charity)** 595
***Jihād* is made Obligatory** 596
The Nakhlah Military Manuvers, and the Ruling on Fighting During the Sacred Months 598
**The Gradual Prohibition of *Khamr* (Alchoholic Drink)** 604
Spending whatever One could spare of his Money on Charity 607
**Maintaining the Orphan's Property** 609
**The Prohibition of marrying *Mushrik* Men and Women** 611
**Sexual Intercourse with Menstruating Women is prohibited** 615
**Anal Sex is prohibited** 618
The Reason behind revealing Allāh's Statement: "Your Wives are a Tilth for You". 618
**The Prohibition of swearing to abandon a Good Deed** 624
The *Laghw* (Unintentional) Vows 626
**The *Īlā'* and its Rulings** 628
**The *'Iddah* (Waiting Period) of the Divorced Woman** 630
The Meaning of *Al-Quru'* 631
A Woman's Statement about Menses and Purity is to be accepted 632
**The Husband has the Right to take back his Divorced Wife during the *'Iddah* (Waiting Period)** 632
**The Rights the Spouses have over Each Other** 633
The Virtue Men have over Women 634
**Divorce is Thrice** 635
**Taking back the *Mahr* (Dowry)** 637
Allowing *Khul'* and the Return of the *Mahr* in that Case 637
**The *'Iddah* (Waiting Period) for the *Khul'*** 639

Transgressing the set limits of Allāh is an Injustice 639
**Pronouncing Three Divorces at the same Time is Unlawful** 640
**The Wife cannot be taken back after the Third Divorce** 640
**The Curse on the Participants of *Taḥlīl/Ḥalālah*** 642
**When does a Woman who was divorced Three Times become Eligible for Her First Husband** 643
Being Kind to the Divorced Wife 644
**The *Wali* (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband** 647
**There is no Marriage without a *Wali* (for the Woman)** 647
The Reason behind revealing the *Āyah* (2:232) 648
**The Suckling Period is only Two Years** 650
**Suckling beyond the Two Years** 652
Suckling for Monetary Compensation 652
No *Ḍarār* (Harm) or *Ḍirār* (Revenge) 653
***Fiṭām* (weaning) occurs by Mutual Consent** 654
The *'Iddah* (Waiting Period) of the Widow 656
**The Wisdom behind legislating the *'Iddah*** 657
**The *'Iddah* of the Slave Mother whose Master dies** 658
**Mourning is required during the *'Iddah* of Death** 658
**Mentioning Marriage indirectly during the *'Iddah*** 660
**Divorce before consummating the Marriage** 664
**The *Mut'ah*** (Gift) at the time of Divorce 664
**The Wife gets half of Her *Mahr* if She is divorced before the Marriage is consummated** 665
The Middle Prayer 668
**The Proof that the *'Aṣr* Prayer is the Middle Prayer** 669
The Prohibition of speaking during the Prayer 671
**The Fear Prayer** 672
Prayer during the Times of Peace is performed normally 673
*Āyah* (2:240) was abrogated 675
**The Necessity of the *Mut'ah* (Gift) at the Time of Divorce** 679
The Story of the Dead People 680
Abandoning *Jihād* does not alter Destiny 683
The Good Loan and its Reward 684
The Story of the Jews Who sought a King to be appointed over Them 686

# Important Guidelines about the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr

**Reports from the Companions of the Messenger of Allāh ﷺ**

Reports that are attributed to the Companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

**Incomplete Chains of Narration**

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the Companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

**Reports from the Followers of the Companions and Those who follow Them**

The following is a list of those who did not see the Prophet ﷺ, but they report from Companions of the Prophet ﷺ, while

often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars after the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well-known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his Companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The Biography of the Author, Ibn Kathīr

By the Honored Shaykh 'Abdul-Qādir Al-Arnā'ūṭ, may Allāh protect him.

He is the respected Imām, Abu Al-Fidā', 'Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi - Buṣraian in origin; Dimashqi in training, learning and residence.

Ibn Kathīr was born in the city of Buṣra in 701 H. His father was the Friday speaker of the village, but he died while Ibn Kathīr was only four years old. Ibn Kathīr's brother, Shaykh Abdul-Wahhāb, reared him and taught him until he moved to Damascus in 706 H., when he was five years old.

## Ibn Kathīr's Teachers

Ibn Kathīr studied *Fiqh* - Islāmic jurisprudence - with Burhān Ad-Dīn, Ibrāhīm bin 'Abdur-Raḥmān Al-Fizāri, known as Ibn Al-Firkāḥ (who died in 729 H). Ibn Kathīr heard *Ḥadīths* from 'Īsā bin Al-Muṭim, Aḥmad bin Abi Ṭālib, (Ibn Ash-Shaḥnah) (who died in 730 H), Ibn Al-Ḥajjār, (who died in 730 H), and the *Ḥadīth* narrator of Ash-Shām (modern day Syria and surrounding areas); Bahā Ad-Dīn Al-Qāsim bin Muẓaffar bin 'Asākir (who died in 723 H), and Ibn Ash-Shīrāzi, Isḥāq bin Yaḥyā Al-Āmmuddi, also known as 'Afīf Ad-Dīn, the Ẓahiriyyah Shaykh who died in 725 H, and Muḥammad bin Zarrād. He remained with Jamāl Ad-Dīn, Yūsuf bin Az-Zaki Al-Mizzi who died in 724 H, he benefited from his knowledge and also married his daughter. He also read with Shaykh Al-Islām, Taqi Ad-Dīn Aḥmad bin 'Abdul-Ḥalīm bin 'Abdus-Salām bin Taymiyyah who died in 728 H. He also read with the Imām Ḥāfiẓ and historian Shams Ad-Dīn, Muḥammad bin Aḥmad bin 'Uthmān bin Qāymāz Adh-Dhahabi, who died in 748 H. Also, Abu Mūsā Al-Qarāfai, Abu Al-Fatḥ Ad-Dabbūsi and 'Ali bin 'Umar As-Suwāni and others who gave him permission to transmit the knowledge he learned with them in Egypt.

In his book, *Al-Mu'jam Al-Mukhtaṣ*, Al-Ḥāfiẓ Adh-Dhahabi wrote that Ibn Kathīr was, "The Imām, scholar of jurisprudence, skillful scholar of *Ḥadīth*, renowned *Faqīh* and scholar of *Tafsīr* who wrote several beneficial books."

Further, in *Ad-Durar Al-Kāminah*, Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalāni said, "Ibn Kathīr worked on the subject of the *Ḥadīth* in the areas of texts and chains of narrators. He had a good memory, his books became popular during his lifetime, and people benefited from them after his death."

Also, the renowned historian Abu Al-Maḥāsin, Jamāl Ad-Dīn Yūsuf bin Sayf Ad-Dīn (Ibn Taghri Bardi), said in his book, *Al-Manhal Aṣ-Ṣāfi*, "He is the Shaykh, the Imām, the great scholar 'Imād Ad-Dīn Abu Al-Fidā'. He learned extensively and was very active in collecting knowledge and writing. He was excellent in the areas of *Fiqh*, *Tafsīr* and *Ḥadīth*. He collected knowledge, authored (books), taught, narrated *Ḥadīth*s and wrote. He had immense knowledge in the fields of *Ḥadīth*, *Tafsīr*, *Fiqh*, the Arabic language, and so forth. He gave *Fatwās* (religious verdicts) and taught until he died, may Allāh grant him mercy. He was known for his precision and vast knowledge, and as a scholar of history, *Ḥadīth* and *Tafsīr*."

## Ibn Kathīr's Students

Ibn *Ḥajji* was one of Ibn Kathīr's students, and he described Ibn Kathīr: "He had the best memory of the *Ḥadīth* texts. He also had the most knowledge concerning the narrators and authenticity, his contemporaries and teachers admitted to these qualities. Every time I met him I gained some benefit from him."

Also, Ibn Al-'Imād Al-Ḥanbali said in his book, *Shadharāt Adh-Dhahab*, "He is the renowned Ḥāfiẓ 'Imād Ad-Dīn, whose memory was excellent, whose forgetfulness was miniscule, whose understanding was adequate, and who had good knowledge in the Arabic language." Also, Ibn Ḥabīb said about Ibn Kathīr, "He heard knowledge and collected it and wrote various books. He brought comfort to the ears with his *Fatwās* and narrated *Ḥadīth*s and brought benefit to other people. The papers that contained his *Fatwās* were transmitted to the various (Islāmic) provinces. Further, he was known for his precision and encompassing knowledge."

## Ibn Kathīr's Books

1 - One of the greatest books that Ibn Kathīr wrote was his

*Tafsīr* of the Noble Qur'ān, which is one of the best *Tafsirs* that rely on narrations [of *Ḥadīths*, the *Tafsīr* of the Companions, etc.]. The *Tafsīr* by Ibn Kathīr was printed many times and several scholars have summarized it.

2- The History Collection known as *Al-Bidāyah*, which was printed in 14 volumes under the name *Al-Bidāyah wan-Nihāyah*, and contained the stories of the Prophets and previous nations, the Prophet's *Sīrah* (life story) and Islāmic history until his time. He also added a book *Al-Fitan*, about the Signs of the Last Hour.

3- *At-Takmīl fī Ma'rifat Ath-Thiqāt wa Aḍ-Ḍu'afā wal Majāhil* which Ibn Kathīr collected from the books of his two Shaykhs Al-Mizzi and Adh-Dhahabi; *Al-Kāmal* and *Mizān Al-I'tidāl*. He added several benefits regarding the subject of *Al-Jarḥ* and *At-Ta'dīl*.

4- *Al-Hadi was-Sunan fī Aḥadīth Al-Masānīd was-Sunan* which is also known by, *Jāmi' Al-Masānīd*. In this book, Ibn Kathīr collected the narrations of Imāms Aḥmad bin Ḥanbal, Al-Bazzār, Abu Ya'lā Al-Mawṣili, Ibn Abi Shaybah and from the six collections of *Ḥadīth*: the Two *Ṣaḥīḥs* [Al-Bukhāri and Muslim] and the Four *Sunan* [Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah]. Ibn Kathīr divided this book according to areas of *Fiqh*.

5-*Tabaqāt Ash-Shāfi'iyah* which also contains the virtues of Imām Ash-Shāfi'ī.

6- Ibn Kathīr wrote references for the *Ḥadīths* of *Adillat At-Tanbīh*, from the *Shāfi'ī* school of *Fiqh*.

7- Ibn Kathīr began an explanation of *Ṣaḥīḥ Al-Bukhāri*, but he did not finish it.

8- He started writing a large volume on the *Aḥkām* (Laws), but finished only up to the *Ḥajj* rituals.

9- He summarized Al-Bayhaqi's *Al-Madkhal*. Many of these books were not printed.

10- He summarized *'Ulūm Al-Ḥadīth*, by Abu 'Amr bin Aṣ-Ṣalāḥ and called it *Mukhtasar 'Ulūm Al-Ḥadīth*. Shaykh Aḥmad Shākir, the Egyptian *Muḥaddith*, printed this book along with his commentary on it and called it *Al-Bā'th Al-Ḥathīth fī Sharḥ Mukhtaṣar 'Ulūm Al-Ḥadīth*.

11- *As-Sīrah An-Nabawiyyah*, which is contained in his book *Al-Bidāyah*, and both of these books are in print.

12- A research on *Jihād* called *Al-Ijtihād fī Ṭalabi Al-Jihād*, which was printed several times.

## Ibn Kathīr's Death

Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalāni said, "Ibn Kathīr lost his sight just before his life ended. He died in Damascus in 774 H."

May Allāh grant mercy upon Ibn Kathīr and make him among the residents of His Paradise.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

# Ibn Kathīr's Introduction

All praise is due to Allāh, Who started His Book by saying,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٢ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٣﴾

﴿*All praise is due to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense*﴾ (*Al-Fātiḥah* 1:2-4)

and Who began His creation with the *Ḥamd* (His praise and appreciation), by saying,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ﴾

﴿*All praise and thanks be to Allāh, Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others equal to their Lord*﴾ (*Al-An'ām* 6:1),

and ended it with the *Ḥamd*, by saying, after mentioning the destination of the people of Paradise and the people of the Fire,

﴿وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*And you will see the angels surrounding the Throne (of Allāh), glorifying their Lord with praise. And judgement will be made between them (creatures) with the truth. And it will be said, "All praise and thanks be to Allāh, the Lord of all that exists."*﴾ (39:75).

And similarly,

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿*He is Allāh, there is no ilah except for Him, His is the praise in the beginning and in the end, His is the judgement and to Him shall you (all) return.*﴾ (28:70)

Verily, all thanks are due to Allāh in the beginning and in

the end, for what He has created and what He shall create. Allāh is the One praised for all things, just as the praying person says, "O Allāh, Yours is the praise, praise that fills the heavens, the earth and whatever You will after that."[1]

All the thanks are due to Allāh Who sent His Messengers, whom He described as,

﴿مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿*Bearers of good news, and warners, so that mankind would have no plea against Allāh after the (coming of) Messengers.*﴾ (*An-Nisā'* 4:165)

and ended them with the unlettered, Arabian, Makkan Prophet who guides to the clear straight path. Allāh sent the Prophet Muḥammad ﷺ to all of His creation - the *Jinn*s and mankind - from the time that his prophethood began until the commencement of the Last Hour. Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿*Say (O Muḥammad ﷺ): "O mankind! Verily, I am the Messenger sent to you all by Allāh, the One to Whom the dominion of the heavens and the earth belongs. There is no god (worthy of worship) but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His Words, and follow him so that you may be guided."*﴾ (*Al-A'rāf* 7:158) and,

﴿لِأُنذِرَكُم بِهِ وَمَن بَلَغَ﴾

﴿*That by it, I may warn you and whoever it reaches*﴾ (*Al-An'ām* 6:19).

Therefore, whether one is an Arab or non-Arab, black or red, human or *Jinn*, whoever this Qur'ān is conveyed to, it is a warning for them all. This is why Allāh said,

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

[1] Al-Bukhāri, Muslim and others have recorded *Ḥadīths* mentioning this supplication.

﴿*But whoever rejects it among the groups (of other peoples), the Fire will be their promised meeting place*﴾ (*Hūd* 11:17).

Therefore, whoever disbelieves in the Qur'ān among those whom we mentioned, then, according to Allāh, the Fire will be their destination. Allāh said,

﴿فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾

﴿*Then leave Me alone with those who deny this narration (the Qur'ān). We shall gradually punish them from where they perceive not.*﴾ (*Nūn* 68:44).

Also, the Messenger of Allāh ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I was sent to the white and red.*» Mujāhid commented, "Meaning, mankind and the *Jinns*."[1] Hence, Muḥammad ﷺ is the Messenger to all creation, mankind and *Jinn*, conveying what Allāh revealed to him in the Glorious Book that,

﴿لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

﴿*Falsehood cannot come to it from before it or behind it, (it is) sent down by the Wise, Worthy of all praise.*﴾ (*Fuṣṣilat* 41:42)

Therefore, the scholars are required to elaborate upon the meanings of Allāh's Speech and to convey these meanings, providing they seek them from their proper resources. The scholars are required to learn and convey these meanings, just as Allāh said,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

﴿*(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.*﴾ (*Āl 'Imrān* 3:187) and,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا

[1] Aḥmad 5:145.

﴿يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment﴾* (*Āl Imrān* 3:77).

Allāh criticized the People of the Scriptures - Jews and Christians - who came before us, for ignoring Allāh's Book that was revealed to them, and for acquiring and indulging in the affairs of this life, all the while being distracted from what they were commanded, that is, adhering to Allāh's Book.

We Muslims are thus required to refrain from doing what Allāh criticized the People of the Scriptures for, and to heed what He commanded us; learning and comprehending the Book of Allāh, revealed to us, and to convey all that is in it. Allāh said,

﴿۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

*﴿Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh) Know that Allāh gives life to the earth after its death! Indeed We have made clear the Ayāt to you, if you but understand﴾* (57:16-17).

Hence, Allāh's mentioning this *Āyah* (57:17) after the *Āyah* that preceded it, alerts us to the fact that just as He brings life to the earth after it has died, He also softens the hearts with faith and guidance after they become hard because of committing sins and errors. We ask Allāh to grant us this good end, He is Most Kind, Most Generous.

## The Sources for *Tafsīr*

If someone asks about the best methods of *Tafsīr*, we reply that the best method is to explain the Qur'ān with the Qur'ān itself. What is mentioned in general terms in one place in the Qur'ān, is usually explained in another place. When one does not find this easily, he should look to the Sunnah because its purpose is to explain the Qur'ān and elaborate upon its meanings. Allāh said,

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا﴾

﴿*Surely, We have sent down to you (O Muḥammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.*﴾ (4:105),

﴿وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*And We have not sent down the Book (the Qur'ān) to you (O Muḥammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.*﴾ (16:64) and,

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿*And We have also sent down unto you (O Muḥammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought.*﴾ (16:44).

This is why the Messenger of Allāh ﷺ said,

«أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

«*I was given the Qur'ān and its equal with it*», in reference to the Sunnah.[1]

The Sunnah was a revelation from Allāh just as the Qur'ān, although it is not recited as the Qur'ān is recited.

So one seeks the *Tafsīr* of the Qur'ān with the Qur'ān itself and with the Sunnah. If one cannot find the *Tafsīr* in the

[1] *Aḥmad* 4:131

Qur'ān or Sunnah, he should refer to the statements of the Companions, who were the most knowledgeable of *Tafsīr*, for they witnessed the situations and incidents that we did not witness. They also had the deepest comprehension, the most correct knowledge, and the most righteous works. Especially the scholars and leaders among them, such as the Four Rightly Guided Khalīfahs and righteous Imāms, and 'Abdullāh bin Mas'ūd, may Allāh be pleased with them all. Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that 'Abdullāh bin Mas'ūd said, "By He other than Whom there is no God, no *Āyah* in the Book of Allāh was revealed but I have knowledge about whom and where it was revealed. Verily, if I know of a person who has more knowledge than me in the Book of Allāh that the animals can reach (by travelling on them), I will travel to meet him."

Also, among the scholars of the Companions is the great scholar, the sea of knowledge, 'Abdullāh bin 'Abbās, the cousin of the Messenger of Allāh ﷺ and the explainer of the Qur'ān, as a result of the blessing of the supplication of the Messenger of Allāh ﷺ. The Prophet ﷺ invoked Allāh for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ»

*«O Allāh! Teach him Fiqh in the religion and interpretation.»*[1]

Further, Ibn Jarīr Aṭ-Ṭabari reported that 'Abdullāh bin Mas'ūd said, "Yes, Ibn 'Abbās is the interpreter of the Qur'ān." This *Ḥadīth* has an authentic chain of narrators.[2] Ibn Mas'ūd died in the thirty-second year of *Hijrah* and 'Abdullāh bin 'Abbās lived for thirty-six years after that. Hence, what do you think about the knowledge that Ibn 'Abbās collected after Ibn Mas'ūd? Al-A'mash said that Abu Wā'il said, "Ali once appointed 'Abdullāh bin 'Abbās to lead the *Ḥajj* season. Ibn 'Abbās gave a speech to the people in which he read and explained *Sūrat Al-Baqarah* (according to another narration, *Sūrat An-Nūr*) in such a way, that if the Romans, Turks and the Daylam heard him, they would have embraced Islām."[3]

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[1] *Fatḥ Al-Bāri* 1:205.

[2] Aṭ-Ṭabari 1:90.

[3] Aṭ-Ṭabari 1:81.

This is why the majority of the knowledge Ismā'īl bin 'Abdur-Raḥmān As-Suddi Al-Kabīr collected in his *Tafsīr* is from these two men, Ibn Mas'ūd and Ibn 'Abbās. Yet, he sometimes mentions what they narrated of the Israelite accounts that the Messenger of Allāh ﷺ has allowed when he said,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»

«*Convey on my behalf, even if it is one Āyah (sentence), and narrate from the Children of Israel, as there is no sin in this. And whoever intentionally lies on me, let him assume his assured seat in the Fire.*»

This *Ḥadīth* from 'Abdullāh bin Amr was collected by Al-Bukhāri (*Fatḥ Al-Bāri* 6:572). This is why when 'Abdullāh bin 'Amr had possession of two books from the People of the Scripture on the Day (battle) of the Yarmuk, he used to narrate what was in them, because of what he understood of the *Ḥadīth* that allowed this practice.

## Israelite Accounts and Tales

Yet, the Israelite accounts and stories should only be used as supporting evidence, not as evidence themselves. There are three types of these accounts and tales; a kind that we are sure is authentic because we have in our religion something that testifies to its truth. The second type is what we know to be false based on what we have. The third is of neither type. Hence, we neither affirm nor deny this type, and we are allowed to narrate it, because of the *Ḥadīth* that we mentioned. The majority of these are of no religious benefit. For instance, an Israelite tale mentions the names and number of the people of the Cave *(Al-Kahf)* and the color of their dog. They also include the type of tree Moses' staff was made of, the kind of the birds Ibrāhīm brought back to life by Allāh's leave, the part of the cow the dead Israelite was struck with to resurrect him, and the kind of tree that Allāh spoke to Moses through. Such examples of things that Allāh kept unexplained in the Qur'ān do not carry any daily or religious significance for responsible adults.

## The *Tafsīr* of the *Tābi'īn*

When unable to find the *Tafsīr* in the Qur'ān, the Sunnah or with the Companions, the scholars then look to the *Tafsīr* of the *Tābi'īn*, (second generation of Islām) such as Mujāhid bin Jabr, who was a wonder himself in *Tafsīr*. Muḥammad bin Isḥāq narrated that Abbān bin Ṣāliḥ said that Mujāhid said, "I reviewed the *Muṣḥaf* with Ibn 'Abbās thrice from beginning to end asking him about each and every *Āyah* in it." Also, Ibn Jarīr narrated that Ibn Abi Mulaykah said, "I saw Mujāhid asking Ibn 'Abbās about the *Tafsīr* of the Qur'ān while he was holding his tablets (papers). Ibn 'Abbās would say to him, 'Write,' until Mujāhid asked him about the entire *Tafsīr*." This is why Sufyān Ath-Thawri said, "If the *Tafsīr* reaches you from Mujāhid, then it is sufficient for you."[1]

The scholars of *Tafsīr* also include Sa'īd bin Jubayr, 'Ikrimah-the freed servant of Ibn 'Abbās, 'Aṭā' bin Abi Rabāḥ, Al-Ḥasan Al-Baṣri, Masrūq bin Al-Ajda', Sa'īd bin Al-Musayyib, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah, Aḍ-Daḥḥāk bin Muzāḥim and other scholars among the *Tābi'īn* and the following generations. The statements of these Imāms should be mentioned and referred to for *Tafsīr*. We should mention here that these scholars use a variety of meanings for some words, leading those who do not have enough knowledge to think that they conflict, and thus, they consider them opposing statements. This is not correct, for some of these scholars would use variations of the same expressions and some of them would use the precise terms. These meanings are all the same in the majority of instances, and those who have sound comprehension see this, and Allāh is the One Who guides and directs to success.

## *Tafsīr* by mere Opinion

It is prohibited to indulge in *Tafsīr* by mere opinion. Muḥammad bin Jarīr reported that Ibn 'Abbās said that the Prophet ﷺ said,

«مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ أَوْ بِمَا لَا يَعْلَمُ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»

[1] For this, and the previous quotes, see Aṭ-Ṭabari 1:90-91.

«*Whoever explains the Qur'ān with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire.*»

At-Tirmidhi, An-Nasā'ī and Abu Dāwud also recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan*".

## Explaining what One has Knowledge of, Silence otherwise

The Salaf used to refrain from explaining what they had no knowledge of. For instance, Ibn Jarīr (Aṭ-Ṭabari) reported that Abu Ma'mar said that Abu Bakr Aṣ-Ṣiddīq said, "Which land will carry me and which heaven will shade me if I said about Allāh's Book that which I have no knowledge of?"[1] Ibn Jarīr also reported that Anas narrated that 'Umar bin Al-Khaṭṭāb read the *Āyah*,

﴿وَفَٰكِهَةً وَأَبًّا﴾

﴿*And fruits and Abbā (herbage, etc.)*﴾

while standing on the *Minbar*. He then said, "We know the fruit, so what is the *Abbā*?" He then said, "O 'Umar! This is exaggeration."[2] This statement means that 'Umar briefly wanted to know the exact nature of the *Abbā*, for it was evident - to him - that it is a plant that grows on earth, just as Allāh said,

﴿فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾﴾

﴿*And We cause therein the grain to grow. And grapes and clover plants (i.e. green fodder for the cattle)*﴾ (80:27-28).

Ibn Jarīr also recorded that Ibn Abi Mulaykah said that Ibn 'Abbās was asked about an *Āyah*, "That if any of you is asked about, he will indulge in its *Tafsīr*." without hesitation Ibn 'Abbās refused to say anything about it (meaning with his opinion). This narration has an authentic chain of narrators. He also narrated that Ibn Abi Mulaykah said, "A man asked Ibn 'Abbās about,

﴿يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ﴾

﴿*One Day, the space whereof is a thousand years.*﴾

[1] Aṭ-Ṭabari 1:78.

[2] Aṭ-Ṭabari 24:229.

Ibn 'Abbās asked him, 'What is,

﴿يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

*﴿Day the measure whereof is fifty thousand years﴾*?'

The man said, 'I only asked you to tell me.' Ibn 'Abbās said, 'They are two Days that Allāh has mentioned in His Book and He has better knowledge of them.' He disliked commenting on the Book of Allāh when he had no knowledge about it."

Al-Layth narrated that Yaḥyā bin Sa'īd said that Sa'īd bin Al-Musayyib used to talk about what he knows of the Qur'ān (Aṭ-Ṭabari 1:86). Also, Ayyūb, Ibn 'Awn and Hishām Ad-Dastuwā'ī narrated that Muḥammad bin Sīrīn said, "I asked 'Ubaydah (meaning, As-Salmani ) about an *Āyah* of the Qur'ān and he said, "Those who had knowledge about the circumstances surrounding revelation of the Qur'ān have perished. So fear Allāh and seek the right way." Ash-Sha'bi narrated that Masrūq said, "Avoid *Tafsīr*, because it is narration related to Allāh."[1]

These authentic narrations from the Companions and the Imāms of the Salaf (righteous ancestors) testify to their hesitation to indulge in the *Tafsīr* of what they have no knowledge of. As for those who speak about what they have linguistic and religious knowledge of, then there is no sin in this case. Hence, the scholars and the Imāms, including the ones we mentioned, issued statements of *Tafsīr* and spoke about what they had knowledge of, but avoided what they had no knowledge of. Refraining from indulging in what one has no knowledge of is required of everyone, just as everyone is required to convey the knowledge that they have when they are asked. Allāh said,

﴿لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

*﴿To make it known and clear to mankind, and not to hide it﴾* (3:187).

Also, a *Ḥadīth* narrated through several chains of narrators says,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

[1] Aṭ-Ṭabari 1 :86, for these quotes.

*«Whoever is asked about knowledge that he knows but hid it, will be tied with a muzzle made of fire on the Day of Resurrection.»*[1]

## The Makkan and Madīnan *Sūrahs*

Ḥammām narrated that Qatādah said, *"Sūrahs: Al-Baqarah (2), Al 'Imrān (3), An-Nisā' (4), Al-Mā'idah (5), Barā'ah (9), Ar-Ra'd (13), An-Naḥl (16), Al-Ḥajj (22), An-Nūr (24), Al-Aḥzāb (33), Muḥammad (47), Al-Fatḥ (48), Al-Ḥujurāt (49), Ar-Raḥmān (55), Al-Ḥadīd (57), Al-Mujādilah (58), Al-Ḥashr (59), Al-Mumtaḥanah (60), Aṣ-Ṣaff (61), Al-Jumu'ah (62), Al-Munāfiqūn (63), At-Taghābun (64), Aṭ-Ṭalāq (65),*

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ﴾

*﴿O Prophet! Why do you forbid (for yourself)﴾* to *Āyah* number ten, and also

﴿إِذَا زُلْزِلَتِ﴾

*﴿When is shaken﴾* (99:1), and,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ﴾

*﴿When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies)﴾* (110:1) in the Qur'ān were revealed in Al-Madīnah. The rest were revealed in Makkah."

## The Number of the Qur'ānic *Ayāt*

As for the count of *Āyāt* of the Glorious Qur'ān, these are at least six thousand. There is a difference of opinion over this count; some said the number is six thousand, while some added two hundred and four *Āyāt* and some added fourteen. Also, some added two hundred and nineteen, while some others added two hundred and twenty-five or twenty-six. Furthermore, others added two hundred and thirty-six, as Abu 'Amr Ad-Dāni said in his book, *Al-Bayān.*

## The Number of Words and the Letters of the Qur'ān

As for the number of the words and the letters of the Glorious Qur'ān, Al-Faḍl bin Shādhān said that 'Aṭā' bin Yasār

[1] Aḥmad, At-Tirmidhi, and others.

said they are, "Seventy-seven thousand, four hundred and thirty-nine words."

As for the number of letters of the Qur'ān, 'Abdullāh bin Kathīr said that Mujāhid said, "This is our count of the letters in the Qur'ān: three hundred twenty-one thousand one hundred and eighty letters." Further, Al-Faḍl said that 'Aṭā' bin Yasār said that the Qur'ān has, "Three hundred twenty-three thousand and fifteen letters." In addition, Salām Abu Muḥammad Al-Ḥamāni said, "Al-Ḥajjāj gathered the readers (of the Qur'ān), those who memorized it, and the scribes, and he asked them, 'Tell me about the entire Qur'ān, how many letters does it consist of?' They said, 'We counted three hundred forty thousand seven hundred and forty letters.'"

## Dividing the Qur'ān into Parts

Al-Ḥajjāj then said, "Tell me where the middle is." They found that the middle is at Allāh's statement,

﴿وَلْيَتَلَطَّفْ﴾

﴿*And let him be careful*﴾ in *Sūrat Al-Kahf* (18:19) while the third is at the hundredth *Āyah* in *Sūrat Barā'ah* (9). The second third ends at the hundredth or the hundred and first *Āyah* of *Sūrat Ash-Shu'arā* (26), and the last third ends at the end of the Qur'ān. The seventh ends at the end of Allāh's statement,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ﴾

﴿*Of them were (some) who believed in him (Muḥammad ﷺ), and of them were (some) who averted their faces*﴾ (4:55).

The second seventh ends at last letter of His statement in *Sūrat Al-A'rāf* (7:147),

﴿حَبِطَتْ﴾

﴿*Then will be lost*﴾ The third seventh ends at Allāh's statement in *Sūrat Ar-Ra'd* (13: 35),

﴿أُكُلُهَا﴾

﴿*Its provision.*﴾ The fourth at the end of His statement in *Sūrat Al-Ḥajj* (22:34),

﴿جَعَلْنَا مَنسَكًا﴾

﴿*We have appointed religious ceremonies.*﴾ The fifth seventh ends at Allāh's statement in *Sūrat Al-Aḥzāb* (33:36),

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ﴾

﴿*It is not for a believer, man or woman*﴾. The sixth seventh ends at Allāh's statement in *Sūrat Al-Fatḥ* (48:6)

﴿ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ﴾

﴿*Who think evil thoughts about Allāh.*﴾

The last seventh ends at the end of the Qur'ān.

Salām bin Muḥammad then said, "We learned these facts in four months." Some people said that Al-Ḥajjāj used to read one fourth of the Qur'ān each night. We should mention that the first fourth ends at the end of *Sūrat Al-An'am* (6), the second at,

﴿وَلْيَتَلَطَّفْ﴾

﴿*And let him be careful*﴾ *Sūrat Al-Kahf* (18:19), the third at the end of *Az-Zumar* (39) and the last fourth at the end of the Qur'ān. Ash-Shaykh Abu 'Amr Ad-Dāni said in his book, *Al-Bayān*, that there is a difference of opinion over all of these statements. Allāh knows best.

## The *Juzu'* or Chapter of the Qur'ān

As for the chapters of the Qur'ān, there are thirty well-known *Juzu'*, which are used in the various schools and so forth. We mentioned the *Ḥadīth* that the Companions used to divide the Qur'ān by *Juzu's* - not *Sūrahs* - This *Ḥadīth* is recorded in the *Musnad* of Imām Ahmad, *Sunan* of Abu Dāwud and by Ibn Mājah, that Aws bin Ḥudhayfah said that he asked the Companions of the Messenger of Allāh ﷺ during his lifetime about how they used to divide the Qur'ān. They said, "A third, a fifth, a seventh, a ninth, one-eleventh, one-thirteenth and the *Mufaṣṣal* until the end."[1]

## The Meaning of *Sūrah*

There is a difference of opinion about the meaning of the word '*Sūrah*' - chapter - and what it is derived from. It was

[1] Aḥmad, Abu Dāwud, and Ibn Mājah.

said that *'Sūrah'* means elevation and height.

An-Nābighah - a renowned poet from the pre-Islāmic era - said (when he was praising a king),

'Do you realize that Allāh has given you such a *Sawrah*, that every other king remains far below it?'

Furthermore, *Sūrah* implies that the reader is moving from one stage to another. It was also said that *Sūrah* means height, just like walls that surround cities. It was said that *Sūrah* was called as such because it is a part of the Qur'ān, as compared to the word *Asār*, which is in reference to whatever remains in the pot. Therefore, in this case, the origin of the word was altered so that the word now reads *Sūrah*. It was also said that *Sūrah* was called such because it is complete and perfect, as the Arabs used to call the perfect camel a *Sūrah*. I say that the word *Sūrah* means collecting or surrounding parts - or the *Āyāt* in this case, just as the wall that surrounds the city, surrounds its homes and buildings. The plural for the word *Sūrah* is *Sūwār*, *Sūwarāt* and *Sūrāt*.

## The Meaning of *Āyah*

The *Āyah* is the sign - or pause - that separates the speech before and after, meaning that the *Āyah* is separate from its preceding and following sentences. Allāh said,

﴿إِنَّ ءَايَةَ مُلْكِهِۦٓ﴾

﴿*The sign of His kingdom*﴾ (2:248).

It was also said that it was called *'Āyah'*, meaning, 'a wonder', because mankind is unable to produce something like it. The plurals for *Āyah* are *Āyy*, *Āyāt* and *Āyāy*.

## The Meaning of *Kalimah*

As for the word *Kalimah*, it means 'one word', which might consist of two letters such as *Ma* and *La*. The *Kalimah* might also contain more than ten letters such as,

﴿لَيَسْتَخْلِفَنَّهُمْ﴾

﴿*Layastakhlifannahum* ﴾(24:55),

﴿أَنُلْزِمُكُمُوهَا﴾

﴿*Anulzimukumuha*﴾ (11:28) and,

﴿فَأَسْقَيْنَٰكُمُوهُ﴾

﴿*Fa-Asqaynākumuh*﴾. (15:22) Also, a *Kalimah* might constitute an entire *Āyah*, such as

﴿وَٱلْفَجْرِ﴾

﴿*Wal-Fajr*﴾ (89:1)

﴿وَٱلضُّحَىٰ﴾

﴿*Wad-Ḍuḥā*﴾ (93:1) and,

﴿وَٱلْعَصْرِ﴾

﴿*Wal-'Aṣr*﴾ (103:1).

Further, the scholars of Kufah said that each of *'Alif Lām Mīm*, *Ṭa Ha*, *Yasīn*, *Ḥa Mīm* is a *Kalimah*. In addition, Abu 'Amr Ad-Dāni said, "I know of only one *Āyah* that is one word, that is, Allāh's statement,

﴿مُدْهَآمَّتَانِ﴾

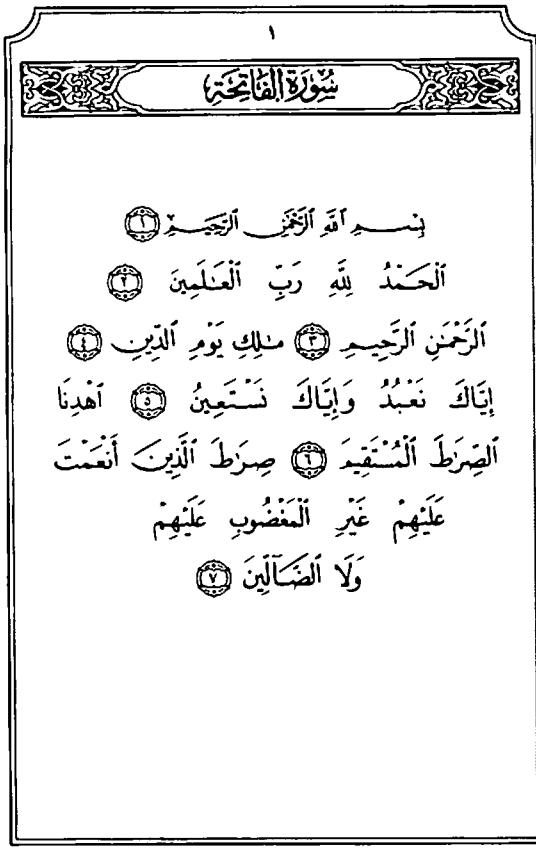
﴿*Mudhāmmatān*﴾ in *Sūrat Ar-Raḥmān* (55:64)."

## Does the Qur'ān contain non-Arabic Words?

Al-Qurṭubi said, "There is a consensus that the Qur'ān does not contain any non-Arabic expressions. The scholars also agree that there are some non-Arabic names in the Qur'ān, such as *Ibrāhīm* (Abraham), *Nūḥ* (Noah) and *Lūṭ*. They disagree over whether there is anything in it that is exclusively not Arabic, whereas Al-Baqillāni and Aṭ-Ṭabari rejected this notion, saying, 'What the Qur'ān contains of non-Arabic terms is shared between various languages.'"

# The *Tafsīr* of *Sūrat Al-Fātiḥah* (Chapter 1)

**Which was revealed in Makkah**




## The Meaning of *Al-Fātiḥah* and its Various Names

This *Sūrah* is called *Al-Fātiḥah*, that is, the Opener of the Book, the *Sūrah* with which prayers are begun. It is also called, *Umm Al-Kitāb* (the Mother of the Book), according to the majority of the scholars. In an authentic *Ḥadīth* recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

*«Al-Ḥamdu lillāhi Rabbil-'Ālamīn is the Mother of the Qur'ān, the Mother of the Book, and the seven repeated Ayāt of the Glorious Qur'ān.»*

It is also called *Al-Ḥamd* and *Aṣ-Ṣalāh*, because the Prophet ﷺ said that his Lord said,

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَإِذَا قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

قَالَ اللهُ: حَمِدَنِي عَبْدِي»

*«'The prayer (i.e., Al-Fātiḥah) is divided into two halves between Me and My servants.' When the servant says, 'All praise is due to Allāh, the Lord of existence,' Allāh says, 'My servant has praised Me.'»*[1]

*Al-Fātiḥah* was called the *Ṣalāh*, because reciting it is a condition for the correctness of *Ṣalāh* - the prayer. *Al-Fātiḥah* was also called *Ash-Shifā'* (the Cure).

It is also called *Ar-Ruqyah* (remedy), since in the *Ṣaḥīḥ*, there is the narration of Abu Sa'īd telling the the story of the Companion who used *Al-Fātiḥah* as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allāh ﷺ said to a Companion,

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ»

*«How did you know that it is a Ruqyah?»*[2]

*Al-Fātiḥah* was revealed in Makkah as Ibn 'Abbās, Qatādah and Abu Al-'Āliyah stated. Allāh said,

﴿وَلَقَدْ ءَاتَيْنَـٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى﴾

﴿*And indeed, We have bestowed upon you the seven Mathāni*﴾ (seven repeatedly recited verses), (i.e. *Sūrat Al-Fātiḥah*) (15:87).[3] Allāh knows best.

## How many *Ayāt* does *Al-Fātiḥah* contain?

There is no disagreement over the view that *Al-Fātiḥah* contains seven *Ayāt*. According to the majority of the reciters of Al-Kūfah, a group of the Companions, the *Ṭābi'īn*, and a number of scholars from the successive generations, the *Bismillāh* is a separate *Āyah* in its beginning. We will mention this subject again soon, if Allāh wills, and in Him we trust.

## The Number of Words and Letters in *Al-Fātiḥah*

The scholars say that *Al-Fātiḥah* consists of twenty-five words, and that it contains one hundred and thirteen letters.

[1] At-Tirmidhi, *Tuḥfat Al-Aḥwadhi* 8:283.

[2] *Fatḥ Al-Bāri* 4:529.

[3] That is, because this *Āyah*, which refers to *Al-Fātiḥah*, was itself revealed in Makkah.

## The Reason it is called *Umm Al-Kitāb*

In the beginning of the Book of *Tafsīr*, in his *Ṣaḥīḥ*, Al-Bukhāri said; "It is called *Umm Al-Kitāb*, because the Qur'ān starts with it and because the prayer is started by reciting it."[1] It was also said that it is called *Umm Al-Kitāb*, because it contains the meanings of the entire Qur'ān. Ibn Jarīr said, "The Arabs call every comprehensive matter that contains several specific areas an *Umm*. For instance, they call the skin that surrounds the brain, *Umm Ar-Ra's*. They also call the flag that gathers the ranks of the army an *Umm*." He also said, "Makkah was called *Umm Al-Qurā*, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah."[2]

Further, Imām Aḥmad recorded that Abu Hurayrah narrated about *Umm Al-Qur'ān* that the Prophet ﷺ said,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

*«It is Umm Al-Qur'ān, the seven repeated (verses) and the Glorious Qur'ān.»*[3]

Also, Abu Ja'far, Muḥammad bin Jarīr Aṭ-Ṭabari recorded Abu Hurayrah saying that the Messenger of Allāh said about *Al-Fātiḥah*,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي»

*«It is Umm Al-Qur'ān, Al-Fātiḥah of the Book (the Opener of the Qur'ān) and the seven repeated (verses).»*[4]

## Virtues of *Al-Fātiḥah*

Imām Aḥmad bin Ḥanbal recorded in the *Musnad* that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ called me, so I did not answer him until I finished the prayer. I then went to him and he said, *«What prevented you from coming?»* I said, 'O Messenger of Allāh ! I was praying.' He said, *«'Didn't Allāh say»*,

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[1] *Fatḥ Al-Bāri* 8:6.

[2] Aṭ-Ṭabari 1:107.

[3] Aḥmad 2:448.

[4] Aṭ-Ṭabari 1:107.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

*﴿O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?﴾*

He ﷺ then said,

«لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

*«I will teach you the greatest Sūrah in the Qur'ān before you leave the Masjid.»* He held my hand and when he was about to leave the *Masjid*, I said, 'O Messenger of Allāh! You said: I will teach you the greatest *Sūrah* in the Qur'ān.' He said, *«Yes.»*

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

*«Al-Ḥamdu lillāhi Rabbil-'Ālamīn»"*

«نَعَمْ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ»

*«It is the seven repeated (verses) and the Glorious Qur'ān that I was given.»"*[1]

Al-Bukhāri,[2] Abu Dāwud, An-Nasā'ī and Ibn Majah[3] also recorded this *Ḥadīth.*

Also, Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ went out while Ubayy bin Ka'b was praying and said, *«O Ubayy!»* Ubayy did not answer him. The Prophet ﷺ said, *«O Ubayy!»* Ubayy prayed faster then went to the Messenger of Allāh ﷺ saying, 'Peace be unto you, O Messenger of Allāh!' He said, *«Peace be unto you. O Ubayy, what prevented you from answering me when I called you?»* He said, 'O Messenger of Allāh! I was praying.' He said, *«Did you not read among what Allāh has sent down to me,»*

﴿ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

*﴿Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?﴾*

He said, 'Yes, O Messenger of Allāh! I will not do it again.' the Prophet ﷺ said,

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[1] Aḥmad 4:211.

[2] *Fatḥ Al-Bāri* 8:6, 271.

[3] Abu Dāwud 2:150, An-Nasā'ī 2:139, and Ibn Mājah 2:1244.

«أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَا فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا؟»

*«Would you like me to teach you a Sūrah the likes of which nothing has been revealed in the Tawrāh, the Injīl, the Zabūr (Psalms) or the Furqān (the Qur'ān)?»*

He said, 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said, *«I hope that I will not leave through this door until you have learned it.»* He (Ka'b) said, 'The Messenger of Allāh held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allāh ! What is the *Sūrah* that you have promised to teach me?' He said, *«What do you read in the prayer.»* Ubayy said, 'So I recited *Umm Al-Qur'ān* to him.' He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا إِنَّهَا السَّبْعُ الْمَثَانِي»

*«By Him in Whose Hand is my soul! Allāh has never revealed in the Tawrāh, the Injīl, the Zabūr or the Furqān a Sūrah like it. It is the seven repeated verses that I was given.»?"*

Also, At-Tirmidhi recorded this *Ḥadīth* and in his narration, the Prophet ﷺ said,

«إِنَّهَا مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِيتُهُ»

*«It is the seven repeated verses and the Glorious Qur'ān that I was given.»* At-Tirmidhi then commented that this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.[1]

There is a similar *Ḥadīth* on this subject narrated from Anas bin Mālik[2] Further, 'Abdullāh, the son of Imām Aḥmad, recorded this *Ḥadīth* from Abu Hurayrah from Ubayy bin Ka'b, and he mentioned a longer but similar wording for the above *Ḥadīth*.[3] In addition, At-Tirmidhi and An-Nasā'ī recorded this *Ḥadīth* from Abu Hurayrah from Ubayy bin Ka'b who said that the Messenger of Allāh ﷺ said,

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[1] Aḥmad 2:412, *Tuḥfat Al-Aḥwadhi* 8:283.

[2] Al-Ḥākim 1:560.

[3] Aḥmad 2:357 and 5:114.

«مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ»

*«Allāh has never revealed in the Tawrāh or the Injīl anything similar to Umm Al-Qur'ān. It is the seven repeated verses and it is divided into two halves between Allāh and His servant.»*

This is the wording reported by An-Nasā'ī. At-Tirmidhi said that this *Ḥadīth* is *Ḥasan Gharīb*.[1]

Also, Imām Aḥmad recorded that Ibn Jābir said, "I went to the Messenger of Allāh ﷺ after he had poured water (for purification) and said, 'Peace be unto you, O Messenger of Allāh!' He did not answer me. So I said again, 'Peace be unto you, O Messenger of Allāh!' Again, he did not answer me, so I said again, 'Peace be unto you, O Messenger of Allāh!' Still he did not answer me. The Messenger of Allāh ﷺ went while I was following him, until he arrived at his residence. I went to the *Masjid* and sat there sad and depressed. The Messenger of Allāh ﷺ came out after he performed his purification and said, *«Peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you.»* He then said, *«O 'Abdullāh bin Jābir! Should I inform you of the best Sūrah in the Qur'ān?»* I said, 'Yes, O Messenger of Allāh!' He said, *«Read, 'All praise be to Allāh, the Lord of the existence,' until you finish it.»*"[2] This *Ḥadīth* has a good chain of narrators.

Some scholars relied on this *Ḥadīth* as evidence that some *Ayāt* and *Sūrah*s have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'ān, Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "Once, we were on a journey when a female servant came and said, 'The leader of this area has been poisoned and our people are away. Is there a healer among you?' Then a man whose healing expertise did not interest us stood for her, he read a *Ruqyah* for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, 'You know of a (new) *Ruqyah*, or did you do this before?' He said, 'I only used *Umm Al-Kitāb* as *Ruqyah*.' We

[1] *Tuḥfat Al-Aḥwadhi* 8 :553 and An-Nasā'ī in *Al-Kubrā* 1 :318.

[2] Aḥmad 4 :177 and *Al-Muwaṭṭa* 1 :84.

said, 'Do not do anything further until we ask the Messenger of Allāh.' When we went back to Al-Madīnah we mentioned what had happened to the Prophet ﷺ. The Prophet ﷺ said,

«وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ»

*«Who told him that it is a Ruqyah? Divide (the sheep) and reserve a share for me.»*"[1]

Also, Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his *Sunan* that Ibn 'Abbās said, "While Jibrīl (Gabriel) was with the Messenger of Allāh ﷺ, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door in heaven being open, and it has never been opened before now.' An angel descended from that door and came to the Prophet ﷺ and said, 'Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given: the Opening of the Book and the last (three) *Ayāt* of *Sūrat Al-Baqarah*. You will not read a letter of them, but will gain its benefit.' " This is the wording collected by An-Nasā'ī (*Al-Kubrā* 5:12) and Muslim recorded similar wording (1:554).

## *Al-Fātiḥah* and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ»

*«Whoever performs any prayer in which he did not read Umm Al-Qur'ān, then his prayer is incomplete.»* He said it thrice.

Abu Hurayrah was asked, "[When] we stand behind the Imām?" He said, "Read it to yourself, for I heard the Messenger of Allāh ﷺ say,

« قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ، قَالَ اللهُ: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: ٱلرَّحْمَٰنِ ٱلرَّحِيمِ، قَالَ اللهُ: أَثْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: مَٰلِكِ يَوْمِ ٱلدِّينِ، قَالَ اللهُ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، قَالَ: هٰذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ٱهْدِنَا ٱلصِّرَٰطَ

[1] *Fath Al-Bāri* 8:671.

ٱلْمُسْتَقِيمَ ○ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ، قَالَ اللهُ: هٰذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ»

*«Allāh, the Exalted, said, 'I have divided the prayer (Al-Fātiḥah) into two halves between Myself and My servant, and My servant shall have what he asks for.'*

*If he says,*

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*All praise and thanks be to Allāh, the Lord of existence.*﴾

*Allāh says, 'My servant has praised Me.' When the servant says,*

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

﴿*The Most Gracious, the Most Merciful.*﴾

*Allāh says, 'My servant has glorified Me.' When he says,*

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾

﴿*The Owner of the Day of Recompense.*﴾

*Allāh says, 'My servant has glorified Me,' or 'My servant has related all matters to Me.' When he says,*

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿*You (alone) we worship, and You (alone) we ask for help.*﴾

*Allāh says, 'This is between Me and My servant, and My servant shall acquire what he sought.' When he says,*

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴿*Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray*﴾,

*Allāh says, 'This is for My servant, and My servant shall acquire what he asked for.'»."*

These are the words of An-Nasā'ī, while both Muslim and An-Nasā'ī collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what

he asked for."[1]

## Explaining this Ḥadīth

The last *Ḥadīth* used the word [*Ṣalāh*] 'prayer' in reference to reciting the Qur'ān, *(Al-Fātiḥah* in this case) just as Allāh said in another *Āyah*,

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

*﴿And offer your Ṣalāh (prayer) neither aloud nor in a low voice, but follow a way between.﴾*

meaning, with your recitation of the Qur'ān, as the *Ṣaḥīḥ* related from Ibn 'Abbās.[2] Also, in the last *Ḥadīth*, Allāh said, "I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for." Allāh next explained the division that involves reciting *Al-Fātiḥah*, demonstrating the importance of reciting the Qur'ān during the prayer, which is one of the prayer's greatest pillars. Hence, the word 'prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'ān. Similarly, the word 'recite' was used where prayer is meant, as demonstrated by Allāh's statement,

﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

*﴿And recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾* in reference to the *Fajr* prayer. The Two *Ṣaḥīḥ*s recorded that the angels of the night and the day attend this prayer.[3]

## Reciting *Al-Fātiḥah* is required in Every *Rak'ah* of the Prayer

All of these facts testify to the requirement that reciting the Qur'ān (*Al-Fātiḥah*) in the prayer is required, and there is a consensus between the scholars on this ruling. The *Ḥadīth* that we mentioned also testifies to this fact, for the Prophet ﷺ said,

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[1] Muslim 1:296, and An-Nasā'i in *Al-Kubrā* 5:11,12.

[2] *Fatḥ Al-Bāri* 8:257

[3] *Fatḥ Al-Bāri* 8:251 and Muslim 1:439.

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ»

«*Whoever performs any prayer in which he did not recite Umm Al-Qur'ān, his prayer is incomplete.*»[1]

Also, the Two *Ṣaḥīḥ*s recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«*There is no prayer for whoever does not recite the Opening of the Book.*»[2]

Also, the *Ṣaḥīḥ*s of Ibn Khuzaymah and Ibn Ḥibbān recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تُجْزِئُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِأُمِّ الْقُرْآنِ»

«*The prayer during which Umm Al-Qur'ān is not recited is invalid.*»[3]

There are many other *Ḥadīths* on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imām and those praying behind him, is required in every prayer, and in every *Rak'ah*.

## The *Tafsīr* of *Isti'ādhah* (seeking Refuge)

Allāh said,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴿*Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shaytān (Satan), then seek refuge with Allāh. Verily, He is Hearing, Knowing*﴾ (7:199-200),

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

﴿*Repel evil with that which is better. We are Best-Acquainted*

[1] Aḥmad 2:250.

[2] *Fatḥ Al-Bāri* 2:276 and Muslim 1:295.

[3] Ibn Khuzaymah 1:248, and Ibn Ḥibbān 3:139.

*with things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord! lest they should come near me."* (23:96-98) and,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

*﴿Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend. But none is granted it except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytān tries to turn you away (O Muḥammad ﷺ) (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing.﴾* (41:34-36)

These are the only three *Ayāt* that carry this meaning. Allāh commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter. He also commanded that we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Ādam due to the vicious enmity and hatred he has always had towards man's father, Ādam. Allāh said,

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ﴾

*﴿O Children of Ādam! Let not Shaytān deceive you, as he got your parents [Ādam and Hawwā' (Eve)] out of Paradise﴾* (7:27),

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾

*﴿Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire﴾* (35:6) and,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Ẓālimūn (polytheists, and wrongdoers, etc)*﴾ (18:50).

The devil assured Ādam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾﴾

﴿*"By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islāmic Monotheism)."*﴾ (38:82-83)

Also, Allāh said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾﴾

﴿*So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan), and those who join partners with Him.*﴾ (16:98-100).

## Seeking Refuge before reciting the Qur'ān

Allāh said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾﴾

﴿*So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one).*﴾

meaning, before you recite the Qur'ān. Similarly, Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ﴾

﴿*When you intend to offer Aṣ-Ṣalāh (the prayer), wash your faces and your hands (forearms)*﴾ (5:6)

meaning, before you stand in prayer, as evident by the *Ḥadīths* that we mentioned. Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "When the Messenger of Allāh ﷺ would

stand up in prayer at night, he would start his prayer with the *Takbīr* (saying "*Allāhu Akbar*"; Allāh is Greater) and would then supplicate,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

*«All praise is due to You, O Allāh, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.»*

He ﷺ would then say thrice,

«لَا إِلَهَ إِلَّا اللهُ» ثَلَاثًا

*«There is no deity worthy of worship except Allāh,».*

He ﷺ would then say,

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

*«I seek refuge with Allāh, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.»."*

The four collectors of the *Sunan* recorded this *Ḥadīth*, which At-Tirmidhi considered the most famous *Ḥadīth* on this subject.[1]

Abu Dāwud and Ibn Mājah recorded that Jubayr bin Muṭ'im said that his father said, "When the Messenger of Allāh ﷺ started the prayer, he said,

«اللهُ أَكْبَرُ كَبِيرًا - ثَلَاثًا - الْحَمْدُ للهِ كَثِيرًا - ثَلَاثًا - سُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا - ثَلَاثًا - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

*«Allāh is the Greater, truly the Greatest (thrice); all praise is due to Allāh always (thrice); and all praise is due to Allāh day and night (thrice). O Allāh! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.»."*

'Amr said, "The *Hamz* means asphyxiation, the *Nafkh* means arrogance, and the *Nafth* means poetry."[2] Also, Ibn Mājah recorded that 'Ali bin Al-Mundhir said that Ibn Fuḍayl narrated that 'Aṭā' bin As-Sā'ib said that Abu 'Abdur-Raḥmān

[1] Aḥmad 3:69, Abu Dāwud 1:490, *Tuḥfat Al-Aḥwadhi* 2:47, An-Nasā'ī 2:132, and Ibn Mājah.

[2] Abu Dāwud 1:486 and Ibn Mājah 1:265.

As-Sulami said that Ibn Mas'ūd said that the Prophet ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

*«O Allāh! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Nafth.»*

He said, "The *Hamz* means death, the *Nafkh* means arrogance, and the *Nafth* means poetry."[1]

## Seeking Refuge with Allāh when One is Angry

In his *Musnad*, Al-Ḥāfiẓ Abu Ya'lā Aḥmad bin 'Ali bin Al-Muthannā Al-Mawṣili reported that Ubayy bin Ka'b said, "Two men disputed with each other in the presence of the Messenger of Allāh ﷺ and the nose of one of them became swollen because of extreme anger. The Messenger of Allāh ﷺ said,

«إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

*«I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allāh from the cursed Satan.'»"*

An-Nasā'ī also recorded this *Ḥadīth* in his book, *Al-Yawm wal-Laylah*.[2]

Al-Bukhāri recorded that Sulaymān bin Ṣurad said, "Two men disputed in the presence of the Prophet ﷺ while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Prophet ﷺ said,

«إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

*«I know of a statement which if he said it, will make what he feels disappear, 'I seek refuge with Allāh from the cursed Satan.'»*

They said to the man, 'Do you not hear what the Messenger of Allāh is saying?' He said, 'I am not insane.'" Also, Muslim, Abu Dāwud and An-Nasā'ī recorded this *Ḥadīth*.[3]

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[1] Ibn Mājah 1:266.

[2] An-Nasā'ī in *Al-Kubrā*, no. 10233.

[3] *Fatḥ Al-Bāri* 6:388, Muslim 4:2015, Abu Dāwud 5:140 and An-Nasā'ī in *Al-Kubrā*.

There are many other *Ḥadīths* about seeking refuge with Allāh. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

## Is the *Isti'ādhah* (seeking Refuge) required?

The majority of the scholars state that reciting the *Isti'ādhah* (in the prayer and when reciting the Qur'ān) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Rāzi recorded that 'Aṭā' bin Abi Rabāḥ said that the *Isti'ādhah* is required in the prayer and when one reads the Qur'ān. In support of 'Aṭā's statement, Ar-Rāzi relied upon the apparent meaning of the *Āyah*,

﴿فَٱسْتَعِذْ﴾

*﴿Then seek refuge.﴾*

He said that the *Āyah* contains a command that requires implementation. Also, the Prophet ﷺ always said the *Isti'ādhah*. In addition, the *Isti'ādhah* wards off the evil of Satan, which is neccessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allāh from the cursed devil." Then this will suffice.

## Virtues of the *Isti'ādhah*

The *Isti'ādhah* cleanses the mouth from the foul speech that it has indulged in. It also purifies the mouth and prepares it to recite the speech of Allāh. Further, the *Isti'ādhah* entails seeking Allāh's help and acknowledging His ability to do everything. The *Isti'ādhah* also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allāh alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy. There are three *Āyāt* in the Qur'ān that affirm this fact. Also, Allāh said,

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

*﴿Verily, My servants (i.e. the true believers of Islāmic Monotheism) — you have no authority over them. And sufficient is your Lord as a Guardian.﴾* (17:65).

We should state here that the believers, whom the human

enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits. Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided. Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see. The *Isti'ādhah* is a form of drawing closer to Allāh and seeking refuge with Him from the evil of every evil creature.

## What does *Isti'ādhah* mean?

*Isti'ādhah* means, "I seek refuge with Allāh from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from." Indeed, only Allāh is able to prevent the evil of Satan from touching the son of Ādam. This is why Allāh allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allāh required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three *Āyāt* in the Qur'ān. Allāh said in *Sūrat Al-A'rāf*,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾

﴿*Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).*﴾ (7:199)

This is about dealing with human beings. He then said in the same *Sūrah*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴿*And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is Hearing, Knowing (7: 200).*﴾

Allāh also said in *Sūrat Al-Mu'minūn*,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

﴿*Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98).*﴾

Further, Allāh said in *Sūrat As-Sajdah,*

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

﴿*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing*﴾ (41:34-36).

## Why the Devil is called *Shayṭān*

In the Arabic language, *Shayṭān* is derived from *Shaṭana,* which means the far thing. Hence, the *Shayṭān* has a different nature than mankind, and his sinful ways are far away from every type of righteousness. It was also said that *Shayṭān* is derived from *Shāṭa,* (literally 'burned'), because it was created from fire. Some scholars said that both meanings are correct, although they state that the first meaning is more plausible. Further, Siybawayh (the renowned Arab linguistic) said, "The Arabs say, 'So-and-so has *Tashayṭan,*' when he commits the act of the devils. If *Shayṭān* was derived from *Shāṭa,* they would have said, *Tashayyaṭa* (rather than *Tashayṭan*)." Hence, *Shayṭān* is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the *Jinns* and mankind a '*Shayṭān*'. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا﴾

﴿*And so We have appointed for every Prophet enemies – Shayāṭīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)*﴾ (6:112).

In addition, the *Musnad* by Imām Aḥmad records that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ تَعَوَّذْ بِاللهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ»

«*O Abu Dharr! Seek refuge with Allāh from the devils of mankind and the Jinns.*»

Abu Dharr said, "I asked him ﷺ, 'Are there human devils?' He said, «*Yes.*»"[1] Furthermore, it is recorded in *Ṣaḥīḥ Muslim* that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

«*The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutrah, i.e. a barrier).*»

Abu Dharr said, "I said, 'What is the difference between the black dog and the red or yellow dog?' He said,

«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

«*The black dog is a devil.*»."[2]

Also, Ibn Jarīr Aṭ-Ṭabari recorded that 'Umar bin Al-Khaṭṭāb once rode a *Berthawn* (huge camel) which started to proceed arrogantly. 'Umar kept striking the animal, but the animal kept walking in an arrogant manner. 'Umar dismounted the animal and said, "By Allāh! You have carried me on a *Shayṭān*. I did not come down from it until after I had felt something strange in my heart." This *Ḥadīth* has an authentic chain of narrators.[3]

## The Meaning of *Ar-Rajīm*

*Ar-Rajīm* means, being expelled from all types of righteousness. Allāh said,

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[1] Aḥmad 5:178.

[2] Muslim 1:365.

[3] Aṭ-Ṭabari 1:111.

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ﴾

﴿*And indeed We have adorned the nearest heaven with lamps, and We have made such lamps Rujuman (as missiles) to drive away the Shayāṭīn (devils)*﴾ (67:5).

Allāh also said,

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ۝٦ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠﴾

﴿*Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness*﴾ (37:6-10).

Further, Allāh said,

﴿وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ۝١٦ وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ۝١٧ إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ۝١٨﴾

﴿*And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every Shayṭān Rajīm (outcast Shayṭān). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.*﴾ (15:16-18).

There are several similar *Āyāt*. It was also said that *Rajīm* means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts. The first meaning is more popular and accurate.

## *Bismillāh* is the First *Āyah* of *Al-Fātiḥah*

The Companions started the Book of Allāh with *Bismillāh*:

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١﴾

﴿*1. In the Name of Allāh, the Most Gracious, the Most Merciful.*﴾

The scholars also agree that *Bismillāh* is a part of an *Āyah*

in *Sūrat An-Naml* (chapter 27). They disagree over whether it is a separate *Āyah* before every *Sūrah*, or if it is an *Āyah*, or a part of an *Āyah*, included in every *Sūrah* where the *Bismillāh* appears in its beginning. Ad-Dāraquṭni also recorded a *Ḥadīth* from Abu Hurayrah from the Prophet ﷺ that supports this *Ḥadīth* by Ibn Khuzaymah. Also, similar statements were attributed to 'Ali, Ibn 'Abbās and others.[1]

The opinion that *Bismillāh* is an *Āyah* of every *Sūrah*, except *Al-Barā'ah* (chapter 9), was attributed to (the Companions) Ibn 'Abbās, Ibn 'Umar, Ibn Az-Zubayr, Abu Hurayrah and 'Ali. This opinion was also attributed to the *Tābi'īn*: 'Aṭā', Ṭāwūs, Sa'īd bin Jubayr, Makḥūl and Az-Zuhri. This is also the view of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad bin Ḥanbal, (in one report from him) Isḥāq bin Rāhwayh and Abu 'Ubayd Al-Qāsim bin Salām. On the other hand, Mālik, Abu Ḥanīfah and their followers said that *Bismillāh* is not an *Āyah* in *Al-Fātiḥah* or any other *Sūrah*. Dāwud said that it is a separate *Āyah* in the beginning of every *Sūrah*, not part of the *Sūrah* itself, and this opinion was also attributed to Aḥmad bin Ḥanbal.

## *Basmalah* aloud in the Prayer

As for *Basmalah* aloud during the prayer, those who did not agree that it is a part of *Al-Fātiḥah*, state that the *Basmalah* should not be aloud. The scholars who stated that *Bismillāh* is a part of every *Sūrah* (except chapter 9) had different opinions; some of them, such as Ash-Shāfi'ī, said that one should recite *Bismillāh* with *Al-Fātiḥah* aloud. This is also the opinion of many among the Companions, the *Tābi'īn* and the Imāms of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās, Mu'āwiyah, 'Umar and 'Ali - according to Ibn 'Abdul-Barr and Al-Bayhaqi. Also, the Four Khalīfahs - as Al-Khaṭīb reported - were said to have held this view although the report from them is contradicted. The *Tābi'īn* scholars who gave this *Tafsīr* include Sa'īd bin Jubayr, 'Ikrimah, Abu Qilābah, Az-Zuhri, 'Ali bin Al-Ḥasan, his son Muḥammad, Sa'īd bin Al-Musayyib, 'Aṭā', Ṭāwūs, Mujāhid, Sālim, Muḥammad bin Ka'b

[1] Ad-Dāraquṭni 1 :303 and 306.

Al-Quraẓi, Abu Bakr bin Muḥammad bin 'Amr bin Ḥazm, Abu Wā'il, Ibn Sīrīn, Muḥammad bin Al-Munkadir, 'Ali bin 'Abdullāh bin 'Abbās, his son Muḥammad, Nāfi' the freed slave of Ibn 'Umar, Zayd bin Aslam, 'Umar bin 'Abdul-Azīz, Al-Azraq bin Qays, Ḥabīb bin Abi Thābit, Abu Ash-Sha'thā', Makḥūl and 'Abdullāh bin Ma'qil bin Muqarrin. Also, Al-Bayhaqi added 'Abdullāh bin Ṣafwān, and Muḥammad bin Al-Ḥanafiyyah to this list. In addition, Ibn 'Abdul-Barr added 'Amr bin Dīnār.

The proof that these scholars relied on is that, since *Bismillāh* is a part of *Al-Fātiḥah*, it should be recited aloud like the rest of *Al-Fātiḥah*. Also, An-Nasā'i recorded in his *Sunan*, Ibn Ḥibbān and Ibn Khuzaymah in their *Ṣaḥīḥs* and Al-Ḥākim in the *Mustadrak*, that Abu Hurayrah once performed the prayer and recited *Bismillāh* aloud. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allāh ﷺ." Ad-Dāraquṭni, Al-Khaṭīb and Al-Bayhaqi graded this *Ḥadīth Ṣaḥīḥ*[1] Furthermore, in *Ṣaḥīḥ Al-Bukhāri* it is recorded that Anas bin Mālik was asked about the recitation of the Prophet ﷺ. He said, "His recitation was unhurried." He then demonstrated that and recited, while lengthening the recitation of *Bismillāh Ar-Raḥmān Ar-Rahīm*,[2] Also, in the *Musnad* of Imām Aḥmad, the *Sunan* of Abu Dāwud, the *Ṣaḥīḥ* of Ibn Ḥibbān and the *Mustadrak* of Al-Ḥākim - it is recorded that Umm Salamah said, "The Messenger of Allāh used to distinguish each *Āyah* during his recitation,

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢ الرَّحْمَٰنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ۝٤﴾

*﴿In the Name of Allāh, the Most Gracious, the Most Merciful. All praise and thanks be to Allāh, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.﴾*"

Ad-Dāraquṭni graded the chain of narration for this *Ḥadīth*

[1] An-Nasā'ī 2:134, Ibn Khuzaymah 1:251, Ibn Ḥibbān 3:143, Al-Ḥākim 1:232, Ad-Dāraquṭni 1:305, Al-Khaṭīb and Al-Bayhaqi 2:46.

[2] *Fatḥ Al-Bāri* 8:709.

*Ṣaḥīḥ*[1] Furthermore, Imām Abu 'Abdullāh Ash-Shāfi'ī and Al-Ḥākim in his *Mustadrak*, recorded that Mu'āwiyah led the prayer in Al-Madīnah and did not recite the *Bismillāh*. The Muhājirin who were present at that prayer criticized that. When Mu'āwiyah led the following prayer, he recited the *Bismillāh* aloud.[2]

The *Ḥadīths* mentioned above provide sufficient proof for the opinion that the *Bismillāh* is recited aloud. As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the *Bismillāh* should not be recited aloud in the prayer, and this is the established practice of the Four Khalīfahs, as well as 'Abdullāh bin Mughaffal and several scholars among the *Tābi'īn* and later generations. It is also the *Madhhab* (view) of Abu Ḥanīfah, Ath-Thawri and Aḥmad bin Ḥanbal.

Imām Mālik stated that the *Bismillāh* is not recited aloud or silently. This group based their view upon what Imām Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ used to start the prayer by reciting the *Takbīr* (*Allāhu Akbar;* Allāh is Greater) and then recite,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*All praise and thanks be to Allāh, the Lord of all that exists.*﴾ (Ibn Abi Ḥātim 1:12).

Also, the Two *Ṣaḥīḥ*s recorded that Anas bin Mālik said, "I prayed behind the Prophet ﷺ, Abu Bakr, 'Umar and 'Uthmān and they used to start their prayer with,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*All praise and thanks be to Allāh, the Lord of all that exists.*﴾

Muslim added, "And they did not mention,

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١﴾

﴿*In the Name of Allāh, the Most Gracious, the Most Merciful*﴾

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[1] Aḥmad 6:302, Abu Dāwud 4:294, Ibn Khuzaymah 1:248, Al-Ḥākim 2:231, Ad-Dāraquṭni 1:307.

[2] *Musnad Al-Imām Ash-Shāfi'ī* 1:80, Al-Ḥākim 1:233.

whether in the beginning or the end of the recitation."[1] Similar is recorded in the *Sunan* books from 'Abdullāh bin Mughaffal, may Allāh be pleased with him.[2]

These are the opinions held by the respected Imāms, and their statements are similar in that they agree that the prayer of those who recite *Al-Fātiḥah* aloud or in secret is correct. All the favor is from Allāh.

## The Virtue of *Al-Fātiḥah*

Imām Aḥmad recorded in his *Musnad*, that a person who was riding behind the Prophet ﷺ said, "The Prophet's animal tripped, so I said, 'Cursed *Shayṭān*.' The Prophet ﷺ said,

«لَا تَقُلْ: تَعِسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: تَعِسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ: بِاسْمِ اللهِ تَصَاغَرَ حَتى يَصِيرَ مِثْلَ الذُّبَابِ»

*«Do not say, 'Cursed Shayṭān,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.' When you say, 'Bismillāh,' Satan will become as small as a fly.»*[3]

Further, An-Nasā'i recorded in his book *Al-Yawm wal-Laylah*, and also Ibn Marduwyah in his *Tafsīr* that Usāmah bin 'Umayr said, "I was riding behind the Prophet..." and he mentioned the rest of the above *Ḥadīth*. The Prophet ﷺ said in this narration,

«لَا تَقُلْ هٰكَذَا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالْبَيْتِ، وَلٰكِنْ قُلْ: بِسْمِ اللهِ، فَإِنَّهُ يَصْغَرُ حَتَّى يَكُونَ كَالذُّبَابَةِ».

*«Do not say these words, because then Satan becomes larger; as*

[1] *Fatḥ Al-Bāri* 2:265, and Muslim 1:299. We should state that Al-Ḥāfiz Ibn Ḥajar Al-Asqalāni said in his book *Bulūgh Al-Marām*, "Aḥmad, An-Nasā'ī and Ibn Khuzaymah recorded this wording (for the *Ḥadīth* above): They did not recite ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ *﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾* aloud.' In another narration by Ibn Khuzaymah, 'They used to recite it silently.' This is the meaning intended (by the *Ḥadīth* recorded by Muslim)."

[2] At-Tirmidhi no. 244.

[3] Aḥmad 5:59.

*large as a house. Rather, say, 'Bismillāh,' because Satan then becomes as small as a fly.* »[1]

This is the blessing of reciting *Bismillāh*.

## *Basmalah* is recommended before performing any Deed

*Basmalah* (reciting *Bismillāh*) is recommended before starting any action or deed. For instance, *Basmalah* is recommended before starting a *Khutbah* (speech).

The *Basmalah* is also recommended before one enters the place where he wants to relieve himself, there is a *Ḥadīth* concerning this practice.[2] Further, *Basmalah* is recommended at the beginning of ablution, for Imām Aḥmad and the *Sunan* compilers recorded that Abu Hurayrah, Sa'īd bin Zayd and Abu Sa'īd narrated from the Prophet ﷺ,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

«*There is no valid ablution for he who did not mention Allāh's Name in it.*»[3]

This *Ḥadīth* is *Ḥasan* (good). Also, the *Basmalah* is recommended before eating, for Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to 'Umar bin Abi Salamah while he was a child under his care,

«قُلْ بِسْمِ اللهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

«*Say Bismillāh, eat with your right hand and eat from whatever is next to you.*»[4]

Some of the scholars stated that *Basmalah* before eating is obligatory. *Basmalah* before having sexual intercourse is also recommended. The Two *Ṣaḥīḥ*s recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

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[1] An-Nasā'ī in *Al-Kubrā* 6:142.

[2] *'Awn Al-Ma'būd* (the explanation of *Sunan Abu Dāwūd*) 1:6

[3] Aḥmad 3:41, Abu Dāwud 1:75, *Tuḥfat Al-Aḥwadhi* 1:115, An-Nasā'ī 1:61, and Ibn Mājah 1:140

[4] Muslim 3:1600.

*"If anyone of you before having sexual relations with his wife says, 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child."*[1]

**The Meaning of "Allāh"**

Allāh is the Name of the Lord, the Exalted. It is said that Allāh is the Greatest Name of Allāh, because it is referred to when describing Allāh by the various attributes. For instance, Allāh said,

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾﴾

*﴿He is Allāh, beside Whom Lā ilāha illa Huwa (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allāh, beside Whom Lā ilāha illa Huwa, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above all that they associate as partners with Him. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise﴾* (59:22-24).

Hence, Allāh mentioned several of His Names as Attributes for His Name Allāh. Similarly, Allāh said,

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ﴾

*﴿And (all) the Most Beautiful Names belong to Allāh, so call on Him by them﴾* (7:180), and,

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ﴾

[1] *Fath Al-Bāri* 9:136, Muslim 2:1058.

﴿*Say (O Muḥammad ﷺ:) "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."*﴾ (17:110)

Also, the Two *Ṣaḥīḥ*s recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

«*Allāh has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.*»[1]

These Names were mentioned in a *Ḥadīth* recorded by At-Tirmidhi[2] and Ibn Mājah, and there are several differences between these two narrations.

## The Meaning of *Ar-Raḥmān Ar-Raḥīm* - the Most Gracious, the Most Merciful

Ar-Raḥmān and Ar-Raḥīm are two names derived from *Ar-Raḥmah* (the mercy), but Raḥmān has more meanings that pertain to mercy than Ar-Raḥīm. There is a statement by Ibn Jarīr that indicates that there is a consensus on this meaning. Further, Al-Qurṭubi said, "The proof that these names are derived (from *Ar-Raḥmah*), is what At-Tirmidhi recorded - and graded *Ṣaḥīḥ* from 'Abdur-Raḥmān bin 'Awf that he heard the Messenger of Allāh ﷺ say,

«قَالَ اللهُ تَعَالَى: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا اسْمًا مِنِ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ»

«*Allāh the Exalted said, 'I Am Ar-Raḥmān. I created the Raḥam (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'*»[3]

He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Raḥmān, because of their ignorance about Allāh and His attributes."

Al-Qurṭubi said, "It was said that both Ar-Raḥmān and Ar-Raḥīm have the same meaning, such as the words *Nadmān*

[1] *Fatḥ Al-Bāri* 11:218, Muslim 4:2062.

[2] *Tuḥfat Al-Aḥwadhi* 9:480, and Ibn Mājah 2:1269.

[3] *Tuḥfat Al-Aḥwadhi* 6:33

and *Nadīm*, as Abu 'Ubayd has stated. Abu 'Ali Al-Fārisi said, 'Ar-Raḥmān, which is exclusively for Allāh, is a name that encompasses every type of mercy that Allāh has. Ar-Raḥīm is what effects the believers, for Allāh said,

﴿وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا﴾

﴿*And He is ever Raḥīm (merciful) to the believers.*﴾' (33:43)

Also, Ibn 'Abbās said - about Ar-Raḥmān and Ar-Raḥīm, 'They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).' "[1]

Ibn Jarīr said; As-Surri bin Yaḥyā At-Tamīmi narrated to me that 'Uthmān bin Zufar related that Al-'Azrami said about Ar-Raḥmān and Ar-Raḥīm, "He is Ar-Raḥmān with all creation and Ar-Raḥīm with the believers."[2] Hence. Allāh's statements,

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ٱلرَّحْمَٰنُ﴾

﴿*Then He rose over (Istawā) the Throne (in a manner that suits His majesty), Ar-Raḥmān*﴾ (25:59),﴾ and,

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥﴾

﴿*Ar-Raḥmān (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His majesty).*﴾ (20:5)

Allāh thus mentioned the *Istawā* - rising over the Throne - along with His Name Ar-Raḥmān, to indicate that His mercy encompasses all of His creation. Allāh also said,

﴿وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا﴾

﴿*And He is ever Raḥīm (merciful) to the believers*﴾, thus encompassing the believers with His Name Ar-Raḥīm. They said, "This testifies to the fact that Ar-Raḥmān carries a broader scope of meanings pertaining to the mercy of Allāh with His creation in both lives. Meanwhile, Ar-Raḥīm is exclusively for the believers." Yet, we should mention that there is a supplication that reads,

«رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا»

«*The Raḥmān and the Raḥīm of this life and the Hereafter*»

[1] *Tafsīr Al-Qurṭubi* 1:105.

[2] Aṭ-Ṭabari 1:127.

Allāh's Name Ar-Raḥmān is exclusively His. For instance, Allāh said,

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

*﴿Say (O Muḥammad ﷺ): "Invoke Allāh or invoke Ar-Raḥmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴾* (17:110),﴾ and,

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

*﴿And ask (O Muḥammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint ālihah (gods) to be worshipped besides Ar-Raḥmān (Most Gracious, Allāh)?"﴾* (43:45).

Further, when Musaylimah the Liar called himself the *Raḥmān* of Yamamah, Allāh made him known by the name 'Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as 'the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allāh first mentioned His Name - Allāh - that is exclusively His and described this Name by Ar-Raḥmān, which no one else is allowed to use, just as Allāh said,

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

*﴿Say (O Muḥammad ﷺ): "Invoke Allāh or invoke Ar-Raḥmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."﴾* (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by *Ar-Raḥmān.*

As for Allāh's Name Ar-Raḥīm, Allāh has described others by it. For instance, Allāh said,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

*﴿Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided) for the believers (he ﷺ is) kind (full of pity), and Raḥīm*

*(merciful)*﴾ (9:128).

Allāh has also described some of His creation using some of His other Names. For instance, Allāh said,

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ۝٢﴾

﴿*Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (Samī') and seer (Baṣīr) (76:2).*

In conclusion, there are several of Allāh's Names that are used as names for others besides Allāh. Further, some of Allāh's Names are exclusive for Allāh alone, such as Allāh, Ar-Raḥmān, Al-Khāliq (the Creator), Ar-Rāziq (the Sustainer), and so forth.

Hence, Allāh started the *Tasmiyah* (meaning, 'In the Name of Allāh, Most Gracious Most Merciful') with His Name, Allāh, and described Himself as Ar-Raḥmān, (Most Gracious) which is softer and more general than Ar-Raḥīm. The most honorable Names are mentioned first, just as Allāh did here.

A *Ḥadīth* narrated by Umm Salamah stated that the recitation of the Messenger of Allāh ﷺ was slow and clear, letter by letter,

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴿*In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense*﴾ (1:1-4).

And this is how a group of scholars recite it. Others connected the recitation of the *Tasmiyah* to *Al-Ḥamd.*

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢﴾

﴿2. *Al-Ḥamd be to Allāh, the Lord of all that exists.*﴾

## The Meaning of *Al-Ḥamd*

Abu Ja'far bin Jarīr said, "The meaning of

﴿ٱلْحَمْدُ لِلَّهِ﴾

﴿*Al-Ḥamdu Lillāh*﴾ (all praise and thanks be to Allāh) is: all thanks are due purely to Allāh, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allāh's innumerable favors and bounties, that only He knows the amount of. Allāh's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allāh also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allāh for these favors from beginning to end."[1]

Further, Ibn Jarīr commented on the *Āyah*,

﴿ٱلْحَمْدُ لِلَّهِ﴾

﴿*Al-Ḥamdu Lillāh*﴾, that it means, "A praise that Allāh praised Himself with, indicating to His servants that they too should praise Him, as if Allāh had said, 'Say: All thanks and praise is due to Allāh.' It was said that the statement,

﴿ٱلْحَمْدُ لِلَّهِ﴾

﴿*All praise and thanks be to Allāh*﴾, entails praising Allāh by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allāh,' he will be thanking Him for His favors and bounties."[2]

## The Difference between Praise and Thanks

*Ḥamd* is more general, in that it is a statement of praise for one's characteristics, or for what he has done. Thanks are given for what was done, not merely for characteristics.

## The Statements of the Salaf about *Al-Ḥamd*

Ḥafṣ mentioned that 'Umar said to 'Ali, "We know *Lā ilaha illallāh, Subḥān Allāh* and *Allāhu Akbar*. What about *Al-Ḥamdu Lillāh*?" 'Ali said, "A statement that Allāh liked for

[1] Aṭ-Ṭabari 1:135.

[2] Aṭ-Ṭabari 1:137.

Himself, was pleased with for Himself and He likes that it be repeated."[1] Also, Ibn 'Abbās said, "*Al-Ḥamdu Lillāh* is the statement of appreciation. When the servant says *Al-Ḥamdu Lillāh*, Allāh says, 'My servant has praised Me." Ibn Abi Ḥātim recorded this *Ḥadīth*.[2]

## The Virtues of *Al-Ḥamd*

Imām Aḥmad bin Ḥanbal recorded that Al-Aswad bin Sarī' said, "I said, 'O Messenger of Allāh! Should I recite to you words of praise for My Lord, the Exalted, that I have collected?' He said,

«أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ»

«*Verily, your Lord likes Al-Ḥamd.*»"

An-Nasā'ī also recorded this *Ḥadīth*.[3] Furthermore, Abu 'Īsā At-Tirmidhi, An-Nasā'ī and Ibn Mājah recorded that Mūsā bin Ibrāhīm bin Kathīr related that Ṭalḥah bin Khirāsh said that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلّٰهِ»

«*The best Dhikr (remembering Allāh) is Lā ilaha illallāh and the best supplication is Al-Ḥamdu Lillāh.*»

At-Tirmidhi said that this *Ḥadīth* is *Ḥasan Gharīb*. [4] Also, Ibn Mājah recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ: الْحَمْدُ لِلّٰهِ، إِلَّا كَانَ الَّذِي أَعْطَى أَفْضَلَ مِمَّا أَخَذَ»

«*No servant is blessed by Allāh and says,'Al-Ḥamdu Lillāh', except that what he was given is better than that which he has himself acquired.*»[5]

Further, in his *Sunan*, Ibn Mājah recorded that Ibn 'Umar

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[1] At-Tabari. 1:15.

[2] Ibid. 1:13.

[3] Aḥmad 3:435, and An-Nasā'ī in *Al-Kubrā* 4:416.

[4] *Tuḥfat Al-Aḥwadhi* 9:324, An-Nasā'ī in *Al-Kubrā* 6:208, Ibn Mājah 2:1249.

[5] Ibn Mājah 2:1250

said that the Messenger of Allāh ﷺ said,

«إِنَّ عَبْدًا مِنْ عِبَادِ اللهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَعَضَلَتْ بِالْمَلَكَيْنِ فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا فَصَعِدَا إِلَى اللهِ فَقَالَا: يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا، قَالَ اللهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللهُ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيَهِ بِهَا.»

«*A servant of Allāh once said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allāh and said, 'O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allāh said while having more knowledge in what His servant has said, 'What did My servant say?' They said, 'He said, 'O Allāh! Yours is the Ḥamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allāh said to them, 'Write it as My servant has said it, until he meets Me and then I shall reward him for it.*»[1]

## *Al* before *Ḥamd* encompasses all Types of Thanks and Appreciation for Allāh

The letters *Alif* and *Lām* before the word *Ḥamd* serve to encompass all types of thanks and appreciation for Allāh, the Exalted. A *Ḥadīth* stated,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ»

«*O Allāh! All of Al-Ḥamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.*»[2]

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[1] Ibn Mājah 2:1249.

[2] *At-Targhīb wat-Tarhīb* 2:253.

## The Meaning of *Ar-Rabb*, the Lord

*Ar-Rabb* is the owner who has full authority over his property. *Ar-Rabb*, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allāh. When it is alone, the word *Rabb* is used only for Allāh. As for other than Allāh, it can be used to say *Rabb Ad-Dār*, the master of such and such object. Further, it was reported that *Ar-Rabb* is Allāh's Greatest Name.

## The Meaning of *Al-'Ālamīn*

*Al-'Ālamīn* is plural for *'Ālam*, which encompasses everything in existence except Allāh. The word *'Ālam* is itself a plural word, having no singular form. The *'Ālamīn* are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an *'Ālam*. Al-Farrā' and Abu 'Ubayd said, "*'Ālam* includes all that has a mind, the *Jinns*, mankind, the angels and the devils, but not the animals." Also, Zayd bin Aslam and Abu Muḥayṣin said, *'Ālam* includes all that Allāh has created with a soul." Further, Qatādah said about,

﴿رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*The Lord of the 'Ālamīn*﴾, "Every type of creation is an *'Ālam*." Az-Zajjāj also said, "*Ālam* encompasses everything that Allāh created, in this life and in the Hereafter." Al-Qurṭubi commented, "This is the correct meaning, that the *'Ālam* encompasses everything that Allāh created in both worlds. Similarly, Allāh said,

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ﴾

﴿*Fir'awn (Pharaoh) said: "And what is the Lord of the 'Ālamīn?" Mūsā (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty"*﴾ (26:23-24).

## Why is the Creation called *'Ālam*?

*'Ālam* is derived from *'Ālāmah*, that is because it is a sign testifying to the existence of its Creator and to His Oneness."[1]

[1] Al-Qurṭubi 1:139.

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣﴾

﴿3. *Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)*﴾. Allāh said next,

﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾

﴿*Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)*﴾ We explained these Names in the *Basmalah*. Al-Qurṭubi said, "Allāh has described Himself by 'Ar-Raḥmān, Ar-Raḥīm' after saying 'the Lord of the *Ālamīn*', so His statement here includes a warning, and then an encouragement. Similarly, Allāh said,

﴿نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ۝٤٩ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ۝٥٠﴾

﴿*Declare (O Muḥammad ﷺ) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾ (15:49-50)[1] Allāh said,

﴿إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

﴿*Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*﴾ (6:165)

Hence, *Rabb* contains a warning while *Ar-Raḥmān Ar-Raḥīm* encourages. Further, Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ»

«*If the believer knew what punishment Allāh has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allāh has, none will lose hope of earning His earning.*»[2]

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴿*4. The Owner of the Day of Recompense.*﴾

## Indicating Sovereignty on the Day of Judgment

Allāh mentioned His sovereignty of the Day of Resurrection,

[1] Ibid.

[2] Muslim 4 :2109.

but this does not negate His sovereignty over all other things. For Allāh mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allāh only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allāh said,

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

﴿*The Day that Ar-Rūḥ (Jibrīl (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.*﴾ (78:38),

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿*And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps.*﴾(20:108), and,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴿*On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed*﴾ (11:105).

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "Allāh says, 'On that Day, no one owns anything that they used to own in the world.'"

## The Meaning of *Yawm Ad-Dīn*

Ibn 'Abbās said, "*Yawm Ad-Dīn* is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allāh will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons."[1] In addition, several other Companions, *Tābi'īn* and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the *Āyah*.

## Allāh is Al-Mālik (King or Owner)

Allāh is the True Owner (Mālik) (of everything and everyone). Allāh said,

[1] Ibn Abi Ḥātim 1:19.

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ﴾

﴿*He is Allāh, beside Whom Lā ilāha illa Huwa, the King, the Holy, the One free from all defects*﴾ (59:23).

Also, the Two *Ṣaḥīḥ*s recorded Abu Hurayrah saying that the Prophet ﷺ said,

«أَخْنَعُ اسْمٍ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلَاكِ وَلَا مَالِكَ إِلَّا اللهُ»

«*The most despicable name to Allāh is a person who calls himself the king of kings, while there are no owners except Allāh.*»[1]

Also the Two *Ṣaḥīḥ*s recorded that the Messenger of Allāh ﷺ said,

«يَقْبِضُ اللهُ الأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«*(On the Day of Judgement) Allāh will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?'*»[2]

Also, in the the Glorious Qur'ān;

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴿*Whose is the kingdom this Day? Allāh's, the One, the Irresistible.*﴾(40:16).

As for calling someone other than Allāh a king in this life, then it is done as a figure of speech. For instance, Allāh said,

﴿إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا﴾

﴿*Indeed Allāh appointed Ṭālūt (Saul) as a king over you.*﴾ (2:247),

﴿وَكَانَ وَرَآءَهُم مَّلِكٌ﴾

﴿*As there was a king behind them*﴾(18:79), and,

﴿إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا﴾

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[1] *Fatḥ Al-Bārī* 1 :604 and Muslim 3 :1688.

[2] *Fatḥ Al-Bārī* 13 :404 and Muslim 4 :2148.

﴿*When He made Prophets among you, and made you kings*﴾ (5:20). Also, the Two *Ṣaḥīḥ*s recorded,

«مِثْلُ الْمُلُوكِ عَلَى الأَسِرَّةِ»

«*Just like kings reclining on their thrones*»[1]

## The Meaning of *Ad-Dīn*

*Ad-Dīn* means the reckoning, the reward or punishment. Similarly, Allāh said,

﴿يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ﴾

﴿*On that Day Allāh will pay them the (Dīnahum) recompense (of their deeds) in full*﴾ (24:25), and,

﴿أَإِنَّا لَمَدِينُونَ﴾

﴿*Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?*﴾ (37:53). A *Ḥadīth* stated,

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوتِ»

«*The wise person is he who reckons himself and works for (his life) after death.*»[2]

meaning, he holds himself accountable. Also, 'Umar said, "Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

﴿*That Day shall you be brought to Judgement, not a secret of yours will be hidden*﴾ (69:18)."

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

﴿*5. You we worship, and You we ask for help.*﴾ (1:5)

## The Linguistic and Religious Meaning of *'Ibādah*

Linguistically, *'Ibādah* means subdued. For instance, a road

[1] *Fatḥ Al-Bārī* 6:89 and Muslim 3:1518.

[2] Ibn Mājah 2:1423.

is described as *Mu'abbadah*, meaning, 'paved'. In religious terminology, *'Ibādah* implies the utmost love, humility and fear.

## The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, *Al-Fātiḥah* is the secret of the Qur'ān, while these words are the secret of *Al-Fātiḥah*,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿*5. You we worship, and You we ask for help from.*﴾

The first part is a declaration of innocence from *Shirk* (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allāh alone. This meaning is reiterated in various instances in the Qur'ān. For instance, Allāh said,

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴿*So worship Him (O Muḥammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.*﴾ (11:123),

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ﴾

﴿*Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust."*﴾ (67:29),

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

﴿*(He alone is) the Lord of the east and the west; Lā ilāha illā Huwa (none has the right to be worshipped but He). So take Him alone as Wakīl (Disposer of your affairs)*﴾, (73:9), and,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿*You we worship, and You we ask for help from*﴾.

We should mention that in this *Āyah*, the type of speech here changes from the third person to direct speech by using the *Kāf* in the statement *Iyyāka* (You). This is because after the servant praised and thanked Allāh, he stands before Him,

addressing Him directly;

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿*You we worship, and You we ask for help from*﴾.

## *Al-Fātiḥah* indicates the Necessity of praising Allāh. It is required in every Prayer.

The beginning of *Sūrat Al-Fātiḥah* contains Allāh's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites *Al-Fātiḥah*, if he is able. The Two *Ṣaḥīḥ*s recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«*There is no valid prayer for whoever does not recite Al-Fātiḥah of the Book.*»[1]

Also, it is recorded in *Ṣaḥīḥ Muslim* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى : قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ: ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ، قَالَ اللهُ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ٱلرَّحْمَٰنِ ٱلرَّحِيمِ، قَالَ اللهُ: أَثْنَى عَلَيَّ عَبْدِي فَإِذَا قَالَ: مَٰلِكِ يَوْمِ ٱلدِّينِ، قَالَ اللهُ: مَجَّدَنِي عَبْدِي، وَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، قَالَ: هٰذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ○ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ، قَالَ: هٰذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

«*Allāh said, 'I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When the servant says,*

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*All praise and thanks be to Allāh, the Lord of all that exists.*﴾,

[1] *Fath Al-Bārī* 2 :276 and Muslim 1 :295.

*Allāh says, 'My servant has praised Me.' When the servant says,*

﴿ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

﴿*The Most Gracious, the Most Merciful*﴾, *Allāh says, 'My servant has praised Me.' When the servant says,*

﴿مَٰلِكِ يَوۡمِ ٱلدِّينِ ۝٤﴾

﴿*The Owner of the Day of Recompense*﴾, *Allāh says, 'My servant has glorified Me.' If the servant says,*

﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ۝٥﴾

﴿*You we worship, and You we ask for help*﴾, *Allāh says, 'This is between Me and My servant, and My servant shall have what he asked.' If the servant says,*

﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴿*Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray*﴾, *Allāh says, 'This is for My servant, and My servant shall have what he asked.'*﴾[1]

### *Tawḥīd Al-Ulūhiyyah*

Aḍ-Ḍaḥḥāk narrated that Ibn 'Abbās said,

﴿إِيَّاكَ نَعۡبُدُ﴾

﴿*You we worship*﴾ means, "It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else.

### *Tawḥid Ar-Rubūbiyyah*

﴿وَإِيَّاكَ نَسۡتَعِينُ﴾

﴿*And You we ask for help from*﴾, to obey you and in all of our affairs."[2] Further, Qatādah said that the *Āyah*,

﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ۝٥﴾

[1] Muslim 1:297.

[2] Ibn Abi Ḥātim 1:19.

﴿*You we worship, and You we ask for help from*﴾ "Contains Allāh's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs."[1] Allāh mentioned,

﴿إِيَّاكَ نَعْبُدُ﴾

﴿*You we worship*﴾ before,

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

﴿*And You we ask for help from*﴾, because the objective here is the worship, while Allāh's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allāh knows best.

## Allāh called His Prophet ﷺ an *'Abd*

Allāh called His Messenger ﷺ an *'Abd* (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the *Isrā'* (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allāh said,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ﴾

﴿*All praise and thanks be to Allāh, Who has sent down to His servant (Muḥammad ﷺ) the Book (the Qur'ān)*﴾ (18:1),

﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ﴾

﴿*And when the servant of Allāh (Muḥammad ﷺ) stood up invoking Him (his Lord – Allāh in prayer)*﴾, (72:19) and,

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴾

﴿*Glorified (and Exalted) be He (Allāh) (above all that they associate with Him) Who took His servant (Muḥammad ﷺ) for a journey by night*﴾ (17:1).

## Encouraging the Performance of the Acts of Worship during Times of Distress

Allāh also recommended that His Prophet ﷺ resort to acts of worship during times when he felt distressed because of the

[1] Ibid. 1:20.

disbelievers who defied and denied him. Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

﴿*Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death)*﴾ (15:97-99).

**Why Praise was mentioned First**

Since the praise of Allāh, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allāh said,

«فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

«*One half for Myself and one half for My servant, and My servant shall have what he asked.*»

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying.

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾﴾

﴿*Guide us to the straight path.*﴾

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allāh recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

﴿رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴿*My Lord! Truly, I am in need of whatever good that You bestow on me!*﴾ (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nūn said,

﴿لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴾

﴿*Lā ilāhā illā Anta (none has the right to be worshipped but You (O Allāh)), Glorified (and Exalted) be You (above all that*

*they associate with You)! Truly, I have been of the wrongdoers*﴾ (21:87).

Further, one may praise Him without mentioning what he needs.

## The Meaning of Guidance mentioned in the *Sūrah*

The guidance mentioned in the *Sūrah* implies being directed and guided to success. Allāh said,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦﴾

﴿*Guide us to the straight path*﴾ meaning guide, direct, lead and grant us the correct guidance. Also,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ ۝١٠﴾

﴿*And shown him the two ways (good and evil)?*﴾ (90:10), means, 'We explained to him the paths of good and evil.' Also, Allāh said,

﴿اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿*He (Allāh) chose him (as an intimate friend) and guided him to a straight path*﴾ (16:121), and,

﴿فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ﴾

﴿*And lead them on to the way of flaming Fire (Hell)*﴾ (37:23). Similarly, Allāh said,

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿*And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path*﴾ (42:52), and,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا﴾

﴿*All praise and thanks be to Allāh, Who has guided us to this*﴾ (7:43),

meaning, guided us and directed us and qualified us for this end - Paradise.

## The Meaning of *Aṣ-Ṣirāṭ Al-Mustaqīm*, the Straight Path.

As for the meaning of *Aṣ-Ṣirāṭ Al-Mustaqīm*, Imām Abu Ja'far

Aṭ-Ṭabari said, "The *Ummah* agreed that *Ṣirāṭ Al-Mustaqīm*, is the clear path without branches, according to the language of the Arabs. For instance, Jarīr bin 'Aṭiyah Al-Khaṭafi said in a poem, 'The Leader of the faithful is on a path that will remain straight even though the other paths are crooked.' Aṭ-Ṭabari also stated that, "There are many evidences to this fact." Aṭ-Ṭabari then proceeded, "The Arabs use the term, *Ṣirāṭ* in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur'ān refers to Islām.[1]

Imām Aḥmad recorded in his *Musnad* that An-Nawwās bin Sam'ān said that the Prophet ﷺ said,

«ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَتَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَاأَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُّوا، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ فَالصِّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

*«Allāh has set an example: a Ṣirāṭ (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the Ṣirāṭ who heralds, 'O people! Stay on the path and do not deviate from it.' Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, 'Woe unto you! Do not open it, for if you open it you will pass through.' The straight path is Islām, the two walls are Allāh's set limits, while the doors resemble what Allāh has prohibited. The caller on the gate of the Ṣirāṭ is the Book of Allāh, while the caller above the Ṣirāṭ is Allāh's admonishment in the heart of every Muslim.»*[2]

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[1] Aṭ-Ṭabari 1:170.

[2] Aḥmad 4:182.

**The Faithful ask for and abide by Guidance**

If someone asks, "Why does the believer ask Allāh for guidance during every prayer and at other times, while he is already properly guided? Has he not already acquired guidance?"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allāh would not have directed him to invoke Him to acquire the guidance. The servant needs Allāh the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allāh's permission. Therefore, Allāh directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allāh guides to ask of Him. This is especially the case if a person urgently needs Allāh's help day or night. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

*﴿O you who believe! Believe in Allāh, and His Messenger (Muḥammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴾* (4:16).

Therefore, in this *Āyah* Allāh commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allāh commanded His believing servants to proclaim,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾﴾

*﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴾* (3:8). Hence,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾﴾

*﴿Guide us to the straight way﴾* means, "Make us firm on the path of guidance and do not allow us to deviate from it."

﴿صِرَٰطَ ٱلَّذِينَ أَنعَمتَ عَلَيهِم غَيرِ ٱلمَغضُوبِ عَلَيهِم وَلَا ٱلضَّآلِّينَ ۝٧﴾

﴿7. *The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray*﴾.

We mentioned the *Ḥadīth* in which the servant proclaims,

﴿ٱهدِنَا ٱلصِّرَٰطَ ٱلمُستَقِيمَ ۝٦﴾

﴿*Guide us to the straight way*﴾ and Allāh says, "This is for My servant, and My servant shall acquire what he asks for." Allāh's statement.

﴿صِرَٰطَ ٱلَّذِينَ أَنعَمتَ عَلَيهِم﴾

﴿*The way of those upon whom You have bestowed Your grace*﴾ defines the path. 'Those upon whom Allāh has bestowed His grace' are those mentioned in *Sūrat An-Nisā'* (chapter 4), when Allāh said,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُولَٰٓئِكَ مَعَ ٱلَّذِينَ أَنعَمَ ٱللَّهُ عَلَيهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُولَٰٓئِكَ رَفِيقًا ۝٦٩ ذَٰلِكَ ٱلفَضلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ۝٧٠﴾

﴿*And whoever obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His grace, the Prophets, the Ṣiddiqīn (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is the bounty from Allāh, and Allāh is sufficient to know*﴾ (4:69-70).

Allāh's statement,

﴿غَيرِ ٱلمَغضُوبِ عَلَيهِم وَلَا ٱلضَّآلِّينَ﴾

﴿*Not (the way) of those who earned Your anger, nor of those who went astray*﴾

meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allāh and His Messengers. They are the people who adhere to Allāh's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allāh is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those

who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allāh asserted that the two paths He described here are both misguided when He repeated the negation 'not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why 'anger' descended upon the Jews, while being described as 'led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources. This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allāh said about the Jews,

﴿مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ﴾

﴿*Those (Jews) who incurred the curse of Allāh and His wrath*﴾ (5:60).

The attribute that the Christians deserve most is that of being led astray, just as Allāh said about them,

﴿قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ﴾

﴿*Who went astray before and who misled many, and strayed (themselves) from the right path*﴾ (5:77).

There are several *Ḥadīths* and reports from the Salaf on this subject. Imām Aḥmad recorded that 'Adi bin Ḥātim said, "The horsemen of the Messenger of Allāh ﷺ seized my paternal aunt and some other people. When they brought them to the Messenger of Allāh ﷺ, they were made to stand in line before him. My aunt said, 'O Messenger of Allāh! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allāh grant you His favor.' He said, 'Who is your supporter?' She said, 'Adi bin Ḥātim.' He said, 'The one who ran away from Allāh and His Messenger?' She said, 'So, the Prophet ﷺ freed me.' When the

Prophet ﷺ came back, there was a man next to him, I think that he was 'Ali, who said to her, 'Ask him for a means of transportation.' She asked the Prophet ﷺ, and he ordered that she be given an animal." 'Adi then said, "Later on, she came to me and said, 'He (Muḥammad ﷺ) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.' So I went to the Prophet ﷺ and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, 'O 'Adi! What made you run away, so that *Lā ilaha illallāh* is not proclaimed? Is there a deity worthy of worship except Allāh? What made you run away, so that *Allāhu Akbar* (Allāh is the Greater) is not proclaimed? Is there anything Greater than Allāh?' I proclaimed my Islām and I saw his face radiate with pleasure and he said:

«إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الضَّالِّينَ النَّصَارَى»

*«Those who have earned the anger are the Jews and those who are led astray are the Christians.»"*

This *Ḥadīth* was also collected by At-Tirmidhi who said that it is *Ḥasan Gharīb*.[1]

Also, when Zayd bin 'Amr bin Nufayl went with some of his friends - before Islām - to Ash-Shām seeking the true religion, the Jews said to him, "You will not become a Jew unless you carry a share of the anger of Allāh that we have earned." He said, "I am seeking to escape Allāh's anger." Also, the Christians said to him, "If you become one of us you will carry a share in Allāh's discontent." He said, "I cannot bear it." So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allāh guided him by the hand of His Prophet ﷺ, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet ﷺ may Allāh be pleased with him.

[1] Aḥmad 4:378, and *Tuḥfat Al-Aḥwadhi* 8:289.

## The Summary of *Al-Fātiḥah*

The honorable *Sūrah Al-Fātiḥah* contains seven *Ayāt* including the praise and thanks of Allāh, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allāh's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allāh alone, singling Him out in His divinity, believing in His perfection, being free from the need o ..ny partners, having no rivals nor equals. *Al-Fātiḥah* directs the believers to invoke Allāh to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual *Ṣirāṭ* (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. *Al-Fātiḥah* also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The *Sūrah* also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

## The Bounties are because of Allah, not the Deviations

Allāh said,

﴿صِرَٰطَ ٱلَّذِينَ أَنعَمتَ عَلَيهِم﴾

﴿*The way of those upon whom you have bestowed Your grace*﴾, when He mentioned His favor. On mentioning anger, Allāh said,

﴿غَيرِ ٱلمَغضُوبِ عَلَيهِم﴾

﴿*Not (that) of those who earned Your anger*﴾, without mentioning the subject, although it is He Who has sent down the anger on them, just as Allāh stated in another *Āyah*,

﴿أَلَم تَرَ إِلَى ٱلَّذِينَ تَوَلَّوا۟ قَومًا غَضِبَ ٱللَّهُ عَلَيهِم﴾

﴿*Have you (O Muḥammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allāh (i.e.*

*Jews)?*﴾ (58:14).

Also, Allāh relates the misguidance of those who indulged in it, although they were justly misguided according to Allāh's appointed destiny. For instance, Allāh said,

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا﴾

﴿*He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him (to the right path)*﴾ (18:17)

and,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴿*Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgression*﴾ (7:186).

These and several other *Āyāt* testify to the fact that Allāh alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear *Ayāt* avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic *Ḥadīth* narrated,

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ فَاحْذَرُوهُمْ»

«*When you see those who follow what is not so clear in it (the Qur'ān), then they are those whom Allāh has mentioned (refer to 3:7). Hence, avoid them.*»[1]

The Prophet ﷺ was referring to Allāh's statement,

﴿فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ﴾

﴿*So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings*﴾(3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'ān that testifies to his innovation. The Qur'ān came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'ān does

[1] *Fath Al-Bāri* 8:57.

not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

## Saying *Āmīn*

It is recommended to say *Āmīn* after finishing the recitation of *Al-Fatihah*. *Āmīn* means, "O Allāh! Accept our invocation." The evidence that saying *Āmīn* is recommended is contained in what Imāms Aḥmad, Abu Dāwud and At-Tirmidhi recorded, that Wā'il bin Ḥujr said, "I heard the Messenger of Allāh ﷺ recite,

﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

﴿*Not (that) of those who earned Your anger, nor of those who went astray*﴾, and he said '*Āmīn*' extending it with his voice."[1]

Abu Dāwud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this *Ḥadīth* is *Ḥasan* and was also narrated from 'Ali and Ibn Mas'ūd[2] . Also, Abu Hurayrah narrated that whenever the Messenger of Allāh ﷺ would recite,

﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

﴿*Not (the way) of those who earned Your anger, nor of those who went astray*﴾, He would say *Āmīn* until those who were behind him in the first line could hear him.[3]

Abu Dāwud and Ibn Mājah recorded this *Ḥadīth* with the addition, "Then the *Masjid* would shake because of (those behind the Prophet ﷺ) reciting *Āmīn*."[4] Also, Ad-Dāraquṭni recorded this *Ḥadīth* and commented that it is *Ḥasan*. Further, Bilāl narrated that he said, "O Messenger of Allāh! Do not finish saying *Āmīn* before I can join you."[5] This was recorded by Abu Dāwud.[6]

In addition, Abu Naṣr Al-Qushayri narrated that Al-Ḥasan and Ja'far Aṣ-Ṣādiq stressed the 'm' in *Āmīn*.

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[1] Aḥmad 4:315, Abu Dāwud 1:574, *Tuḥfat Al-Aḥwadhi* 2:67.

[2] *Tuḥfat Al-Aḥwadhi* 2:67.

[3] Abu Dāwud 1:575.

[4] Abu Dāwud 1:575, Ibn Mājah 1:279.

[5] Ad-Daraquṭni 1:335

[6] Abu Dāwud 1:576.

Saying *Āmīn* is recommended for those who are not praying (when reciting *Al-Fātiḥah*) and is strongly recommended for those who are praying, whether alone or behind the Imām. The Two *Ṣaḥīḥ*s recorded that the Messenger of Allāh ﷺ said,

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*«When the Imām says, ' Āmīn', then say, 'Āmīn', because whoever says, Āmīn' with the angels, his previous sins will be forgiven.»*[1]

Muslim recorded that the Messenger of Allāh ﷺ said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*«When any of you says in the prayer, 'Āmīn ' and the angels in heaven say, 'Āmīn', in unison, his previous sins will be forgiven.»*[2]

It was said that the *Ḥadīth* talks about both the angels and the Muslims saying *Āmīn* at the same time. The *Ḥadīth* also refers to when the *Āmīn*s said by the angels and the Muslims are equally sincere (thus bringing about forgiveness). Further, it is recorded in *Ṣaḥīḥ Muslim* that Abu Mūsā related to the Prophet ﷺ that he said,

«إِذَا قَالَ - يَعْنِي الْإِمَامَ -: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ»

*«When the Imām says, 'Walaḍ-ḍāllīn', say, 'Āmīn' and Allāh will answer your invocation.»*[3]

In addition, At-Tirmidhi said that *'Āmīn'* means, "Do not disappoint our hope", while the majority of scholars said that it means. "Answer our invocation."

Also, in his *Musnad*, Imām Aḥmad recorded that 'Ā'ishah said that when the Jews were mentioned to him, the Messenger of Allāh ﷺ said,

«إِنَّهُم لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

[1] *Fatḥ Al-Bāri* 11 :203 and Muslim 1 :307.

[2] Muslim 1 :307.

[3] Muslim 1 :303.

«*They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying 'Āmīn' behind the Imām.*»[1]

Also, Ibn Mājah recorded this *Ḥadīth* with the wording,

«مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلَامِ وَالتَّأْمِينِ»

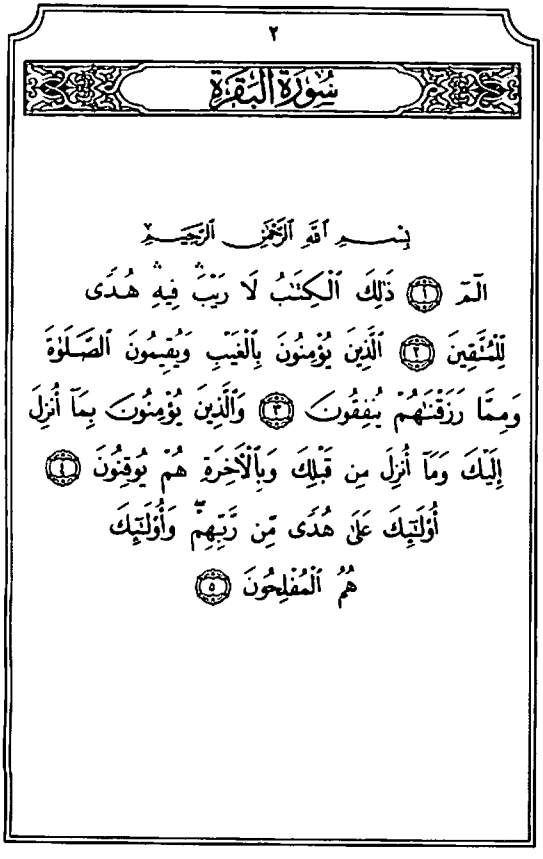
«*The Jews have never envied you more than for your saying the Salām (Islāmic greeting) and for saying Āmīn.*»[2]

[1] Aḥmad 6:134

[2] Ibn Mājah 2:278.

# Tafsīr of Sūrat Al-Baqarah (Chapter 2)

**Which was revealed in Al-Madīnah**


٢

سُورَةُ البَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى
لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥﴾

## The Virtues of Sūrat Al-Baqarah

In *Musnad Aḥmad*, *Ṣaḥīḥ Muslim*, At-Tirmidhi and An-Nasā'i, it is recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ»

«*Do not turn your houses into graves. Verily, Shaytān does not enter the house where Sūrat Al-Baqarah is recited.*» At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[1]

Also, 'Abdullāh bin Mas'ūd said, "*Shaytān* flees from the house where *Sūrat Al-Baqarah* is heard." This *Ḥadīth* was collected by An-Nasā'i in *Al-Yawm wal-Laylah*,[2] and Al-Ḥākim recorded it in his *Mustadrak*, and then said that its chain of narration is authentic, although the

[1] Aḥmad 2:284, Muslim 1:539, *Tuḥfat Al-Aḥwadhi* 8:180, An-Nasā'ī in *Al-Kubrā* 5:13.

[2] An-Nasā'ī in *Al-Kubrā* 5:13.

Two *Ṣaḥīḥ*s did not collect it.[1] In his *Musnad*, Ad-Dārimi recorded that Ibn Mas'ūd said, "*Shayṭān* departs the house where *Sūrat Al-Baqarah* is being recited, and as he leaves, he passes gas." Ad-Dārimi also recorded that Ash-Sha'bi said that 'Abdullāh bin Mas'ūd said, "Whoever recites ten *Ayāt* from *Sūrat Al-Baqarah* in a night, then *Shayṭān* will not enter his house that night. (These ten *Ayāt* are) four from the beginning, *Ayāt Al-Kursi* (255), the following two *Ayāt* (256-257) and the last three *Ayāt*." In another narration, Ibn Mas'ūd said, "Then *Shayṭān* will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these *Ayāt* were to be recited over a senile person, they would wake him up."[2]

Further, Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ»

*«Everything has a hump (or, high peek), and Al-Baqarah is the high peek of the Qur'ān. Whoever recites Al-Baqarah at night in his house, then Shayṭān will not enter that house for three nights. Whoever recites it during a day in his house, then Shayṭān will not enter that house for three days.»*

This *Ḥadīth* was collected by Abu Al-Qāsim Aṭ-Ṭabarāni, Abu Ḥātim Ibn Ḥibbān in his *Ṣaḥīḥ* and Ibn Marduwyah.[3]

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded that Abu Hurayrah said, "The Messenger of Allāh sent an expedition force comprising of many men and asked each about what they memorized of the Qur'ān. The Prophet ﷺ came to one of the youngest men among them and asked him, 'What have you memorized (of the Qur'ān) young man?' He said, 'I memorized such and such *Sūrah*s and also *Al-Baqarah*.' The Prophet ﷺ said, 'You memorized *Sūrat Al-Baqarah*?' He said, 'Yes.' The Prophet ﷺ said, 'Then you are their commander.' One of the noted men (or chiefs) commented, 'By Allāh! I did not learn *Sūrat Al-Baqarah*, for fear that I would not be able to

[1] Al-Ḥākim 2:260.

[2] Ad-Dārimi 2:322.

[3] Aṭ-Ṭabarāni 6:163 and Ibn Ḥibbān 2:78.

implement it. The Messenger of Allāh ﷺ said,

«تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَىٰ مِسْكٍ»

*«Learn Al-Qur'ān and recite it, for the example of whoever learns the Qur'ān, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air. The example of whoever learns the Qur'ān and then sleeps (i.e. lazy) while the Qur'ān is in his memory, is the example of a bag that has musk, but is closed tight.»*

This is the wording collected by At-Tirmidhi, who said that this *Ḥadīth* is *Ḥasan*. In another narration, At-Tirmidhi recorded this same *Ḥadīth* in a *Mursal* manner, so Allāh knows best.[1]

Also, Al-Bukhāri recorded that Usayd bin Ḥuḍayr said that he was once reciting *Sūrat Al-Baqarah* while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yaḥyā was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet ﷺ and told him what had happened and then said, "O Messenger of Allāh! My son Yaḥyā was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it." The Prophet ﷺ said, "Do you know what that was?" He said, "No." The Prophet ﷺ said,

«تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَىٰ مِنْهُمْ»

[1] *Tuḥfat Al-Aḥwadhi* 8:186, An-Nasā'i in *Al-Kubrā* 5:227, and Ibn Mājah 1:78.

«*They were the angels, they came close hearing your voice (reciting Sūrat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.*»[1]

This is the narration reported by Imām Abu Ubayd Al-Qāsim bin Salām in his book *Faḍā'il Al-Qur'ān.*

## Virtues of *Sūrat Al-Baqarah* and *Sūrat Āl 'Imrān*

Imām Aḥmad said that Abu Nu'aym narrated to them that Bishr bin Muhājir said that 'Abdullāh bin Buraydah narrated to him from his father, "I was sitting with the Prophet ﷺ and I heard him say,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

«*Learn Sūrat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.*»

He ﷺ kept silent for a while and then said,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظِلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، وَإِنَّ الْقُرْآنَ يَلْقَىٰ صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ. فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطَى الْمُلْكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَىٰ وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقُولَانِ: بِمَا كُسِينَا هَذَا؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ: اقْرَأْ وَاصْعَدْ فِي دَرَجِ الْجَنَّةِ وَغُرَفِهَا، فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيلًا»

«*Learn Sūrat Al-Baqarah and Āl 'Imrān because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur'ān will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'ān will ask him, 'Do you know me?' The man will say, 'I do not know you.' The Qur'ān will say, 'I am your*

[1] *Fatḥ Al-Bāri* 8:680

*companion, the Qur'ān, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments?' It will be said, 'Because your son was carrying the Qur'ān.' It will be said (to the reader of the Qur'ān), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.'»*[1]

Ibn Mājah also recorded part of this *Ḥadīth* from Bishr bin Al-Muhājir,[2] and this chain of narrators is *Ḥasan*, according to the criteria of Imām Muslim.

A part of this *Ḥadīth* is also supported by other *Ḥadīths*. For instance, Imām Aḥmad recorded that Abu Umāmah Al-Bāhili said that he heard the Messenger of Allāh ﷺ say,

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ اقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَآلَ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ».

*«Read the Qur'ān, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Āl 'Imrān, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.»*

The Prophet ﷺ then said,

«اقْرَأُوا الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

*«Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.»*[3]

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[1] Aḥmad 5:352

[2] Ibn Mājah 2:1242.

[3] Aḥmad 5:249

Also, Imām Muslim narrated this *Ḥadīth* in the Book of Prayer[1]

Imām Aḥmad narrated that An-Nawwās bin Sam'ān said that the Prophet ﷺ said,

«يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدَمُهُم سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ»

*«On the Day of Resurrection the Qur'ān and its people who used to implement it will be brought forth, preceded by Sūrat Al-Baqarah and Āl 'Imrān.»*

An-Nawwas said, "The Prophet ﷺ set three examples for these two *Sūrah*s and I did not forget these examples ever since. He ﷺ said,

«كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا»

*«They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.»*[2]

It was also recorded in *Ṣaḥīḥ Muslim*[3] and At-Tirmidhi narrated this *Ḥadīth*, which he rendered *Ḥasan Gharīb*.[4]

## *Sūrat Al-Baqarah* was revealed in Al-Madīnah

There is no disagreement over the view that *Sūrat Al-Baqarah* was revealed in its entirety in Al-Madīnah. Moreover, *Al-Baqarah* was one of the first *Sūrah*s to be revealed in Al-Madīnah, while, Allāh's statement,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

﴿*And be afraid of the Day when you shall be brought back to Allāh.*﴾ (2:281)

was the last *Āyah* to be revealed from the Qur'ān. Also, the *Ayāt* about usury were among the last *Ayāt* to be revealed. Khālid bin Ma'dān used to call *Al-Baqarah* the *Fusṭaṭ* (tent) of

[1] Muslim 1:553

[2] Aḥmad 4:183

[3] Muslim 1:554.

[4] *Tuḥfat Al-Aḥwadhi* 8:191

the Qur'ān. Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of *Al-Baqarah's Ayāt* is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allāh knows best.

Ibn Jurayj narrated that 'Aṭā' said that Ibn 'Abbās said, "*Sūrat Al-Baqarah* was revealed in Al-Madīnah."[1] Also, Khaṣīf said from Mujāhid that 'Abdullāh bin Az-Zubayr said; "*Sūrat Al-Baqarah* was revealed in Al-Madīnah."[2] Several Imāms and scholars of *Tafsīr* issued similar statements, and there is no difference of opinion over this as we have stated.

The Two *Ṣaḥīḥs* recorded that Ibn Mas'ūd kept the *Ka'bah* on his left side and Minā on his right side and threw seven pebbles (at the *Jamrah*) and said, "The one to whom *Sūrat Al-Baqarah* was revealed (i.e. the Prophet ﷺ) performed *Rami* (the *Ḥajj* rite of throwing pebbles) similarly." The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[3]

Further, Ibn Marduwyah reported a *Ḥadīth* of Shu'bah from 'Aqīl bin Ṭalḥah from 'Utbah bin Marthad; "The Prophet ﷺ saw that his Companions were not in the first lines and he said,

«يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ»

«*O Companions of Sūrat Al-Baqarah.*» I Think that this incident occurred during the battle of Ḥunayn when the Companions retreated. Then, the Prophet ﷺ commanded Al-'Abbās (his uncle) to yell out,

«يَا أَصْحَابَ الشَّجَرَةِ»

«*O Companions of the tree!*» meaning the Companions who participated in the pledge of Ar-Riḍwān (under the tree). In another narration, Al- 'Abbās cried, "O Companions of *Sūrat Al-Baqarah*!" encouraging them to come back, so they returned from every direction. Also, during the battle of Al-Yamāmah, against the army of Musaylimah the Liar, the Companions

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[1] *Ad-Durr Al-Manthūr* 1:47.

[2] Ibid.

[3] *Fatḥ Al-Bāri* 3:678, Muslim 2:942.

first retreated because of the huge number of soldiers in Musaylimah's army. The Muhājirūn and the Anṣār called out for each other, saying; "O people of *Sūrat Al-Baqarah*!" Allāh then gave them victory over their enemy, may Allāh be pleased with all of the companions of all the Messengers of Allāh.[1]

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

﴿الٓمٓ ۝١﴾

*﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾*

*﴿1. Alif Lām Mīm﴾.*

## The Discussion of the Individual Letters

The individual letters in the beginning of some *Sūrahs* are among those things whose knowledge Allāh has kept only for Himself. This was reported from Abu Bakr, 'Umar, 'Uthmān, 'Ali and Ibn Mas'ūd. It was said that these letters are the names of some of the *Sūrahs*. It was also said that they are the beginnings that Allāh chose to start the *Sūrahs* of the Qur'ān with. Khaṣīf stated that Mujāhid said, "The beginnings of the *Sūrahs*, such as *Qaf*, *Ṣad*, *Ṭa Sīn Mīm* and *Alif Lām Rā*, are just some letters of the alphabet." Some linguists also stated that they are letters of the alphabet and that Allāh simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, "My son recites *Alif, Ba, Ta, Tha...* " he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jarīr.[2]

## The Letters at the Beginning of *Sūrahs*

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the *Sūrahs* is fourteen: *Alif, Lām, Mīm, Ṣād, Rā, Kāf, Hā, Yā, 'Ayn, Ṭa, Sīn, Ḥa, Qaf, Nūn.*

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, "There is no doubt that Allāh did not reveal these letters for jest and play." Some ignorant

[1] *Al-Majma'* 6:180.

[2] Aṭ-Ṭabari 1:208.

people said that some of the Qur'ān does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet ﷺ that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim,

﴿ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴿*We believe in it; all of it (clear and unclear verses) is from our Lord*﴾ (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allāh knows best.

## These Letters testify to the Miraculous Qur'ān

The wisdom behind mentioning these letters in the beginning of the *Sūrahs*, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'ān. Indeed, the servants are unable to produce something like the Qur'ān, although it is comprised of the same letters with which they speak to each other. This opinion was mentioned by Ar-Rāzi in his *Tafsīr* who related it to Al-Mubarrid and several other scholars. Al-Qurṭubi also related this opinion to Al-Farrā' and Quṭrub. Az-Zamakhshari agreed with this opinion in his book, *Al-Kashshāf*. In addition, the Imām and scholar Abu Al-'Abbās Ibn Taymiyyah and our Shaykh Al-Ḥāfiẓ Abu Al-Ḥajjāj Al-Mizzi agreed with this opinion. Al-Mizzi told me that it is also the opinion of Shaykh Al-Islām Ibn Taymiyyah.

Az-Zamakhshari said that these letters, "Were not all mentioned once in the beginning of the Qur'ān. Rather, they were repeated so that the challenge (against the creation) is more daring. Similarly, several stories were mentioned repeatedly in the Qur'ān, and also the challenge was repeated in various areas (i.e., to produce something like the Qur'ān). Sometimes, one letter at a time was mentioned, such as *Ṣad*, *Nūn* and *Qaf*. Sometimes two letters were mentioned, such as

﴿حمٓ ۝١﴾

﴿*Ḥa Mīm*﴾ (44:1) Sometimes, three letters were mentioned, such as,

﴿الٓمٓ ۝١﴾

﴿*Alif Lām Mīm (2:1)*﴾ and four letters, such as,

﴿الٓرٰ﴾

﴿*'Alif Lām Mīm Ra*﴾ (13:1), and

﴿الٓمٓصٓ ۝١﴾

﴿*Alif Lām Mīm Ṣād*﴾ (7:1).

Sometimes, five letters were mentioned, such as,

﴿كٓهٰيٰعٓصٓ ۝١﴾

﴿*Kaf Ha Yā 'Ayn Ṣād*﴾ (19:1), and;

﴿حٰمٓ ۝١ عٓسٓقٓ ۝٢﴾

﴿*Ḥa Mīm. 'Ayn Sīn Qaf*﴾ (42:1-2).

This is because the words that are used in speech are usually comprised of one, two, three, four, or five letters."

Every *Sūrah* that begins with these letters demonstrates the Qur'ān's miracle and magnificence, and this fact is known by those well-versed in such matters. The count of these *Sūrahs* is twenty-nine. For instance, Allāh said,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِ﴾

﴿*Alif Lām Mīm*﴾ This is the Book (the Qur'ān), wherein there is no doubt (2:1-2),

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ۝٢ نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ﴾

﴿*Alif Lām Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Ḥayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur'ān) to you (Muḥammad ﷺ) with truth, confirming what came before it.*﴾ (3:1-3), and,

﴿الٓمٓصٓ ۝١ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ﴾

﴿*Alif Lām Mīm Ṣād. (This is the) Book (the Qur'ān) sent down*

*unto you (O Muḥammad ﷺ), so let not your breast be narrow therefrom*﴾ (7:1-2).

Also, Allāh said,

﴿الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ﴾

﴿*Alif Lām Ra. (This is) a Book which We have revealed unto you (O Muḥammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allāh and Islāmic Monotheism) by their Lord's leave*﴾ (14:1),

﴿الٓمٓ ۝١ تَنزِيلُ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ ٱلۡعَٰلَمِينَ ۝٢﴾

﴿*Alif Lām Mīm. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, Jinn and all that exists)!*﴾ (32:1-2),

﴿حمٓ ۝١ تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝٢﴾

﴿*Ḥa Mīm. A revelation from (Allāh) the Most Gracious, the Most Merciful*﴾ (41:1-2), and,

﴿حمٓ ۝١ عٓسٓقٓ ۝٢ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ۝٣﴾

﴿*Ḥa Mīm. 'Aīn Sīn Qāf. Likewise Allāh, the Almighty, the Wise sends revelation to you (O Muḥammad ﷺ) as (He sent revelation to) those before you.*﴾ (42:1-3).

There are several other *Ayāt* that testify to what we have mentioned above, and Allāh knows best.

﴿ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ۝٢﴾

﴿*2. That is Book in which there is no Rayb, guidance for the Muttaqīn*﴾.

## There is no Doubt in the Qur'ān

The Book, is the Qur'ān, and *Rayb* means doubt. As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, and Murrah Al-Hamadāni narrated from Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ that,

﴿لَا رَيۡبَۛ فِيهِۛ﴾

﴿*In which there is no Rayb*﴾, means about which there is no

doubt.[1] Abu Ad-Dardā', Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Nāfi' 'Aṭā', Abu Al-'Āliyah, Ar-Rabī' bin Anas, Muqātil bin Ḥayyan, As-Suddi, Qatādah and Ismā'īl bin Abi Khālid said similarly. In addition, Ibn Abi Ḥātim said, "I do not know of any disagreement over this explanation."[2] The meaning of this is that the Book, the Qur'ān, is without a doubt revealed from Allāh. Similarly, Allāh said in *Sūrat As-Sajdah*,

﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾

﴿*Alif Lām Mīm*﴾. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of all that exists﴾ (32:1-2).

Some scholars stated that this *Āyah* - 2:2 - contains a prohibition meaning, "Do not doubt the Qur'ān." Furthermore, some of the reciters of the Qur'ān pause upon reading,

﴿لَا رَيْبَ﴾

﴿*there is no doubt*﴾ and they then continue;

﴿فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

﴿*in which there is guidance for the Muttaqīn (the pious and righteous persons)*﴾. However, it is better to pause at,

﴿لَا رَيْبَ فِيهِ﴾

﴿*in which there is no doubt*﴾ because in this case,

﴿هُدًى﴾

﴿*guidance*﴾ becomes an attribute of the Qur'ān and carries a better meaning than,

﴿فِيهِ هُدًى﴾

﴿*in which there is guidance*﴾.

## Guidance is granted to Those Who have *Taqwā*

*Hidāyah* - correct guidance - is only granted to those who have *Taqwā* - fear of Allāh. Allāh said,

[1] Aṭ-Ṭabari 1:228.

[2] Ibn Abi Ḥātim 1:31.

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿*Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)*﴾ (41:44), and,

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا﴾

﴿*And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Ẓālimūn (wrongdoers) in nothing but loss*﴾ (17:82).

This is a sample of the numerous *Ayāt* indicating that the believers, in particular, benefit from the Qur'ān. That is because the Qur'ān is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿*O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers*﴾ (10:57).

Ibn 'Abbās and Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ said,

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴿*guidance for the Muttaqīn (the pious and righteous persons)*﴾, means, a light for those who have *Taqwā*.

## The Meaning of *Al-Muttaqīn*

Ibn 'Abbās said about,

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴿*guidance for the Muttaqīn*﴾ that it means, "They are the believers who avoid *Shirk* with Allāh and who work in His obedience." Ibn 'Abbās also said that *Al-Muttaqīn* means, "Those who fear Allāh's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allāh's mercy by believing in what He revealed." Further, Qatādah said that,

﴿لِّلْمُتَّقِينَ﴾

﴿*Al-Muttaqīn*﴾, are those whom Allāh has described in His statement;

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ﴾

﴿*Who believe in the Ghayb and perform the Ṣalāh*﴾ (2:3),

and the following *Ayāt*. Ibn Jarīr stated that the *Āyah* (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view. Also, At-Tirmidhi and Ibn Mājah narrated that 'Aṭiyah As-Sa'di said that the Messenger of Allāh ﷺ said,

«لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْسٌ»

«*The servant will not acquire the status of the Muttaqīn until he abandons what is harmless out of fear of falling into that which is harmful.*»[1] At-Tirmidhi then said "*Ḥasan Gharīb.*"

## There are Two Types of *Hidāyah* (Guidance)

*Hudā* here means the faith that resides in the heart, and only Allāh is able to create it in the heart of the servants. Allāh said,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴿*Verily, you (O Muḥammad ﷺ) guide not whom you like*﴾ (28:56),

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ﴾

﴿*Not upon you (Muḥammad ﷺ) is their guidance*﴾ (2:272),

[1] *Tuḥfat Al-Aḥwadhi* 7:147, and Ibn Mājah 2:1409.

﴿مَن يُضْلِلِ اللَّهُ فَلَا هَادِيَ لَهُ﴾

﴿*Whomsoever Allāh sends astray, none can guide him*﴾ (7:186), and,

﴿مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا﴾

﴿*He whom Allāh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him (to the right path)*﴾ (18:17).

*Hudā* also means to explain the truth, give direction and lead to it. Allāh, the Exalted, said,

﴿وَإِنَّكَ لَتَهْدِيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path (i.e. Allāh's religion of Islāmic Monotheism)*﴾ (42:52),

﴿إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿*You are only a warner, and to every people there is a guide*﴾ (13:7), and,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴾

﴿*And as for Thamūd, We showed and made clear to them the path of truth (Islāmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance*﴾ (41:17).

testifying to this meaning.

Also, Allāh said,

﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ۝١٠﴾

﴿*And shown him the two ways (good and evil).*﴾ (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allāh knows best.

## Meaning of *Taqwā*

The root meaning of *Taqwa* is to avoid what one dislikes. It was reported that 'Umar bin Al-Khaṭṭāb asked Ubayy bin Ka'b about *Taqwā*. Ubayy said, "Have you ever walked on a path

that has thorns on it?" 'Umar said, "Yes." Ubayy said, "What did you do then?" He said, "I rolled up my sleeves and struggled." Ubayy said, "That is *Taqwa*."

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿3. *Those Who have faith in the Ghayb*﴾.

## The Meaning of *Īmān*

Abu Ja'far Ar-Rāzi said that Al-'Alā' bin Al-Musayyib bin Rāfi' narrated from Abu Isḥāq that Abu Al-Aḥwaṣ said that 'Abdullāh said, "*Īmān* is to trust.".[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يُؤْمِنُونَ﴾

﴿*who have faith*﴾ means they trust.[2] Also, Ma'mar said that Az-Zuhri said, "*Īmān* is the deeds."[3] In addition, Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that, 'They have faith', means, they fear (Allāh).[4]

Ibn Jarīr (Aṭ-Ṭabari) commented, "The prefered view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allāh is included in the general meaning of *Īmān*, which necessitates following deeds of the tongue by implementation. Hence, *Īmān* is a general term that includes affirming and believing in Allāh, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, *Īmān* merely means trust, and it is used to mean that sometimes in the Qur'ān, for instance, Allāh the Exalted said,

﴿يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴿*He trusts (yu'minu) in Allāh, and trusts (yu'minu) in the believers.*﴾ (9:61)

Prophet Yūsuf's brothers said to their father,

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[1] Aṭ-Ṭabari 1:235.

[2] Ibid.

[3] Ibid.

[4] Ibid.

﴿وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ﴾

﴿*But you will never believe us even when we speak the truth*﴾ (12:17).

Further, the word *Īmān* is sometimes mentioned along with deeds, such as Allāh said,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Save those who believe (in Islāmic Monotheism) and do righteous deeds*﴾ (95:6).

However, when *Īmān* is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue.[1] We should state here that *Īmān* increases and decreases.

There are many narrations and *Ḥadīths* on this subject, and we discussed them in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhāri*, all favors are from Allāh. Some scholars explained that *Īmān* means *Khashyah* (fear of Allāh). For instance, Allāh said;

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ﴾

﴿*Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter)*﴾ (67:12), and,

﴿مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾﴾

﴿*Who feared the Most Gracious (Allāh) in the Ghayb (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism)*﴾ (50:33).

Fear is the core of *Īmān* and knowledge, just as Allāh the Exalted said,

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

﴿*It is only those who have knowledge among His servants that fear Allāh*﴾ (35:28).

## The Meaning of *Al-Ghayb*

As for the meaning of *Ghayb* here, the Salaf have different explanations of it, all of which are correct, indicating the same

[1] See the *Tafsīr* of Ibn Abi Ḥātim 1 :35

general meaning. For instance, Abu Ja'far Ar-Rāzi quoted Ar-Rabī' bin Anas, reporting from Abu Al-'Āliyah about Allāh's statement,

﴿يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿*(Those who) have faith in the Ghayb*﴾,

"They believe in Allāh, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the *Ghayb*." Qatādah bin Di'āmah said similarly.[1]

Sa'īd bin Manṣūr reported from 'Abdur-Raḥmān bin Yazīd who said, "We were sitting with 'Abdullāh bin Mas'ūd when we mentioned the Companions of the Prophet ﷺ and their deeds being superior to our deeds. 'Abdullāh said, 'The matter of Muḥammad ﷺ was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in *Al-Ghayb*.' He then recited,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿*Alif Lām Mīm. This is the Book, wherein there is no doubt, a guidance for the Muttaqīn. Those who believe in the Ghayb*﴾, until,

﴿ٱلْمُفْلِحُونَ﴾

﴿*the successful*﴾."[2] Ibn Abi Ḥātim, Ibn Marduwyah and Al-Ḥākim, in his *Mustadrak*,[3] recorded this *Ḥadīth*. Al-Ḥākim commented that this *Ḥadīth* is authentic and that the Two Shaykhs - Al-Bukhāri and Muslim - did not collect it, although it meets their criteria.

Aḥmad recorded a *Ḥadīth* with similar meaning from Ibn Muḥayrīz who said: I said to Abu Jumu'ah, "Narrate a *Ḥadīth* for us that you heard from the Messenger of Allāh." He said, "Yes. I will narrate a good *Ḥadīth* for you. Once we had lunch with the Messenger of Allāh ﷺ. Abu 'Ubaydah, who was with us, said, 'O Messenger of Allāh! Are people better than us? We embraced Islām with you and performed *Jihād* with you.' He ﷺ

[1] Aṭ-Ṭabari 1:236.

[2] Sa'īd bin Manṣūr 2:544.

[3] Ibn Abi Ḥātim 1:34 and Al-Ḥākim 2:260.

said,

«نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي»

*«Yes, those who will come after you, who will believe in me although they did not see me.»*"[1]

This *Ḥadīth* has another route collected by Abu Bakr bin Marduwyah in his *Tafsīr*, from Ṣāliḥ bin Jubayr who said: 'Abu Jumu'ah Al-Anṣāri, the Companion of the Messenger of Allāh ﷺ, came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Rajā' bin Ḥaywah was with us, so when Abu Jumu'ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a *Ḥadīth* for you that I heard from the Messenger of Allāh." We said, "Do so, and may Allāh grant you mercy." He said, "We were with the Messenger of Allāh, ten people including Mu'ādh bin Jabal. We said, "O Messenger of Allāh! Are there people who will acquire greater rewards than us? We believed in Allāh and followed you.' He ﷺ said,

«مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللهِ بَيْنَ أَظْهُرِكُمْ يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولَئِكَ أَعْظَمُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ»

*«What prevents you from doing so, while the Messenger of Allāh is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur'ān), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.»*"[2]

﴿وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣﴾

﴿*And perform Ṣalāh, and spend out of what we have provided for them*﴾

## Meaning of *Iqāmat Aṣ-Ṣalāh*

Ibn 'Abbās said that,

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[1] Aḥmad 4:106.

[2] Ibn 'Asākir 6:368.

﴿وَيُقِيمُونَ ٱلصَّلَوٰةَ﴾

﴿*And perform the Ṣalāh*﴾, means, "Perform the prayer with all of the obligations that accompany it."[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "*Iqāmat Aṣ-Ṣalāh* means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."[2] Qatādah said, "*Iqāmat Aṣ-Ṣalāh* means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."[3] Muqātil bin Hayyān said *Iqāmat Aṣ-Ṣalāh* means "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'ān, *Tashahhud* and blessings for the Prophet ﷺ. This is *Iqāmat Aṣ-Ṣalāh*."[4]

## The Meaning of "Spending" in this *Āyah*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

﴿*And spend out of what We have provided for them*﴾ means, "The *Zakāh* due on their wealth."[5] As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, as well as Murrah from Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ, that,

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

﴿*And spend out of what We have provided for them*﴾ means, "A man's spending on his family. This was before the obligation of *Zakāh* was revealed."[6] Juwaybir narrated from Aḍ-Ḍaḥḥāk, "General spending (in charity) was a means of drawing nearer to Allāh, according to one's discretion and capability. Until the obligation of charity was revealed in the seven *Ayāt* of *Sūrat Barā'ah* (chapter 9), were revealed. These abrogated the previous case."[7]

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[1] Aṭ-Ṭabari 1:241.
[2] Ibid.
[3] Ibn Abi Ḥātim 1:37.
[4] Ibid.
[5] Aṭ-Ṭabari 1:243.
[6] Ibid.
[7] Ibid.

In many instances, Allāh mentioned prayer and spending wealth together. Prayer is a right of Allāh as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allāh's saying,

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

﴿*And spend out of what we have provided for them*﴾. The Two *Ṣaḥīḥ*s recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

«*Islām is built upon five (pillars): Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh, fasting Ramaḍān and Ḥajj to the House.*»[1]

There are many other *Ḥadīths* on this subject.

## The Meaning of *Ṣalāh*

In the Arabic language, the basic meaing of *Ṣalāh* is supplication. In religious terminology, *Ṣalāh* is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specificed at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

﴿وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤﴾

﴿*4. And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.*﴾

Ibn 'Abbās said that,

﴿وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

[1] *Fatḥ Al-Bāri* 1:64 and Muslim 1:45.

﴿*And who have faith in what is revealed to you and in what was revealed before you.*﴾ means, "They believe in what Allāh sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."[1]

﴿وَبِٱلْآخِرَةِ هُمْ يُوقِنُونَ ۝٤﴾

﴿*And in the Hereafter they are certain*﴾ that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the *Mīzān*).[2] The Hereafter is so named because it comes after this earthly life.

## Attributes of the Believers

The people described here (2:4) are those whom Allāh described in the preceding *Āyah*,

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣﴾

﴿*Those who have faith in the Ghayb and perform Ṣalāh, and spend out of what we have provided for them.*﴾

Mujāhid once stated, "Four *Ayāt* at the beginning of *Sūrat Al-Baqarah* describe the believers, two describe the disbelievers, and thirteen describe the hypocrites."[3] The four *Ayāt* mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are *Jinns* or humans. All of these attributes complement each other and require the existence of the other attributes. For instance, it is not possible that one believes in the Unseen, performs the prayer and gives *Zakāh* without believing in what the Messenger of Allāh ﷺ and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allāh has commanded the believers,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

[1] Aṭ-Ṭabari 1:244.
[2] Ibn Abi Ḥātim 1:39.
[3] Aṭ-Ṭabari 1:239.

﴿O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has revealed to the Messenger, and the Book which He sent own to those before (him)﴾ (4:136),

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ﴾

﴿And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilāh (God) and your Ilāh (God) is One (i.e. Allāh)"﴾ (29:46),

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا مُصَدِّقٗا لِّمَا مَعَكُم﴾

﴿O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muḥammad ﷺ) confirming what is (already) with you﴾ (4:47), and,

﴿قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡۗ﴾

﴿Say (O Muḥammad ﷺ): "O People of the Book (Jews and Christians)! You have nothing until you act according to the Tawrāh (Torah), the Injīl (Gospel), and what has (now) been revealed to you from your Lord (the Qur'ān)."﴾ (5:68).

Also, Allāh the Exalted described the believers;

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ﴾

﴿The Messenger (Muḥammad ﷺ) believes in what has been revealed to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers"﴾ (2:285), and,

﴿وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ﴾

﴿And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers)﴾ (4:152),

This is a sample of the *Ayāt* that indicate that the true believers all believe in Allāh, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islām and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet ﷺ stated,

«إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلْكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ»

*«When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.'»*[1]

However, the faith that many Arabs have in the religion of Islām as it was revealed to Muḥammad ﷺ might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islām. Therefore, if the believers in Islām among the People of the Book gain two rewards, other Muslims who have firmer Islāmic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islām). And Allāh knows best.

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾﴾

﴿5. *They are on guidance from their Lord, and they are the successful.*﴾

## Guidance and Success are awarded to the Believers

Allāh said,

﴿أُولَٰئِكَ﴾

﴿*They are*﴾ refers to those who believe in the Unseen, establish the prayer, spend from what Allāh has granted them, believe in what Allāh has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing

[1] Abu Dāwud 4 :59.

الجزء الأول ٣ سورة البقرة

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ
أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ ٱلنَّاسِ
مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٩﴾ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ
لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ
أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا۟
ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ
فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ
بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾

good deeds and avoiding the prohibitions. Allāh then said,

﴿عَلَىٰ هُدًى﴾

﴿*On guidance*﴾ meaning, they are (following) a light, guidance, and have insight from Allāh,

﴿وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*And they are the successful*﴾ meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allāh has prepared for His enemies.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

*﴿6. Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.﴾*

Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*Verily, those who disbelieve*﴾ meaning, covered the truth and hid it. Since Allāh has written that they would do so, it does not matter if you (O Muḥammad ﷺ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟

﴿ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment*﴾ (10:96-97).

About the rebellious People of the Book, Allāh said,

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ﴾

﴿*And even if you were to bring to the People of the Book (Jews and Christians) all the Ayāt, they would not follow your Qiblah (prayer direction)*﴾ (2:5).

These *Ayāt* indicate that whomever Allāh has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allāh directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muḥammad ﷺ - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards. As for those who turn away in rejection, do not feel sad for them or concerned about them, for

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*Your duty is only to convey (the Message) and on Us is the reckoning*﴾ (13:40), and,

﴿إِنَّمَآ أَنتَ نَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾

﴿*But you are only a warner. And Allāh is a Wakīl (Disposer of affairs, Trustee, Guardian) over all things*﴾ (11:12).

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

﴿*Verily, those who disbelieve, it is the same to them whether you (O Muḥammad ﷺ) warn them or do not warn them, they will not believe*﴾

"That the Messenger of Allāh ﷺ was eager for all the people to believe and follow the guidance he was sent with. Allāh informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allāh has decreed to do so in the first

place."[1]

﴿خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝٧﴾

*﴿7. Allāh has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment﴾.*

## Meaning of *Khatama*

As-Suddi said that,

﴿خَتَمَ ٱللَّهُ﴾

﴿*Khatama Allāh*﴾ means, "Allāh has sealed."[2] Qatādah said that this *Āyah* means, "*Shayṭān* controlled them when they obeyed him. Therefore, Allāh sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand."[3] Ibn Jurayj said that Mujāhid said,

﴿خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ﴾

﴿*Allāh has set a seal on their hearts*﴾, "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal."[4] Ibn Jurayj also said that the seal is placed on the heart and the hearing.[5] In addition, Ibn Jurayj said, that 'Abdullāh bin Kathīr narrated that Mujāhid said, "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type."[6] Al-A'mash said, "Mujāhid demonstrated with his hand while saying, 'They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he

[1] Aṭ-Ṭabari 1:252.
[2] Ibn Abi Ḥātim 1:44.
[3] Ibid.
[4] Ibn Abi Ḥātim 1:44.
[5] Aṭ-Ṭabari 1:259.
[6] Ibid.

said, 'Then, the heart will be sealed.' Mujāhid also said that this is the description of the *Rān* (refer to 83:14)."[1]

Al-Qurṭubi said, "The *Ummah* has agreed that Allāh has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allāh said,

﴿بَل طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾

﴿*Nay, Allāh has set a seal upon their hearts because of their disbelief*﴾ (4:155)."[2]

He then mentioned the *Ḥadīth* about changing the hearts, (in which the Prophet ﷺ supplicated),

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَىٰ دِينِكَ»

«*O You Who changes the hearts, make our hearts firm on Your religion.* »

He also mentioned the *Ḥadīth* by Ḥudhayfah recorded in the *Ṣaḥīḥ*, in which the Messenger of Allāh ﷺ said,

«تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَى تَصِيرَ عَلَىٰ قَلْبَيْنِ: عَلَىٰ أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا»

«*The Fitan (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the Fitan, then a black dot will be engraved on it. Any heart that rejects the Fitan, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no Fitnah shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.*»[3]

Ibn Jarīr said, "The truth regarding this subject is what the

[1] Aṭ-Ṭabari 1:258.

[2] Al-Qurṭubi 1:187.

[3] Muslim 1:128.

authentic *Ḥadīth* from the Messenger of Allāh ﷺ stated. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذٰلِكَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَىٰ: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾

*«When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the Rān (stain) that Allāh described,*

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾

*﴿Nay! But on their hearts is the Rān (stain) which they used to earn﴾*" (83:14).

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this *Ḥadīth*, and At-Tirmidhi said that it is *Ḥasan Ṣaḥīḥ*.[1]

## The Meaning of *Ghishāwah*

Reciting the *Āyah*,

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ﴾

*﴿Allāh has set a seal on their hearts and on their hearing﴾*, then pausing, then continuing with,

﴿وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ﴾

*﴿And on their eyes there is a Ghishāwah (covering)﴾* is accurate, for the stamp is placed on the heart and the hearing while the *Ghishāwah*, the covering, is appropriately placed on the eyes. In his *Tafsīr*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd said about Allāh's statement,

﴿خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ﴾

*﴿Allāh has set a seal on their hearts and on their hearing﴾*,

"So that they neither understand nor hear. Allāh also said that He placed a covering on their sight, meaning eyes, and so,

[1] *Tuḥfat Al-Aḥwadhi* 9:254, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

they do not see."[1]

## The Hypocrites

We mentioned that four *Ayāt* in the beginning of *Sūrat Al-Baqarah* described the believers. The two last *Ayāt* (2:6-7) describe the disbelievers. Afterwards, Allāh begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allāh mentioned their description in detail. Each of the characteristics that Allāh used to described them with is a type of hypocrisy itself. Allāh revealed *Sūrat Barā'ah* (chapter 9) and *Sūrat Al-Munāfiqūn* (chapter 63) about the hypocrites. He also mentioned the hypocrites in *Sūrat An-Nūr* (24) and other *Sūrah*s, so that their description would be known and their ways and errors could be avoided. Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾﴾

*﴿8. And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe﴾.*

*﴿9. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!﴾*

## Meaning of *Nifāq*

*Nifāq* means to show conformity - or agreement - and to conceal evil. *Nifāq* has several types: *Nifāq* in the creed that causes its people to reside in Hell for eternity, and *Nifāq* in deed, which is one of the major sins, as we will explain soon, Allāh willing. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."[2]

## The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madīnah, this is because there were no

[1] Aṭ-Ṭabari 1:266.

[2] Aṭ-Ṭabari 1:270.

hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allāh ﷺ migrated to Al-Madīnah, where the Anṣār from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islāmic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madīnah, Banu Qaynuqā'-allies of Al-Khazraj, Banu An-Naḍīr and Banu Qurayẓah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islām. However, only a few Jews embraced Islām, such as 'Abdullāh bin Salām. During the early stage in Al-Madīnah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allāh ﷺ conducted peace treaties with the Jews and several other Arab tribes around Al-Madīnah. Soon after, the battle of Badr occurred and Allāh gave victory to Islām and its people. 'Abdullāh bin Ubayy bin Salūl was a leader in Al-Madīnah. He was Al-Khazraj's chief, and during the period of *Jahiliyyah* he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madīnah, and many in Al-Madīnah embraced Islām. Ibn Salūl's heart was filled with hatred against Islām and its people. When the battle of Badr took place, he said, "Allāh's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madīnah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allāh). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allāh's reward in the Hereafter.

## The *Tafsīr* of *Āyah* 2:8

Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾﴾

*﴿And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe﴾*

"This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."[1]

This is how Abu Al-'Āliyah, Al-Ḥasan, Qatādah and As-Suddi explained this *Āyah*. Allāh revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْأَخِرِ وَمَا هُم بِمُؤْمِنِينَ ۘ﴾

﴿*And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe*﴾ meaning, they utter these false statements only with their tongues, just as Allāh said,

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ﴾

﴿*When the hypocrites come to you (O Muḥammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger*﴾ (63:1).

This *Āyah* means that the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allāh and the Last Day with their words, when that is not the case in reality. Therefore, Allāh stated that the hypocrites lie in their testimony of creed, when He said,

﴿وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ﴾

﴿*And Allāh bears witness that the hypocrites are indeed liars.*﴾ (63:1), and,

﴿وَمَا هُم بِمُؤْمِنِينَ﴾

﴿*while in fact they believe not*﴾

Allāh said,

﴿يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟﴾

[1] Aṭ-Ṭabari 1:269.

﴿*They try to deceive Allāh and those who believe*﴾. The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allāh, or that the statements they utter will help them with Allāh, and this is an indication of their total ignorance. They think that such behavior will deceive Allāh, just as it might deceive some of the believers. Similarly, Allāh said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾﴾

*﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars!﴾* (58:18).

Hence, Allāh refuted their way by saying,

﴿وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

*﴿While they only deceive themselves, and perceive (it) not!﴾* Allāh stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact. Allāh also said,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

*﴿Verily, the hypocrites try to deceive Allāh, but it is He Who deceives them﴾* (4:142).

Also, Ibn Abi Ḥātim narrated that Ibn Jurayj commented on Allāh's statement,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

*﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them﴾*,

"The hypocrites pronounce, 'There is no deity worthy of worship except Allāh' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief."[1] Sa'īd said that Qatādah said,

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ

[1] Ibn Abi Ḥātim 1:46.

﴿ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝٩﴾

﴿*And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they believe not. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!*﴾

"This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."[1]

﴿فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ۝١٠﴾

﴿*10. In their hearts is a disease and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.*﴾

## The Meaning of 'Disease' in this *Āyah*

As-Suddi narrated from Abu Mālik and (also) from Abu Ṣāliḥ, from Ibn 'Abbās, and (also) Murrah Al-Hamdāni from Ibn Mas'ūd and other Companions that this *Āyah*,

﴿فِى قُلُوبِهِم مَّرَضٌ﴾

﴿*In their hearts is a disease*﴾ means, 'doubt', and,

﴿فَزَادَهُمُ ٱللَّهُ مَرَضًا﴾

﴿*And Allāh has increased their disease*﴾ also means 'doubt'.[2] Mujāhid, 'Ikrimah, Al-Ḥasan Al-Baṣri, Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah also said similarly. [3] 'Abdur-Raḥmān bin Zayd bin Aslam commented on,

﴿فِى قُلُوبِهِم مَّرَضٌ﴾

﴿*In their hearts is a disease*﴾, "A disease in the religion, not a physical disease. They are the hypocrites and the disease is the

[1] Ibn Abi Ḥātim 1:47.
[2] Aṭ-Ṭabari 1:280
[3] Ibn Abi Ḥātim 1:48.

doubt that they brought to Islām.

﴿فَزَادَهُمُ ٱللَّهُ مَرَضًا﴾

﴿*And Allāh has increased their disease*﴾ meaning, increased them in shameful behavior."[1] He also recited,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ۝١٢٤ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

*﴿As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace.﴾* (9:124-125)

and commented, "Evil to their evil and deviation to their deviation." This statement by 'Abdur-Raḥmān is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated. Similarly, Allāh said,

﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ۝١٧﴾

*﴿While as for those who accept guidance, He increases their guidance and grants them their piety﴾* (47:17).

Allāh said next,

﴿بِمَا كَانُوا۟ يَكْذِبُونَ﴾

﴿*Because they used to tell lies*﴾. The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet ﷺ knew the hypocrites of his time have only the *Ḥadīth* of Ḥudhayfah bin Al-Yamān as evidence. In it the Prophet ﷺ gave him the names of fourteen hypocrites during the battle of Tabūk. These hypocrites plotted to assassinate the Prophet ﷺ during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allāh informed the Prophet ﷺ about their plot, and the Prophet ﷺ told Ḥudhayfah their names.

As for the other hypocrites, Allāh said about them,

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

[1] Aṭ-Ṭabari 1:280.

﴿*And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you (O Muḥammad ﷺ) know them not, We know them*﴾ (9:101), and,

﴿۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ۝٦٠ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ۝٦١﴾

﴿*If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter*﴾ (33:60-61).

These *Ayāt* prove that the Prophet ﷺ was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet ﷺ was only informed about their characteristics, and he used to assume that some people possessed these characteristics. Similarly, Allāh said,

﴿وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ﴾

﴿*Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!*﴾ (47:30).

The most notorious hypocrite at that time was 'Abdullāh bin Ubayy bin Salūl; Zayd bin Arqam - the Companion - gave truthful testimony to that effect. In addition, 'Umar bin Al-Khaṭṭāb once mentioned the matter of Ibn Salūl to the Prophet ﷺ, who said,

«إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

«*I would not like the Arabs to say to each other that Muḥammad ﷺ is killing his Companions.*»[1]

Yet, when Ibn Salūl died, the Prophet ﷺ performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

[1] Al-Bukhāri 4905, Muslim 2584.

«إِنِّي خُيِّرْتُ فَاخْتَرْتُ»

«*I was given the choice (to pray for him or not), so I chose.* »

In another narration, the Prophet ﷺ said,

«لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ»

«*If I knew that by asking (Allāh to forgive Ibn Salūl) more than seventy times that He would forgive him, then I would do that.*»[1]

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾﴾

﴿*11. And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾

﴿*12. Verily, they are the ones who make mischief, but they perceive not.*﴾

## Meaning of Mischief

In his *Tafsīr*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd commented,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾﴾

﴿*And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾

"They are the hypocrites. As for,

﴿لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴿*"Do not make mischief on the earth"*﴾, that is disbelief and acts of disobedience."[2] Abu Ja'far said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that Allāh's statement,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴿*And when it is said to them: "Do not make mischief on the earth,"*﴾, means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allāh, because whoever

[1] *Fath Al-Bāri* 8:184, Muslim 4:2141.

[2] Aṭ-Ṭabari 1:288.

disobeys Allāh on the earth, or commands that Allāh be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allāh)."[1] Ar-Rabī' bin Anas and Qatādah said similarly.[2]

## Types of Mischief that the Hypocrites commit

Ibn Jarīr said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allāh made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allāh's loyal friends, and support those who deny Allāh, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."[3]

The statement by Ibn Jarīr is true, taking the disbelievers as friends is one of the categories of mischief on the earth. Allāh said,

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

*﴿And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.﴾* (8:73),

In this way Allāh severed the loyalty between the believers and the disbelievers. Similarly, Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾﴾

*﴿O you who believe! Do not take disbelievers as Awliyā' (protectors or helpers or friends) instead of believers. Do you*

[1] Ibn Abi Ḥātim 1:50.
[2] Ibn Abi Ḥātim 1:51.
[3] Aṭ-Ṭabari 1:289

*wish to offer Allāh a manifest proof against yourselves?*﴾ (4:144).

Allāh then said,

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

﴿*Verily, the hyprocrites will be in the lowest depth of the Fire; no helper will you find for them*﴾ (4:145).

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allāh and makes the statements that he utters conform to his deeds, he will gain success. Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾﴾

﴿*And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾ meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties." Similarly, Muḥammad bin Isḥāq reported that Ibn 'Abbās said,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾﴾

﴿*And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."*﴾ means, "We seek to make amends between the believers and the People of the Book."[1] Allāh said,

﴿أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾﴾

﴿*Verily, they are the ones who make mischief, but they perceive not.*﴾. This *Āyah* means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

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[1] Ibn Abi Ḥātim 1:52.

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾﴾

*﴿13. And when it is said to them: Believe as the people believe," They say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they do not know.﴾*

Allāh said that if the hypocrites are told,

﴿ءَامِنُوا كَمَآ ءَامَنَ ٱلنَّاسُ﴾

*﴿"Believe as the people believe,"﴾*, meaning, 'Believe just as the believers believe in Allāh, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allāh and His Messenger by heeding the commandments and avoiding the prohibitions.' Yet the hypocrites answer by saying,

﴿قَالُوٓا أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ﴾

*﴿"Shall we believe as the fools have believed?"﴾* they meant (may Allāh curse the hypocrites) the Companions of the Messenger of Allāh ﷺ. This is the same *Tafsīr* given by Abu Al-'Āliyah and As-Suddi in his *Tafsīr*, with a chain of narration to Ibn 'Abbās, Ibn Mas'ūd and other Companions.[1] This is also the *Tafsīr* of Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] The hypocrites said, "Us and them having the same status, following the same path, while they are fools?!" 'The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allāh used the term foolish to include children, when He said,

﴿وَلَا تُؤْتُوا ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا﴾

*﴿And do not give your property, which Allāh has made a means of support for you, to the foolish﴾* (4:5).

Allāh answered the hypocrites in all of these instances. For instance, Allāh said here,

﴿أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ﴾

[1] Aṭ-Ṭabari 1:293.

[2] Aṭ-Ṭabari 1:294.

﴿*Verily, they are the fools*﴾. Allāh thus affirmed that the hypocrites are indeed the fools, yet,

﴿وَلَٰكِن لَّا يَعْلَمُونَ﴾

﴿*But they know not*﴾. Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

﴿*14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayāṭīn (devils), they say: "Truly, we are with you; verily, we were but mocking."*﴾

﴿*15. Allāh mocks at them and leaves them increasing in their deviation to wander blindly.*﴾

## The Hypocrites' Cunning and Deceit

Allāh said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire. Yet,

﴿وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ﴾

﴿*But when they are alone with their Shayāṭīn*﴾, meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

## Human and *Jinn* Devils

Ibn Jarīr said, "The devils of every creation are the mischievous among them. There are both human devils and *Jinn* devils. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

﴿*And so We have appointed for every Prophet enemies – Shayātīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)*﴾ (6:112).

## The Meaning of 'Mocking'

Allāh said,

﴿قَالُوٓاْ إِنَّا مَعَكُمْ﴾

﴿*They say: "Truly, we are with you"*﴾. Muḥammad bin Ishaq reported that Ibn 'Abbās said that the *Āyah* means, "We are with you,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾

﴿*Verily, we were but mocking*﴾, meaning, we only mock people (the believers) and deceive them."[1] Aḍ-Ḍaḥḥak said that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾

﴿*Verily, we were but mocking*﴾, means, "We (meaning the hypocrites) were mocking the Companions of Muḥammad."[2] Also, Ar-Rabī' bin Anas and Qatādah said similarly.[3] Allāh's statement,

﴿ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

﴿*Allāh mocks at them and leaves them increasing in their deviation to wander blindly*﴾ answers the hypocrites and punishes them for their behavior. Ibn Jarīr commented, "Allāh mentioned what He will do to them on the Day of Resurrection, when He said,

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُواْ وَرَآءَكُمْ فَٱلْتَمِسُواْ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾﴾

﴿*On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a*

[1] Aṭ-Ṭabari 1:300.

[2] Ibid.

[3] Ibid.

*light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.*﴾ (57:13), and,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓاْ إِثْمًا﴾

﴿*And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness.*﴾ (3:178)."

He then said, "This, and its like, is Allāh's mockery of the hypocrites and the people of *Shirk*."

## The Hypocrites suffering for their Plots

Allāh stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different. Similarly, Allāh said,

﴿وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴿*The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allāh*﴾ (42:40), and,

﴿فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُواْ عَلَيْهِ﴾

﴿*Then whoever transgresses (the prohibition) against you, transgress likewise against him*﴾ (2:194).

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality. This is how the scholars explain deceit, cunning and mocking when attributed to Allāh in the Qur'ān. Surely, Allāh exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allāh does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

## Meaning of 'Leaves them increasing in their deviation to wander blindly '

Allāh said,

﴿وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

*﴿Allāh mocks at them and leaves them increasing in their deviation to wander blindly﴾*. As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ said that,

﴿وَيَمُدُّهُمْ﴾

*﴿and leaves them increasing﴾* means, He gives them respite.[1] Also, Mujāhid said, "He (causes their deviation) to increase."[2] Allāh said;

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

*﴿Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not.﴾* (23:55-56).

Ibn Jarīr commented, "The correct meaning of this *Āyah* is 'We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.' Similarly, Allāh said,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَـٰنِهِمْ يَعْمَهُونَ ۝١١٠﴾

*﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly﴾*." (6:110).[3]

*Ṭughyān* used in this *Āyah* means to transgress the limits, just as Allāh said in another *Āyah*,

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَـٰكُمْ فِي الْجَارِيَةِ ۝١١﴾

*﴿Verily, when the water Ṭaghā (rose) beyond its limits, We carried you in the ship﴾* (69:11).

Also, Ibn Jarīr said that the term *'Amah*, in the *Āyah* means, 'deviation'. He also said about Allāh's statement,

[1] Aṭ-Ṭabari 1:311.
[2] Ibn Abi Ḥātim 1:57.
[3] Aṭ-Ṭabari 1:307

﴿فِي طُغْيَٰنِهِمْ يَعْمَهُونَ﴾

﴿*in their deviation to wander*﴾, "In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allāh has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."[1]

﴿أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾﴾

﴿*16. These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.*﴾

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās and Ibn Mas'ūd commented on;

﴿أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ﴾

﴿*These are they who have purchased error with guidance*﴾ saying it means, "They pursued misguidance and abandoned guidance." Mujāhid said, "They believed and then disbelieved," while Qatādah said, "They preferred deviation to guidance." Qatādah's statement is similar in meaning to Allāh's statement about Thamūd,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴾

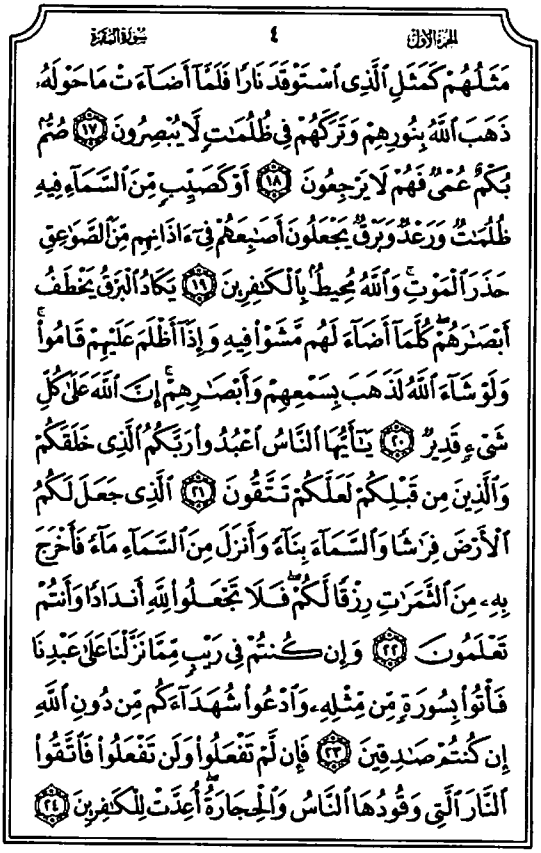
﴿*And as for Thamūd, We granted them guidance, but they preferred blindness to guidance*﴾ (41:17).

In summary, the statements that we have mentioned from the scholars of *Tafsīr* indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allāh's statement,

﴿أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ﴾

﴿*These are they who have purchased error with guidance*﴾, meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allāh described,

[1] At-Ṭabari 1:309.


الجزء الأول ٤ سورة البقرة
مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّۢ
بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ
ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ
حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ
أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ
وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ
تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟
ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ﴾

﴿*That is because they believed, and then disbelieved; therefore their hearts are sealed*﴾ (63:3).

The *Āyah* also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allāh said,

﴿فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

﴿*So their commerce was profitless. And they were not guided*﴾, meaning their trade did not succeed nor were they righteous or rightly guided throughout all this. In addition, Ibn Jarīr narrated that Qatādah commented on the *Āyah*,

﴿فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

﴿*So their commerce was profitless. And they were not guided*﴾, "By Allāh! I have seen them leaving guidance for deviation, leaving the *Jamā'ah* (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."[1] Ibn Abi Ḥātim also reported other similar statements.[2]

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى

[1] Aṭ-Ṭabari 1:316.

[2] Ibn Abi Ḥātim 1:60.

﴿ظُلُمَٰتٍ لَّا يُبْصِرُونَ ۝١٧ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ۝١٨﴾

﴿17. *Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allāh removed their light and left them in darkness. (So) they could not see*﴾.

﴿18. *They are deaf, dumb, and blind, so they return not (to the right path).*﴾

## The Example of the Hypocrites

Allāh likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illumnitated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allāh stated in other parts of the Qur'ān.

Allāh's statement,

﴿ذَهَبَ ٱللَّهُ بِنُورِهِمْ﴾

﴿*Allāh removed their light*﴾ means, Allāh removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke. Allāh said,

﴿وَتَرَكَهُمْ فِى ظُلُمَٰتٍ﴾

﴿*And left them in darkness*﴾, that is their doubts, disbelief and hypocrisy.

﴿لَّا يُبْصِرُونَ﴾

﴿*(So) they could not see*﴾ meaning, they are unable to find the correct path or find its direction. In addition, they are,

﴿صُمٌّۢ﴾

﴿*deaf*﴾ and thus cannot hear the guidance,

﴿بُكْمٌ﴾

﴿*dumb*﴾ and cannot utter the words that might benefit them,

﴿عُمْىٌ﴾

﴿*and blind*﴾ in total darkness and deviation. Similarly, Allāh said,

﴿فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ﴾

﴿*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind*﴾ (22:46) and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers.*﴾

﴿*20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.*﴾

## Another Parable of the Hypocrites

This is another parable which Allāh gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

﴿كَصَيِّبٍ﴾

﴿*Like a Ṣayyib*﴾, meaning, "The rain", as Ibn Mas'ūd, Ibn 'Abbās, and several other Companions have confirmed[1] as well as

[1] Aṭ-Ṭabari 1 :334.

Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah, 'Aṭiyah Al-'Awfī, 'Aṭā' Al-Khurāsāni, As-Suddi and Ar-Rabī' bin Anas.[1] Aḍ-Ḍaḥḥāk said "It is the clouds."[2] However, the most accepted opinion is that it means the rain that comes down during,

﴿ظُلُمَٰتٌ﴾

﴿*darkness*﴾, meaning, here, the doubts, disbelief and hypocrisy.

﴿وَرَعْدٌ﴾

﴿*thunder*﴾ that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allāh described them,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿*They think that every cry is against them*﴾ (63:4), and,

﴿وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

﴿*They swear by Allāh that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush*﴾ (9:56-57).

﴿الْبَرْقُ﴾

﴿*The lightning*﴾, is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,

﴿يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ الصَّوَٰعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌۢ بِالْكَٰفِرِينَ﴾

﴿*They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers*﴾, meaning, their cautiousness does not benefit them because they are bound by Allāh's all-encompassing will and decision. Similarly, Allāh said,

﴿هَلْ أَتَىٰكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِى تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾﴾

[1] Ibn Abi Ḥātim 1:66.

[2] Ibn Abi Ḥātim 1:67.

﴿*Has the story reached you of two hosts. Of Fir'awn (Pharaoh) and Thamūd? Nay! The disbelievers (persisted) in denying. And Allāh encompasses them from behind!*﴾ (85:17-20).

Allāh then said,

﴿يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَـٰرَهُمْ﴾

﴿*The lightning almost snatches away their sight*﴾ meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. Also, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَـٰرَهُمْ﴾

﴿*The lightning almost snatches away their sight*﴾, "The Qur'ān mentioned almost all of the secrets of the hypocrites."[1] 'Ali bin Abi Ṭalḥah also narrated that Ibn 'Abbās said,

﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ﴾

﴿*Whenever it flashes for them, they walk therein*﴾, "Whenever the hypocrites acquire a share in the victories of Islām, they are content with this share. Whenever Islām suffers a calamity, they are ready to revert to disbelief.".[2] Similarly, Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ﴾

﴿*And among mankind is he who worships Allāh on the edge: If good befalls him, he is content with that.*﴾ (22:11). Also, Muḥammad bin Isḥāq reported that Ibn 'Abbās said,

﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟﴾

﴿*Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still*﴾,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbeleif, they again fall into confusion."[3] This was also said by Abu Al-'Āliyah, Al-Ḥasan Al-Baṣri, Qatādah, Ar-Rabī' bin Anas and As-Suddi, who narrated it from the Companions, and it is the most

[1] Aṭ-Ṭabari 1:349.

[2] Ibid.

[3] Aṭ-Ṭabari 1:346.

obvious and most correct view, and Allāh knows best.[1]

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the Ṣirāṭ (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allāh described when He said,

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا﴾

﴿*On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to you rear! Then seek a light!"*﴾ (57:13).

Allāh described the believers,

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise)*﴾ (57:12), and,

﴿يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*The Day that Allāh will not disgrace the Prophet (Muḥammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Ṣirāṭ (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things"*﴾ (66:8).

Ibn Abi Ḥātim narrated that 'Abdullāh bin Mas'ūd

[1] Ibn Abi Ḥātim 1:75.

commented on,

﴿نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ﴾

﴿*Their Light will run forward before them*﴾, "They will pass on the *Ṣirāṭ*. according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."[1] Ibn Abi Ḥātim also reported that Ibn 'Abbās said, "Every person among the people of *Tawḥīd* (Islāmic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate,

﴿رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا﴾

﴿*Our Lord! Keep perfect our Light for us*﴾."[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the *Ṣirāṭ*, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

﴿رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا﴾

﴿*Our Lord! Keep perfect our Light for us*﴾."

## Types of Believers and Types of Disbelievers

Consequently, there are several types of people. There are the believers whom the first four *Ayāt* (2:2-5) in *Sūrat Al-Baqarah* describe. There are the disbelievers who were described in the next two *Ayāt*. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

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[1] Aṭ-Ṭabari 23:3179.

[2] Al-Ḥākim 2:495.

This is similar to the parables that were given in *Sūrat An-Nūr* (chapter 24). Like the example of the believer and the faith that Allāh put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allāh willing.

Allāh gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allāh said,

﴿وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing*﴾ (24:39).

Allāh then gave the example of ignorant disbelievers, simple in their ignorance. He said;

﴿أَوۡ كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞۚ ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ نُورٗا فَمَا لَهُۥ مِن نُّورٍ ٤٠﴾

﴿*Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light*﴾ (24:40).

Therefore, Allāh divided the camp of the disbelievers into two groups, advocates and followers. Allāh mentioned these two groups in the beginning of *Sūrat Al-Ḥajj*,

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّبِعُ كُلَّ شَيۡطَٰنٖ مَّرِيدٖ ٣﴾

﴿*And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shayṭān (devil) (devoid of every kind of good)*﴾ (22:3), and,

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٨﴾

﴿*And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh)*﴾ (22:8).

Furthermore, Allāh has divided the group of the believers in

the beginning of *Sūrat Al-Wāqi'ah* (56) and at the end. He also divided them in *Sūrat Al-Insān* (76) into two groups, the *Sābiqūn* (those who preceded), they are the "near ones" (*Muqaribūn*) and *Aṣḥāb Al-Yamīn* (the companions of the right), and they are righteous (*Abrār*).

In summary, these *Ayāt* divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two *Ṣaḥīḥs* record that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

*«Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he is entrusted, he breaches the trust»*[1]

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this *Ḥadīth* stipulates, or in the creed, as the *Āyah* (2:20) stipulates.

## Types of Hearts

Imām Aḥmad recorded Abu Sa'īd saying that the Messenger of Allāh ﷺ said

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يَزْهَرُ وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ وَقَلْبٌ مَنْكُوسٌ وَقَلْبٌ مُصْفَحٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

*«The hearts are four (types): polished as shiny as the radiating*

[1] *Fatḥ Al-Bāri* 1:111, Muslim 1:78.

*lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart».* This *Ḥadīth* has a *Jayid Ḥasan* (good) chain of narration.[1]

Allāh said,

﴿وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*And if Allāh willed, He would have taken away their hearing and their sight. Certainly, Allāh has power over all things*﴾. Muḥammad bin Isḥāq reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ﴾

﴿*And if Allāh willed, He would have taken away their hearing and their sight*﴾, "Because they abandoned the truth after they had knowledge in it."

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*Certainly, Allāh has power over all things*﴾. Ibn 'Abbās said, "Allāh is able to punish or pardon His servants as He wills."[2] Ibn Jarīr commented, "Allāh only described Himself with the ability to do everything in this *Āyah* as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."[3]

Ibn Jarīr and several other scholars of *Tafsīr* stated that these two parables are about the same kind of hypocrite. So

[1] Aḥmad 3:17.

[2] Ibn Abi Ḥātim 1:76

[3] Aṭ-Ṭabari 1:361.

the 'or' mentioned in,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*Or like a rainstorm from the sky*﴾ means 'and', just as the *Āyah*,

﴿وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾

﴿*And obey neither a sinner nor a disbeliever among them*﴾. Therefore, 'or' in the *Āyah* includes the choice of using either example for the hypocrites. Also, Al Qurtubi said that 'or' means, "To show compatibility of the two choices, just as when one says, 'Sit with Al-Ḥasan or Ibn Sīrīn.' According to the view of Az-Zamakhshari, 'so it means each of these persons is the same as the other, so you may sit with either one of them.' The meaning of 'or' thus becomes 'either.' Allāh gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathīr) say, these descriptions are related to the type of hypocrite, because there is a difference between them as we stated. For instance, Allāh mentioned these types in *Sūrat Barā'ah* (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance Allāh gave two examples in *Sūrat An-Nūr*, one for the advocates of disbelief and one for the followers of disbelief, He said,

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert*﴾ (24:39), until,

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ﴾

﴿*Or (the state of a disbeliever) is like the darkness in a vast deep sea*﴾ (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allāh knows best.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا

﴿تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾

﴿21. *O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may acquire Taqwā.*﴾

﴿22. *Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped).*﴾

### *Tawḥīd Al-Ulūhiyyah*

Allāh next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

﴿وَالسَّمَاءَ بِنَاءً﴾

﴿*And the sky as a canopy*﴾ meaning, 'a ceiling'. Similarly, Allāh said in another *Āyah*,

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾﴾

﴿*And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds)*﴾ (21:32).

﴿وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً﴾

﴿*And sends down for you water (rain) from the sky*﴾ meaning, through the clouds, when they need the rain. Hence, Allāh caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allāh reiterated this bounty in various parts of the Qur'ān.

There is another *Āyah* that is similar to this *Āyah* (2:22), that is, Allāh's statement,

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿*It is He Who has made for you the earth as a dwelling place*

*and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists*﴾ (40:64).

The meaning that is reiterated here is that Allāh is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him. This is why Allāh said next,

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

﴿*Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped)*﴾ (2:22).

The Two *Ṣaḥīḥ*s record that Ibn Mas'ūd said, "I said to the Messenger of Allāh ﷺ, 'Which evil deed is the worst with Allāh?' He said,

«أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ»

«*To take an equal with Allāh, while He alone created you.*»[1]

Also, Mu'ādh narrated the Prophet's statement,

«أَتَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ؟ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«*Do you know Allāh's right on His servants? They must worship Him alone and refrain from associating anything with Him in worship.*»[2] Another *Ḥadīth* states,

«لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلْكِنْ لِيَقُلْ: مَا شَاءَ اللهُ ثُمَّ شَاءَ فُلَانٌ»

«*None of you should say, 'What Allāh and so-and-so person wills. Rather, let him say, 'What Allāh wills, and then what so-and-so person wills.*»[3]

## A *Ḥadīth* with the same Meaning

Imām Aḥmad narrated that Al-Ḥārith Al-Ash'ari said that the Prophet of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 8:350 and Muslim 1:90.

[2] *Fatḥ Al-Bāri* 13:359 and Muslim 1:59.

[3] Aḥmad 5:384, 394, 398.

«إِنَّ اللهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِيءَ بِهَا، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أُمِرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِمَّا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ، فَقَالَ: يَا أَخِي إِنِّي أَخْشَى إِنْ سَبَقْتَنِي أَنْ أُعَذَّبَ أَوْ يُخْسَفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ، فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ: أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَسُرُّهُ أَنْ يَكُونَ عَبْدُهُ كَذٰلِكَ، وَإِنَّ اللهَ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا. وَآمُرُكُمْ بِالصَّلَاةِ فَإِنَّ اللهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ. وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَفْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَّ نَفْسَهُ. وَآمُرُكُمْ بِذِكْرِ اللهِ كَثِيرًا وَإِنَّ مَثَلَ ذٰلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللهِ»

*«Allāh commanded Yaḥyā bin Zakariyā to implement five commands and to order the Children of Israel to implement them, but Yaḥyā was slow in carrying out these commands. 'Īsā said to Yaḥyā, 'You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yaḥyā said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yaḥyā bin Zakariyā called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allāh and praised him and then said, 'Allāh ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allāh alone and*

*not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allāh created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allāh directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allāh than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself. I also command you to always remember Allāh. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allāh, he will be resorting to the best refuge from Satan.»*

Al-Ḥārith then narrated that the Messenger of Allāh ﷺ said,

«وَأَنَا آمُرُكُمْ بِخَمْسٍ اللهُ أَمَرَنِي بِهِنَّ: الْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِي سَبِيلِ اللهِ. فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُثَى جَهَنَّمَ» قَالُوا: يَا رَسُولَ اللهِ وَإِنْ صَامَ وَصَلَّى؟ فَقَالَ: «وَإِنَّ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ»

*«And I order you with five commandments that Allāh has ordered me. Stick to the Jamā'ah (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihād for the sake of Allāh. Whoever abandons the Jamā'ah, even the distance of a hand span, will have removed the tie of Islām from his neck, unless he returns. Whoever uses the*

*slogans of Jahiliyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire).»* They said, "O Messenger of Allāh! Even if he prays and fasts?" He said, *«Even if he prays, fasts and claims to be Muslim. So call the Muslims with their name that Allāh has called them: 'The Muslims, the believing servants of Allāh.'»*[1]

This is a *Ḥasan Ḥadīth*, and it contains the statement, "Allāh has created and sustains you, so worship Him and do not associate anything with Him in worship." This statement is relevant in the *Ayāt* (2:21-22) we are discussing here and supports singling Allāh in worship, without partners.

## Signs of Allāh's Existence

Several scholars of *Tafsīr*, like Ar-Rāzi and others, used these *Ayāt* as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator. Once a bedouin was asked about the evidence to Allāh's existence, he responded, "All praise is due to Allāh! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?"[2]

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allāh's statement,

﴿وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ۝٢٧ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

[1] Aḥmad 4:130.

[2] Ar-Rāzi 2:91.

*﴿And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawābb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allāh﴾* (35:27-28).

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allāh has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allāh, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous *Ayāt* in the Qur'ān on this subject.

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾﴾

*﴿23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our servant (Muḥammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful﴾.*

*﴿24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.﴾*

## The Message of Messenger of Allāh ﷺ is True

Allāh begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allāh said to the disbelievers,

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

*﴿And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to*

*Our servant*﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ﴾

﴿*then produce a Sūrah (chapter)*﴾ meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allāh, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allāh. However, you will not be able to succeed in this quest. Ibn 'Abbās said that,

﴿شُهَدَاءَكُم﴾

﴿*your witnesses*﴾ means "Aids."[1] Also, As-Suddi reported that Abu Mālik said the *Āyah* means, "Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you."[2] Also, Mujāhid said that,

﴿وَادْعُوا شُهَدَاءَكُم﴾

﴿*and call your witnesses*﴾ means, "People, meaning, wise and eloquent men who will provide the testimony that you seek."[3]

## The Challenge

Allāh challenged the disbelievers in various parts of the Qur'ān. For instance, Allāh said in *Sūrat Al-Qaṣaṣ* (28:49),

﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ ﴿٤٩﴾﴾

﴿*Say (to them, O Muḥammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two (the Tawrāh (Torah) and the Qur'ān), that I may follow it, if you are truthful"*﴾. Also, Allāh said in *Sūrat Al-Isrā'* (17:88),

﴿قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

﴿*Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even*

[1] Aṭ-Ṭabari 1:376.
[2] Ibn Abi Ḥātim 1:84.
[3] Ibn Abi Ḥātim 1:85.

*if they helped one another."* Allāh said in *Sūrāt Hūd* (11:13),

﴿أَمْ يَقُولُونَ افْتَرَىٰهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

*﴿Or they say, "He (Prophet Muḥammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged Sūrahs (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"﴾*, and in *Sūrat Yūnus* (10:37-38),

﴿وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾﴾

*﴿And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Tawrāh, and the Injīl), and a full explanation of the Book (i.e. Laws decreed for mankind) – wherein there is no doubt – from the Lord of all that exists.﴾*

*﴿Or do they say: "He (Muḥammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾*. All of these *Ayāt* were revealed in Makkah.

Allāh also challenged the disbelievers in the *Ayāt* that were revealed in Al-Madīnah. In this *Āyah*, Allāh said,

﴿وَإِن كُنتُمْ فِي رَيْبٍ﴾

*﴿And if you (Arab pagans, Jews, and Christians) are in Rayb﴾* meaning, doubt.

﴿مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

*﴿Concerning that which We have sent down (i.e. the Qur'ān) to Our servant﴾* meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ﴾

*﴿then produce a Sūrah (chapter) the like thereof﴾* meaning, similar to the Qur'ān. This is the *Tafsīr* of Mujāhid, Qatādah, Ibn Jarīr Aṭ-Ṭabari, Az-Zamakhshari and Ar-Rāzi. Ar-Rāzi said that this

is the *Tafsīr* of 'Umar, Ibn Mas'ūd, Ibn 'Abbās, Al-Ḥasan Al-Baṣri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allāh has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allāh said,

﴿فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِۦ﴾

﴿*Bring you then ten forged Sūrahs (chapters) like it*﴾ (11:13), and,

﴿لَا يَأْتُونَ بِمِثْلِهِۦ﴾

﴿*They could not produce the like thereof*﴾ (17:88).

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allāh challenged the Arab disbelievers both in Makkah and Al-Madīnah several times, especially since they had tremendous hatred and enmity for the Prophet ﷺ and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allāh said,

﴿فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟﴾

﴿*But if you do it not, and you can never do it*﴾, indicating that they will never be able to answer the challenge. This is another miracle, in that, Allāh clearly stated without doubt that the Qur'ān will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'ān, when the Qur'ān is the Word of Allāh Who created everything? How can the words of the created ever be similar to the Words of the Creator?

## Examples of the Miracle of the Qur'ān

Whoever reads through the Qur'ān will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions. Allāh said,

﴿الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١﴾

﴿*Alif Lām Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is Wise and well-acquainted (with all things)*﴾ (11:1)

So the expressions in the Qur'ān are perfect and its meanings are explained. Further, every word and meaning in the Qur'ān is eloquent and cannot be surpassed. The Qur'ān also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'ān stated. Also, the Qur'ān commanded every type of righteousness and forbade every type of evil, just as Allāh stated,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice*﴾ (6:115).

meaning, true in the stories it narrates and just in its Laws. The Qur'ān is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, "The most eloquent speech is the one that contains the most lies!" Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'ān, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'ān, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'ān does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'ān mentions the subject

of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts? When the Qur'ān promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent. For instance, on the subject of promises and encouragement, the Qur'ān said,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*No person knows what is kept hidden for them of joy as a reward for what they used to do*﴾ (32:17), and,

﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ﴾

﴿*(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever*﴾ (43:71).

On the subject of warning and discouragement;

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ﴾

﴿*Do you then feel secure that He will not cause a side of the land to swallow you up*﴾ (17:68), and,

﴿ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

﴿*Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning*﴾ (67:16-17).

On the subject of threats, the Qur'ān said,

﴿فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ﴾

﴿*So We punished each (of them) for his sins*﴾ (29:40). Also, on the subject of soft advice, the Qur'ān said,

﴿أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴿*Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them*﴾ (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'ān.

When the Qur'ān is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ūd and other scholars of the Salaf said, "When you hear what Allāh said in the Qur'ān, such as,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴿*O you who believe!*﴾, then listen with full attention, for it either contains a type of righteousness that Allāh is enjoining, or an evil that He is forbidding." For instance, Allāh said,

﴿يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ﴾

﴿*He (Muḥammad ﷺ) commands them for Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Tayyibāt(i.e. all good and lawful things), and prohibits them as unlawful Al-Khabā'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them*﴾ (7:157).

When the *Ayāt* mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allāh prepared for His loyal friends, or torment and Hell for His enemies, these *Ayāt* contain glad tidings or warnings. The *Ayāt* then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allāh's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

## The Qur'ān is the Greatest Miracle given to the Prophet ﷺ

The Two Ṣaḥīḥs record that Abu Hurayrah said that the Prophet ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُه وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

*«Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allāh sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.»*[1]

This is the wording narrated by Muslim. The Prophet ﷺ stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'ān that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allāh knows best. The Prophet ﷺ was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allāh.

## Meaning of 'Stones'

Allāh said,

﴿فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴿*Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers*﴾ (2:24).

'Fuel' is wood, or similar substances, used to start and feed a fire. Similarly, Allāh said,

﴿وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾

﴿*And as for the Qāsiṭūn (disbelievers who deviated from the right path), they shall be firewood for Hell*﴾ (72:15), and,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾﴾

[1] *Fath Al-Bāri* 8:619 and Muslim 1:134.

﴿*Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been ālihah (gods), they would not have entered there (Hell), and all of them will abide therein*﴾ (21:98-99).

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allāh save us from this evil end. It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allāh, just as Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿*Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!*﴾ (21:28).

Allāh's statement,

﴿أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴿*prepared for the disbelievers*﴾

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. 'Prepared' means, it is 'kept' and will surely touch those who disbelieve in Allāh and His Messenger ﷺ. Ibn Isḥāq narrated that Muḥammad said that 'Ikrimah or Sa'īd bin Jubayr said that Ibn 'Abbās said,

﴿أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴿*prepared for the disbelievers*﴾,

"For those who embrace the disbelief that you (disbelievers) have embraced."[1]

### *Jahannam* (Hellfire) exists now

Many of the Imāms of the Sunnah used this *Āyah* to prove that the Fire exists now. This is because Allāh said,

[1] Aṭ-Ṭabari 1:383.

﴿أُعِدَّتْ﴾

﴿*prepared*﴾ meaning, prepared and kept. There are many *Ḥadīths* on this subject. For instance, the Prophet ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ»

«*Paradise and the Fire had an argument..*»[1]

Also, the Prophet ﷺ said,

«اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعضِي بَعْضًا فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ»

«*The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allāh allowed her two periods to exhale, one in winter and one in summer.*»[2]

Also, there is a *Ḥadīth* recorded from Ibn Mas'ūd that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allāh ﷺ said,

«هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلَى قَعْرِهَا»

«*This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom.*» This *Ḥadīth* is in *Ṣaḥīḥ Muslim*. [3]

There are many *Ḥadīths* that are *Mutawātir* (narrated by many different chains of narrations) on this subject, such as the *Ḥadīths* about the eclipse prayer, the night of *Isrā'* etc.

Allāh's statements,

﴿فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ﴾

﴿*Then produce a Sūrah (chapter) of the like thereof*﴾ (2:23), and,

﴿بِسُورَةٍ مِّثْلِهِ﴾

﴿*A Sūrah (chapter) like it*﴾ (10:38) this includes the short and long *Sūrahs* of the Qur'ān. Therefore, the challenge to creation stands with regards to both the long and short *Sūrahs*, and

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[1] Muslim 4 :2186.

[2] *Al-Bukhāri no. 527, Tuḥfat Al-Aḥwadhi* 7 :317.

[3] Muslim 4 :2184.

سورة البقرة ٥ الجزء الأول

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ
رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾
۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن
رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ
بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ
ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ ۚ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾
كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى
ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

there is no disagreement that I know of on this fact between the scholars of old and new. Before he became Muslim, 'Amr bin Al-'Āṣ met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muḥammad ﷺ) in Makkah?" 'Amr said, "A short, yet eloquent *Sūrah*." He asked, "What is it?" He said,

﴿وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾﴾

*﴿By Al-'Aṣr (the time). Verily, man is in loss,﴾* (103:1-2)

Musaylimah thought for a while and said, "A similar *Sūrah* was also revealed to me." 'Amr asked, "What is it?" He said, "O *Wabr*, O *Wabr* (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin." 'Amr said, "By Allāh! You know that you are lying."

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾﴾

*﴿25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in*

*resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Muṭahharatun (purified mates or wives), and they will abide therein forever.*﴾

## Rewards of Righteous Believers

After mentioning the torment that Allāh has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'ān was called *Mathāni*, based on the correct opinion of the scholars. We will elaborate upon this subject later. *Mathāni* means to mention faith and then disbelief, or vice versa. Or, Allāh mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called *Tashabbuh*, as we will come to know, Allāh willing. Allāh said,

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)*﴾. Consequently, Allāh stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From *Ḥadīths* it is learned that the rivers of Paradise do not run in valleys, and that the banks of *Al-Kawthar* (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allāh to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Ḥātim reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ»

«*The rivers of Paradise spring from beneath hills, or mountains of musk.*»[1]

He also reported from Masrūq that 'Abdullāh said, "The rivers of Paradise spring from beneath mountains of musk."[2]

[1] Ibn Abi Ḥātim 1:87.

[2] Ibn Abi Ḥātim 1:88.

## The similarity between the Fruits of Paradise

Allāh said next,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ﴾

*﴿Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"﴾.*

Ibn Abi Ḥātim reported that Yaḥyā bin Abi Kathīr said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allāh's statement,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

*﴿and they will be given things in resemblance﴾*.[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

*﴿and they will be given things in resemblance﴾* means, "They look like each other, but the taste is different."[2] Also, 'Ikrimah said,

﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾

*﴿and they will be given things in resemblance﴾* "They are similar to the fruits of this life, but the fruits of Paradise taste better."[3] Sufyān Ath-Thawri reported from Al-A'mash, from Abu Thubyān, that Ibn 'Abbās said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn 'Abbās said, "Only the names are similar between what is in this life and what is in Paradise."[4]

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[1] Ibn Abi Ḥātim 1:90

[2] Ibn Abi Ḥātim 1:90

[3] Aṭ-Ṭabari 1:391.

[4] Aṭ-Ṭabari 1:392.

**The Wives of the People of Paradise are Pure**

Allāh said,

﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

﴿*and they shall have therein Azwājun Muṭahharatun*﴾. Ibn Abi Ṭalḥah reported that Ibn 'Abbās said, "Purified from filth and impurity."[1] Also, Mujāhid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies."[2] Also, Qatādah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies."[3] Further, 'Aṭā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, 'Aṭiyah and As-Suddi were reported to have said similarly.[4]

Allāh's statement,

﴿وَهُمْ فِيهَا خَٰلِدُونَ﴾

﴿*and they will abide therein forever*﴾ meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allāh to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ ۚ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾﴾

﴿*26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to*

[1] Aṭ-Ṭabari 1:295.

[2] Aṭ-Ṭabari 1:396.

[3] Ibn Abi Ḥātim 1:91.

[4] Ibn Abi Ḥātim 1:92.

*Allāh*﴾.

﴿*27. Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.*﴾

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd, and some Companions said; "When Allāh gave these two examples of the hypocrites" meaning Allāh's statements,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا﴾

﴿*Their likeness is as the likeness of one who kindled a fire*﴾, and,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*Or like a rainstorm from the sky*﴾, "The hypocrites said, 'Allāh's far more exalted than for Him to make such examples.' So Allāh revealed these *Ayāt* (2:26-27) up to:

﴿هُمُ ٱلْخَـٰسِرُونَ﴾

﴿*Who are the losers*﴾".[1] Sa'īd said that Qatādah said, "Allāh does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allāh mentioned the flies and the spider in His Book, the people of misguidance said, 'Why did Allāh mention these things.' So Allāh revealed;

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴿*Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it*﴾."[2]

## A Parable about the Life of This World

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas commented on this *Āyah* (2:26); "This is an example that Allāh has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allāh mentioned in the Qur'ān: when

[1] Aṭ-Ṭabari 1:398.

[2] Aṭ-Ṭabari 1:399.

they acquire (and collect the delights of) the life of this world, Allāh then takes them away." Afterwards, he recited,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ﴾

﴿*So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing*﴾ (6:44)[1]

In this *Āyah* (2:26) Allāh stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

Allāh's statement,

﴿فَمَا فَوْقَهَا﴾

﴿*Or so much more when it is bigger than it*﴾ *Famā fawqahā* means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Āishah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ»

«*No Muslim is harmed by a thorn, Famā fawqahā (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.*»[2]

So Allāh has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider. Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾﴾

﴿*O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from*

[1] Aṭ-Ṭabari 1:398.

[2] Muslim 4:1991.

*them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.*﴾ (22:73),

﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾﴾

﴿*The likeness of those who take (false deities as) Awliyā' (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house – if they but knew.*﴾ (29:41), and,

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

﴿*See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allāh will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause the Ẓālimīn (polytheists and wrongdoers) to go astray those and Allāh does what He wills.*﴾ (14:24-27). Allāh said,

﴿ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ﴾

﴿*Allah puts forward the example of (two men – a believer and a disbeliever); a servant under the possession of another, he has no power of any sort*﴾ (16:75). He then said,

﴿وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ﴾

﴿*And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice?*﴾ (16:76). Also, Allāh said,

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ﴾

﴿*He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you?*﴾ (30:28).

Mujāhid commented on Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴿*Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.*﴾

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allāh guides the believers by these parables."[1]

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and other people among the Companions said,

﴿يُضِلُّ بِهِۦ كَثِيرًا﴾

﴿*By it He misleads many*﴾, "Meaning the hypocrites. Allāh guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allāh mentioned for them which they know are true. This is how Allāh misleads them."[2]

﴿وَيَهْدِى بِهِۦ﴾

﴿*And He guides thereby*﴾ meaning, with the parables,

﴿كَثِيرًا﴾

﴿*many*﴾ from among the people of faith and conviction. Allāh

[1] Ibn Abi Ḥātim 1:93.

[2] Aṭ-Ṭabari 1:408.

adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allāh has mentioned. This is guidance that Allāh grants them;

﴿وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ﴾

﴿*And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to Allāh)*﴾, meaning, the hypocrites. The Arabs say that the date has *Fasaqat*, when it comes out of its skin, and they call the mouse a *Fuwaysiqah*, because it leaves its den to cause mischief. The Two *Ṣaḥīḥs* recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ»

«*Five animals are Fawasiq, and they must be killed during Iḥrām and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.*»[1]

*Fāsiq*, includes the disbeliever and the disobedient. However, the *Fisq* of the disbeliever is worse, and this is the type of *Fāsiq* that the *Āyah* is describing here, because Allāh described them as,

﴿ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾﴾

﴿*Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.*﴾

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allāh said in *Sūrat Ar-Ra'd*,

﴿۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾﴾

[1] *Fath Al-Bāri* 6:408 and Muslim 2:856.

﴿*Shall he then, who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allāh and break not the Mīthāq (bond, treaty, covenant). And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning.*﴾ (13:19-21)﴾ until,

﴿وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾﴾

﴿*And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell).*﴾ (13:25)

The covenant that these deviant people broke is Allāh's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allāh's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the *Āyah* (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allāh took from them in the Tawrāh to follow Muḥammad ﷺ when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allāh's covenant in this case occured when the People of the Book rejected the Prophet ﷺ after they knew the truth about him, and they hid this truth from people, even though they swore to Allāh that they would do otherwise. Allāh informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the *Āyah* (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allāh took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions,

knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allāh's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allāh's Prophets and Books, although they knew that they were the truth. This *Tafsīr* was reported from Muqātil bin Ḥayyān, and it is very good. It is also the view that Az-Zamakhshari held.

Allāh's statement next,

﴿وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ﴾

﴿*And sever what Allāh has ordered to be joined*﴾

is in reference to keeping the relations with the relatives, as Qatādah asserted. This *Āyah* is similar to Allāh's statement,

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾﴾

﴿*Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?*﴾ (47:22)[1]

Ibn Jarīr Aṭ-Ṭabari preferred this opinion. However, it has been said that the meaning of the *Āyah* (2:27) here is more general. Hence, everything that Allāh has commanded to nurture, and the people severed, is included in its meaning.

## The Meaning of 'Loss'

Muqātil bin Ḥayyān commented on Allāh's statement,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴿*It is they who are the losers*﴾ "In the Hereafter."[2] Similarly, Allāh said,

﴿أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾

﴿*On them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell)*﴾ (13:25).

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every characteristic that Allāh describes those other than the people of Islām - such as being losers - then it refers to disbelief.

[1] Aṭ-Ṭabari 1:416.

[2] Ibn Abi Ḥātim 1:101

However, when they are attributed to the people of Islām, then these terms refer to sin."[1] Ibn Jarīr commented on Allāh's statement,

﴿أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

*﴿It is they who are the losers,﴾*

"Losers is plural for loser, this word refers to whoever decreased his own share of Allāh's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allāh has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allāh's mercy."[2]

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾﴾

*﴿28. How can you disbelieve in Allāh seeing that you were dead and He gave you life? Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.﴾*

Allāh testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ﴾

*﴿How can you disbelieve in Allāh?﴾*

How can anyone deny Allāh's existence or worship others with Him while;

﴿وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

*﴿You were dead and He gave you life﴾* meaning, He brought them from the state of non-existence to life. Similarly, Allāh said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾﴾

[1] Aṭ-Ṭabari 1:417.

[2] Ibid.

﴿*Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief*﴾ (52:35-36) and,

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾

﴿*Has there not been over man a period of time, when he was not a thing worth mentioning?*﴾ (76:1).

There are many other *Ayāt* on this subject. Ibn Jarīr reported from 'Aṭā' that Ibn 'Abbās said that,

﴿وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ﴾

﴿*Seeing that you were dead and He gave you life*﴾ means, "You did not exist beforehand. You were nothing until Allāh created you; He will bring death to you and then bring you back to life during Resurrection." Ibn 'Abbās then said, "This is similar to Allāh's statement;

﴿قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

﴿*They will say: "Our Lord! You have made us to die twice and You have given us life twice."*﴾ (40:11)"[1]

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ۝٢٩﴾

﴿*29. He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens and He is the Knower of everything.*﴾

## Evidence of Allāh's Ability

After Allāh mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allāh said,

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

﴿*He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens*﴾ meaning, He turned

[1] Aṭ-Ṭabari 1:419.

towards the heaven,

﴿فَسَوَّىٰهُنَّ﴾

﴿*And made them*﴾ meaning, that He made the heaven, seven heavens. Allāh said,

﴿فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿*And made them seven heavens and He is the Knower of everything*﴾ meaning, His knowledge encompasses all His creation, just as He said in another *Āyah*,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿*Should not He Who has created know?*﴾ (67:14).

## The Beginning of the Creation

This *Āyah* (2:29) is explained in detail in *Sūrat As-Sajdah* where Allāh said;

﴿۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾﴾

﴿*Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of all that exists. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation). Then He Istawā ilā the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the decree of the Almighty, the Knower*﴾ (41:9-12).

These *Ayāt* indicate that Allāh started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of *Tafsīr* reiterated, as we will come to know, Allāh willing. Allāh also said,

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾﴾

*﴿Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle﴾* (79:27-33).

It is said that "Then" in the *Āyah* (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn 'Abbās by 'Ali bin Abi Ṭalḥah.[1]

## The Earth was created before Heaven

Mujāhid commented on Allāh's statement,

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

*﴿He it is Who created for you all that is on earth﴾*

"Allāh created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allāh said,

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ﴾

*﴿Then He Istawā ilā (turned towards) the heaven when it was smoke.﴾* (41:11)

﴿فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

*﴿And made them seven heavens﴾* means, one above the other, while the 'seven earths' means, one below the other."[2]

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[1] Aṭ-Ṭabari 1:437.

[2] Aṭ-Ṭabari 1:436.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً
قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ
﴿٣٠﴾ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟
سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟
لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ
﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾
فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

This *Āyah* testifies to the fact that the earth was created before heaven, as Allāh has indicated in the *Ayāt* in *Sūrat As-Sajdah*.

## Spreading the Earth out after the Heavens were created

*Ṣaḥīḥ Al-Bukhāri* records that when Ibn 'Abbās was question about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.[1] Several *Tafsīr* scholars of old and recent times also said similarly, as we have elaborated on in the *Tafsīr* of *Sūrat An-Nāzi'āt* (chapter 79). The result of that discussion is that the word *Daḥā* (translated above as "spread") is mentioned and explained in Allāh's statement,

﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾﴾

*﴿And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly.﴾* (79:30-32)

Therefore, *Daḥā* means that the earth's treasures were brought to its surface after finishing the job of creating

[1] *Fath Al-Bāri* 8:417.

whatever will reside on earth and heaven. When the earth became *Daḥā*, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allāh knows best.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

*﴿30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."﴾*

## Ādam and His Children inhabited the Earth, Generation after Generation

Allāh reiterated His favor on the Children of Ādam when He stated that He mentioned them in the highest of heights before He created them. Allāh said,

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ﴾

*﴿And (remember) when your Lord said to the angels.﴾*

This *Āyah* means, "O Muḥammad ﷺ! Mention to your people what Allāh said to the angels,

﴿إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴾

*﴿Verily, I am going to place a Khalīfah on earth﴾*.

Meaning people reproducing generation after generation, century after century, just as Allāh said,

﴿وَهُوَ ٱلَّذِي جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ﴾

*﴿And it is He Who has made you (Khalā'if) generations coming after generations, replacing each other on the earth﴾* (6:165),

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

*﴿And makes you (Khulafā') inheritors of the earth﴾* (27:62),

﴿وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِي ٱلْأَرْضِ يَخْلُفُونَ﴾

﴿*And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufūn) on the earth.*﴾ (43:60) and,

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ﴾

﴿*Then after them succeeded an (evil) generation (Khalf)*﴾ (7:169).

It appears that Allāh was not refering to Ādam specifically as *Khalīfah*, otherwise he would not have allowed the angels' statement,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ﴾

﴿*Will You place therein those who will make mischief therein and shed blood*﴾.

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allāh stated that He would create man from clay. Or, the angels understood this fact from the word *Khalīfah*, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurṭubi said.

The statement the angels uttered was not a form of disputing with Allāh's, nor out of envy for the Children of Ādam, as some mistakenly thought. Allāh has described them as those who do not precede Him in speaking, meaning that they do not ask Allāh anything without His permission. When Allāh informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatādah mentioned, they said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ﴾

﴿*Will You place therein those who will make mischief therein and shed blood?*﴾

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood? [1] "If the wisdom behind this action is

[1] Aṭ-Ṭabari 1:464.

that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures?"

Allāh said to the angels in answer to their inquiry,

﴿إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ﴾

*﴿I know that which you do not know.﴾*

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allāh and follow His Messengers."

The *Ṣaḥīḥ* recorded that when the angels ascend to Allāh with the records of the servant's deeds, Allāh asks them, while having better knowledge, "How did you leave My servants?" They will say, "We came to them while they were praying and left them while they were praying."[1] This is because the angels work in shifts with mankind, and they change shifts during the *Fajr* and *'Aṣr* prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allāh ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

*«The deeds of the night are elevated to Allāh before the morning, and the deeds of the morning before the night falls.»*[2]

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allāh's statement,

﴿إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ﴾

*﴿I know that which you do not know.﴾*

It was said that the meaning of Allāh's statement,

﴿إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ﴾

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[1] *Fath Al-Bāri 13:426.*

[2] Muslim no. 179, *Musnad Abi 'Awānah* 1:145.

﴿*I know that which you do not know.*﴾

is, "I have a specific wisdom in creating them, which you do not have knowledge of." It was also said that it is in answer to,

﴿وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

﴿*While we glorify You with praises and thanks and sanctify You*﴾ after which Allāh said,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿*I know that which you do not know*﴾. Meaning, "I know that Iblīs is not as you are, although he is among you." Others said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

"﴿*Will You place therein those who will make mischief therein and shed blood, – while we glorify you with praises and thanks and sanctify You.*﴾

is their request that they should be allowed to inhabit the earth, instead of the Children of Ādam. So Allāh said to them,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿*I know that which you do not know*﴾ if your inhabiting the heavens is better, or worse for you." Ar-Rāzi as well as others said this. Allāh knows best.

## The Obligation of appointing a Khalīfah and some related Issues

Al-Qurṭubi, as well as other scholars, said that this *Āyah* (2:30) proves the obligation of appointing a Khalīfah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islāmic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imām, and what is necessary in performing an obligation, is an obligation itself. We should state here that *Imāmah* occurs by either naming a successor, as a group among *Ahl As-Sunnah* scholars said occurred - by the Prophet ﷺ - in the case of Abu Bakr, or hinting to a successor. Or, the current Khalīfah names a certain person as Khalīfah after him, as Abu Bakr did with 'Umar. Or, the Khalīfah might leave the matter in the hands of

the Muslim consultative council, or a group of righteous men, just as 'Umar did. Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalīfah must be a responsible adult Muslim male, able to perform *Ijtihād* (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hāshim, or that he be immune from error, as the Rāfiḍah (Shiites) falsely claim.

When the Khalīfah becomes an immoral person (*Fāsiq*), should he be impeached? There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allāh ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ»

*«Unless you witness a clear Kufr regarding which you have clear proof from Allāh.»*[1]

Does the Khalīfah have the right to resign from his post? There is a difference on this issue. It is a fact that Al-Ḥasan bin 'Ali removed himself from the position of Khalīfah and surrendered it to Mu'āwiyah. However, this occurred because of a necessity, and Al-Ḥasan was praised for this action.

It is not permissible to appoint two Imāms for the world or more at the same time. This is not allowed because the Messenger of Allāh ﷺ said,

«مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَاقْتُلُوهُ كَائِنًا مَنْ كَانَ»

*«Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.»*[2]

This is the view of the majority of scholars. Imām Al-Ḥaramayn stated that Abu Isḥāq allowed the appointment of two or more Imāms when the various provinces are far away from each other. However, Imām Al-Ḥaramayn himself was indecisive about this view.

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[1] Al-Bukhāri no. 7056, Aṭ-Ṭabari 1:477.

[2] Muslim 3:1470.

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾﴾

*﴿31. And He taught Ādam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."﴾*

*﴿32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise."﴾*

*﴿33. He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴾*

## The Virtue of Ādam over the Angels

Allāh stated the virtue of Ādam above the angels, because He taught Ādam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the *Khalīfah* when they asked about it. So Allāh informed the angels that He knows what they do not know, and then He mentioned this to show them Ādam's superiority over them in knowledge. Allāh said,

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

*﴿And He taught Ādam all the names (of everything)﴾.*

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*;

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

*﴿And He taught Ādam all the names (of everything)﴾*

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."[1] Ibn Abi Ḥātim and Ibn

[1] Aṭ-Ṭabari 1:458.

Jarīr reported that 'Āṣim bin Kulayb narrated from Sa'īd bin Ma'bad that Ibn 'Abbās was questioned,

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

*﴿And He taught Ādam all the names (of everything)﴾*

"Did Allāh teach him the names of the plate and the pot?" He said, "Yes, and even the terms for breaking wind!"[1]

Allāh taught Ādam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn 'Abbās stated about the terms for passing gas.

In his *Ṣaḥīḥ*, Al-Bukhāri explained this *Āyah* in the Book of *Tafsīr* with a report from Anas bin Mālik who said that the Messenger of Allāh ﷺ said,

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَىٰ رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي - ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَه، فَيَقُولُ: لَسْتُ هُنَاكُمْ - وَيَذْكُر سُؤَالَه رَبَّه مَا لَيْسَ لَهُ بِه عِلْم فَيَسْتَحْيِي - فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمٰنِ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ، فَيَقُولُ: لَسْتُ هُنَاكُم - فَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ - فَيَقُولُ: ائْتُوا عِيسىٰ عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّم مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِّي فَأَنْطَلِقُ حَتَّى أَسْتَاذِنَ عَلَى رَبِّي فَيُأْذَنُ لِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللهُ ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي - مِثْلَهُ - ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ»

*«The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord' They will go to Ādam and say, 'O Ādam! You are the father of*

[1] At-Ṭabari 1:475.

*all mankind, Allāh created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place?' On that Ādam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nūḥ, for he is the first of Allāh's Messengers whom Allāh sent to the people of the earth.' They will go to Nūḥ and ask him. He will say, 'I cannot do what you have asked.' He will recall asking Allāh what he was not to know, and will also be embarrassed. He will say, 'Go to Khalīl Ar-Raḥmān.' They will go to Ibrāhīm and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Mūsā, a servant to whom Allāh spoke directly and gave the Tawrāh.' Mūsā will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to 'Īsā, Allāh's servant and Messenger and His Word and a spirit of His.'*[1] *They will go to 'Īsā and he will say, 'I will not do what you asked. Go to Muḥammad, a servant whose previous and latter errors were forgiven.' They will come to me, and I will go to Allāh and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allāh will allow me to remain like that as much as He will. Then I will be addressed, 'O Muḥammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.' I will raise my head and thank and praise Allāh with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise. I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise. I will do that for a third and then a fourth time. I will say, 'There are no more people left in Hell except those whom the Qur'ān has incarcerated and have thus acquired eternity in Hell.'*[2] This *Ḥadīth* was collected by Muslim, An-

[1] Allāh's Word and spirit; the meaning here is that Allāh created him with a word, "Be" and he was, and that he is a spirit from the spirits that Allāh created, as Ibn Kathīr discusses later.

[2] *Fatḥ Al-Bāri* 8:10.

Nasā'i[1] and Ibn Mājah.

The reason why we mentioned this *Ḥādīth* here is the Prophet's statement,

«فَيَأْتُونَ آدَمَ فَيَقُولُون: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ»

*«They will go to Ādam and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything».*[2]

This part of the *Ḥadīth* testifies to the fact that Allāh taught Ādam the names of all creatures.

This is why Allāh said,

﴿ثُمَّ عَرَضَهُمْ عَلَى الْمَلَـٰٓئِكَةِ﴾

﴿*Then He showed them to the angels*﴾ meaning, the objects or creations. 'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Allāh paraded the objects before the angels,

﴿فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ﴾

﴿*And said, "Tell Me the names of these if you are truthful"*﴾."[3]

Allāh's statement means, "Tell Me the names of what I paraded before you, O angels who said,

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ﴾

﴿*Will You place therein those who will make mischief therein and shed blood*﴾.

You asked, 'Are You appointing a *Khalīfah* from us or from other creations? We praise and glorify You.

Therefore, Allāh said, "If you say the truth, that if I appoint a non-angel *Khalīfah* on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the *Khalīfahs* you will obey Me, follow My command and

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[1] Muslim 1:181, and An-Nasā'i in *Al-Kubrā* 6:284.

[2] Muslim 1:181, An-Nasā'i in *Al-Kubrā* 6:364, and Ibn Mājah 2:1442.

[3] 'Abdur-Razzāq 1:42.

honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."

﴿قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾﴾

*﴿They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise."﴾.*

Here the angels are praising Allāh's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allāh's knowledge, except by His permission, nor could anyone know anything except what Allāh teaches them. This is why they said,

﴿سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾﴾

*﴿"Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise﴾*

meaning, Allāh is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allāh's wisdom and justice in all matters is perfect.

## Ādam's Virtue of Knowledge is demonstrated

Allāh said,

﴿قَالَ يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾﴾

*﴿He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴾*

Zayd bin Aslam said, "You are Jibrīl, you are Mīkā'īl, you are Isrāfīl, until he mentioned the name of the crow."[1] Mujāhid said that Allāh's statement,

[1] Ibn Abi Ḥātim 1:118.

﴿قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ﴾

*﴿He said: "O Ādam! Inform them of their names,"﴾*

"The name of the pigeon, the crow and everything."[1] Statements of a similar meaning were reported from Sa'īd bin Jubayr, Al-Ḥasan, and Qatādah.[2] When Ādam's virtue over the angels became apparent, as he mentioned the names that Allāh taught him, Allāh said to the angels,

﴿أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

*﴿Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?﴾*

This means, "Did I not state that I know the seen and unseen matters." Similarly, Allāh said,

﴿وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ۝٧﴾

*﴿And if you (O Muḥammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden﴾* (20:7).

Also, Allāh said about the hoopoe, that it said to Sulaymān;

﴿أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۝٢٥ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۝٢٦﴾

*﴿[As Shayṭān (Satan) has barred them from Allāh's way] so they do not prostrate before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!﴾* (27:25-26).

They also have comments other than what we have said about the meaning of Allāh's statement,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

*﴿And I know what you reveal and what you have been concealing﴾.*

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[1] Ibn Abi Ḥātim 1:119.

[2] Ibid.

It is reported from Aḍ-Ḍaḥḥāk that Ibn 'Abbās said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

*﴿And I know what you reveal and what you have been concealing﴾*

means, "I know the secrets, just as I know the apparent things, such as, what Iblīs concealed in his heart of arrogance and pride."[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

*﴿And I know what you reveal and what you have been concealing﴾*

means, "The apparent part of what they said was: 'Do you create in it that which would commit mischief and shed blood?' The hidden meaning was: 'We have more knowledge and honor than any creation our Lord would create.' But they came to know that Allāh favored Ādam above them regarding knowledge and honor."

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾﴾

*﴿34. And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Shaytān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).﴾*

## Honoring Ādam when the Angels prostrated before Him

This *Āyah* mentions the great honor that Allāh granted Ādam, and Allāh reminded Ādam's offspring of this fact. Allāh commanded the angels to prostrate before Ādam, as this *Āyah* and many *Ḥadīths* testify, such as the *Ḥadīth* about the intercession that we discussed. There is a *Ḥadīth* about the supplication of Mūsā, "O my Lord! Show me Ādam who caused us and himself to be thrown out of Paradise." When Mūsā met Ādam, he said to him, "Are you Ādam whom Allāh created with His Own Hands, blew life into and commanded the angels to prostrate before?"[2]

[1] Aṭ-Ṭabari 1:498.

[2] Abu Dāwud 5:28.

## Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel

When Allāh commanded the angels to prostrate before Ādam, Iblīs was included in this command. Although Iblīs was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Ādam. Satan was criticized for defying that command, as we will explain with detail, Allāh willing, when we mention the *Tafsīr* of Allāh's statement,

﴿إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾

﴿*Except Iblīs (Satan). He was one of the Jinn; he disobeyed the command of his Lord.*﴾ (18:50)

Similarly, Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "Before he undertook the path of sin, Iblīs was with the angels and was called 'Āzāzīl.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblīs was from a genus called *Jinn*."[1]

## The Prostration was before Ādam but the Obedience was to Allāh

Qatādah commented on Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ﴾

﴿*And (remember) when We said to the angels: "Prostrate yourselves before Ādam."*﴾

"The obedience was for Allāh and the prostration was before Ādam. Allāh honored Ādam and commanded the angels to prostrate before him."[2] Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allāh's statement,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

[1] Aṭ-Ṭabari 1:502.

[2] Aṭ-Ṭabari 1:512.

﴿*And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"*﴾ (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours. Mu'ādh said to the Prophet ﷺ, "I visited Ash-Shām and found that they used to prostate before their priests and scholars. You, O Messenger of Allāh, are more deserving of prostration." The Prophet ﷺ said,

«لَا لَوْ كُنْتُ آمِرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوجِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

«*No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.*»[1]

Ar-Razi agreed with this view. Also, Qatādah said about Allāh's statement,

﴿فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ﴾

﴿*And they prostrated except Iblīs (Shaytān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).*﴾

"Iblīs, the enemy of Allāh, envied Ādam because Allāh honored Ādam. He said, 'I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allāh was too arrogant to prostrate before Ādam."[2] I - Ibn Kathīr - say, the following is recorded in the *Ṣaḥīḥ*,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ»

«*No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.*»[3]

Iblīs had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allāh, and His mercy.

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[1] At-Tirmidhi no.1109, *Majma' Az-Zawā'id* 4:310.

[2] Ibn Abi Ḥātim 1:123.

[3] Muslim 1:93.

﴿وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾﴾

*﴿35. And We said: "O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Ẓālimīn (wrongdoers)."﴾*

*﴿36. Then the Shayṭān made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."﴾*

## Ādam was honored again

Allāh honored Ādam by commanding the angels to prostrate before him, so they all complied except for Iblīs. Allāh then allowed Ādam to live and eat wherever and whatever he wished in Paradise. Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, 'O Messenger of Allāh! Was Ādam a Prophet?' He said,

«نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبُلًا»

*«Yes. He was a Prophet and a Messenger to whom Allāh spoke directly»*, meaning

﴿ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ﴾

*﴿(O Ādam!) Dwell you and your wife in the Paradise.﴾*"[1]

## Ḥawwā' was created before Ādam entered Paradise

The *Āyah* (2:35) indicates that Ḥawwā' was created before Ādam entered Paradise, as Muḥammad bin Isḥāq stated. Ibn Isḥāq said, "After Allāh finished criticizing Iblīs, and after teaching Ādam the names of everything, He said,

﴿يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ﴾

*﴿O Ādam! Inform them of their names﴾* until,

[1] *Al-Aẓamah* 5:1553.

﴿إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾

*﴿Verily, You are the Knower, the Wise.﴾*

Then Ādam fell asleep, as the People of the Book and other scholars such as Ibn 'Abbās have stated, Allāh took one of Ādam's left ribs and made flesh grow in its place, while Ādam was asleep and unaware. Allāh then created Ādam's wife, Ḥawwā', from his rib and made her a woman, so that she could be a comfort for him. When Ādam woke up and saw Ḥawwā' next to him, it was claimed, he said, 'My flesh and blood, my wife.' Hence, Ādam reclined with Ḥawwā'. When Allāh married Ādam to Ḥawwā' and gave him comfort, Allāh said to him directly,

﴿يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ﴾

*﴿"O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers)."﴾.»*[1]

## Allāh tests Ādam

Allāh's statement to Ādam,

﴿وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ﴾

*﴿but come not near this tree﴾*

is a test for Ādam. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imām Abu Ja'far bin Jarīr said, "The correct opinion is that Allāh forbade Ādam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allāh has not mentioned anything in the Qur'ān or the authentic Sunnah about the nature of this tree. It was

[1] Aṭ-Ṭabari 1:514.

said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allāh knows best."[1] This is similar to what Ar-Rāzi stated in his *Tafsīr*, and this is the correct opinion.

Allāh's statement,

﴿فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا﴾

﴿*Then the Shaytān made them slip therefrom*﴾

either refers to Paradise, and in this case, it means that *Shaytān* led Ādam and Ḥawwā' away from it, as 'Āṣim bin Abi An-Najūd recited it.[2] It is also possible that this *Āyah* refers to the forbidden tree. In this case, the *Āyah* would mean, as Al-Ḥasan and Qatādah stated, "He tripped them."[3] In this case,

﴿فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا﴾

﴿*Then the Shaytān made them slip therefrom*﴾

means, "Because of the tree", just as Allāh said,

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝٩﴾

﴿*Turned aside therefrom (i.e. from Muḥammad ﷺ and the Qur'ān) is he who is turned aside (by the decree and preordainment of Allāh)*﴾ (51:9)

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allāh said,

﴿فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ﴾

﴿*And got them out from that in which they were*﴾

meaning, the clothes, spacious dwelling and comfortable sustenance.

﴿وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ﴾

[1] Aṭ-Ṭabari 1:520.

[2] Ibn Abi Ḥātim 1:128.

[3] Ibn Abi Ḥātim 1:128, 129.

﴿*We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."*﴾

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

## Ādam was very Tall

Ibn Abi Ḥātim narrated that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَىٰ عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَٰنُ: يَا آدَمُ مِنِّي تَفِرُّ؟ فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَٰنِ قَالَ: يَا رَبِّ لَا وَلَٰكِنِ اسْتِحْيَاءً»

«*Allāh created Ādam tall, with thick hair, just as a date tree with full branches. When Ādam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Raḥmān called him, 'O Ādam! Are you running away from Me?' When Ādam heard the words of Ar-Raḥmān (Allāh), he said, 'No, O my Lord! But I am shy.'*»[1]

## Ādam remained in Paradise for an Hour

Al-Ḥākim recorded that Ibn 'Abbās said, "Ādam was allowed to reside in Paradise during the time period between the *'Aṣr* (Afternoon) prayer, until sunset." Al-Ḥākim then commented this is "*Ṣaḥīḥ* according to the Two Shaykhs (Al-Bukhāri and Muslim), but they did not include it in their collections."[2] Also, Ibn Abi Ḥātim recorded Ibn 'Abbās saying, "Allāh sent Ādam to earth to an area called, Daḥnā, between Makkah and Aṭ-Ṭā'if."[3] Al-Ḥasan Al-Baṣri said that Ādam was sent down to India, while Ḥawwā' was sent to Jeddah. Iblīs was sent down to Dustumaysan, several miles from Baṣra. Further, the

[1] Ibn Abi Ḥātim 1:129.

[2] Al-Ḥākim 2:542.

[3] Ibn Abi Ḥātim 1:131.

snake was sent down to Asbahān. This was reported by Ibn Abi Ḥātim.[1] Also, Muslim and An-Nasā'i recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا»

*«Friday is the best day on which the sun has risen. On Friday, Allāh created Ādam, admitted him into Paradise, and expelled him from it.»*[2]

## A Doubt and a Rebuttal

If one asks, "If the Paradise that Ādam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblīs to enter Paradise, although he was expelled from it by Allāh's decision (when he refused to prostrate before Ādam)?"

Basically, the response to this would be that the Paradise which Ādam was in, was in the heavens, not on the earth, as we explained in the beginning of our book *Al-Bidāyah wan-Nihāyah*.

The majority of scholars said that *Shayṭān* was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrāh stated that Iblīs hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that *Shayṭān* led Ādam and Ḥawwā' astray on his way out of Paradise. Some scholars said that he led Ādam and Ḥawwā' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurṭubi mentioned several beneficial *Ḥadīths* here about snakes and the ruling on killing them.

﴿فَتَلَقَّىٰ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

*﴿37. Then Ādam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.﴾*

[1] Ibn Abi Ḥātim 1:132.

[2] Muslim 2:585, and An-Nasā'i 3:90.

## Ādam repents and supplicates to Allāh

It was reported that the above *Āyah* is explained by Allāh's statement,

﴿قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾﴾

﴿37. *They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴾ (7:23)

as Mujāhid, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Qurazi, Khālid bin Ma'dān, 'Aṭā' Al-Khurāsāni and 'Abdur-Raḥmān bin Zayd bin Aslam have stated.[1] As-Suddi said that Ibn 'Abbās commented on,

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾

﴿*Then Ādam received from his Lord Words*﴾

"Ādam said, 'O Lord! Did You not created me with Your Own Hands?' He said, 'Yes.' He said, 'And blow life into me?' He said, 'Yes.' He said, 'And when I sneezed, You said, 'May Allāh grant you His mercy.' Does not Your mercy precede Your anger?' He was told, 'Yes.' Ādam said, 'And You destined me to commit this evil act?' He was told, 'Yes.' He said, 'If I repent, will You send me back to Paradise?' Allāh said, 'Yes.'"[2] Similar is reported from Al-'Awfī, Sa'īd bin Jubayr, Sa'īd bin Ma'bad, and Ibn 'Abbās.[3] Al-Ḥākim recorded this *Ḥadīth* in his *Mustadrak*[4] from Ibn Jubayr, who narrated it from Ibn 'Abbās. Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they (Al-Bukhāri and Muslim) did not record it."

Allāh's statement,

﴿إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴿*Verily, He is the One Who forgives (accepts repentance), the Most Merciful*﴾ (2:37)

means that Allāh forgives whoever regrets his error and

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[1] Ibn Abi Ḥātim 1:136 and Aṭ-Ṭabari 1:543, 546.

[2] Aṭ-Ṭabari 1:543:

[3] Aṭ-Ṭabari 1:542.

[4] 2:545.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾ وَآمِنُوا بِمَا أَنزَلْتُ
مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي
ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾
يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

returns to Him in repentance. This meaning is similar to Allāh's statements,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿*Know they not that Allāh accepts repentance from His servants*﴾ (9:104),

﴿وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ﴾

﴿*And whoever does evil or wrongs himself*﴾ (4:110) and

﴿وَمَن تَابَ وَعَمِلَ صَالِحًا﴾

﴿*And whosoever repents and does righteous good deeds*﴾ (25:71).

The *Ayāt* mentioned above, testify to the fact that Allāh forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allāh, the Most Forgiving, the Most Merciful.

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

﴿*38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.*﴾

﴿*39. But those who disbelieve and belie Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever."*﴾

Allāh stated that when He sent Ādam, Ḥawwā', and *Shayṭān* to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-'Āliyah said, "*Al-Hudā*, refers to the Prophets, Messengers, the clear signs and plain explanation."[1]

﴿فَمَن تَبِعَ هُدَايَ﴾

﴿*And whoever follows My guidance*﴾ meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿*There shall be no fear on them*﴾ regarding the Hereafter,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿*nor shall they grieve*﴾ regarding the life of this world. Similarly, in *Sūrat Ṭa Ha*, Allāh said,

﴿قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾﴾

﴿*He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.*﴾ (20:123)

Ibn 'Abbās commented, "He will not be misguided in this life or miserable in the Hereafter."[2] The *Āyah*,

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ﴾

﴿*But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.*﴾ (20:124) is similar to what Allāh stated here,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

[1] Ibn Abi Ḥātim 1:139.

[2] Aṭ-Ṭabari 18:389.

﴿*But those who disbelieve and belie Our Ayāt – such are the dwellers of the Fire. They shall abide therein forever*﴾, meaning, they will remain in Hell for eternity and will not find a way out of it.

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠ وَءَامِنُواْ بِمَآ أَنزَلۡتُ مُصَدِّقٗا لِّمَا مَعَكُمۡ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرِۭ بِهِۦۖ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا وَإِيَّٰيَ فَٱتَّقُونِ ٤١﴾

﴿*40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.*﴾

﴿*41. And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrāh and the Injīl), and be not the first to disbelieve therein, and buy not with My verses (the Tawrāh and the Injīl) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.*﴾

## Encouraging the Children of Israel to embrace Islām

Allāh commanded the Children of Israel to embrace Islām and to follow Muḥammad ﷺ. He also reminded them with the example of their father Israel, Allāh's Prophet Ya'qūb, as if saying, "O children of the pious, righteous servant of Allāh who obeyed Allāh! Be like your father, following the truth." This statement is similar to one's saying, "O you son of that generous man! Do this or that" or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allāh said,

﴿ذُرِّيَّةَ مَنۡ حَمَلۡنَا مَعَ نُوحٍۚ إِنَّهُۥ كَانَ عَبۡدٗا شَكُورٗا ٣﴾

﴿*O offspring of those whom We carried (in the ship) with Nūḥ (Noah)! Verily, he was a grateful servant*﴾ (17:3).

## Israel is Prophet Ya'qūb (Jacob)

Israel is Prophet Ya'qūb, for Abu Dāwud Aṭ-Ṭayālisi recorded that 'Abdullāh Ibn 'Abbās said, "A group of Jews came to the Prophet ﷺ and he said to them,

«هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ؟»

«*Do you know that Israel is Jacob?*» They said, "Yes, by Allāh." He said,

«اللَّهُمَّ اشْهَدْ»

«*O Allāh! Be witness.*»"[1]

Aṭ-Ṭabari recorded that 'Abdullāh Ibn 'Abbās said that 'Israel' means, 'the servant of Allāh.'[2]

## Allāh's Blessings for the Children of Israel

Allāh said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

﴿*Remember My favor which I bestowed upon you*﴾.

Mujāhid commented, "Allāh's favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh."[3] Abu Al-'Āliyah also said, "Allāh's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them."[4] I - Ibn Kathīr - say that this *Āyah* is similar to what Mūsā said to the Children of Israel,

﴿يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ﴾

*﴿O my people! Remember the favor of Allāh to you : when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time)﴾* (5:20)

meaning, during their time. Also, Muḥammad bin Isḥāq said that Ibn 'Abbās said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

﴿*Remember My favor which I bestowed upon you,*﴾

means, "My support for you and your fathers," that is saving them from Pharaoh and his people.

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[1] *Musnad Aṭ-Ṭayālisi* no. 356.

[2] Aṭ-Ṭabari 1:553.

[3] Aṭ-Ṭabari 1:556

[4] Ibid.

## Reminding the Children of Israel of Allāh's Covenant with Them

Allāh's statement,

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

*﴿And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),﴾*

means, 'My covenant that I took from you concerning Prophet Muḥammad ﷺ, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.'[1] Also, Al-Ḥasan Al-Baṣri[2] said, "The 'covenant' is in reference to Allāh's statement,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

*﴿Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform Aṣ-Ṣalāh and give Zakāh and believe in My Messengers; honor and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)﴾* (5:12)."

Other scholars said, "The covenant is what Allāh took from them in the Tawrāh, in that, He will send a great Prophet - meaning Muḥammad ﷺ - from among the offspring of Ismā'īl, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allāh will forgive his sins, enter him into Paradise and award him two rewards." We should mention here that Ar-Rāzi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muḥammad ﷺ. Further, Abu Al-'Āliyah said that,

﴿وَأَوْفُوا بِعَهْدِي﴾

[1] Aṭ-Ṭabari 1:555 & 557.

[2] Aṭ-Ṭabari 1:109.

﴿*And fulfill (your obligations to) My covenant (with you)*﴾ means, "His covenant with His servants is to embrace Islām and to adhere to it."[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "'I fulfill My obligations to you' means, 'I (Allāh) will be pleased with you and admit you into Paradise.'"[2] As-Suddi, Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabī' bin Anas said similarly.

Ibn 'Abbās said that Allāh's statement,

﴿وَإِيَّـٰىَ فَٱرْهَبُونِ﴾

﴿*And fear Me and Me alone.*﴾

means, "Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."[3] This *Āyah* contains encouragement, followed by warning. Allāh first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger ﷺ, heed the Qur'ān's prohibitions and commands and believe in its content. Surely, Allāh guides whom He wills to the straight path.

Allāh said next,

﴿وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿*And believe in what I have sent down, confirming that which is with you (the Tawrāh and the Injīl)*﴾

meaning, the Qur'ān that Allāh sent down to Muḥammad ﷺ, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'ān contains the Truth from Allāh and affirms what was revealed beforehand in the Tawrāh and the Injīl (the Gospel). Abu Al-'Āliyah said that Allāh's statement,

﴿وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿*And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrāh and the Injīl)*﴾

"means, 'O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muḥammad ﷺ recorded in the Tawrāh and the

[1] Aṭ-Ṭabari 1:558.

[2] Ibn Abi Ḥātim 1:143.

[3] Ibn Abi Ḥātim 1:144.

Injīl." Similar statements were attributed to Mujāhid, Ar-Rabī' bin Anas and Qatādah.[1]

Allāh said,

﴿وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرٍ بِهِۦ﴾

*﴿and be not the first to disbelieve therein﴾.*

Ibn 'Abbās commented, "Do not become the first to disbelieve in the Qur'ān (or Muḥammad ﷺ), while you have more knowledge in it than other people."[2] Abu Al-'Āliyah commented, "Do not become the first to disbelieve in Muḥammad,' meaning from among the People of the Book, 'after you hear that he was sent as a Prophet.'"[3] Similar statements were attributed to Al-Ḥasan, As-Suddi and Ar-Rabī' bin Anas.[4] Ibn Jarīr stated that the *Āyah* (disbelieve therein 2:41) refers to the Qur'ān, mentioned earlier in the *Āyah*,

﴿بِمَآ أَنزَلْتُ﴾

*﴿in what I have sent down (this Qur'ān),﴾*

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'ān will have disbelieved in Muḥammad ﷺ, and whoever disbelieves in Muḥammad ﷺ will have disbelieved in the Qur'ān. Allāh's statement,

﴿أَوَّلَ كَافِرٍ بِهِۦ﴾

*﴿the first to disbelieve therein﴾*

means, do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muḥammad ﷺ before the People of the Book disbelieved in him. We should state here that the *Āyah* is talking about the Children of Israel in specific, because the Jews in Al-Madīnah were the first among the Children of Israel to be addressed by the Qur'ān. Hence, their disbelief in the Qur'ān means that they were the first among the People of the Book to disbelieve in it.

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[1] Ibn Abi Ḥātim 1:145.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Allāh's statement,

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

*﴿and buy not with My verses a small price,﴾*

means, "Do not substitute faith in My *Ayāt* and belief in My Prophet with the life of this world and its lusts which are minute and bound to end." Allāh said,

﴿وَإِيَّايَ فَاتَّقُونِ﴾

*﴿and have Taqwā of Me and Me alone﴾.*

Ibn Abi Ḥātim reported that Ṭalq bin Ḥabīb said, "*Taqwā* is to work in Allāh's obedience, on a light from Allāh, hoping in Allāh's mercy, and to avoid Allāh's disobedience, on a light from Allāh, fearing Allāh's punishment."[1] Allāh's statement,

﴿وَإِيَّايَ فَاتَّقُونِ﴾

*﴿and fear Me and Me alone﴾*

means, that Allāh warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger ﷺ.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾﴾

*﴿42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).﴾*

*﴿43. And perform Aṣ-Ṣalāh, and give Zakāh, and bow down along with Ar-Rāki'īn.﴾*

## The Prohibition of hiding the Truth and distorting It with Falsehood

Allāh forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾﴾

*﴿And mix not truth with falsehood, nor conceal the truth while*

[1] Ibid. 1:147.

*you know (the truth)*﴾.

So Allāh forbade them from two things; He ordered them to make the truth known, as well as explaining it. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās mentioned the *Āyah*,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

﴿*And mix not truth with falsehood*﴾ and said; "Do not mix the truth with falsehood and the facts with lies."[1] Qatādah said that,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

﴿*And mix not truth with falsehood*﴾ means, "Do not mix Judaism and Christianity with Islām,

﴿وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾﴾

﴿*while you know (the truth).*﴾

that the religion of Allāh is Islām, and that Judaism and Christianity are innovations that did not come from Allāh."[2] It was reported that Al-Ḥasan Al-Baṣri said similarly.[3]

Also, Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ﴾

﴿*nor conceal the truth while you know (the truth).*﴾

means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."[4]

It is possible that it means, "..although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾﴾

﴿*And perform Aṣ-Ṣalāt and give Zakāh, and bow down along with Ar-Rāki'īn.*﴾

[1] Aṭ-Ṭabari 1:569.

[2] Ibn Abi Ḥātim 1:147.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:148.

Muqātil said, "Allāh's statement to the People of the Book,

﴿وَأَقِيمُوا الصَّلَوٰةَ﴾

﴿*And perform Aṣ-Ṣalāh*﴾ commands them to perform the prayer behind the Prophet ﷺ,

﴿وَءَاتُوا الزَّكَوٰةَ﴾

﴿*and give Zakāh*﴾ commands them to pay the *Zakāh* to the Prophet ﷺ, and

﴿وَارْكَعُوا مَعَ الرَّٰكِعِينَ﴾

﴿*and bow down along with Ar-Rāki'īn*﴾ commands them to bow down with those who bow down among the *Ummah* of Muḥammad ﷺ. Allāh therefore commands the People of the Book to be with, and among the *Ummah* of Muḥammad ﷺ."[1] In addition, Allāh's statement,

﴿وَارْكَعُوا مَعَ الرَّٰكِعِينَ﴾

﴿*And bow down along with Ar-Rāki'īn*﴾ means, "And be among the believers performing the best deeds they perform, such as, and foremost, the prayer." Many scholars said that this *Āyah* (2:43) is proof for the obligation of performing the prayer in congregation (for men only). I will explain this ruling in detail in *Kitāb Al-Aḥkam Al-Kabīr*, Allāh willing.

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَٰبَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾﴾

*﴿44. Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrāh))! Have you then no sense?﴾*

## The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allāh said, "How is it, O People of the Book, that you command people to perform *Al-Birr*, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to? And you read Allāh's Book (the

[1] *Al-Kashāf* 1 :133.

Tawrāh) and know what it promises to those who do not fulfill Allāh's commandments.

﴿أَفَلَا تَعْقِلُونَ﴾

*﴿Have you then no sense?﴾*

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness?" 'Abdur-Razzāq said that Ma'mar stated that Qatādah commented on Allāh's statement,

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ﴾

*﴿Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves,﴾*

"The Children of Israel used to command people to obey Allāh, fear Him and perform *Al-Birr*. Yet, they contradicted these orders, so Allāh reminded them of this fact."[1] As-Suddi said similarly. Ibn Jurayj said that the *Āyah*:

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ﴾

*﴿Enjoin you Al-Birr on the people﴾* "Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allāh reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command."[2] Also, Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَتَنسَوْنَ أَنفُسَكُمْ﴾

*﴿And you forget yourselves,﴾*

means, "You forget to practice it yourselves,

﴿وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ﴾

*﴿While you recite the Scripture (Tawrāh)! Have you then no sense?﴾*

You forbid the people from rejecting the prophethood and the

[1] 'Abdur-Razzāq 1:44.

[2] Aṭ-Ṭabari 2:8.

covenant that you have mentioned with you in the Tawrāh, while you yourselves have forgoten it, meaning that 'you have forgotten the covenant that I made with you that you will accept My Messenger. You have breeched My covenant, and rejected what you know is in My Book.' "[1]

Therefore, Allāh admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu'ayb said,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

*﴿I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴾* (11:88).

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.[2]

Imām Aḥmad reported that Abu Wā'il said, "While I was riding behind Usāmah, he was asked, 'Why not advise 'Uthmān?' He said, 'Do you think that if I advise him I should allow you to hear it? I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, 'You are the best man,' even if he was my leader, after what I heard from the Messenger of Allāh ﷺ.' They said, 'What did he say?' He said, 'I heard him say,

«يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ بِهِ أَقْتَابُهُ فَيَدُورُ بِهَا فِي النَّارِ كَمَا

[1] Aṭ-Ṭabari 2:7.

[2] The scholars who came after the first three generations of Islām.

يَدُورُ الْحِمَارُ بِرَحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُون: يَا فُلَانُ ما أَصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوف وَتَنْهَانَا عَنِ الْمُنكَرِ؟ فَيَقُولُ: كُنْتُ آمرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنكَرِ وَآتِيهِ»

«*A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, 'What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?' He will say, 'Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'*»"

This *Ḥadīth* was also recorded by Al-Bukhāri and Muslim.[1]

Also, Ibrahim An-Nakha'ī said, "I hesitate in advising people because of three *Ayāt*:

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ﴾

﴿*Enjoin you Al-Birr on the people and you forget (to practise it) yourselves*﴾.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣﴾

﴿*O you who believe! Why do you say that which you do not do? Most hateful it is to Allāh that you say that which you do not do*﴾ (61:2-3)."[2]

And Allāh informed us that the Prophet Shu'ayb said,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿*I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent*﴾ (11:88).

[1] *Fatḥ Al-Bāri* 6:381 and Muslim 4:2291, Aḥmad 5:205.

[2] Al-Qurṭubi 1:367.

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾﴾

*﴿45. And seek help in patience and Aṣ-Ṣalāt (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi'īn.﴾*

*﴿46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.﴾*

## The Support that comes with Patience and Prayer

Allāh commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqātil bin Ḥayyān said that this *Āyah* means, "Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means fasting."[1] There are similar texts reported from Mujāhid. Al-Qurṭubi and other scholars commented, "This is why Ramaḍān is called the month of patience,"[2] as is mentioned in the *Ḥadīth* literature. It was also said that 'patience' in the *Āyah* means, refraining from evil, and this is why 'patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abi Ḥātim narrated that 'Umar bin Al-Khaṭṭāb said, "There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allāh." Ibn Abi Ḥātim said that Al-Ḥasan Al-Baṣri was reported to have said similarly.[3]

Allāh then said,

﴿وَٱلصَّلَوٰةِ﴾

*﴿And Aṣ-Ṣalāh (the prayer).﴾*

The prayer is one of the best means of assistance for firmly adhering to Allāh's orders, just as Allāh said;

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

[1] Ibn Abi Ḥātim 1:154.
[2] Al-Qurṭubi 1:372
[3] Ibn Abi Ḥātim 1:155.

﴿*Recite (O Muḥammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) prevents from Al-Faḥshā' (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allāh is greater indeed*﴾ (29:45).

The personal pronoun in the *Āyah*,

﴿وَإِنَّهَا لَكَبِيرَةٌ﴾

﴿*And truly, it is extremely heavy and hard*﴾

refers to prayer, as Mujāhid is reported to have said, and it was also the choice of Ibn Jarīr. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same *Āyah*. Similarly, Allāh said about Qarūn (Korah),

﴿وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾﴾

﴿*But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except Aṣ-Ṣābirūn (the patient)."*﴾ (28:80).

Also, Allāh said,

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

﴿*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world.*﴾ (41:34-35)

meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allāh's statement here means, prayer is 'heavy and burdensome',

﴿إِلَّا عَلَى ٱلْخَٰشِعِينَ﴾

﴿*except for Al-Khāshi'īn.*﴾

Ibn Abi Ṭalḥah reported that Ibn 'Abbās commented on this *Āyah*, "They *(Al-Khāshi'īn)* are those who believe in what Allāh has revealed."[1]

Allāh's statement,

﴿ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ﴿٤٦﴾﴾

﴿*They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.*﴾

continues the subject that was started in the previous *Āyah*. Therefore, the prayer, or the advice to observe it is heavy,

﴿إِلَّا عَلَى ٱلْخَٰشِعِينَ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ﴿٤٦﴾﴾

﴿*except for Al-Khāshi'īn. (They are those) who are certain (Yaẓunnūna) that they are going to meet their Lord,*﴾

meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

﴿وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ﴾

﴿*and that unto Him they are going to return.*﴾

meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allāh and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarīr commented on Allāh's statement;

﴿يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ﴾

﴿*Yaẓunnūna that they are going to meet their Lord*﴾

Ibn Jarīr said; "The Arabs call certainty as well as doubt, *Ẓann*. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allāh said,

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا﴾

﴿*And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and Ẓannū (apprehend) that they have to fall therein*﴾"(18:53).

It is recorded in the *Ṣaḥīḥ* that on the Day of Resurrection,

[1] Aṭ-Ṭabari 2:16.

Allāh will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?" He will say, "Yes." Allāh will say, "Did you have *Ẓann* (think) that you will meet Me?" He will say, "No." Allāh will say, "This Day, I will forget you, just as you forgot Me."[1] If Allāh wills, we will further elaborate on this subject when we explain Allāh's statement,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿*They have forgotten Allāh, so He has forgotten them*﴾ (9:67).

﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾﴾

﴿*47. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the 'Ālamīn (nations)*﴾

## Reminding the Children of Israel that They were preferred above the Other Nations

Allāh reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allāh said,

﴿وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾﴾

﴿*And We chose them (the Children of Israel) over the 'Ālamīn, (nations) with knowledge.*﴾ (44:32) and,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾﴾

﴿*And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, honored you above the 'Ālamīn (nations)."*﴾ (5:20).

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas said that

[1] Muslim 4 :2279.

Abu Al-'Āliyah said that Allāh's statement,

﴿وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾

﴿*and that I preferred you over the 'Ālamīn*﴾ means, "The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation."[1] It was also reported that Mujāhid, Ar-Rabī' bin Anas, Qatādah and Ismā'īl bin Abi Khālid said similarly.[2]

## The *Ummah* of Muḥammad ﷺ is Better than the Children of Israel

This is the only way the *Āyah* can be understood, because this *Ummah* is better than theirs, as Allāh said;

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم﴾

*﴿You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allāh. And had the People of the Book (Jews and Christians) believed, it would have been better for them﴾* (3:110).

Also, the *Musnad* and *Sunan* Collections of *Ḥadīth* recorded that Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللهِ»

*«You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allāh.»*[3]

There are many *Ḥadīths* on this subject, and they will be mentioned when we discuss Allāh's statement,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

*﴿You are the best of peoples ever raised up for mankind﴾* (3:110).

﴿وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

[1] Aṭ-Ṭabari 2:24.

[2] Ibn Abi Ḥātim 1:158.

[3] Aḥmad 5:3, *Tuḥfat Al-Aḥwadhi* 8:352, and Ibn Mājah 2:1433.

﴿يُنصَرُونَ ﴿١٢٣﴾﴾

*﴿48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.﴾*

After Allāh reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said,

﴿وَاتَّقُوا يَوْمًا﴾

*﴿And fear a Day﴾* meaning, the Day of Resurrection,

﴿لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا﴾

*﴿When a person shall not avail another﴾* meaning, on that Day, no person shall be of any help to another. Similarly, Allāh said,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

*﴿And no bearer of burdens shall bear another's burden﴾* (35:18)

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

*﴿Every man that Day will have enough to make him careless of others.﴾* (80:37) and,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا﴾

*﴿O mankind! Have Taqwā of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father﴾* (31:33).

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

## Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ﴾

﴿*nor will intercession be accepted from him*﴾

meaning, from the disbelievers. Similarly, Allāh said,

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾﴾

﴿*So no intercession of intercessors will be of any use to them*﴾ (74:48) and described the people of the Fire saying,

﴿فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾

﴿*Now we have no intercessors. Nor a close friend (to help us)*﴾ (26:100-101).

Allāh's statement here (2:48)

﴿وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ﴾

﴿*nor will compensation be taken from him*﴾ means, that Allāh does not accept the disbelievers to ransom themselves. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ﴾

﴿*Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom*﴾ (3:91)

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾﴾

﴿*Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment*﴾ (5:36)

﴿وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ﴾

﴿*And even if he offers every ransom, it will not be accepted from him*﴾ (6:70) and,

﴿فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ﴾

﴿*So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawlā (friend – proper place)*﴾ (57:15).

Allāh stated that if the people do not believe in His Messenger ﷺ and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allāh said,

﴿مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ﴾

*﴿Before a Day comes when there will be no bargaining, nor friendship, nor intercession﴾* (2:254) and,

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ﴾

*﴿On which there will be neither mutual bargaining nor befriending﴾* (19:31). Allāh's statement next,

﴿وَلَا هُمْ يُنصَرُونَ﴾

*﴿nor will they be helped.﴾* means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allāh's punishment." As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themsleves. Allāh said,

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

*﴿While He (Allāh) grants refuge (or protection), but none grants refuge from Him﴾* (23:88)

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾﴾

*﴿So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind﴾* (89:25-26)

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

*﴿"What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender﴾* (37:25-26) and,

﴿فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ﴾

الجزء الأول ٨ سورة البقرة

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ
﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
﴿٥٤﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً
فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ
بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا
رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

﴿*Then why did those whom they had taken for ālihah (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them*﴾ (46:28).

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾﴾

﴿*"What is the matter with you? Why do you not help one another?"*﴾ (37:25)

means, "This Day, you shall not have a refuge from Us. Not this Day."[1] Ibn Jarīr said that Allāh's statement,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿*nor will they be helped.*﴾

meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds. This is similar to Allāh's statement,

﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

[1] Aṭ-Ṭabari 2:36

*﴿But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?" Nay, but that Day they shall surrender﴾* (37:24-26).[1]

﴿وَإِذْ نَجَّيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَـٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾﴾

*﴿49. And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.﴾*

*﴿50. And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching.﴾*

## The Children of Israel were saved from Pharaoh and His Army Who drowned

Allāh said to the Children of Israel, "Remember My favor on you

﴿وَإِذْ نَجَّيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ﴾

*﴿And (remember) when We delivered you from Fir'awn's (Pharaoh) people, who were afflicting you with a horrible torment,﴾*

meaning, 'I - Allāh - saved you from them and delivered you from their hands in the company of Mūsā, after they subjected you to horrible torture.' This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the *Ḥadīth* on this subject

[1] Aṭ-Ṭabari 2:35.

when we explain *Sūrat Ṭa Ha* (20), Allāh willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In *Sūrat Ibrāhīm* (14) this meaning is clearly mentioned,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.*﴾ (14:6).

We will explain this *Āyah* in the beginning of *Sūrat Al-Qaṣaṣ* (28), Allāh willing, and our reliance and trust are with Him.

The meaning of,

﴿يَسُومُونَكُمْ﴾

﴿*who were afflicting you*﴾ is, "They humiliated you," as Abu 'Ubaydah stated. It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurṭubi. As for Allāh saying,

﴿يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*killing your sons and sparing your women*﴾ that explains His statement,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ﴾

﴿*who were afflicting you with horrible torment*﴾ then it explains the meaning of the favor He gave them, as mentioned in His statement,

﴿ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ﴾

﴿*Remember My favor which I bestowed upon you*﴾. As for what Allāh said in *Sūrat Ibrāhīm*,

﴿وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ﴾

﴿*And remind them of the annals of Allāh*﴾ (14:5) meaning, the favors and blessing He granted them, He then said,

﴿يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ﴾

﴿*Who were afflicting you with horrible torment, and were*

*slaughtering your sons and letting your women live.*﴾ (14:6)

So Allāh mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that 'Pharaoh' (Fir'awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the 'Amālīq (Canaanites) or otherwise, just as Caesar (Qayṣar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisrā) is the title of the kings who ruled Persia, while Tubb'a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najāshi).

Allāh said,

﴿وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿*And therein was a mighty trial from your Lord.*﴾

Ibn Jarīr commented that this part of the *Āyah* means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."[1] We should mention that in the blessing there a is test, the same as with hardship, for Allāh said,

﴿وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً﴾

﴿*And We shall make a trial of you with evil and with good*﴾ (21:35) and,

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿*And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allāh.)*﴾ (7:168).

Allāh's statement next,

﴿وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾﴾

﴿*And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching*﴾

means, 'After We saved you from Fir'awn and you escaped with Mūsa; Fir'awn went out in your pursuit and We parted

[1] Aṭ-Ṭabari 2:48.

the sea for you.' Allāh mentioned this story in detail, as we will come to know, Allāh willing. One of the shortest references to this story is Allāh's statement,

﴿وَأَنجَيْنَكُمْ﴾

﴿*And saved you*﴾ meaning, "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

## Fasting the Day of *'Āshūrā'*

It was reported that the day the Children of Israel were saved from Fir'awn was called the day of *'Ashūrā'*. Imām Aḥmad reported that Ibn 'Abbās said that the Messenger of Allāh came to Al-Madīnah and found that the Jews were fasting the day of *'Ashūrā'*. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allāh saved the Children of Israel from their enemy, and Mūsā used to fast this day." The Messenger of Allāh ﷺ said,

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»

«*I have more right to Mūsā than you have.*»

So the Messenger of Allāh ﷺ fasted that day and ordered that it be fasted. This *Ḥadīth* was collected by Al-Bukhāri, Muslim, An-Nasā'ī and Ibn Mājah.[1]

﴿وَإِذْ وَعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾﴾

﴿*51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Ẓālimūn (polytheists and wrongdoers).*﴾

﴿*52. Then after that We forgave you so that you might be grateful.*﴾

﴿*53. And (remember) when We gave Mūsā the Scripture (the Tawrāh)) and the criterion (of right and wrong) so that you*

[1] Aḥmad 1:291, *Fatḥ Al-Bāri* 4:287, Muslim 2:796, An-Nasā'ī in *Al-Kubrā* 2:157, and Ibn Mājah 1:553.

*may be guided aright.*﴾

## The Children of Israel worshipped the Calf

Allāh then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Mūsā went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in *Sūrat Al-A'rāf*, when Allāh said,

﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ﴾

﴿*And We appointed for Mūsā thirty nights and added (to the period) ten (more)*﴾ (7:142).

It was said that these days were during the month of Dhul-Qa'dah plus the first ten days in Dhul-Ḥijjah, after the Children of Israel were delivered from Fir'awn and they safely crossed the sea. Allāh's statement,

﴿وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ﴾

﴿*And (remember) when We gave Mūsā the Scripture*﴾ means, the Tawrāh,

﴿وَٱلْفُرْقَانَ﴾

﴿*And the criterion*﴾ that is that which differentiates between truth and falsehood, guidance and deviation.

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿*So that you may be guided aright*﴾, after escaping the sea, as another *Āyah* in *Sūrat Al-A'rāf* clearly stated,

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture (the Tawrāh) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)*﴾ (28:43).

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓاْ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴿54. *And (remember) when Mūsā said to his people: "O my*

*people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.*﴾

## The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allāh's statement;

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ﴾

﴿*And (remember) when Mūsā said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...*﴾, Al-Ḥasan Al-Baṣri said, "When their hearts thought of worshipping the calf,

﴿وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا﴾

﴿*And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us"*﴾ (7:149).

This is when Mūsā said to them,

﴿يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ﴾

﴿*O my people! Verily, you have wronged yourselves by worshipping the calf...*﴾."[1] Abu 'Al-'Āliyah, Sa'īd bin Jubayr and Ar-Rabī' bin Anas commented on,

﴿فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ﴾

﴿*So turn in repentance to your Bāri'*﴾ that it means, "To your Creator."[2] Allāh's statement,

﴿إِلَىٰ بَارِئِكُمْ﴾

﴿*to your Bāri' (Creator)*﴾ alerts the Children of Israel to the enormity of their error and means, "Repent to He Who created you after you associated others with Him in worship."

An-Nasā'i, Ibn Jarīr and Ibn Abi Ḥātim recorded Ibn 'Abbās

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[1] Ibn Abi Ḥātim 1:167.

[2] Ibn Abi Ḥātim 1:167,168.

saying, "Allāh told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Mūsā and Hārūn were not aware of their guilt, they admitted their sin and did as they were ordered. So Allāh forgave both the killer and the one killed."[1] This is part of the *Ḥadīth* about the trials that we will mention in *Sūrat Ṭa Ha*, (20) Allāh willing.

Ibn Jarīr narrated that Ibn 'Abbās said, "Mūsā said to his people,

﴿فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ أَنفُسَكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ عِندَ بَارِئِكُمۡ فَتَابَ عَلَيۡكُمۡ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

*﴿"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾*

Allāh ordered Mūsā to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven."[2]

﴿وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡكُمُ ٱلصَّٰعِقَةُ وَأَنتُمۡ تَنظُرُونَ ۝٥٥ ثُمَّ بَعَثۡنَٰكُم مِّنۢ بَعۡدِ مَوۡتِكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ۝٥٦﴾

*﴿55.And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were seized with a bolt of lightning while you were looking﴾.*

*﴿56.Then We raised you up after your death, so that you might be grateful.﴾*

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[1] An-Nasā'ī in *Al-Kubrā* 6:404, Aṭ-Ṭabari 18:306, and Ibn Abi Ḥātim 1:168.

[2] Aṭ-Ṭabari 2:73.

## The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection

Allāh said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.' This was said by Ibn Jurayj. Ibn 'Abbās said that the *Āyah*

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

﴿*And (remember) when you said: "O Mūsā ! We shall never believe in you until we see Allāh plainly."*﴾ means, "Publicly",[1] "So that we gaze at Allāh."[2] Also, 'Urwah bin Ruwaym said that Allāh's statement,

﴿وَأَنتُمْ تَنظُرُونَ﴾

﴿*While you were looking*﴾ means, "Some of them were struck with lightning while others were watching."[3] Allāh resurrected those, and struck the others with lightning. As-Suddi commented on,

﴿فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ﴾

﴿*But you were seized with a bolt of lightning*﴾ saying; "They died, and Mūsā stood up crying and supplicating to Allāh, 'O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

﴿لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ﴾

﴿*If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?*﴾' Allāh revealed to Mūsā that these seventy men were among those who worshipped the calf. Afterwards, Allāh brought them back to life one man at a time, while the rest of them were watching how Allāh was bringing them back to life. That is why Allāh's said,

﴿ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴿*Then We raised you up after your death, so that you might be*

[1] At-Ṭabari 2:81.
[2] Ibn Abi Ḥātim 1:170.
[3] Ibn Abi Ḥātim 1:172.

*grateful.﴾"*[1]

Ar-Rabī' bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatādah said similarly.[2]

'Abdur-Raḥmān bin Zayd bin Aslam commented on this *Āyah*, "Mūsā returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrāh. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allāh forgave them. He said to them, 'These Tablets have Allāh's Book, containing what He commanded you and what He forbade for you.' They said, 'Should we believe this statement because you said it? By Allāh, we will not believe until we see Allāh in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Mūsā?'" Then he ('Abdur-Raḥmān bin Zayd) recited Allāh's statement,

﴿لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

﴿*We shall never believe in you until we see Allāh plainly*﴾ and said, "So Allāh's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allāh brought them back to life after He killed them." Then he ('Abdur-Raḥmān) recited Allāh's statement,

﴿ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴿*Then We raised you up after your death, so that you might be grateful*﴾, and said, "Mūsā said to them, 'Take the Book of Allāh.' They said, 'No.' He said, 'What is the matter with you?' They said, 'The problem is that we died and came back to life.' He said, 'Take the Book of Allāh.' They said, 'No.' So Allāh sent some angels who made the mountain topple over them."[3]

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Māwardy said that there are two opinions about this matter. The first opinion is that since the Children of

[1] Ibn Abi Ḥātim 1:173.
[2] Ibn Abi Ḥātim 1:173.
[3] Aṭ-Ṭabari 2:88.

Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurṭubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allāh knows best.

﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾﴾

*﴿57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.﴾*

## The Shade, the Manna and the Quail

After Allāh mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ﴾

*﴿And We shaded you with clouds﴾*. This *Āyah* mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun's heat during their years of wandering. In the *Ḥadīth* about the trials, An-Nasā'i recorded Ibn 'Abbās saying, "Allāh shaded the Children of Israel with clouds during the years of wandering."[1] Ibn Abi Ḥātim said, "Narrations similar to that of Ibn 'Abbās were reported from Ibn 'Umar, Ar-Rabī' bin Anas, Abu Mijlaz, Aḍ-Ḍaḥḥāk, and As-Suddi."[2] Al-Ḥasan and Qatādah said that,

﴿وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ﴾

*﴿And We shaded you with clouds﴾* "This happened when they were in the desert and the clouds shielded them from the

[1] An-Nasā'ī in *Al-Kubrā* 6:405.

[2] Ibn Abi Ḥātim 1:174.

sun."[1] Ibn Jarīr said that several scholars said that the type of cloud the *Āyah* mentioned, "was cooler and better than the type we know."[2]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ﴾

﴿*And sent down on you Al-Manna*﴾, "The manna used to descend to them to the trees, and they used to eat whatever they wished of it." Also, Qatādah said, "The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness."[3] The type of manna that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When manna is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type. The evidence to this fact is that Al-Bukhāri narrated, that Sa'īd bin Zayd said that the Messenger of Allāh ﷺ said,

«الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«*Kam'ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.*»[4]

This *Ḥadīth* was also collected by Imām Aḥmad. [5] The group of *Ḥadīth* compilers, with the exception of Abu Dāwud, also collected it, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.[6] At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of

[1] Ibn Abi Ḥātim 1:174.

[2] Aṭ-Ṭabari 2:91.

[3] Ibn Abi Ḥātim 1:176.

[4] *Fatḥ Al-Bāri* 8:14.

[5] Aḥmad 1:187.

[6] *Fatḥ Al-Bāri* 8:14, Muslim 3:1619, *Tuḥfat Al-Aḥwadhi* 6:235, An-Nasā'i in *Al-Kubrā* 4:370, and Ibn Mājah 2:1143.

Allāh ﷻ said,

«الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«*The 'Ajwah (pressed, dried date) is from Paradise and it cures poison, Al-Kam'ah (truffles) is a form of manna, and its liquid heals the eye.*'' At-Tirmidhi is the only one of them who recorded this *Ḥadīth*.[1]

As for the quail (*Salwā*) in question, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "The (*Salwā*) is a bird that looks like the quail."[2] This is the same opinion reported from Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, Al-Ḥasan, 'Ikrimah and Ar-Rabī' bin Anas, may Allāh have mercy upon them.[3] Also, 'Ikrimah said that the *Salwā* is a bird in Paradise about the size of a sparrow.[4] Qatādah said "The *Salwā* is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."[5]

Allāh said,

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

﴿*Eat of the good lawful things We have provided for you,*﴾ (7:160) this form of command is a simple order of allowance, guiding to what is good. Allāh said,

﴿وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿*And they did not wrong Us but they wronged themselves*﴾ means, 'We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).' This *Āyah* is similar to Allāh's statement,

﴿كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ﴾

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[1] *Tuhfat Al-Aḥwadhi* 6:233 & 235.

[2] Aṭ-Ṭabari 2:96.

[3] Ibn Abi Ḥātim 1:178.

[4] Ibn Abi Ḥātim 1:179.

[5] Ibid.

﴿*Eat of the provision of your Lord, and be grateful to Him*﴾ (34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

## The Virtue of Muḥammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muḥammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allāh be pleased with them. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabūk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allāh's leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allāh - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he asked Allāh to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allāh to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allāh's decision and follow the Messenger of Allāh ﷺ.

﴿وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾﴾

﴿*58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."*﴾

﴿*59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of*

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ
اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا
وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾
وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ
بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُو بِغَضَبٍ مِّنَ
اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿٦١﴾

*their rebellion.*﴾

## The Jews were Rebellious instead of Appreciative when They gained Victory

Allāh admonished the Jews for avoiding *Jihād* and not entering the holy land as they had been ordered to do when they came from Egypt with Mūsā. They were also commanded to fight the disbelieving 'Amālīq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allāh punished them by causing them to become lost, and to continue wandering, as Allāh has stated in *Sūrat Al-Mā'idah* (5). The correct opinion about the meaning of, 'the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabī' bin Anas,[1] Qatādah and Abu Muslim Al-Aṣfahāni, as well as others have stated. Mūsā said,

﴿يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا﴾

﴿*O people! Enter the holy land which Allāh has assigned to you and turn not back (in flight).*﴾ (5:21)[2]

However, some scholars said that the holy land is Jericho,

[1] Ibn Abi Ḥātim 1:181.

[2] Ar-Rāzi 3:82.

(Arihā') and this opinion was mentioned from Ibn 'Abbās and 'Abdur-Raḥmān bin Zayd.

After the years of wandering ended forty years later, in the company of Yūwsha' (Joshua) bin Nūn, Allāh allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while,

﴿سُجَّدًا﴾

﴿*prostrating*﴾ in appreciation to Allāh for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-'Awfī said that Ibn 'Abbās said that,

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿*and enter the gate Sujjadān*﴾ means, "While bowing".[1] Ibn Jarīr reported Ibn 'Abbās saying,

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿*and enter the gate in prostration*﴾ means, "Through a small door while bowing." Al-Ḥākim narrated it, and Ibn Abi Ḥātim added, "And they went through the door backwards!" Al-Ḥasan Al-Baṣri said that they were ordered to prostrate on their faces when they entered the city, but Ar-Rāzi discounted this explanation. It was also said that the *Sujūd* mentioned here means, 'submissiveness', for actually entering while prostrating is not possible.

Khaṣīf said that Ikrimah said that Ibn 'Abbās said, "The door mentioned here was facing the *Qiblah*." Ibn 'Abbās, Mujāhid, As-Suddi, Qatādah and Aḍ-Ḍaḥḥāk said that the door is the door of *Ḥiṭṭah* in Iylyā', which is Jerusalem. Ar-Rāzi also reported that some of them said that it was a door in the direction of the *Qiblah*". Khaṣīf said that Ikrimah said that Ibn 'Abbās said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa'īd Al-Azdy said that Abu Al-Kanūd said that 'Abdullāh bin Mas'ūd said that they were

[1] Aṭ-Ṭabari 2:113.

commanded to,

﴿وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا﴾

﴿*enter the gate in prostration (or bowing with humility)*﴾ but instead, they entered while their heads were raised in defiance.[1]

Allāh said next,

﴿وَقُولُوا۟ حِطَّةٌ﴾

﴿*and say: 'Ḥiṭṭah'*﴾. Ibn 'Abbās commented, "Seek Allāh's forgiveness."[2] Al-Ḥasan and Qatādah said that it means, "Say, 'Relieve us from our errors."[3]

﴿نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ﴾

﴿*and We shall forgive you your sins and shall increase (reward) for the good-doers*﴾ Here is the reward for fulfilling Allāh's commandment. This *Āyah* means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allāh in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allāh for the blessings He gave them, hastening to do the deeds that Allāh loves, as He said,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ﴿٣﴾﴾

﴿*When there comes the help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.*﴾ (110).

Allāh said,

﴿فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ﴾

﴿*But those who did wrong changed the word from that which had been told to them for another*﴾.

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[1] Ibn Abi Ḥātim 1:183.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:185.

Al-Bukhāri recorded Abu Hurayrah saying that the Prophet ﷺ said,

«قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حِطَّةٌ، فَدَخَلُوا يَزْحَفُونَ عَلَىٰ أَسْتَاهِهِم فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةٍ»

*«The Children of Israel were commanded to enter the door while bowing and to say 'Ḥiṭṭah'. Yet, they entered the door on their behinds, distorting the words. They said; 'Ḥabbah (seed), in Sha'rah (a hair).'»*[1]

An-Nasā'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet ﷺ, explaining Allāh's statement,

﴿حِطَّةٌ﴾

﴿*'Ḥiṭṭah'*﴾, saying, "So they deviated and said *'Ḥabbah.'*"[2] Similar was recorded by 'Abdur-Razzāq, and his route was also collected by Al-Bukhāri. Muslim and At-Tirmidhi narrated similar versions of this *Ḥadīth*, At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[3]

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allāh's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, *'Ḥiṭṭah'* meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "*Ḥinṭah* (grain seed) in *Sha'īrah* (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allāh released His anger and punishment upon them, all because of their sinning and defying His commands. Allāh said,

﴿فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ﴾

﴿*So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.*﴾

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[1] *Fatḥ Al-Bāri* 8:14.

[2] An-Nasā'ī in *Al-Kubrā* 6:286.

[3] *Tuḥfat Al-Aḥwadhi* 8: 291.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every word in Allāh's Book that says *Rijz* means, 'a punishment.' "[1] Mujāhid, Abu Mālik, As-Suddi, Al-Ḥasan and Qatādah were reported to have said that *Rijz* means Torment."[2] Ibn Abi Ḥātim narrated that Sa'd bin Mālik, Usāmah bin Zayd and Khuzaymah bin Thābit said that the Messenger of Allāh ﷺ said,

«الطَّاعُونُ رِجْزٌ. عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُمْ»

*«The plague is a Rijz, a punishment with which Allāh punished those before you.»*[3]

This is also how An-Nasā'i recorded this *Ḥadīth*.[4] In addition, the basis of this *Ḥadīth* was collected in the Two *Ṣaḥīḥs*,

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا»

*«If you hear of the plague in a land, then do not enter it.»*[5]

Ibn Jarīr recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ»

*«This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.»*[6]

The basis of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.[7]

﴿وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾﴾

﴿60. *And (remember) when Mūsā asked for water for his people, We said: "Strike the stone with your stick." Then*

[1] Aṭ-Ṭabari 2:118.
[2] Ibn Abi Ḥātim 1:187.
[3] Ibn Abi Ḥātim 1: 186.
[4] An-Nasā'ī in *Al-Kubrā* 4:362.
[5] *Fatḥ Al-Bāri* 10:189, and Muslim 4:1739.
[6] Aṭ-Ṭabari 2:116.
[7] *Fatḥ Al-Bāri* 6:512, Muslim 4:1737.

*gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."*﴾

## Twelve Springs gush forth

Allāh said, "Remember My favor on you when I answered the supplication of your Prophet, Mūsā, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

﴿وَلَا تَعْثَوْا فِى ٱلْأَرْضِ مُفْسِدِينَ﴾

﴾*And do not act corruptly, making mischief on the earth*﴿ meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn 'Abbās said that the Children of Israel, "Had a square stone that Mūsā was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."[1] This narration is part of the long *Ḥadīth* that An-Nasā'ī, Ibn Jarīr and Ibn Abi Ḥātim recorded about the trials.

This story is similar to the story in *Sūrat Al-'Arāf* (Chapter 7) although the latter was revealed in Makkah. In *Sūrat Al-A'rāf*, Allāh used the third person when He mentioned the Children of Israel to the Prophet ﷺ and narrated what He favored them with. In this *Sūrat Al-Baqarah*, which was revealed in Al-Madīnah, Allāh directed His Speech at the Children of Israel. Further, Allāh said in *Sūrat Al-A'rāf*,

﴿فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا﴾

[1] Aṭ-Ṭabari 2:120.

﴿*And there gushed forth out of it twelve springs*﴾ (7:160), describing what first occurred when the water begins to gush out. In the *Āyah* in *Sūrat Al-Baqarah*, Allāh described what happened later on, meaning when the water burst out in full force. Allāh knows best.

﴿وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ﴾

*61. And (remember) when you said, "O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fūm, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"*

## The Children of Israel preferred Foods inferior to Manna and Quails

Allāh said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Mūsā to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Ḥasan Al-Baṣri said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

﴿يَـٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ﴾

*O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm, its lentils and its onions*. They said,

﴿عَلَىٰ طَعَامٍ وَٰحِدٍ﴾

*One kind of food* meaning, the manna and quails, because they ate the same food day after day. The *Āyah* mentioned

lentils, onions and herbs, which are all known types of foods. As for the *Fūm*, Ibn Mas'ūd read it, *Thūm* (garlic). Also, Ibn Abi Ḥātim narrated that Al-Ḥasan said about the *Āyah*,

﴿وَفُومِهَا﴾

﴿*Its Fūm*﴾, "Ibn 'Abbās said that *Fūm* means, garlic."[1]

He also said that the expression, '*Fumū-lannā*' means, 'bake for us', according to the languages of old. Ibn Jarīr commented, "If this is true, then '*Fūm*' is one of the words whose pronounciation were altered, the letter '*fa*' was replaced by the letter '*tha*', since they are similar in sound."[2] And Allāh knows best. Others said that *Fūm* is wheat, the kind used for bread. Al-Bukhāri said, "Some of them said that *Fūm* includes all grains or seeds that are eaten."

Allāh's statement,

﴿قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ﴾

﴿*He said, "Would you exchange that which is better for that which is lower?"*﴾ criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allāh's statement,

﴿ٱهْبِطُوا مِصْرًا﴾

﴿*Go you down to any Miṣr*﴾ means, 'any city', as Ibn 'Abbās said.[3] Ibn Jarīr also reported that Abu Al-'Āliyah and Ar-Rabī' bin Anas said that the *Āyah* refers to Miṣr, the Egypt of Fir'awn.[4] The truth is that the *Āyah* means any city, as Ibn 'Abbās and other scholars stated. Therefore, the meaning of Mūsā's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allāh to provide us with it, especially when it is an inferior type of food." This is why Mūsā said to them,

﴿أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۚ﴾

[1] Ibn Abi Ḥātim 1:193.

[2] Aṭ-Ṭabari 2:130.

[3] Ibn Abi Ḥātim 1:194

[4] Aṭ-Ṭabari 2:134.

﴿*Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!*﴾

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allāh knows best.

﴿وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾﴾

*61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh. That was because they used to disbelieve in the Ayāt (proofs, evidence) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins.)* (2:61)

## Covering the Jews in Humiliation and Misery

Allāh said,

﴿وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ﴾

*And they were covered with humiliation and misery*. This *Āyah* indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Ḥasan commented, "Allāh humiliated them, and they shall have no protector. Allāh put them under the feet of the Muslims, who appeared at a time when the Majūs (Zoroastrians) were taking the *Jizyah* (tax) from the Jews."[1] Also, Abu Al-'Āliyah, Ar-Rabī' bin Anas and As-Suddi said that 'misery' used in the *Āyah* means, 'poverty.'[2] 'Aṭiyah Al-'Awfi said that 'misery' means, 'paying the tilth (tax).'[3] In addition, Aḍ-Ḍaḥḥāk commented on Allāh's statement,

[1] Ibn Abi Ḥātim 1:195, 196.
[2] Ibn Abi Ḥātim 1:196.
[3] Ibn Abi Ḥātim 1:196.

﴿وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾

﴿*and they drew on themselves the wrath of Allāh*﴾, "They deserved Allāh's anger."[1] Also, Ibn Jarīr said that,

﴿وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾

﴿*and they drew on themselves the wrath of Allāh*﴾ means, "They went back with the wrath. Similarly, Allāh said,

﴿إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ﴾

﴿*Verily, I intend to let you draw my sin on yourself as well as yours*﴾ (*Al-Mā'idah* 5:29) meaning, 'You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the *Āyah* becomes, 'They went back carrying Allāh's anger; Allāh's wrath descended on them; they deserved Allāh's anger.' "[2]

Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ﴾

﴿*That was because they used to disbelieve in the Ayāt (proofs, evidences, etc.) of Allāh and killed the Prophets wrongfully.*﴾ means, "This is what We rewarded the Children of Israel with: humiliation and misery." Allāh's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allāh's *Ayāt* and belittling the carriers of Allāh's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allāh's *Ayāt* and murdering the Prophets of Allāh.

## Meaning of *Kibr*

Similarly, in a *Ḥadīth* recorded in the Two *Ṣaḥīḥ*s the Messenger of Allāh ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«*'Kibr, is refusing the truth and degrading (belittling) people.*»[3]

[1] Aṭ-Ṭabari 2:138

[2] Ibid.

[3] Muslim 1:93.

Imām Aḥmad recorded, 'Abdullāh bin Mas'ūd saying that the Messenger of Allāh ﷺ said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ قَتَلَ نَبِيًّا: وَإِمَامُ ضَلَالَةٍ وَمُمَثِّلٌ مِنَ الْمُمَثِّلِينَ»

*«The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).»*[1]

Allāh's statement,

﴿ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

﴿*That was because they disobeyed and used to transgress the bounds*﴾ mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allāh knows best.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَٰرَىٰ وَالصَّٰبِـِٔينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

﴿*62. Verily, those who believe and those who are Jews and Christians, and Sabians (Ṣābi'īn), whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.*﴾

## Faith and doing Righteous Deeds equals Salvation in all Times

After Allāh described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

[1] Aḥmad 1:407.

سورة البقرة ١٠ الجزء الأول

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ
أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ
بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ
مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا
هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾ قَالُوا۟
ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَلَا بِكْرٌ ۖ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ
إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾

Similarly, Allāh said,

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

*﴿No doubt! Verily, the Awliyā' of Allāh[1], no fear shall come upon them nor shall they grieve﴾* (10:62).

The angels will proclaim to the dying believers, as mentioned,

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾

*﴿Verily, those who say: "Our Lord is Allāh (alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾*. (41:30)

## The Meaning of *Mu'min*, or Believer

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, about,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

*﴿Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day﴾*[2]

[1] The obedient believers.

[2] Ibn Abi Ḥātim 1:198.

that Allāh revealed the following *Āyah* afterwards,

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

﴿*And whoever seeks religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers*﴾ (3:85).

This statement by Ibn 'Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

## Why the Jews were called 'Yahūd'

The Jews are the followers of Prophet Mūsā, who used to refer to the Tawrāh for judgment. *Yahūd* is a word that means, 'repenting', just as Mūsā said,

﴿إِنَّا هُدْنَآ إِلَيْكَ﴾

﴿*Certainly we have Hudna to You*﴾ meaning, we repent to You. This indicates that they were first called Yahūd, because they repented and, because they were kind to each other. It was also said that they were called Yahūd in reference to Yahūdā (Judah) the eldest son of Prophet Ya'qūb. Abu 'Amr bin Al-'Alā' said that they were called Yahūd, because they swayed when they read the Tawrāh.

## Why the Christians were called 'Naṣārā'

When Īsā was sent, the Children of Israel were required to follow and obey him. The followers of Īsā and his companions are called *An-Naṣārā*, because they gave aid and support to each other. They are also called Anṣār (helpers), as Īsā said,

﴿مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ﴾

﴿*"Who will be my helpers in Allāh's cause?" Al-Ḥawāriyyūn said: "We are the helpers of Allāh."*﴾ (61:14)

It was said that they were called 'Naṣara', because they inhabited a land called An-Nāṣirah (Nazareth), as Qatādah, Ibn

Jurayj and Ibn 'Abbās were reported to have said,[1] Allāh knows best. *Naṣārā* is certainly plural for *Naṣrān*.

When Allāh sent Muḥammad as the Last and Final Prophet and Messenger to all of the Children of Ādam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The *Ummah* of Muḥammad ﷺ was called *'Mu'minīn'* (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

## The *Ṣābi'ūn* or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyān Ath-Thawri said that Layth bin Abu Sulaym said that Mujāhid said that, "The Sabians are between the Majūs, the Jews and the Christians. They do not have a specific religion."[2] Similar is reported from Ibn Abi Najīḥ.[3] Similar statements were attributed to 'Aṭā' and Sa'īd bin Jubayr.[4] They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabūr (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majūs nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their *Fiṭrah* (instinctual nature). This is why the idolators used to call whoever embraced Islām a *'Sabi'*, meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ

[1] Ar-Rāzi 3:97.

[2] Aṭ-Ṭabari 2:146.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:199-200.

الْخَٰسِرِينَ ﴿٦٤﴾

﴿63. *And (O Children of Isrā'īl, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwā."*﴾

﴿64. *Then after that you turned away. Had it not been for the grace and mercy of Allāh upon you, indeed you would have been among the losers.*﴾

## Taking the Covenant from the Jews

Allāh reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allāh stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allāh and abide by it with sincerity and seriousness. Hence, Allāh's statement,

﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾﴾

﴿*And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (Tawrāh), and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."*﴾ (7:171).

The mount mentioned here is Aṭ-Ṭūr, just as it was explained in *Sūrat Al-A'rāf*, according to the *Tafsīr* of Ibn 'Abbās, Mujāhid, 'Aṭā', 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others.[1] This is more obvious. There is another report from Ibn 'Abbās saying; 'The Ṭūr is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Ṭūr.'[2] And in the *Ḥadīth* about the trials, Ibn 'Abbās said; "When they (the Jews) refused to obey, Allāh raised the

[1] Ibn Abi Ḥātim 1 :203

[2] Ibid.

mountain above their heads so that they would listen."[1]

Al-Ḥasan said that Allāh's statement,

﴿خُذُوا مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ﴾

﴿*Hold fast to that which We have given you*﴾ means, the Tawrāh.[2] Mujāhid said that the *Āyah* commanded, "Strictly adhere to it."[3] Abu Al-'Āliyah and Ar-Rabī' said that,

﴿وَٱذْكُرُوا مَا فِيهِ﴾

﴿*and remember that which is therein*﴾ means, "Read the Tawrāh and implement it."[4] Allāh's statement,

﴿ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ ٱللَّهِ﴾

﴿*Then after that you turned away. Had it not been for the grace of Allāh*﴾ means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

﴿فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ﴾

﴿*Had it not been for the grace and mercy of Allāh upon you*﴾, meaning, by forgiving you and by sending the Prophets and Messengers to you,

﴿لَكُنتُم مِّنَ ٱلْخَـٰسِرِينَ﴾

﴿*Indeed you would have been among the losers*﴾ meaning, in this life and the Hereafter due to their breach of the covenant.

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَـٰهَا نَكَـٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾﴾

﴿*65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."*﴾

﴿*66. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqīn (the pious.*﴾

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[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] Ibn Abi Ḥātim 1:204

[3] Ibn Abi Ḥātim 1:205.

[4] Ibid.

## The Jews breach the Sanctity of the Sabbath

Allāh said,

﴿وَلَقَدْ عَلِمْتُمُ﴾

﴿*And indeed you knew*﴾. This *Āyah* means, O Jews! Remember that Allāh sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allāh changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in *Sūrat Al-A'rāf*, where Allāh said (7:163),

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾﴾

﴿*And ask them (O Muḥammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allāh).*﴾(7:163)

In his *Tafsīr*, Al-'Awfi reported from Ibn 'Abbās that he said,

﴿فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَٰسِـِٔينَ﴾

﴿*We said to them: "Be you monkeys, despised and rejected"*﴾ means, "Allāh changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine."[1] Shaybān An-Naḥwi reported that

[1] Ibn Abi Ḥātim 1:210.

Qatādah commented on,

﴿فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَٰسِـِٔينَ﴾

﴿*We said to them: "Be you monkeys, despised and rejected"*﴾,

"These people were turned into howling monkeys with tails, after being men and women."[1]

## The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring."[2] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Allāh turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allāh transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allāh created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."[3]

Allāh's statement,

﴿فَجَعَلْنَٰهَا نَكَٰلًا﴾

﴿*So We made this punishment an example*﴾ means, Allāh made the people of this village, who violated the sanctity of the Sabbath,

﴿نَكَٰلًا﴾

﴿*an example*﴾ via the way they were punished. Similarly, Allāh said about Pharaoh,

﴿فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾﴾

﴿*So Allāh, seized him with punishing example for his last and first transgression*﴾ (79:25).

Allāh's statement,

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[1] Ibn Abi Ḥātim 1:209

[2] Ibid.

[3] Aṭ-Ṭabari 2:167.

﴿لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

﴿*for those in front of it and those behind it*﴾ meaning, for the other villages. Ibn 'Abbās commented, "Meaning, 'We made this village an example for the villages around it by the manner in which We punished its people.'" Similarly, Allāh said,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

﴿*And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism)*﴾.(46:27)

Therefore, Allāh made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allāh said,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿*and a lesson for Al-Muttaqīn (the pious)*﴾, meaning, a reminder. This *Āyah* means, "The torment and punishment that this village suffered was a result of indulging in Allāh's prohibitions and their deceit. Hence, those who have *Taqwā* should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imām Abu 'Abdullāh bin Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ»

«*Do not commit what the Jews committed, breaching what Allāh has forbidden, by resorting to the lowest types of deceit.*»[1]

This *Ḥadīth* has a good (*Jayid*) chain of narration. Allāh knows best.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾﴾

﴿67. *And (remember) when Mūsā said to his people: "Verily,*

[1] *Irwā' Al-Ghalīl* 5:375.

*Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhilīn (the ignorant or the foolish)."*﴾

## The Story of the murdered Israeli Man and the Cow

Allāh said, 'O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Ḥātim recorded 'Ubaydah As-Salmāni saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allāh is still among you?' So they went to Mūsā and mentioned the matter to him and Mūsā said,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ﴾

﴿*"Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhilīn (the ignorant or the foolish)*﴾."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, 'By Allāh! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, 'Who killed you?' He said, 'That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."[1] Ibn Jarīr reported something similar to that. Allāh

[1] Ibn Abi Ḥātim 1:114.

قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ
إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ
تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُواْ
ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ ﴿٧١﴾ وَإِذْ
قَتَلْتُمْ نَفْسًا فَٱدَّٰرَءْتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾
فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ
فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
﴿٧٤﴾ أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ
ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

knows best.[1]

﴿قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا
هِىَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا
فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ
ذَٰلِكَ ۖ فَٱفْعَلُواْ مَا تُؤْمَرُونَ ﴿٦٨﴾
قَالُواْ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا
لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ
ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُواْ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ
عَلَيْنَا وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا
تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ
قَالُواْ ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا
وَمَا كَادُواْ يَفْعَلُونَ ﴿٧١﴾﴾

﴿68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."﴾

﴿69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' "﴾

﴿70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."﴾

﴿71. He (Mūsā) said, "He says, 'It is a cow neither trained to

[1] Aṭ-Ṭabari 2:183.

*till the soil nor water the fields, sound, having no blemish in it.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.﴾*

## The Stubbornness of the Jews regarding the Cow; Allāh made the Matter difficult for Them

Allāh mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allāh made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn 'Abbās and 'Ubaydah have said. Instead, they made the matter difficult, and this is why Allāh made it even more difficult for them. They said,

﴿ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ﴾

﴿*Call upon your Lord for us that He may make plain to us what it is!*﴾, meaning, "What is this cow and what is its description?" Mūsā said,

﴿إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ﴾

﴿*He says, 'Verily, it is a cow neither too old nor too young'*﴾, meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-'Āliyah, As-Suddi, Mujāhid, 'Ikrimah, 'Aṭiyah Al-'Awfī, 'Aṭā', Al-Khurāsāni, Wahb bin Munabbih, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and Ibn 'Abbās.[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿عَوَانٌ بَيْنَ ذَٰلِكَ﴾

﴿*But (it is) between the two conditions*﴾ means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."[2] In his *Tafsīr* Al-'Awfī reported from Ibn 'Abbās that,

﴿فَاقِعٌ لَّوْنُهَا﴾

﴿*bright in its colour*﴾ "A deep yellowish white."[3]

[1] Ibn Abi Ḥātim 1:216.

[2] Ibn Abi Ḥātim 1:217.

[3] Ibn Abi Ḥātim 1:221.

As-Suddi said,

﴿تَسُرُّ ٱلنَّٰظِرِينَ﴾

﴿*pleasing the beholder*﴾ meaning, that it pleases those who see it.[1] This is also the opinion of Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas.[2] Furthermore, Wahb bin Munabbih said, "If you look at the cow's skin, you will think that the sun's rays radiate through its skin."[3] The modern version of the Tawrāh mentions that the cow in the *Āyah* was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allāh's knows best.

﴿إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا﴾

﴿*Verily, to us all cows are alike*﴾ this means, that since cows are plentiful, then describe this cow for us further,

﴿وَإِنَّآ إِن شَآءَ ٱللَّهُ﴾

﴿*And surely, if Allāh wills*﴾ and if you further describe it to us,

﴿لَمُهْتَدُونَ﴾

﴿*we will be guided.*﴾

﴿قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ﴾

﴿*He says, 'It is a cow neither trained to till the soil nor water the fields'*﴾ meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. 'Abdur-Razzāq said that Ma'mar said that Qatādah said that,

﴿مُسَلَّمَةٌ﴾

﴿*sound*﴾ means, "The cow does not suffer from any defects."[4] This is also the opinion of Abu Al-'Āliyah and Ar-Rabī'. Mujāhid also said that the *Āyah* means the cow is free from defects.[5] Further, 'Aṭā' Al-Khurāsāni said that the *Āyah* means that its legs and body are free of physical defects.[6]

[1] Ibn Abi Ḥātim 1:222.
[2] Ibid.
[3] Aṭ-Ṭabari 2:202
[4] Aṭ-Ṭabari 2:214.
[5] Aṭ-Ṭabari 2:225.
[6] Aṭ-Ṭabari 2:226.

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the *Āyah*,

﴿فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾

﴿*So they slaughtered it though they were near to not doing it*﴾ means, "They did not want to slaughter it."[1]

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'ān criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, 'Ubaydah, Mujāhid, Wahb bin Munabbih, Abu Al-'Āliyah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money."[2] There is a difference of opinion over this.

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾﴾

*72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allāh brought forth that which you were Taktumūn.*

*73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, etc.) so that you may understand.*

## Bringing the murdered Man back to Life

Al-Bukhāri said that,

﴿فَادَّارَأْتُمْ فِيهَا﴾

﴿*And disagreed among yourselves as to the crime*﴾ means, "Disputed."[3]

This is also the *Tafsīr* of Mujāhid. 'Aṭā' Al-Khurāsāni and Aḍ-Ḍaḥḥāk said, "Disputed about this matter."[4] Also, Ibn Jurayj said that,

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[1] Aṭ-Ṭabari 2:219.

[2] Aṭ-Ṭabari 2:221.

[3] *Fatḥ Al-Bāri* 6:506

[4] Ibn Abi Ḥātim 1:229.

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا﴾

﴿*And (remember) when you killed a man and disagreed among yourselves as to the crime*﴾ means, some of them said, "You killed him," while the others said, "No you killed him."[1] This is also the *Tafsīr* of 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Mujāhid said that,

﴿وَاللَّهُ مُخْرِجٌ مَا كُنتُمْ تَكْتُمُونَ﴾

﴿*But Allāh brought forth that which you were Taktumūn*﴾ means, "what you were hiding."[3]

Allāh said,

﴿فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا﴾

﴿*So We said: "Strike him (the dead man) with a piece of it (the cow)"*﴾ meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allāh would have made it clear for us. Instead, Allāh made this matter vague, so this is why we should leave it vague. Allāh's statement,

﴿كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ﴾

﴿*Thus Allāh brings the dead to life*﴾ means, "They struck him with it, and he came back to life." This *Āyah* demonstrates Allāh's ability in bringing the dead back to life. Allāh made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allāh mentioned His bringing the dead back to life in five instances in *Sūrat Al-Baqarah*. First Allāh said,

﴿ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ﴾

﴿*Then We raised you up after your death*﴾. He then mentioned the story about the cow. Allāh also mentioned the story of those who escaped death in their land, while they were numbering in

[1] Aṭ-Ṭabari 2:225.
[2] Aṭ-Ṭabari 2:225.
[3] Ibn Abi Ḥātim 1:229.

the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Resurrection is also reiterated in Allāh's statement,

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾﴾

*﴿And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?﴾* (36:33-35).

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾﴾

*﴿74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.﴾*

## The Harshness of the Jews

Allāh criticized the Children of Israel because they witnessed the tremendous signs and the *Ayāt* of Allāh, including bringing the dead back to life, yet,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ﴾

*﴿Then after that your hearts were hardened﴾*.

So their hearts were like stones that never become soft. This is why Allāh forbade the believers from imitating the Jews when He said,

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾﴾

*﴿Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrāh) and the Injīl (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh)﴾* (57:16).

In his *Tafsīr*, Al-'Awfi said that Ibn 'Abbās said, "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, 'Who killed you?' He said, 'My nephews killed me.' He then died again. His nephews said, after Allāh took his life away, 'By Allāh! We did not kill him' and denied the truth while they knew it. Allāh said,

﴿فَهِيَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

*﴿And became as stones or even worse in hardness﴾*."[1]

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they withnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allāh. Muḥammad bin Isḥāq narrated that Ibn 'Abbās said that,

﴿وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ﴾

*﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall*

[1] Aṭ-Ṭabari 2:234.

*down for fear of Allāh*﴾, means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴿*And Allāh is not unaware of what you do*﴾."[1]

## Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the *Ayāt* mentioned the stones being humble as a metaphor. However, Ar-Rāzi, Al-Qurṭubi and other Imāms said that there is no need for this explanation, because Allāh creates this characteristic - humbleness - in stones. For instance, Allāh said,

﴿إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا﴾

﴿*Truly, We did offer Al-Amānah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment)*﴾ (33:72),

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

﴿*The seven heavens and the earth and all that is therein, glorify Him*﴾ (17:44),

﴿وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ۝٦﴾

﴿*And the stars and the trees both prostrate themselves (to Allāh)*﴾ (55:6),

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ﴾

﴿*Have they not observed things that Allāh has created: (how) their shadows incline*﴾ (16:48),

﴿قَالَتَآ أَتَيْنَا طَآئِعِينَ﴾

﴿*They both said: "We come willingly."*﴾ (41:11),

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ﴾

﴿*Had We sent down this Qur'ān on a mountain*﴾ (59:21), and,

[1] Ibn Abi Ḥātim 1:233.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ﴾

*﴿And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak."﴾* (41:21).

It is recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«هذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

*«This (Mount Uḥud) is a mount that loves us and that we love.»*[1]

Similarly, the compassion of the stump of the palm tree for the Prophet ﷺ as confirmed in authentic narrations. In *Ṣaḥīḥ Muslim* it is recorded that the Prophet ﷺ said,

«إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ»

*«I know a stone in Makkah that used to greet me with the Salām before I was sent. I recognize this stone now.»*[2]

He said about the Black Stone that,

«إِنَّهُ يَشْهَدُ لِمَنِ اسْتَلَمَ بِحَقٍّ يَوْمَ الْقِيَامَةِ»

*«On the Day of Resurrection it will testifiy for those who kiss it.»*[3]

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allāh's statement,

﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

*﴿And became as stones or even worse in hardness﴾* after agreeing that 'or' here is not being used to reflect doubt. Some scholars said that 'or' here means, 'and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allāh said,

﴿وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾

*﴿And obey not a sinner or a disbeliever among them﴾* (76:24), and,

﴿عُذْرًا أَوْ نُذْرًا ۝٦﴾

[1] *Fatḥ Al-Bāri* 6:98.
[2] Muslim 3:1782.
[3] Aḥmad 1:266.

﴿*To cut off all excuses or to warn*﴾ (77:6).

Some other scholars said that 'or' here means, 'rather'. Hence, the meaning becomes, 'As hard as stones. Rather, harder.' For instance, Allāh said,

﴿إِذَا فَرِيقٌ مِّنْهُم يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿*A section of them fear men as they fear Allāh or even more*﴾ (4:77),

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

﴿*And We sent him to a hundred thousand (people) or even more*﴾ (37:147), and,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

﴿*And was at a distance of two bows' length or (even) nearer*﴾ (53:9).

Some other scholars said that this *Āyah* means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarīr commented that this *Tafsīr* means that some of their hearts are as hard as stone and some hearts are harder than stone.[1] Ibn Jarīr said that he favored this last *Tafsīr*, although the others are plausible. I - Ibn Kathīr - say that the last *Tafsīr* is similar to Allāh's statement,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا﴾

﴿*Their likeness is as the likeness of one who kindled a fire*﴾ (2:17), and then His statement,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*Or like a rainstorm from the sky*﴾ (2:19).

It is also similar to Allāh's statement,

﴿وَٱلَّذِينَ كَفَرُوٓاْ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert*﴾ (24:39), and then His statement,

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ﴾

[1] Aṭ-Ṭabari 2:236.

﴿*Or (the state of a disbeliever) is like the darkness in a vast deep sea*﴾ (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allāh knows best.

﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾﴾

﴿*75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrāh), then they used to change it knowingly after they understood it?*﴾

﴿*76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?*﴾

﴿*77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?*﴾

## There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed

Allāh said,

﴿أَفَتَطْمَعُونَ﴾

﴿*Do you covet*﴾ O believers,

﴿أَن يُؤْمِنُوا لَكُمْ﴾

﴿*That they will believe in your religion*﴾ meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards. Allāh said next,

﴿وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾
وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ
﴿٧٩﴾ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ
أَاتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ وَإِذْ
أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

﴿*Inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrāh), then they used to change it*﴾ meaning, distort its meaning,

﴿مِنۢ بَعْدِ مَا عَقَلُوهُ﴾

﴿*after they understood it*﴾. They understood well, yet they used to defy the truth,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿*knowingly*﴾, being fully aware of their erroneous interpretations and corruption. This statement is similar to Allāh's statement,

﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴾

﴿*So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places*﴾ (5:13).

Qatādah commented that Allāh's statement;

﴿ثُمَّ يُحَرِّفُونَهُ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

﴿*Then they used to change it knowingly after they understood it*﴾ "They are the Jews who used to hear Allāh's Words and then alter them after they understood and comprehended them."[1] Also, Mujāhid said, "Those who used to alter it and conceal its

[1] Ibn Abi Ḥātim 1:236.

truths; they were their scholars."[1] Also, Ibn Wahb said that Ibn Zayd commented,

﴿يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ﴾

﴿*used to hear the Word of Allāh (the Tawrāh), then they used to change it*﴾ "They altered the Tawrāh that Allāh revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allāh, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allāh said to them,

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ﴾

﴿*Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrāh)! Have you then no sense?*﴾ (2:44)"[2]

## The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him

Allāh said next,

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ﴾

﴿*And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private..*﴾. Muḥammad bin Isḥāq reported that Ibn 'Abbās commented,

﴿وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا﴾

﴿*And when they (Jews) meet those who believe (Muslims), they say, "We believe"*﴾ "They believe that Muḥammad ﷺ is the Messenger of Allāh, 'But he was only sent for you (Arabs)'"[3] However, when they meet each other they say, "Do not convey

[1] Aṭ-Ṭabari 2:245.
[2] Aṭ-Ṭabari 2:246.
[3] Aṭ-Ṭabari 2:250

the news about this Prophet to the Arabs, because you used to ask Allāh to grant you victory over them when he came, but he was sent to them (not to you)." Allāh then revealed,

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ﴾

*﴿And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?"﴾*

meaning, "If you admit to them that he is a Prophet, knowing that Allāh took the covenant from you to follow him, they will know that Muḥammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him." Allāh said,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝﴾

*﴿Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴾.*

Al-Ḥasan Al-Baṣri said, "When the Jews met the believers they used to say, 'We believe.' When they met each other, some of them would say, 'Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muḥammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"[1] Further, Abu Al-'Āliyah said about Allāh's statement,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝﴾

*﴿Know they (Jews) not that Allāh knows what they conceal and what they reveal?﴾*, "Meaning their secret denial and rejection of Muḥammad, ﷺ although they find his coming recorded in their Book." This is also the *Tafsīr* of Qatādah. Al-Ḥasan commented on,

﴿أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ﴾

[1] Ibn Abi Ḥātim 1:239.

﴿*That Allāh knows what they conceal*﴾, "What they concealed refers to when they were alone with each other away from the Companions of Muḥammad ﷺ. Then they would forbid each other from conveying the news that Allāh revealed to them in their Book to the Companions of Muḥammad ﷺ, fearing that the Companions would use this news (about the truth of Muḥammad ﷺ) against them before their Lord."[1]

﴿وَمَا يُعْلِنُونَ﴾

﴿*And what they reveal?*﴾ meaning, when they said to the Companions of Muḥammad ﷺ,

﴿ءَامَنَّا﴾

﴿*We believe*﴾, as Abu Al-'Āliyah, Ar-Rabī' and Qatādah stated.[2]

﴿وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾﴾

*﴿78. And there are among them (Jews) 'Ummyyun (unlettered) people, who know not the Book, but they trust upon Amāni (false desires) and they but guess.﴾*

*﴿79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾*

## The Meaning of *'Ummi'*

Allāh said,

﴿وَمِنْهُمْ أُمِّيُّونَ﴾

﴿*And there are among them Ummyyun people*﴾ meaning, among the People of the Book, as Mujāhid stated. *Ummyyun*, is plural for *Ummi*, that is, a person who does not write, as Abu Al-'Āliyah, Ar-Rabī', Qatādah, Ibrāhīm An-Nakha'ī and others said. This meaning is clarified by Allāh's statement,

[1] Ibn Abi Ḥātim 1:240.

[2] Ibid.

﴿لَا يَعْلَمُونَ ٱلْكِتَٰبَ﴾

﴿*Who know not the Book*﴾ meaning, are they not aware of what is in it.[1]

*Ummi* was one of the descriptions of the Prophet ﷺ because he was unlettered. For instance, Allāh said,

﴿وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾﴾

﴿*Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted*﴾ (29:48).

Also, the Prophet ﷺ said,

«إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»

«*We are an Ummi nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days.*»[2]

This *Ḥadīth* stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allāh also said,

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّۦنَ رَسُولًا مِّنْهُمْ﴾

﴿*He it is Who sent among the Ummiyyīn ones a Messenger (Muḥammad ﷺ) from among themselves*﴾ (62:2).

## The Explanation of *Amāni*

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿إِلَّآ أَمَانِىَّ﴾

﴿*But they trust upon Amāni*﴾ means, "It is just a false statement that they utter with their tongues."[3] It was also said that *Amāni* means 'wishes and hopes'. Mujāhid commented, "Allāh described the *Ummiyyīn* as not understanding any of the Book that Allāh sent down to Mūsā, yet they create lies and

[1] Ibn Abi Ḥātim 1:241.

[2] *Fatḥ Al-Bāri* 4:151.

[3] Aṭ-Ṭabari 2:261.

falsehood."[1] Therefore, the word *Amāni* mentioned here refers to lying and falsehood. Mujāhid said that Allāh's statement,

﴿وَإِنْ هُمْ إِلَّا يَظُنُّونَ﴾

﴿*And they but guess*﴾ means, "They lie."[2] Qatādah, Abu Al-'Āliyah and Ar-Rabī' said that it means, "They have evil false ideas about Allāh."[3]

## Woe unto Those Criminals among the Jews

Allāh said,

﴿فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا﴾

﴿*Then Waylun (woe) to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price!*﴾.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allāh, thriving on unjustly amassing people's property. '*Waylun* (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that 'Ubadydullah bin 'Abdullāh narrated that Ibn 'Abbās said, "O Muslims! How could you ask the People of the Book about anything, while the Book of Allāh (Qur'ān) that He revealed to His Prophet ﷺ is the most recent Book from Him and you still read it fresh and young? Allāh told you that the People of the Book altered the Book of Allāh, changed it and wrote another book with their own hands. They then said, 'This book is from Allāh,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them? By Allāh! We have not seen any of them asking you about what was revealed to you."[4] This *Ḥadīth* was also collected by Al-Bukhāri.[5] Al-Ḥasan Al-Baṣri said, "The little amount here

[1] Aṭ-Ṭabari 2:262.

[2] Ibn Abi Ḥātim 1:242.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:245.

[5] *Fath Al-Bāri* 5:244, 13:345 & 555.

means this life and all that it contains."[1]

Allāh's statement,

﴿فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ﴾

﴿*Woe to them for what their hands have written and woe to them for that they earn thereby*﴾ means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired." Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented,

﴿فَوَيْلٌ لَّهُم﴾

﴿*Woe to them*﴾, "Means the torment will be theirs because of the lies that they wrote with their own hands,

﴿وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ﴾

﴿*And woe to them for that they earn thereby*﴾, which they unjustly acquired from people, be they commoners or otherwise."[2]

﴿وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾﴾

﴿*80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muḥammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His covenant? Or is it that you say of Allāh what you know not?"*﴾

## The Jews hope They will only remain in the Fire for a Few Days

Allāh mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allāh refuted this claim by saying,

﴿قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا﴾

﴿*Say (O Muḥammad ﷺ to them): "Have you taken a covenant from*

[1] Ibn Abi Ḥātim 1:247.

[2] Aṭ-Ṭabari 2:273.

*Allāh?'*﴾. Hence, the *Āyah* proclaims, 'if you had a promise from Allāh for that, then Allāh will never break His promise. However, such promise never existed. Rather, what you say, about Allāh, you have no knowledge of and you thus utter a lie about Him.' Al-'Awfi said that Ibn 'Abbās said about the *Āyah*,

﴿وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً﴾

﴿*And they (Jews) say, "The Fire shall not touch us but for a few numbered days."*﴾.

"The Jews said, 'The Fire will only touch us for forty days.'"[1] Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هٰهُنَا». فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَبُوكُمْ؟» قَالُوا: فُلَانٌ قَالَ: «كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ وَبَرَرْتَ ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ»؟ قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَنْ أَهْلُ النَّارِ»؟ فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا فَقَالَ لَهُم رَسُولُ اللهِ ﷺ: «اخْسَئُوا وَاللهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: «هَلْ جَعَلْتُمْ فِي هٰذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ قَالَ: «فَمَا حَمَلَكُم عَلَىٰ ذٰلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا أَنْ نَسْتَرِيحَ مِنْكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

«*When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Messenger of Allāh ﷺ ordered, 'Assemble before me all the Jews who were here.' The Jews were summoned and the Prophet ﷺ said (to them), 'Who is your father?' They replied, 'So-and-so.' He said, 'You have lied; your father is so-and-so.' They said, 'You have uttered the truth.' He said, 'Will you now tell me the truth, if I ask you about something?' They replied, 'Yes, O*

[1] Aṭ-Ṭabari 2:276.

*Abul-Qāsim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, 'Who are the people of the (Hell) Fire?' They said, 'We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet ﷺ said, 'May you be cursed and humiliated in it! By Allāh, we shall never replace you in it.' Then he asked, 'Will you tell me the truth if I ask you a question?' They said, 'Yes, O Abul-Qāsim.' He asked, 'Have you poisoned this sheep?' They said, 'Yes.' He asked, 'What made you do so?' They said, 'We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'*"[1] Imām Aḥmad, Al-Bukhāri and An-Nasā'i recorded similarly.[2]

﴿بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾﴾

*﴿81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever﴾.*

*﴿82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.﴾*

Allāh says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿And those who believe and do righteous good deeds﴾* meaning, "They believe in Allāh and His Messenger ﷺ and perform the good deeds that conform with the Islāmic Law. They shall be among the people of Paradise." Allāh said in a similar statement,

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[1] *Dalā'il An-Nubuwwah* 4:256.

[2] Aḥmad 2:451, *Fatḥ Al-Bāri* 6:314, and An-Nasā'ī in *Al-Kubrā* 6:413.

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ ۙ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾﴾

*﴿It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even the size of a Naqīra (speck on the back of a date stone), will be done to them﴾* (4:123-124).

Also, Abu Hurayrah, Abu Wā'il, 'Aṭā', and Al-Ḥasan said that,

﴿وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

*﴿And his sin has surrounded him﴾* means, "His *Shirk* (polytheism) has surrounded him."[1] Also, Al-A'mash reported from Abu Razīn that Ar-Rabī' bin Khuthaym said,

﴿وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

*﴿And his sin has surrounded him﴾*, "Whoever dies before repenting from his wrongs."[2] As-Suddi and Abu Razīn said similarly.[3] Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ﴾

*﴿And his sin has surrounded him﴾* refers to major sins.[4] All of these statements carry similar meanings, and Allāh knows best.

## When Small Sins gather, They bring about Destruction

Here we should mention the *Ḥadīth* that Imām Aḥmad

[1] Ibn Abi Ḥātim 1:252.
[2] Ibn Abi Ḥātim 1:252.
[3] Ibn Abi Ḥātim 1:253.
[4] Ibn Abi Ḥātim 1:253.

recorded, in which 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ»

*«Beware of the belittled sins, because they gather on a person until they destroy him.»*

He then said that the Messenger of Allāh ﷺ gave them an example,

«كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فَلَاةٍ، فَحَضَرَ صَنِيعُ الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا»

*«This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.»*[1]

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that,

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾﴾

*﴿And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever﴾*

"Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muḥammad's religion, shall acquire Paradise for eternity. Allāh stated that the recompense for good or evil works shall remain with its people for eternity."[2]

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَوةَ وَءَاتُوا الزَّكَوةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ﴾

*﴿83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform Aṣ-Ṣalāh and give Zakāh. Then you slid back, except a few of*

[1] Aḥmad 1:204.

[2] Ibn Abi Ḥātim 1:254.

*you, while you are backsliders.*﴾

## The Covenant that Allāh took from the Children of Israel

Allāh reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allāh commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allāh created them. Allāh said,

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥﴾

﴿*And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)*﴾ (21:25), and,

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾

﴿*And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (alone), and avoid the Ṭāghūt (all false deities,)*﴾ (16:36).

This is the highest and most important right, that is, Allāh's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allāh usually mentions the rights of the parents along with His rights. For instance, Allāh said,

﴿أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ إِلَيَّ ٱلۡمَصِيرُ﴾

﴿*Give thanks to Me and to your parents. Unto Me is the final destination*﴾ (31:14). Also, Allāh said,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًا﴾

﴿*And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents*﴾ (17:23), until,

﴿وَءَاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِ﴾

﴿*And give to the kinsman his due and to the Miskīn (poor) and to the wayfarer*﴾ (17:26).

The Two Ṣaḥīḥs record that Ibn Mas'ūd said,

قُلْتُ: «يَا رَسُولَ اللهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ»

*«I said, 'O Messenger of Allāh! What is the best deed?' He said, 'Performing the prayer on time.' I said, 'Then what?' He said, 'Being kind to one's parents.' I said, 'Then what?' He said, 'Jihād in the cause of Allāh.'»*[1]

Allāh then said,

﴿وَالْيَتَامَىٰ﴾

﴿*and to orphans*﴾ meaning, the young who have no fathers to fend for them.

﴿وَالْمَسَاكِينِ﴾

﴿*and Al-Masākīn (the poor)*﴾, plural for *Miskīn*, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the *Āyah* of *Sūrat An-Nisā'* where Allāh said,

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿*Worship Allāh and join none with Him (in worship); and do good to parents*﴾ (4:36).

Allāh's statement,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿*and speak good to people*﴾ meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Ḥasan Al-Baṣri commented on Allāh's statement,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿*and speak good to people*﴾, "'The good saying' means commanding good and forbidding evil, and being patient and forgiving. The 'good words to people', as Allāh commanded, also includes every good type of behavior that Allāh is pleased with."[2] Imām Aḥmad narrated that Abu Dharr said that the

[1] *Fatḥ Al-Bāri* 6: 5, and Muslim 1:89.

[2] Ibn Abi Ḥātim 1:258.

Prophet ﷺ said,

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَالْقَ أَخَاكَ بِوَجْهٍ مُنْطَلِقٍ»

*«Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.»*

This *Ḥadīth* was also collected by Muslim in his *Ṣaḥīḥ* and At-Tirmidhi, who graded it *Ṣaḥīḥ*.[1]

Allāh commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the *Zakāh*,

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ﴾

﴿*and perform Aṣ-Ṣalāh and give Zakāh*﴾. Allāh informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allāh ordered this *Ummah* similarly in *Sūrat An-Nisā'* when He said,

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا وَبِالْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى الْقُرْبَىٰ وَالْيَتَٰمَىٰ وَالْمَسَٰكِينِ وَالْجَارِ ذِى الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنۢبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾

﴿*Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful*﴾ (4:36).

Of these orders, this *Ummah* has practiced what no other nation before it has, and all praise is due to Allāh.

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ

[1] Aḥmad 5:173, Muslim 4:2026, *Tuḥfat Al-Aḥwadhi* 5:526.

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ
أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ
بَعْدِهِۦ بِٱلرُّسُلِ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ
ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟
قُلُوبُنَا غُلْفٌۢ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن
يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ
وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن
يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ
يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰٓئِكَ
ٱلَّذِينَ ٱشْتَرَوُا ٱلْحَيَوٰةَ ٱلدُّنْيَا
بِٱلْءَاخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

﴿84. *And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bore witness.*﴾

﴿85. *After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.*﴾

﴿86. *Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.*﴾

## The Terms of the Covenant and their Breach of It

Allāh criticized the Jews who lived in Al-Madīnah during the time of the Messenger of Allāh ﷺ. They used to suffer, because of the armed conflicts between the tribes of Al-Madīnah, Aws and Khazraj. Before Islām, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madīnah at that time, Banu Qaynuqā' and Banu An-Naḍīr, the allies of the Khazrāj, and Banu Qurayẓah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrāh. This is why Allāh said,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ﴾

﴿*Then do you believe in a part of the Scripture and reject the rest?*﴾ Allāh said,

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ﴾

﴿*And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.*﴾

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allāh mentioned the word 'your own' here, just as He said in another *Āyah*.

﴿فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓاْ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ﴾

﴿*So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator*﴾ (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allāh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ بِمَنْزِلَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى

مِنْهُ عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.*»[1] Allāh's statement,

﴿ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ﴾

﴿*Then, (this) you ratified and (to this) you bore witness.*﴾ means, "You testified that you know of the covenant and that you were witnesses to it."

﴿ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ﴾

﴿*After this, it is you who kill one another and drive out a party of you from their homes*﴾. Muḥammad bin Isḥāq bin Yasār reported that Ibn 'Abbās commented on the *Āyah*,

﴿ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ﴾

﴿*After this, it is you who kill one another and drive out a party of you from their homes*﴾[2]

"Allāh mentioned what they were doing, and that in the Tawrāh He had prohibited them from shedding each other's blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madīnah, Banu Qaynuqa', who were the allies of the Khazraj, and An-Naḍīr and Qurayẓah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqā' would fight along with the Khazraj, while Banu An-Naḍīr and Qurayẓah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrāh with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement

[1] Muslim 4:1999.

[2] Ibn Abi Ḥātim 1:261.

the Tawrāh. Consequently, Banu Qaynuqā' would ransom their prisoners who were captured by the Aws, while Banu An-Naḍir and Qurayẓah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allāh reminded them of this when He said,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ﴾

﴿*Then do you believe in a part of the Scripture and reject the rest?*﴾

This *Āyah* means, 'Do you ransom them according to the rulings of the Tawrāh, yet kill them while the Tawrāh forbade you from killing them and from expelling them from their homes? The Tawrāh also commanded that you should not aid the polytheists and those who associate with Allāh in the worship against your brethren. You do all this to acquire the life of this world.' I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these *Ayāt*."

These noble *Ayāt* criticized the Jews for implementing the Tawrāh sometimes and defying it at other times, although they believed in the Tawrāh and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrāh. Further, they should not be believed when it comes to the description of the Messenger of Allāh ﷺ, his coming, his expulsion from his land, and his *Hijrah*, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allāh, hid all of these facts among themselves, and this is why Allāh said,

﴿فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*Then what is the recompense of those who do so among you, except disgrace in the life of this world*﴾, because they defied Allāh's Law and commandments,

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ﴾

﴿*And on the Day of Resurrection they shall be consigned to the most grievous torment*﴾ as punishment for defying the Book of Allāh

that they had.

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿٨٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ﴾

﴿*And Allāh is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter*﴾ meaning, they prefer this life to the Hereafter. Therefore,

﴿فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ﴾

﴿*Their torment shall not be lightened*﴾ not even for an hour,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿*Nor shall they be helped*﴾, and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾﴾

﴿*87. And indeed, We gave Mūsā the Book and followed him up with a succession of Messengers. And We gave 'Isā, the son of Maryam, clear signs and supported him with Rūḥ-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.*﴾

## The Arrogance of the Jews who denied and killed Their Prophets

Allāh described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires. Allāh mentioned that He gave Mūsā the Book, the Tawrāh, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allāh sent Messengers and Prophets after Mūsā who followed his law, as Allāh stated,

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ﴾

﴿*Verily, We did reveal the Tawrāh (to Mūsā), therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrāh after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto*﴾ (5:44). This is why Allāh said here,

﴿وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ﴾

﴿*And Qaffaynā him with Messengers*﴾.

As-Suddi said that Abu Mālik said that *Qaffaynā* means, "Succeeded"[1], while others said, "Followed". Both meanings are plausible, since Allāh said,

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا﴾

﴿*Then We sent Our Messengers in succession*﴾ (23:44).

Thereafter, Allāh sent the last Prophet among the Children of Israel, 'Īsā the son of Mary, who was sent with some laws that differed with some in the Tawrāh. This is why Allāh also sent miracles to support 'Īsā. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allāh's leave, healing the sick and foretelling the Unseen, as Ibn 'Abbās stated.[2] Allāh also aided him with *Rūḥ Al-Qudus*, and that refers to Jibrīl. All of these signs testified to the truthfulness of 'Īsā and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrāh, as Allāh said about 'Īsā,

﴿وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ﴾

﴿*And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord*﴾ (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to

[1] Ibn Abi Ḥātim 1:268.

[2] Ibid.

command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrāh that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allāh said,

﴿أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

*﴿Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you kill﴾.*

## Jibrīl is *Rūḥ Al-Qudus*

The proof that Jibrīl is the *Rūḥ Al-Qudus* is the statement of Ibn Mas'ūd in explanation of this *Āyah*.[1] This is also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Ismā'īl bin Khālid, As-Suddi, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and Qatādah.[2] Additionally, Allāh said,

﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾

*﴿Which the trustworthy Rūḥ (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners﴾* (26:193-194).

Al-Bukhāri recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ erected a *Minbar* in the *Masjid* on which Ḥassān bin Thābit (the renowned poet) used to defend the Messenger of Allāh ﷺ (with his poems). The Messenger of Allāh ﷺ said,

«اللَّهُمَّ أَيِّدْ حَسَّانَ بِرُوحِ الْقُدُسِ كَمَا نَافَحَ عَنْ نَبِيِّكَ»

*«O Allāh! Aid Ḥassān with Rūḥ Al-Qudus, for he defended Your Prophet.»*[3]

Abu Dāwud recorded this *Ḥadīth* in his *Sunan*[4] as did At-Tirmidhi who graded it *Ḥasan Ṣaḥīḥ*. [5] Further, Ibn Ḥibbān recorded in his *Ṣaḥīḥ* that Ibn Mas'ūd said that the Prophet ﷺ said,

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[1] Ibn Abi Ḥātim 1:269.

[2] Ibn Abi Ḥātim 1:270.

[3] *Fatḥ Al-Bāri* 10:562.

[4] Abu Dāwud 5:279.

[5] *Tuḥfat Al-Aḥwadhi* 8:137.

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ»

*«Rūḥ Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwā of Allāh and seek your sustenance in the most suitable way.»*[1]

## The Jews tried to kill the Prophet ﷺ

Az-Zamakhshari commented on Allāh's statement,

﴿فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

﴿*Some you disbelieved and some you kill*﴾, "Allāh did not say 'killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet ﷺ said,

«مَا زَالَتْ أَكْلَةُ خَيْبَرَ تُعَاوِدُنِي، فَهٰذَا أَوَانُ انْقِطَاعِ أَبْهَرِي»

*«I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).»*[2]

This *Ḥadīth* was collected by Al-Bukhāri and others[3]

﴿وَقَالُوا قُلُوبُنَا غُلْفٌۢ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾﴾

﴿*88. And they say, "Our hearts are Ghulf." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.*﴾

Muḥammad bin Isḥaq reported that Ibn 'Abbās said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

﴿*And they say, "Our hearts are Ghulf."*﴾, means, "Our hearts are screened."[4] Mujāhid also said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

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[1] See *As-Sunnah* 14:304.

[2] Ibn 'Adī 3:1239.

[3] *Fatḥ Al-Bāri* 7:737.

[4] Aṭ-Ṭabari 2:326.

﴿*And they say, "Our hearts are Ghulf."*﴾, means, "They are covered."[1] Ikrimah said, "There is a stamp on them."[2] Abu Al-'Āliyah said, "They do not comprehend."[3] Mujāhid and Qatādah said that Ibn 'Abbās read the *Āyah* in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muḥammad) have."[4] This is the opinion of 'Aṭā' and Ibn 'Abbās.

﴿بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ﴾

﴿*Nay, Allāh has cursed them for their disbelief*﴾ meaning, "Allāh expelled them and deprived them of every type of righteousness." Qatādah said that the *Āyah*,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿*So little is that which they believe.*﴾ means, "Only a few of them believe."[5] Allāh's statement,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

﴿*And they say, "Our hearts are Ghulf."*﴾ is similar to His statement,

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ﴾

﴿*And they say: "Our hearts are under coverings (screened) from that to which you invite us*﴾ (41:5).

This is why Allāh said here,

﴿بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿*Nay, Allāh has cursed them for their disbelief, so little is that which they believe.*﴾

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allāh said in *Sūrat An-Nisā' (4:155)*,

﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَل طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

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[1] Ibid.

[2] Ibn Abi Ḥātim 1:274.

[3] Ibn Abi Ḥātim 1: 273.

[4] Al-Qurṭubi.

[5] Ibn Abi Ḥātim 1:274.

﴿*And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.*﴾

There is a difference of opinion regarding the meaning of Allāh's statement,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿*So little is that which they believe.*﴾ and His statement,

﴿فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿*So they believe not except a few*﴾. Some scholars said that the *Ayāt* indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allāh's reward and punishment that Mūsā foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muḥammad ﷺ brought them. Some scholars said that the Jews did not actually believe in anything and that Allāh said,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿*So little is that which they believe*﴾, meaning, they do not believe. This meaning is similar to the Arabic expression, "Hardly have I seen anything like this," meaning, "I have never seen anything like this."

﴿وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾﴾

*89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrāh) and the Injīl (Gospel), although aforetime they had invoked Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allāh be on the disbelievers.*﴾

## The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent

Allāh said,

الجزء الأول ١٤ سورة البقرة

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟
مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم
مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾
بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ
ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ
﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ
أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا
لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم
مُّؤْمِنِينَ ﴿٩١﴾ ۞ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾
وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟
مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ
بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

﴿وَلَمَّا جَآءَهُمْ﴾

﴿*And when there came to them*﴾ meaning, the Jews,

﴿كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ﴾

﴿*a Book from Allāh*﴾ meaning, the Qur'ān that Allāh sent down to Muḥammad,

﴿مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

﴿*confirming what is with them*﴾ meaning, the Tawrāh. Further, Allāh said,

﴿وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟﴾

﴿*although aforetime they had invoked Allāh (for coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved*﴾ meaning, before this Messenger came to them, they used to ask Allāh to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of 'Ād and Iram were exterminated." Also, Muḥammad bin Isḥaq narrated that Ibn 'Abbās said, "The Jews used to invoke Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over the Aws and Khazraj, before the Prophet ﷺ was sent. When Allāh sent him to the Arabs, they rejected him and denied what they used to say about him. Hence, Mu'ādh bin Jabal and Bishr bin Al-Barā' bin Ma'rūr, from Bani Salamah, said to them, 'O Jews! Fear Allāh and embrace Islām. You used to invoke Allāh for the coming of Muḥammad ﷺ when we were still disbelievers and you used to tell us that he would come

and describe him to us,' Salām bin Mushkim from Bani An-Naḍīr replied, 'He did not bring anything that we recognize. He is not the Prophet we told you about.' Allāh then revealed this *Āyah* about their statement,

﴿وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

*﴿And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrāh) and the Injīl (Gospel)﴾."*[1]

Abu Al-'Āliyah said, "The Jews used to ask Allāh to send Muḥammad ﷺ so that they would gain victory over the Arab disbelievers. They used to say, 'O Allāh! Send the Prophet that we read about - in the Tawrāh - so that we can torment and kill the disbelievers alongside him.' When Allāh sent Muḥammad ﷺ and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allāh. Hence, Allāh said,

﴿فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ﴾

*﴿Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allāh be on the disbelievers﴾."*[2]

﴿بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾﴾

*﴿90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.﴾*

Mujāhid said,

﴿بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ﴾

*﴿How bad is that for which they have sold their own selves﴾*, "The

[1] Aṭ-Ṭabari 2:333.

[2] Ibn Abi Ḥātim 1: 276.

Jews sold the truth for falsehood and hid the truth about Muḥammad ﷺ."[1] As-Suddi said that the *Āyah*,

﴿بِئْسَمَا اشْتَرَوْا بِهِۦٓ أَنفُسَهُمْ﴾

﴿*How bad is that for which they have sold their own selves*﴾ means, "The Jews sold themselves."[2] meaning, what is worse is what they chose for themselves by disbelieving in what Allāh revealed to Muḥammad ﷺ instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

﴿أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

﴿*grudging that Allāh should reveal of His grace unto whom He wills of His servants*﴾." There is no envy worse than this. Therefore,

﴿فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ﴾

﴿*So they have drawn on themselves wrath upon wrath*﴾. Ibn 'Abbās commented on this *Āyah*, "Allāh became angry with them because they ignored some of the Tawrāh and disbelieved in the Prophet that He sent to them."[3] I (Ibn Kathīr) say that the meaning of,

﴿بَآءُوا﴾

﴿*And they drew on themselves*﴾ is that they deserved and acquired multiplied anger. Also, Abu Al-'Āliyah said, "Allāh became angry with them, because of their disbelief in the Injīl and 'Īsā and He became angry with them again, because they disbelieved in Muḥammad ﷺ and the Qur'ān."[4] Similar was said by 'Ikrimah and Qatādah.[5] Allāh said,

﴿وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ﴾

﴿*And for the disbelievers, there is disgracing torment*﴾. Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace

[1] Aṭ-Ṭabari 2:340.
[2] Ibn Abi Ḥātim 1:277.
[3] Ibn Abi Ḥātim 1:279.
[4] Ibn Abi Ḥātim 1:278.
[5] Ibn Abi Ḥātim 1:279.

and humiliation in this world and the Hereafter. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!"*﴾ (40:60) meaning, "Disgraced, degraded and humiliated." Imām Aḥmad narrated that 'Amr bin Shu'ayb said that his father said that his grandfather said that the Prophet ﷺ said,

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. بُولَسُ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ عُصَارَةِ أَهْلِ النَّارِ»

«*The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called 'Bawlas' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.*»[1]

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ قَالُوا نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾﴾

﴿*91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"*﴾

﴿*92. And indeed Mūsā came to you with clear proofs, yet you worshipped the calf after he left, and you were Ẓālimūn.*﴾

[1] Aḥmad 2:179.

**Although The Jews denied the Truth, They claimed to be Believers!**

Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ﴾

﴿*And when it is said to them*﴾, meaning, the Jews and the People of the Book,

﴿ءَامِنُوا بِمَآ أَنزَلَ ٱللَّهُ﴾

﴿*Believe in what Allāh has sent down*﴾ to Muḥammad ﷺ, believe in and follow him,

﴿قَالُوا نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا﴾

﴿*They say, "We believe in what was sent down to us."*﴾ meaning, it is enough for us to believe in what was revealed to us in the Tawrāh and the Injīl, and this is the path that we choose,

﴿وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ﴾

﴿*And they disbelieve in that which came after it*﴾.

﴿وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴿*while it is the truth confirming what is with them*﴾ meaning, while knowing that what was revealed to Muḥammad ﷺ,

﴿ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴿*it is the truth confirming what is with them*﴾. This means that since what was sent to Muḥammad ﷺ conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allāh said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾

﴿*Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons*﴾ (2:146). Allāh said next,

﴿فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*"Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"*﴾.

This means, "If your claim that you believe in what was

revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrāh's Law, although you knew they were true Prophets? You killed them simply out of transgression, stubbornness and injustice with Allāh's Messengers. Therefore, you only follow your lusts, opinions and desires." Similarly, Allāh said,

﴿أَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

*﴿Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.﴾*

Also, As-Suddi said, "In this *Āyah*, Allāh chastised the People of the Book,

﴿قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

*﴿Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"﴾."*[1]

﴿وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ﴾

*﴿And indeed Mūsā came to you with clear proofs﴾* meaning, with clear signs and clear proofs that he was the Messenger of Allāh and that there is no deity worthy of worship except Allāh. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Mūsā's miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

﴿ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ﴾

*﴿yet you worshipped the calf﴾* meaning, as a deity instead of Allāh, during the time of Mūsā. Allāh's statement,

﴿مِنۢ بَعْدِهِۦ﴾

*﴿after he left﴾* after Mūsā went to Mount Ṭūr to speak to Allāh. Similarly, Allāh said,

﴿وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِم مِّنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ﴾

*﴿And the people of Mūsā made in his absence, out of their*

[1] Ibn Abi Ḥātim 1:281.

*ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)*﴾ (7:148).

﴿وَأَنتُمْ ظَٰلِمُونَ﴾

﴿*and you were Ẓālimūn*﴾ meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allāh. Similarly, Allāh said,

﴿وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾﴾

﴿*And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"*﴾ (7:149).

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا ۖ وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾﴾

﴿*93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."*﴾

## The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads

Allāh reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Ṭūr above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

﴿قَالُوا۟ سَمِعْنَا وَعَصَيْنَا﴾

﴿*They said, "We have heard and disobeyed."*﴾ We have mentioned the *Tafsīr* of this subject before. 'Abdur-Razzāq said that Ma'mar narrated that Qatādah said that,

﴿وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ﴾

﴿*And their hearts absorbed (the worship of) the calf*﴾ means, "They

absorbed its love, until its love resided in their hearts."[1] This is also the opinion of Abu Al-'Āliyah and Ar-Rabī' bin Anas.[2] Allāh's statement,

﴿قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*Say: "Worst indeed is that which your faith enjoins on you if you are believers."*﴾ means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allāh's *Ayāt* and defying the Prophets. You also disbelieved in Muḥammad ﷺ, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allāh's covenant, disbelieving in Allāh's *Ayāt* and worshipping the calf instead of Allāh?"

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ ۛ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾﴾

﴿*94. Say to (them): "If the abode of the Hereafter with Allāh is indeed for you especially and not for others of mankind, then long for death if you are truthful."*﴾

﴿*95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Ẓālimīn .*﴾

﴿*96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is Seer of what they do.*﴾

[1] 'Abdur-Razzāq 1:52.

[2] Ibn Abi Ḥātim 1:283.

الجزء الأول ١٥ سورة البقرة

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن
دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾
وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ
أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ
مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ
﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ
وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ
إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾
أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ
لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

## Calling the Jews to invoke Allāh to destroy the Unjust Party

Muḥammad bin Isḥaq narrated that Ibn 'Abbās said, "Allāh said to His Prophet ﷺ,

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾﴾

*﴿Say to (them): "If the home of the Hereafter with Allāh is indeed for you especially and not for others, of mankind, then long for death if you are truthful."﴾* meaning, 'Invoke Allāh to bring death to the lying camp among the two (Muslims and Jews).' The Jews declined this offer by the Messenger of Allāh ﷺ."[1]

﴿وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ﴾

*﴿But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Ẓālimīn (polytheists and wrongdoers).﴾*

meaning, "Since they know that they recognize you, and yet disbelieve in you." Had they wished death that day, no Jew would have remained alive on the face of the earth. Moreover, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥātim 1:284.

﴿فَتَمَنَّوُا الْمَوْتَ﴾

﴿*Then long for death*﴾, means, "Invoke (Allāh) for death."[1] Also, 'Abdur-Razzāq narrated that 'Ikrimah said that Ibn 'Abbās commented,

﴿فَتَمَنَّوُا الْمَوْتَ﴾

﴿*Then long for death if you are truthful*﴾, "Had the Jews invoked Allāh for death, they would have perished."[2] Also, Ibn Abi Ḥātim recorded Sa'īd bin Jubayr saying that Ibn 'Abbās said, "Had the Jews asked for death, one of them would have choked on his own saliva."[3] These statements have authentic chains of narration up to Ibn 'Abbās. Further, Ibn Jarīr said in his *Tafsīr*, "We were told that the Prophet ﷺ said,

«لَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«*Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allāh's Messenger would have found no families or property had they returned to their homes*».»[4]

Similar to this *Āyah* is Allāh's statement in *Sūrat Al-Jumu'ah*,

﴿قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾

﴿*(Say (O Muḥammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Ẓālimīn. Say (to*

[1] Aṭ-Ṭabari 2:366.

[2] Ibn Abi Ḥātim 1:285.

[3] Ibn Abi Ḥātim 1:284.

[4] Aṭ-Ṭabari 2:362.

*them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh) the Knower of the unseen and the seen, and He will tell you what you used to do."* (62:6-8).

So they claimed that they are Allāh's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise." Therefore, they were called to invoke Allāh to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allāh ﷺ called a delegation of Najrān's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allāh said,

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾﴾

*﴿Then whoever disputes with you concerning him ('Īsā) after (all this) knowledge that has come to you (i.e. 'Īsā) being a servant of Allāh, and having no share in divinity), say (O Muḥammad ﷺ): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the curse of Allāh upon those who lie."﴾* (3:61).

When the Christians heard this challenge, some of them said to each other, "By Allāh! If you do such with this Prophet, none of you will have an eye that blinks." This is when they resorted to peace and gave the *Jizyah* (tax) in disgrace. The Prophet ﷺ accepted the *Jizyah* from them and sent Abu 'Ubaydah bin Al-Jarrāḥ with them as a trustee. Similar to this meaning is Allāh's command to His Prophet ﷺ to proclaim to the polytheists:

﴿قُلْ مَن كَانَ فِى ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا﴾

*﴿Say (O Muḥammad ﷺ) whoever is in error, the Most Gracious (Allāh) will prolong him (in it).﴾* (19:75)

meaning, "Whoever among us has deviated, may Allāh increase

and prolong his deviation." We will mention this subject later, Allāh willing.

The *Mubāhalah* (invocation to Allāh to destroy the liars) was called a 'wish' here, because every just person wishes that Allāh destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the *Mubāhalah* involves invoking Allāh for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

## Disbelievers wish They could live longer

This is why Allāh said next,

﴿وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَوٰةٍ﴾

*﴿But they will never long for it because of what their hands have sent before them (i.e.what they have done). And Allāh is Aware of the Ẓālimīn. And verily, you will find them (the Jews) the greediest of mankind for life.﴾*

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allāh is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muḥammad bin Isḥaq narrated that Ibn 'Abbās commented on,

﴿وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ﴾

*﴿But the grant of such life will not save him even a little from (due) punishment.﴾*

"Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth."[1] Also, 'Abdur-Raḥmān bin Zayd bin Aslam said, "The

[1] Ibn Abi Ḥātim 1:288.

Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblīs' - Satan - long life did not benefit him, due to being a disbeliever."[1]

﴿وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾

﴿*And Allāh is Seer of what they do.*﴾ meaning, "Allāh knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٩٨﴾﴾

﴿*97. Say (O Muḥammad ﷺ): "Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it (i.e. the Tawrāh and the Injīl) and guidance and glad tidings for the believers﴾.*

﴿*98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mīkā'īl, then verily, Allāh is an enemy to the disbelievers."﴾*

## The Jews are the Enemies of Jibrīl

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari said, "The scholars of *Tafsīr* agree that this *Āyah* (2: 97-98) was revealed in response to the Jews who claimed that Jibrīl (Gabriel) is an enemy of the Jews and that Mīkā'īl (Michael) is their friend."[2] Al-Bukhāri said, "Allāh said,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾

﴿*Whoever is an enemy of Jibrīl (let him die in his fury)*﴾. 'Ikrimah said, "*Jibr, Mīk* and *Isrāf* all mean, worshipper, while īl means, Allāh". Anas bin Mālik said, "When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ in Al-Madīnah, he was working on his land. He came to the Prophet ﷺ and said, 'I am going to ask you about three things which nobody knows except a

[1] Aṭ-Ṭabari 2:376.

[2] Aṭ-Ṭabari 2:377.

Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?' Allāh's Messenger ﷺ said, «*Jibrīl has just told me the answers.*» 'Abdullāh said, 'He (i.e. Jibrīl), among all the angels, is the enemy of the Jews.' Allāh's Messenger ﷺ recited the *Āyah*,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ﴾

﴿*Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart*﴾.

Allāh's Messenger ﷺ then said, «*The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.*» On that 'Abdullāh bin Salām said, 'I testify that there is no deity worthy of worship except Allāh and you are the Messenger of Allāh.' 'Abdullāh bin Salām further said, 'O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they will tell a lie about me.' The Jews came to Allāh's Messenger ﷺ, and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), «*'What kind of man is 'Abdullāh bin Salām?'*» They replied, 'He is the best among us, the son of the best among us, our master and the son of our master.' Allāh's Messenger ﷺ said, «*What do you think if he would embrace Islām?*» The Jews said, 'May Allāh save him from it.' Then 'Abdullāh bin Salām came out in front of them saying, 'I testify that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh.' Thereupon they said, 'He is the evilest among us, and the son of the evilest among us.' And they continued talking badly about him. Ibn Salām said, 'This is what I feared, O Messenger of Allāh!.'" Only Al-Bukhāri recorded this *Ḥadīth* with this chain of narration.[1] Al-Bukhāri and Muslim recorded this *Ḥadīth* from Anas using

[1] *Fatḥ Al-Bāri* 8:15 & 7:319.

another chain of narration.[1]

Some people say that *'īl'* means worshipper while whatever word that is added to it becomes Allāh's Name, because *'īl'* is a constant in such conjunction. This is similar to the names 'Abdullāh, 'Abdur-Raḥmān, 'Abdul-Mālik, 'Abdul-Quddus, 'Abdus-Salām, 'Abdul-Kāfi, 'Abdul-Jalīl, and so forth. Hence, 'Abd' is constant in these compound names, while the remainder differs from name to name. This is the same case with Jibrīl, Mīkā'īl, 'Azrā'īl, Isrāfīl, and so forth. Allāh knows best.

## Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allāh said,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ﴾

*﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission,﴾*

meaning, whoever becomes an enemy of Jibrīl, let him know that he is *Rūḥ Al-Qudus* who brought down the Glorious *Dhikr* (Qur'ān) to your heart from Allāh by His leave. Hence, he is a messenger from Allāh. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ﴾

*﴿Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others."﴾* (4:150)

Allāh decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same

[1] *Ṣaḥīḥ Al-Bukhārī* 3329, 3911, 3938, and Muslim 315.

with those who take Jibrīl as an enemy, because Jibrīl did not choose missions on his own, but by the command of his Lord,

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿*And we (angels) descend not except by the command of your Lord*﴾ (19:64), and,

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾

﴿*And truly, this (the Qur'ān) is a revelation from the Lord of all that exists. Which the trustworthy Rūḥ (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners*﴾ (26:192-194).

Al-Bukhāri reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ»

«*Allāh said, 'Whoever takes a friend of Mine as an enemy, will have started a war with Me.*»[1]

Therefore, Allāh became angry with those who took Jibrīl as an enemy. Allāh said,

﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it*﴾ meaning, the previous Books,

﴿وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ﴾

﴿*and guidance and glad tidings for the believers*﴾ meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers. Similarly, Allāh said,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾

﴿*Say: "It is for those who believe, a guide and a healing."*﴾ (41:44), and,

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[1] *Fatḥ Al-Bāri* 11:348.

﴿وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿*And We send down of the Qur'ān that which is a healing and a mercy to those who believe*﴾ (17:82).

Allāh then said,

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَـٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَـٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَـٰفِرِينَ ۝٩٨﴾

﴿*Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mīkā'īl (Michael), then verily, Allāh is an enemy to the disbelievers.*﴾

Allāh stated that whoever takes Him, His angels and messengers as enemies, then...Allāh's messengers include angels and men, for Allāh said,

﴿ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ﴾

﴿*Allāh chooses Messengers from angels and from men*﴾ (22:75). Allāh said,

﴿وَجِبْرِيلَ وَمِيكَـٰلَ﴾

﴿*Jibrīl (Gabriel) and Mīkā'īl (Michael)*﴾. Allāh mentioned Jibrīl and Mīkā'īl specifically - although they are included among the angels who were messengers - only because this *Āyah* was meant to support Jibrīl the emissary between Allāh and His Prophets. Allāh also mentioned Mīkā'īl here, because the Jews claimed that Jibrīl was their enemy and Mīkā'īl was their friend. Allāh informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allāh. We should state here that Mīkā'īl sometimes descended to some of Allāh's Prophets, although to a lesser extent than Jibrīl, because this was primarily Jibrīl's task, and Isrāfīl is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the *Ṣaḥīḥ* that whenever the Messenger of Allāh ﷺ would wake up at night, he would supplicate,

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ»

«*O Allāh, Lord of Jibrīl, Mīkā'īl and Isrāfīl, Creator of the heavens*

*and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.»*[1]

Allāh's statement,

﴿فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ﴾

﴿*then verily, Allāh is an enemy to the disbelievers*﴾ informed the disbelievers that whoever takes a friend of Allāh as an enemy, then he has taken Allāh as an enemy, and whoever treats Allāh as an enemy, then he shall be Allāh's enemy. Indeed, whoever is an enemy of Allāh then he will lose in this life and the Hereafter, as stated earlier;

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْمُحَارَبَةِ»

«*Whoever takes a friend of Mine as an enemy, I shall wage war on him.*»[2]

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۚ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾﴾

﴿*99. And indeed We have sent down to you manifest Ayāt and none disbelieve in them but Fāsiqūn (those who rebel against Allāh's command).*﴾

﴿*100. Is it not (the case) that every time they make a covenant, some*

[1] Muslim 1:534.

[2] *Fath Al-Bāri* 11:348.

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ
سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ
ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ
وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ
مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟
وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ
﴿١٠٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟
ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَلَا ٱلْمُشْرِكِينَ
أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۚ وَٱللَّهُ يَخْتَصُّ
بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

*party among them throw it aside? Nay! (the truth is:) most of them believe not.*﴾

﴿*101. And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!*﴾

﴿*102. They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān (Solomon). Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.*﴾

﴿*103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!*﴾

## Proofs of Muḥammad's Prophethood

Imām Abu Ja'far bin Jarīr said that Allāh's statement,

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴿*And indeed We have sent down to you manifest Ayāt*﴾ means, "We have sent to you, O Muḥammad, clear signs that testify to your prophethood." These *Ayāt* are contained in the Book of Allāh (Qur'ān) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations. The Book of Allāh also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrāh. Since Allāh mentioned all of this in His Book revealed to His Prophet Muḥammad ﷺ, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instict testifies to the truth that Muḥammad ﷺ was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴿*And indeed We have sent down to you manifest Ayāt*﴾ means, "You recite and convey this Book to them day and night, although you are an *Ummi* (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allāh stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."[1]

## The Jews break Their Covenants

When the Messenger of Allāh ﷺ was sent and Allāh reminded the Jews of the covenant that they had with Him, especially concerning Muḥammad ﷺ, Mālik bin As-Sayf said, "By Allāh! Allāh never made a covenant with us about Muḥammad, nor did He take a pledge from us at all." Allāh then revealed,

﴿أَوَكُلَّمَا عَـٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم﴾

[1] Aṭ-Ṭabari 2:397.

﴿*Is it not (the case) that every time they make a covenant, some party among them throw it aside?*﴾[1] Al-Ḥasan Al-Baṣri said that Allāh's statement,

﴿بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ﴾

﴿*Nay! (the truth is:) most of them believe not*﴾ means, "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."[2]

## The Jews abandoned the Book of Allāh and practiced Magic

As-Suddi commented on,

﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

﴿*And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them*﴾,

"When Muḥammad ﷺ came to them, they wanted to contradict and dispute with him using the Tawrāh. However, the Tawrāh and the Qur'ān affirmed each other. So the Jews gave up on using the Torah, and took to the Book of Āṣaf,[3] and the magic of Harūt and Marūt, which indeed did not conform to the Qur'ān. Hence Allāh's statement,

﴿كَأَنَّهُمْ لَا يَعْلَمُونَ﴾

﴿*As if they did not know!*﴾."[4]

Also, Qatādah said that Allāh's statement,

﴿كَأَنَّهُمْ لَا يَعْلَمُونَ﴾

﴿*As if they did not know!*﴾ means, "They knew the truth but abandoned it, hid it and denied the fact that they even had it."[5]

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[1] Aṭ-Ṭabari 2:400.

[2] Ibn Abi Ḥātim 1:295.

[3] *Lisān Al-Arab* lists *Āṣaf* as the name of the Book revealed to the Prophet Sulaymān, peace be upon him. See also the explanation that follows.

[4] Aṭ-Ṭabari 2:404.

[5] Ibid.

**Magic existed before Sulaymān (Solomon)**

As-Suddi said that Allāh's statement,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ﴾

*﴿They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān﴾*

means, "During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the *Jinns* know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said. 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muḥammad ﷺ came, they disputed with him relying on these books. Hence Allāh's statement,

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا﴾

﴿*Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved*﴾.[1]

## The Story of Hārūt and Mārūt, and the Explanation that They were Angels

Allāh said,

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ﴾

﴿*And such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife*﴾.

There is a difference of opinion regarding this story. It was said that this *Āyah* denies that anything was sent down to the two angels, as Al-Qurṭubi stated and then referred to the *Āyah*,

﴿وَمَا كَفَرَ سُلَيْمَـٰنُ﴾

﴿*Sulaymān did not disbelieve*﴾ saying, "The negation applies in both cases. Allāh then said,

﴿وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ﴾

﴿*But the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels*﴾.

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allāh refuted this false claim."[2]

Also, Ibn Jarīr reported, that Al-'Awfī said that Ibn 'Abbās said about Allāh's statement,

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ﴾

﴿*And such things that came down at Babylon to the two angels*﴾

"Allāh did not send magic down."[3]

Also, Ibn Jarīr narrated that Ar-Rabī' bin Anas said about,

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[1] Aṭ-Ṭabari 2:405.

[2] Al-Qurṭubi 2:50.

[3] Aṭ-Ṭabari 2:419.

﴿وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ﴾

﴿*And such things that came down to the two angels*﴾, "Allāh did not send magic down to the them."[1] Ibn Jarīr commented, "This is the correct explanation for this *Āyah*.

﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ﴾

﴿*They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.*﴾

meaning, magic. However, neither did Solomon disbelieve nor did Allāh send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Hārūt and Mārūt."

Ibn Jarīr continued; "If someone asks about explaining this *Āyah* in this manner, we say that,

﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ﴾

﴿*They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.*﴾

means, magic. Solomon neither disbelieved nor did Allāh send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Hārūt and Mārūt, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allāh sent magic by the words of Gabriel and Michael to Solomon, son of David. Allāh denied this false claim and stated to His Prophet Muḥammad ﷺ that Gabriel and Michael were not sent with magic. Allāh also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Hārūt and Mārūt. Hence, Hārūt and Mārūt were two ordinary men (not angels or Gabriel or Michael)."[2] These were the words of Aṭ-Ṭabari, and this explanation is not plausible.

Many among the Salaf, said that Hārūt and Mārūt were angels who came down from heaven to earth and did what they did as the *Āyah* stated. To conform this opinion with the fact that the angels are immune from error, we say that Allāh had eternal knowledge what these angels would do, just as He

[1] Aṭ-Ṭabari 2:419.

[2] Ibid.

had eternal knowledge that Iblīs would do as he did, while Allāh refered to him being among the angels,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ﴾

*﴿And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Satan), he refused﴾* (20:116)

and so forth. However, what Hārūt and Mārūt did was less evil than what Iblīs, may Allāh curse him, did. Al-Qurṭubi reported this opinion from 'Ali, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Ka'b Al-Aḥbār, As-Suddi and Al-Kalbi.[1]

## Learning Magic is *Kufr*

Allāh said,

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

*﴿But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).﴾*

Abu Ja'far Ar-Razi said that Ar-Rabī' bin Anas said that Qays bin 'Abbād said that Ibn 'Abbās said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, 'O my sorrow! Woe unto me! What should I do?.'"[2] Al-Ḥasan Al-Baṣri said that this *Āyah* means, "The angels were sent with magic, so that the people whom Allāh willed would be tried and tested. Allāh made them promise that they would not teach anyone until first proclaiming, 'We are a test

[1] Al-Qurṭubi 2:51.

[2] Ibn Abi Ḥātim 1:312.

for you, do not fall into disbelief.' "[1] It was recorded by Ibn Abi Ḥātim. Also, Qatādah said, "Allāh took their covenant to not teach anyone magic until they said, 'We are a test. Therefore, do not fall in disbelief.'"[2]

Also, As-Suddi said, "When a man would come to the two angels they would advise him, 'Do not fall into disbelief. We are a test.' When the man would ignore their advice, they would say, 'Go to that pile of ashes and urinate on it.' When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allāh's anger. When he told the angels what happened, they would teach him magic. So Allāh's statement,

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

*﴿But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).﴾*[3]

Sunayd said that Ḥajjāj said that Ibn Jurayj commented on this *Āyah* (2:102), "No one dares practice magic except a disbeliever. As for the *Fitnah*, it involves trials and freedom of choice."[4] The scholars who stated that learning magic is disbelief relied on this *Āyah* for evidence. They also mentioned the *Ḥadīth* that Abu Bakr Al-Bazzār recorded from 'Abdullāh, which states,

«مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَىٰ مُحَمَّدٍ ﷺ»

*«Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allāh revealed to Muḥammad ﷺ.»*[5]

This *Ḥadīth* has an authentic chain of narration and there are other *Ḥadīths* which support it.

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[1] Ibn Abi Ḥātim 1:310

[2] Aṭ-Ṭabari 2:443

[3] Aṭ-Ṭabari 2:443.

[4] Ibid.

[5] *Kashaf Al-Astār* 2:443.

## Causing a Separation between the Spouses is One of the Effects of Magic

Allāh said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ﴾

﴿*And from these (angels) people learn that by which they cause separation between man and his wife,*﴾

This means, "The people learned magic from Hārūt and Mārūt and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work." Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ لَيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ عِنْدَهُ فِتْنَةً وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ كَذَا وَكَذَا، فَيَقُولُ إِبْلِيسُ: لَا وَاللهِ مَا صَنَعْتَ شَيْئًا، وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ: فَيُقَرِّبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نِعْمَ أَنْتَ»

«*Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, 'I kept inciting so-and-so, until he said such and such words.' Iblīs says, 'No, by Allāh, you have not done much.' Another devil would come to him and would say, 'I kept inciting so-and-so, until I separated between him and his wife.' Satan would draw him closer and embrace him, saying, 'Yes, you did well.'*»[1]

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

## Allāh's Appointed Term supercedes Everything

Allāh said,

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

[1] Muslim 4:2167.

﴿*But they could not thus harm anyone except by Allāh's leave*﴾. Sufyān Ath-Thawri commented, "Except by Allāh's appointed term."[1] Further, Al-Ḥasan Al-Baṣri said that,

﴿وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

﴿*But they could not thus harm anyone except by Allāh's leave*﴾ means, "Allāh allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allāh's leave."[2] Allāh's statement,

﴿وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ﴾

﴿*And they learn that which harms them and profits them not.*﴾ means, it harms their religion and does not have a benefit compared to its harm.

﴿وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ﴾

﴿*And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.*﴾ meaning, "The Jews who preferred magic over following the Messenger of Allāh ﷺ knew that those who commit the same error shall have no *Khalaq* in the Hereafter." Ibn 'Abbās, Mujāhid and As-Suddi stated that 'no *Khalaq*' means, 'no share.'[3]

Allāh then said,

﴿وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾﴾

﴿*And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!*﴾. Allāh stated,

﴿وَلَبِئْسَ﴾

﴿*And how bad*﴾ meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the

[1] Ibn Abi Ḥātim 1:312.
[2] Ibn Abi Ḥātim 1:311.
[3] Ibn Abi Ḥātim 1:314.

advice.

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ﴾

*﴿And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord,﴾*

meaning, "Had they believed in Allāh and His Messenger ﷺ and avoided the prohibitions, then Allāh's reward for these good deeds would have been better for them than what they chose and preferred for themselves." Similarly, Allāh said,

﴿وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾﴾

*﴿But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except Aṣ-Ṣābirūn (the patient in following the truth)."﴾* (28:80).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۚ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾﴾

*﴿104. O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment.﴾*

*﴿105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty.﴾*

## Manners in Speech

Allāh forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allāh's curse be upon them. When they wanted to say, 'hear us,' they would use the word *Rā'inā*, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allāh said,

﴿مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾﴾

*﴿Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muḥammad ﷺ) and disobey," and "Hear and let you (O Muḥammad ﷺ) hear nothing." And Rā'inā with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allāh cursed them for their disbelief, so they believe not except a few﴾* (4:46).

Also, the *Ḥadīths* stated that when they would greet Muslims, they would say, *'As-Sāmu 'alaykum,'* meaning, 'death be to you'. This is why we were commanded to answer them by saying, *'Wa 'alaykum,'* meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allāh forbade the believers from imitating the disbelievers in tongue or deed. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾﴾

*﴿O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment﴾* (2:104).

Also, Imām Aḥmad narrated that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَتِ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ».

*«I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and*

*whoever imitates a people, he is one of them.*»[1]

Abu Dāwud narrated that the Prophet ﷺ said,

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«*Whoever imitates a people is one of them.*»[2]

These *Ḥadīths* indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*,

﴿لَا تَقُولُوا رَٰعِنَا﴾

﴿*Say not (to the Messenger ﷺ) Rā'inā*﴾

"They used to say to the Prophet ﷺ, *Ar'inā samak* (which is an insult)."[3] Ibn Abu Ḥātim said that it was reported that Abu Al-'Āliyah, Abu Mālik, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and Qatādah said similarly. [4] Further, Mujāhid said, "'Do not say *Rā'inā*' means, 'Do not dispute'."[5] Mujāhid said in another narration, "Do not say, 'We hear from you, and you hear from us.'" Also, 'Aṭā' said, "Do not say,

﴿رَٰعِنَا﴾

﴿*Rā'inā*﴾, which was a dialect that the Anṣār used and which was forbidden from use by Allāh."[6]

Also, As-Suddi said, "Rifā'ah bin Zayd, a Jewish man from the tribe of Qaynuqā', used to come to the Prophet ﷺ and say to him, 'Hear, *Ghayr Musma'in* (let you hear nothing).' The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, 'Hear, let you hear nothing,' and so on, as mentioned in *Sūrat An-Nisā.*" Thereafter, Allāh forbade the believers from uttering the word *Rā'inā.*"[7] 'Abdur-Raḥmān bin

[1] Aḥmad 2:50.
[2] Abu Dāwud 4:314.
[3] Aṭ-Ṭabari 2:461
[4] Ibn Abi Ḥātim 1:317.
[5] Ibn Abi Ḥātim 1:318.
[6] Ibid.
[7] Aṭ-Ṭabari 2:462.

Zayd bin Aslam also said similarly.[1]

## The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allāh said next (2:105),

﴿مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ﴾

*﴿Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters), like that there should be sent down unto you any good from your Lord﴾.*

Allāh described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allāh warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allāh mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muḥammad ﷺ. Allāh said,

﴿وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

*﴿But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty﴾* (2:105).

﴿۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾﴾

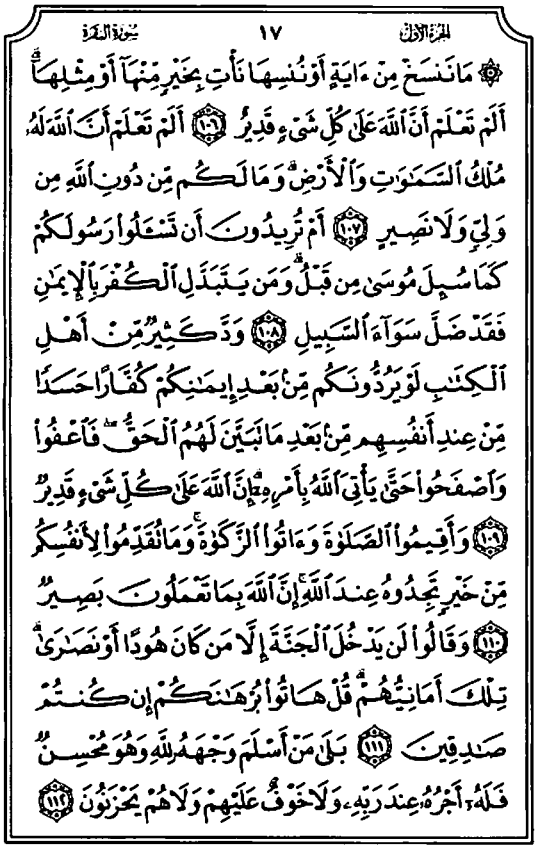
*﴿106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihā (cause to be forgotten), We bring a better one or similar to it. Know you not that Allāh is Able to do all things?﴾*

*﴿107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Walī (protector or guardian) nor any helper.﴾*

## The Meaning of *Naskh*

Ibn Abi Ṭalḥah said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥātim 3:965.


الجزء الأول ١٧ سورة البقرة

﴿ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن
وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ
ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا
مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟
وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم
مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
﴿١١٠﴾ وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ
تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ
صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "Whatever an *Āyah* We abrogate."[1] Also, Ibn Jurayj said that Mujāhid said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "Whatever an *Āyah* We erase."[2] Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "We keep the words, but change the meaning." He related these words to the companions of 'Abdullāh bin Mas'ūd.[3] Ibn Abi Ḥātim said that similar statements were mentioned by Abu Al-'Āliyah and Muḥammad bin Ka'b Al-Qurazi.[4] Also As-Suddi said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "We erase it."[5] Further, Ibn Abi Ḥātim said that it means, "Erase and

[1] Aṭ-Ṭabari 2:473
[2] Ibn Abi Ḥātim 1:321.
[3] Ibn Abi Ḥātim 1:322.
[4] Ibn Abi Ḥātim 1:322.
[5] Ibn Abi Ḥātim 1:322.

raise it, such as erasing the following wordings (from the Qur'ān), 'The married adulterer and the married adulteress: stone them to death,' and, 'If the son of Ādam had two valleys of gold, he would seek a third.' "[1]

Ibn Jarīr stated that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ﴾

﴿*Whatever a verse (revelation) do Nansakh*﴾ means, "Whatever ruling we repeal in an *Āyah* by making the allowed unlawful and the unlawful allowed." The *Nasakh* only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo *Nasakh*. The word, '*Nasakh*' literally means, 'to copy a book'. The meaning of *Nasakh* in the case of commandments is removing the commandment and replacing it by another. And whether the *Nasakh* involves the wordings, the ruling or both, it is still called *Nasakh*.[2]

Allāh said next,

﴿أَوْ نُنسِهَا﴾

﴿*or Nunsihā (cause it to be forgotten)*﴾. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴿*Whatever a verse (revelation) do Nansakh or Nunsihā*﴾ means, "Whatever *Āyah* We repeal or uphold without change."[3] Also, Mujāhid said that the companions of Ibn Mas'ūd (who read this word *Nansa'hā*) said that it means, "We uphold its wording and change its ruling."[4] Further, 'Ubayd bin 'Umayr, Mujāhid and 'Aṭā' said, '*Nansa'hā*' means, "We delay it (i.e., do not abrogate it)."[5] Further, 'Ātiyyah Al-'Awfi said that the *Āyah* means, "We delay repealing it."[6] This is the same *Tafsīr* provided by As-Suddi and Ar-Rabi' bin Anas.[7]

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[1] Ibn Abi Ḥātim 1:324.
[2] Aṭ-Ṭabari 1:472.
[3] Aṭ-Ṭabari 2:476.
[4] Aṭ-Ṭabari 2:473.
[5] Aṭ-Ṭabari 2:477.
[6] Ibid.
[7] Ibn Abi Ḥātim 1:326.

'Abdur-Razzāq said that Ma'mar said that Qatādah said about Allāh's statement,

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴿*Whatever a verse (revelation) do We abrogate or cause to be forgotten*﴾ "Allāh made His Prophet ﷺ forget what He willed and He abrogated what He will."

Allāh's said,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴿*We bring a better one or similar to it*﴾, better, relates to the benefit provided for the one it addresses, as reported from 'Ali bin Abi Ṭalḥah that Ibn 'Abbās said,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ﴾

﴿*We bring a better one*﴾ means, "We bring forth a more beneficial ruling, that is also easier for you."[1] Also, As-Suddi said that,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴿*We bring a better one or similar to it*﴾ means, "We bring forth a better *Āyah*, or similar to that which was repealed."[2] Qatādah also said that,

﴿نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾

﴿*We bring a better one or similar to it*﴾ means, "We replace it by an *Āyah* more facilitating, permitting, commanding, or prohibiting."[3]

## *Naskh* occurs even though the Jews deny it

Allāh said,

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾﴾

*﴿Know you not that Allāh is Able to do all things? Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any*

[1] Aṭ-Ṭabari 2:481.

[2] Ibn Abi Ḥātim 1:327.

[3] Ibn Abi Ḥātim 1:327.

*Walī (protector or guardian) nor any helper*﴾.

Allāh directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the *Naskh*. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allāh here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that *Naskh* does not occur, may Allāh curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that *Naskh* does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that *Naskh* occurred.

Imām Abu Ja'far bin Jarīr said, "The *Āyah* means, 'Do you not know, O Muḥammad, that I alone own the heavens and the earth and that I decide whatever I will in them? I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will."

Ibn Jarīr then said, "Although Allāh directed His statement indicating His greatness towards His Prophet ﷺ, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo *Naskh*. The Jews also denied the prophethood of Jesus and Muḥammad, because of their dislike for what they brought from Allāh, such as changing some rulings of the Torah, as Allāh commanded. Allāh thus proclaimed to the Jews that He owns the heavens and earth

and also all authority in them. Further, the subjects in Allāh's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allāh has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."[1]

I (Ibn Kathīr) say that the Jews' dismissal of the occurrence of the *Naskh* is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a *Naskh* in Allāh's commandments, for He decides what He wills, just as He does what He wills. Further, *Naskh* occurred in previous Books and Law. For instance, Allāh allowed Ādam to marry his daughters to his sons and then later forbade this practice. Allāh also allowed Nūḥ to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allāh prohibited this practice later in the Torah. Allāh commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allāh commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muḥammad ﷺ and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muḥammad ﷺ and that no good deed would be accepted from them, unless it conformed to Muḥammad's Law. The Prophet ﷺ brought another Book, - the Qur'ān -, which is the last revelation from Allāh.

﴿أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾﴾

*﴿108. Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has*

[1] Aṭ-Ṭabari 2:488.

*gone astray from the right way.*﴾

## The Prohibition of Unnecessary Questions

In this *Āyah*, Allāh forbade the believers from asking the Prophet ﷺ numerous questions about matters that did not occur yet. Similarly, Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ﴾

﴿*O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you*﴾ (5:101).

This *Āyah* means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the *Ṣaḥīḥ* narrated,

«إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«*The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.*»

This is why when the Messenger of Allāh ﷺ was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allāh ﷺ did not like such questions. Later on, Allāh revealed the ruling of *Mulā'anah* [Refer to *Nūr* 24:6-9 in the Qur'ān]. The Two *Ṣaḥīḥs* recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ "Forbade saying, 'It was said' and 'He said,' and wasting money and asking many questions."[1] Muslim recorded that the Prophet ﷺ said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ»

[1] *Fatḥ Al-Bāri* 3:398, and Muslim 3:1341.

«*Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.*»

The Prophet ﷺ only said this after he told the Companions that Allāh has ordered them to perform *Ḥajj*. A man asked, "Every year, O Messenger of Allāh?" The Prophet ﷺ did not answer him, but he repeated his question three times. Then the Prophet ﷺ said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُمْ»

«*No. Had I said yes, it would have been ordained, and you would not have been able to implement it.*»[1]

This is why Anas bin Mālik said, "We were forbidden from asking the Messenger of Allāh ﷺ about things. So we were delighted when a bedouin man would come and ask him while we listened."[2]

Muḥammad bin Isḥāq said that Muḥammad bin Abi Muḥammad told him that 'Ikrimah or Sa'īd said that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah or Wahb bin Zayd said, "O Muḥammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allāh sent down the answer to this challenge,

﴿أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾﴾

﴿*Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has gone astray from the right way*﴾.[3]

Allāh criticized those who ask the Messenger of Allāh ﷺ about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Mūsā out of stubbornness,

[1] Muslim 2:975.

[2] Muslim 1:41.

[3] Aṭ-Ṭabari 2:490.

rejection and rebellion. Allāh said,

﴿وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ﴾

﴿*And he who changes faith for disbelief*﴾ meaning, whoever prefers disbelief to faith,

﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

﴿*verily, he has gone astray from the right way*﴾ meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allāh said,

﴿۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾﴾

﴿*Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction? Hell, in which they will burn and what an evil place to settle in!*﴾ (14:28-29).

Abu Al-'Āliyah commented, "They exchanged comfort for hardship."[1]

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾﴾

﴿*109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things.*﴾

﴿*110. And perform the Ṣalāh and give the Zakāh, and whatever*

[1] Ibn Abi Ḥātim 1 :330.

*of good you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is the Seer of what you do.*﴾

## The Prohibition of following the Ways of the People of the Book

Allāh warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor emnity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet ﷺ. Allāh also commanded His believing servants to forgive them and to be patient with them, until Allāh delivers His aid and victory to them. Allāh commanded the believers to perform the prayer perfectly, to pay the *Zakāh* and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Ka'b bin Mālik said that Ka'b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet ﷺ in his poems, so Allāh revealed,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم﴾

﴿*Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..*﴾ regarding his matter.[1]

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the *Ayāt* of Allāh. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allāh said,

﴿كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ﴾

﴿*out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them*﴾.

Allāh said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet ﷺ. Thus Allāh criticized, chastised and

[1] Ibn Abi Ḥātim 1:331.

denounced them."[1] Allāh legislated the characteristics that His Prophet ﷺ and the believers should adhere to: belief, faith and accepting what Allāh revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabī' bin Anas said that,

﴿مِنْ عِندِ أَنفُسِهِم﴾

﴿*from their own selves*﴾ means, "of their making."[2] Also, Abu Al-'Āliyah said that,

﴿مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ﴾

﴿*even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them*﴾

means, "After it became clear that Muḥammad ﷺ is the Messenger of Allāh whom they find written of in the Torah and the Injīl. They denied him in disbelief and transgression because he was not one of them."[3] Qatādah and Ar-Rabī' bin Anas said similarly.[4] Allāh said,

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

﴿*But forgive and overlook, till Allāh brings His command.*﴾ this is similar to His saying;

﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾

﴿*And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh*﴾ (3:186).

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that Allāh's statement,

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

﴿*But forgive and overlook, till Allāh brings His command.*﴾ was abrogated by the *Āyah*,

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[1] Aṭ-Ṭabari 2:502.

[2] Ibn Abi Ḥātim 1:332.

[3] Ibn Abi Ḥātim 1:335.

[4] Ibid.

﴿فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴿*Then kill the Mushrikīn wherever you find them*﴾ (9:5), and,

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴿*Fight against those who believe not in Allāh, nor in the Last Day*﴾ (9:29) until,

﴿وَهُمْ صَٰغِرُونَ﴾

﴿*And feel themselves subdued*﴾ (9:29).

Allāh's pardon for the disbelievers was repealed."[1] Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi[2] said similarly: It was abrogated by the *Āyah* of the sword." (Mentioned above). The *Āyah*,

﴿حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

﴿*till Allāh brings His command.*﴾ gives further support for this view.

Ibn Abi Ḥātim recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ and his Companions used to forgive the disbelievers and the People of the Book, just as Allāh commanded in His statement,

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things*﴾.

The Messenger of Allāh ﷺ used to forgive them and was patient with them as Allāh ordered him, until Allāh allowed fighting them. Then Allāh destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.[3] The chain of narration for this text is *Ṣaḥīḥ*, but I did not see its wordings in the six collections of *Ḥadīth*, although the basis of it is in the Two *Ṣaḥīḥs*, narrated from Usāmah bin Zayd.[4]

[1] Ibn Abi Ḥātim 1:334.

[2] Ibn Abi Ḥātim 1:335.

[3] Ibn Abi Ḥātim 1:333.

[4] *Fath Al-Bāri* 8:87, and Muslim 3:1422.

**The Encouragement to perform Good Deeds**

Allāh said,

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ ۗ﴾

﴿*And perform the Ṣalāh and give the Zakāh, and whatever of good you send forth for yourselves before you, you shall find it with Allāh*﴾.

Allāh encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying *Zakāh*. This way, they will gain Allāh's aid in this life and on a Day when the witnesses testify,

﴿يَوْمَ لَا يَنفَعُ الظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوٓءُ الدَّارِ ﴿٥٢﴾﴾

﴿*The Day when their excuses will be of no profit to the Ẓālimīn (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)*﴾ (40:52).

This is why Allāh said,

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*Certainly, Allāh sees what you do*﴾, meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allāh will award each according to what he or she deserves based on their deeds.

﴿وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَٰرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَٰرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾﴾

﴿*111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muḥammad ﷺ), "Produce your Burhān if you are truthful."*﴾

﴿*112. Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin then his reward is with his Lord (Allāh), on such shall*

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ
لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ ۗ كَذَٰلِكَ قَالَ
ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـٰجِدَ
ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَا ۚ أُو۟لَـٰٓئِكَ مَا كَانَ
لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ
وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ
فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾
وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَـٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ ٱلَّذِينَ
لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَـٰبَهَتْ قُلُوبُهُمْ ۗ
قَدْ بَيَّنَّا ٱلْـَٔايَـٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرْسَلْنَـٰكَ
بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَـٰبِ ٱلْجَحِيمِ ﴿١١٩﴾

*be no fear, nor shall they grieve.﴾*

*﴿113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾*

## The Hopes of the People of the Book

Allāh made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allāh mentioned their claims in *Sūrat Al-Mā'idah*:

﴿نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ﴾

*﴿We are the children of Allāh and His loved ones﴾* (5:18).

Allāh refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allāh rebuked this claim, and He said about this baseless claim,

﴿تِلْكَ أَمَانِيُّهُمْ﴾

﴿*These are their own desires*﴾. Abu Al-'Āliyah commented, "These are wishes that they wished Allāh would answer, without basis."[1] Similar was stated by Qatādah and Ar-Rabī' bin Anas.[2] Allāh then said,

﴿قُلْ﴾

﴿*Say*﴾ meaning, "Say O Muḥammad:"

﴿هَاتُوا بُرْهَانَكُمْ﴾

﴿*"Produce your Burhān..."*﴾ meaning, "Your proof", as Abu Al-'Āliyah, Mujāhid, As-Suddi and Ar-Rabī' bin Anas stated.[3] Qatādah said that the *Āyah* means, "Bring the evidence that supports your statement,

﴿إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*if you are truthful*﴾ in your claim."[4]

Allāh then said,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿*Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin*﴾

meaning, "Whoever performs deeds in sincerity, for Allāh alone without partners." In a similar statement, Allāh said,

﴿فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ﴾

﴿*So if they dispute with you (Muḥammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me."*﴾ (3:20)

Abu Al-'Āliyah and Ar-Rabī' said that,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

﴿*Yes! But whoever submits his face (himself) to Allāh*﴾ means, "Whoever is sincere with Allāh."[5]

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[1] Ibn Abi Ḥātim 1:336.
[2] Ibn Abi Ḥātim 1:336.
[3] Ibn Abi Ḥātim 1:337.
[4] Ibn Abi Ḥātim 1:337.
[5] Ibn Abi Ḥātim 1:337.

Also, Sa'īd bin Jubayr said that,

﴿بَلَىٰ مَنْ أَسْلَمَ﴾

﴿*Yes! But whoever submits*﴾ means, he is sincere,

﴿وَجْهَهُۥ﴾

﴿*his face (himself)*﴾ meaning, in his religion.[1]

﴿وَهُوَ مُحْسِنٌ﴾

﴿*and he is a Muḥsin*﴾ following the Messenger ﷺ. For there are two conditions for deeds to be accepted; the deed must be performed for Allāh's sake alone and conform to the *Sharī'ah*. When the deed is sincere, but does not conform to the *Sharī'ah*, then it will not be accepted. The Messenger of Allāh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«*Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.*»

This *Ḥadīth* was recorded by Muslim.[2] Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allāh alone, because these deeds do not conform with the method of the Messenger ﷺ, who was sent for all mankind. Allāh said regarding such cases,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا﴾

﴿*And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.*﴾ (25:23)

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.*﴾ (24:39) and,

﴿وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢ عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ۝٥﴾

﴿*Some faces, that Day will be humiliated. Laboring, weary.*

[1] Ibn Abi Ḥātim 1:338.

[2] Muslim 3:1344.

*They will enter in the hot blazing Fire. They will be given to drink from a boiling spring*﴾ (88:2-5).

When the deed conforms to the *Shari'ah* outwardly, but the person did not perform it sincerely for Allāh alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allāh said,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾﴾

﴿*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalāh (the prayer), they stand with laziness to be seen by people, and they do not remember Allāh but little.*﴾ (4:142) and,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾﴾

﴿*So woe unto those performers of Ṣalāh (prayers) (hypocrites). Those who delay their Ṣalāh (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mā'ūn (small kindnesses)*﴾ (107:4-7).

This is why Allāh said,

﴿فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

﴿*So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord*﴾ (18:110).

He also said in this *Āyah*,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿*Yes, but whoever submits his face (himself) to Allāh (follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin*﴾.

Allāh's statement,

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿*Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve*﴾

guaranteed them the rewards and safety from what they fear and should avoid.

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿*There shall be no fear on them*﴾ in the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿*nor shall they grieve*﴾ about what they abandoned in the past. Moreover, Sa'īd bin Jubayr said,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

"﴿*There shall be no fear on them*﴾ in the Hereafter, and

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿*nor shall they grieve*﴾ about their imminent death."[1]

## The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allāh said,

﴿وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ﴾

﴿*The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.*﴾

Allāh explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "When a delegation of Christians from Najrān came to the Messenger of Allāh ﷺ, the Jewish rabbis came and began arguing with them before the Messenger of Allāh ﷺ. Rāfi' bin Ḥuraymilah said, 'You do not follow anything,' and he reiterated his disbelief in Jesus and the Injīl. Then a Christian man from Najrān's delegation said to the Jews, 'Rather, you do not follow anything,' and he reiterated his rejection of Mūsā's prophethood and his disbelief in the Torah. So Allāh revealed the *Āyah*,

[1] Ibn Abi Ḥātim 1:338.

﴿وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَـٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَـٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَـٰبَ﴾

*﴿The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.﴾"*[1]

Allāh made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allāh took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allāh. Yet, each party disbelieved in what the other party had.

Allāh said,

﴿كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ﴾

*﴿Like unto their word, said those who know not﴾*

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allāh's statement,

﴿ٱلَّذِينَ لَا يَعْلَمُونَ﴾

*﴿who know not﴾*

For instance, Ar-Rabī' bin Anas and Qatādah said that,

﴿كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ﴾

*﴿Like unto their word, said those said those who know not﴾*

means, "The Christians said similar statements to the Jews."[2] Ibn Jurayj asked 'Aṭā' "Who are those 'who know not'?" 'Aṭā' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel."[3] Also, As-Suddi said that,

﴿قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ﴾

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[1] Ibn Abi Ḥātim 1:339.

[2] Ibn Abi Ḥātim 1:341.

[3] Ibn Abi Ḥātim 1:340.

﴿said those who know not﴾

is in reference to the Arabs who said that Muḥammad ﷺ was not following anything (i.e. did not follow a true or existing religion).[1] Abu Ja'far bin Jarīr chose the view that this *Āyah* is general and that there is no evidence that specifically supports any of these explanations. So interpreting the *Āyah* in a general way is better. Allāh knows best.

Allāh said,

﴿فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

*﴿Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾*

meaning, that Allāh will gather them all on the Day of Return. On that Day, Allāh will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This *Āyah* is similar to Allāh's statement in *Sūrat Al-Ḥajj* (22:17),

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾﴾

*﴿Verily, those who believe (in Allāh and in His Messenger Muḥammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who associate partners with Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness﴾.*

Allāh said,

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾﴾

*﴿Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs."﴾* (34:26).

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾﴾

*﴿114. And who are more unjust than those who forbid that*

[1] Ibn Abi Ḥātim 1:340.

*Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.*﴾

## Of the Most Unjust are Those Who prevent People from the *Masjids* and strive for their Ruin

The Quraysh idolators are those who hindered the people from the *Masjids* of Allāh and wanted to destroy them. Ibn Jarīr reported that Ibn Zayd said that Allāh's statement,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ﴾

﴿*And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin?*﴾

is about the Quraysh idolators who prevented the Prophet ﷺ from entering Makkah from Al-Ḥudaybiyyah, until he slaughtered the *Hadi* (animal for sacrifice) at Dhi-Ṭuwā. He then agreed to a peace treaty with the idolators and said to them, «*No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allāh).*» They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allāh's statement,

﴿وَسَعَىٰ فِى خَرَابِهَآ﴾

﴿*and strive for their ruin*﴾

means those who prevent whoever maintain the *Masjids* with Allāh's remembrance and who visit Allāh's House to perform *Ḥajj* and *'Umrah*.[1] Ibn Abi Ḥātim recorded that Ibn 'Abbās said that the Quraysh prevented the Prophet ﷺ from praying at the *Ka'bah* in *Al-Masjid Al-Ḥarām*, so Allāh revealed,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ﴾

﴿*And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's*

[1] Aṭ-Ṭabari 2:521.

*Masjids?*﴾"[1]

After Allāh chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allāh ﷺ and his Companions from Makkah, preventing them from praying in *Al-Masjid Al-Ḥarām*, which they kept exclusively for their idols and polytheism. Allāh said,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾﴾

﴿*And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except Al-Muttaqūn (the pious), but most of them know not.*﴾ (8:34)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

﴿*It is not for the Mushrikīn (polytheists), to maintain the Masjids of Allāh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.*﴾ (9:17-18)

and,

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

﴿*They are the ones who disbelieved and hindered you from Al-Masjid-Al-Ḥarām (at Makkah) and detained the sacrificial*

[1] Ibn Abi Ḥātim 1:341.

*animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment*﴾ (48:25).

Therefore, Allāh said here,

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ﴾

﴿*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh*﴾.

Therefore, if those believers who follow the virtues mentioned in the *Āyah* were prevented from attending the *Masjid*, then what cause for destruction is worse than this? Maintaining the *Masjids* not only means beautifying them, but it involves remembering Allāh, establishing His *Shari'ah* in the *Masjids* and purifying them from the filth of *Shirk*.

## The Good News that Islām shall prevail

Allāh said next,

﴿أُوْلَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ﴾

﴿*It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear*﴾.

This *Āyah* means, "Do not allow them - the disbelievers - to enter the *Masjids*, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allāh ﷺ conquered Makkah in 9 H, he commanded that someone announce at Minā, "After the current year, no idolators shall perform *Ḥajj*, and no naked persons shall perform *Ṭawāf* around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term."[1] This *Āyah* supports the *Āyah*,

[1] *Fatḥ Al-Bāri* 3:565.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

*﴿O you who believe! (in Allāh's Oneness and in His Messenger Muḥammad ﷺ)! Verily, the Mushrikūn (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Ḥarām (at Makkah) after this year﴾* (9:28).

It was also said that this *Āyah* (2:114) carries the good news for the Muslims from Allāh that He will allow them to take over *Al-Masjid Al-Ḥarām* and all the *Masjids* and disgrace the idolators. Soon after, the *Āyah* indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islām. Allāh fulfilled this promise and later decreed that idolators not be allowed to enter *Al-Masjid Al-Ḥarām*. The Messenger of Allāh ﷺ stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allāh. All of these rulings ensure maintaining the honor of *Al-Masjid Al-Ḥarām* and purifying the area where Allāh sent His Messenger ﷺ to warn and bring good news to all of mankind, may Allāh's peace and blessings be on him.

This *Āyah* also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering *Al-Masjid Al-Ḥarām*, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

﴿وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

*﴿and they will have a great torment in the Hereafter﴾*

because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allāh and performing *Ṭawāf* around it while naked, etc.

Here it is worth mentioning the *Ḥadīth* about seeking refuge from disgrace in this life and the torment of the Hereafter. Imām Aḥmad recorded that Busr bin Arṭāh said that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

*«O Allāh! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.»*

This *Ḥadīth* is *Ḥasan*.[1]

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾﴾

﴿*115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is Sufficient (for His creatures' needs), Knowing.*﴾

## Facing the *Qiblah* (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allāh ﷺ and his Companions, who were driven out of Makkah and had to depart from the area of *Al-Masjid Al-Ḥarām*. In Makkah, the Messenger of Allāh ﷺ used to pray in the direction of Bayt Al-Maqdis, while the *Ka'bah* was between him and the *Qiblah*. When the Messenger ﷺ migrated to Al-Madīnah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allāh directed him to face *Al-Ka'bah* in prayer. This is why Allāh said,

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴾.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The first part of the Qur'ān that was abrogated was about the *Qiblah*. When the Messenger of Allāh ﷺ migrated to Al-Madīnah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allāh ﷺ faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allāh ﷺ liked to face the *Qiblah* of Ibrāhīm (*Al-Ka'bah* at Makkah), and he used to look to the sky and supplicate. So Allāh revealed,

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ﴾

﴿*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven*﴾ until,

﴿فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

[1] Aḥmad 4:181.

﴿*turn your faces (in prayer) in that direction*﴾ (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the *Qiblah* that they used to face?' Allāh revealed,

﴿قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴾

﴿*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west"*﴾ and,

﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴾."[1]

Ikrimah said that Ibn 'Abbās said,

﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴾

means, "Allāh's direction is wherever you face, east or west."[2] Mujāhid said that,

﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)*﴾

means, "Wherever you may be, you have a *Qiblah* to face, that is, *Al-Ka'bah.*"[3]

However, it was said that Allāh sent down this *Āyah* before the order to face the *Ka'bah.* Ibn Jarīr said, "Others said that this *Āyah* was revealed to the Messenger of Allāh ﷺ permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."[4] For instance, Ibn 'Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allāh ﷺ did the same, explaining the *Āyah,*

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[1] Aṭ-Ṭabari 2:527.

[2] Ibn Abi Ḥātim 1:347.

[3] Ibn Abi Ḥātim 1:345.

[4] Aṭ-Ṭabari 2:530.

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾

﴿*So wherever you turn (yourselves or your faces) there is the Face of Allāh*﴾.»[1]

That *Ḥadīth* was also collected by Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim, Ibn Marduwyah, and its origin is in the Two *Ṣaḥīḥ*s from Ibn 'Umar and 'Amr bin Rabī'ah without mentioning the *Āyah*.[2] In his *Ṣaḥīḥ*, Al-Bukhāri recorded that Nāfi' said that whenever Ibn 'Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the *Qiblah* or not." Nāfi' then said, "I think Ibn 'Umar mentioned that from the Prophet ﷺ."[3] It was also said that the *Āyah* was revealed about those who are unable to find the correct direction of the *Qiblah* in the dark or due to cloudy skies and, thus, prayed in a direction other than the *Qiblah* by mistake.

## The *Qiblah* for the People of Al-Madīnah is what is between the East and the West

In his *Tafsīr* of this *Āyah* (2:115), Al-Ḥāfiẓ Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allāh said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

«*What is between the east and the west is the Qiblah for the people of Al-Madīnah, Ash-Shām and 'Irāq*.»[4]

At-Tirmidhi and Ibn Mājah recorded this *Ḥadīth* with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

«*What is between the east and the west is a Qiblah*.»[5]

Ibn Jarīr said, "The meaning of Allāh's statement;

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[1] Aṭ-Ṭabari 2:530.

[2] Muslim 1:486, *Tuḥfat Al-Aḥwadhi* 8:292, An-Nasā'ī in *Al-Kubrā* 1:244, Ibn Abi Ḥātim 1:344, and Al-Ḥākim 2:266.

[3] *Fatḥ Al-Bāri* 8:46.

[4] Al-'Uqayli 4:309.

[5] *Tuḥfat Al-Aḥwadhi* 2:317, and Ibn Mājah 1:323.

﴿إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ﴾

*﴿Surely, Allāh is Sufficient (for His creatures' needs), Knowing﴾*

is that Allāh encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

﴿عَلِيمٌ﴾

*﴿Knowing﴾*

means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."[1]

﴿وَقَالُوا ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾﴾

*﴿116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qānitūn to Him.﴾*

*﴿117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" – and it is.﴾*

## Refuting the Claim that Allāh has begotten a Son

This and the following *Ayāt* refute the Christians, may Allāh curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allāh's daughters. Allāh refuted all of them in their claim that He had begotten a son. Allāh said,

﴿سُبْحَٰنَهُۥ﴾

*﴿Glory is to Him.﴾*

meaning, He is holier and more perfect than such claim;

﴿بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

[1] Aṭ-Ṭabari 2:537.

﴿*Nay, to Him belongs all that is in the heavens and on earth,*﴾

meaning, the truth is not as the disbelievers claimed, rather, Allāh's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allāh is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allāh's servants and are owned by Him. Therefore, how could one of them be His son? The son of any being is born out of two comparable beings. Allāh has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife? Allāh said,

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾﴾

﴿*He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the Knower of everything*﴾ (6:101).

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴿*And they say: "The Most Gracious (Allāh) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). But it is not suitable for (the majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)*﴾ (19:88-95), and,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ

﴿كُفُوًا أَحَدٌ ۝٤﴾

*﴿Say: "He is Allāh (the) One, Allāh the Ṣamad (the Self-Sufficent, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him."﴾* (112).

In these *Ayāt*, Allāh stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them? This is why, in the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ibn 'Abbās said that the Prophet ﷺ said,

«قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذٰلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا»

*«Allāh said, 'The son of Ādam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbefitting that I should have a wife or a son.'»*

This *Ḥadīth* was recorded by Al-Bukhāri.[1]

It is recorded in the Two *Ṣaḥīḥ*s that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ: إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

*«No one is more patient when hearing an insult than Allāh. They attribute a son to Him, yet He still gives them sustanence and health.»*[2]

## Everything is within Allāh's Grasp

Allāh said,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

*﴿all are Qānitūn to Him﴾.*

[1] *Fatḥ Al-Bāri* 8:18.

[2] *Fatḥ Al-Bāri* 13:372, and Muslim 4:2160.

Ibn Abi Ḥātim said that Abu Sa'īd Al-Ashaj informed them that Asbāṭ informed them from Muṭarrif, from 'Aṭiyah, from Ibn 'Abbās who said that,

﴿قَٰنِتِينَ﴾

﴿*Qāntīn*﴾ (2:238)

means, they pray to Him.[1] Ikrimah and Abu Mālik also said that,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*and all are Qānitūn to Him.*﴾

means, bound to Him in servitude to Him.[2] Sa'īd bin Jubayr said that *Qanitūn* is sincerity.[3] Ar-Rabī' bin Anas said that,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*all are Qānitūn to Him.*﴾

means, "Standing up - before Him - on the Day of Resurrection."[4] Also, As-Suddi said that,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*and all are Qānitūn to Him.*﴾

means, "Obedient on the Day of Resurrection."[5] Khaṣīf said that Mujāhid said that,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*and all are Qānitūn to Him.*﴾ means, "Obedient. He says, 'Be a human' and he becomes a human."[6] He also said, "(Allāh says,) 'Be a donkey' and it becomes a donkey." Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*and all are Qānitūn to Him.*﴾

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[1] Ibn Abi Ḥātim 1:349.
[2] Ibid.
[3] Ibn Abi Ḥātim 1:350.
[4] Ibid.
[5] Aṭ-Ṭabari 2:538.
[6] Ibn Abi Ḥātim 1:349.

means, obedient. Mujāhid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."[1] Mujāhid's statement, which Ibn Jarīr preferred, combines all the meanings, and that is that *Qunūt* means obedience and submission to Allāh. There are two categories of *Qunūt*: legislated and destined, for Allāh said,

﴿وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْآصَالِ ﴿١٥﴾﴾

*﴿And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons﴾* (13:15).

## The Meaning of *Badī'*

Allāh said,

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿The Badī' (Originator) of the heavens and the earth.﴾*

which means, He created them when nothing resembling them existed. Mujāhid and As-Suddi said that this is the linguistic meaning, for all new matters are called *Bid'ah*. Muslim recorded the Messenger of Allāh ﷺ saying,

«فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ»

*«...every innovation (in religion) is a Bid'ah.»*

There are two types of *Bid'ah*, religious, as mentioned in the *Ḥadīth*:

«فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

*«...every innovation is a Bid'ah and every Bid'ah is heresy.»*[2]

And there is a linguistic *Bid'ah*, such as the statement of the Leader of the faithful 'Umar bin Al-Khaṭṭāb when he gathered the Muslims to pray the *Tarāwīḥ* prayer in congregation (which was also an earlier practice of the Prophet ﷺ) and said, "What a good *Bid'ah* this is."

Ibn Jarīr said, "Thus the meaning of the *Ayāt* (2:116-117) becomes, 'Allāh is far more glorious than to have had a son,

[1] Ibn Abi Ḥātim 1:348.

[2] Muslim 2:592.

for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allāh also bears witness to His servants that Jesus, who some claimed to be Allāh's son, is among those who testify to His Oneness. Allāh stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father."[1] This explanation from Ibn Jarīr, may Allāh have mercy upon him, is very good and correct.

Allāh said,

﴿وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾

﴿*When He decrees a matter, He only says to it : "Be!" – and it is.*﴾

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, 'Be' and it comes into existence. Similarly, Allāh said,

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

﴿*Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is.*﴾ (36:82),

﴿إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ﴾

﴿*Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" – and it is.*﴾ (16:40) and,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

﴿*And Our commandment is but one as the twinkling of an eye*﴾ (54:50)

So Allāh informed us that He created Jesus by merely saying, "Be!" and he was, as Allāh willed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾

﴿*Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of*

[1] Aṭ-Ṭabari 2:550.

*Ādam. He created him from dust, then (He) said to him: "Be!" – and he was*﴾ (3:59).

﴿وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾﴾

﴿*118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.*﴾

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah said to the Messenger of Allāh ﷺ, "O Muḥammad! If you were truly a Messenger from Allāh, as you claim, then ask Allāh to speak to us directly, so that we hear His Speech." So Allāh revealed,

﴿وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ﴾

﴿*And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?"*﴾[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi said that it was actually the statement of the Arab disbelievers:

﴿كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ﴾

﴿*So said the people before them words of similar import.*﴾

He said, "These are the Jews and the Christians."[2]

What further proves that the Arab idolators said the statement mentioned in the *Āyah* is that Allāh said,

﴿وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾﴾

﴿*And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the*

[1] Ibn Abi Ḥātim 1:352.

[2] Ibn Abi Ḥātim 1:353.

*Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.*﴾ (6:124) and

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾﴾

﴿*And they say: "We shall not believe in you (O Muḥammad ﷺ), until you cause a spring to gush forth from the earth for us*﴾ until,

﴿قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا﴾

﴿*Say (O Muḥammad ﷺ): "Glorified (and Exalted) be my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"*﴾ (17:90-93) and,

﴿وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا﴾

﴿*And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?"*﴾ (25:21) and,

﴿بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾﴾

﴿*Nay, everyone of them desires that he should be given pages spread out*﴾ (74:52).

There are many other *Ayāt* that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allāh said,

﴿يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً﴾

﴿*The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us*

*Allāh in public,"* (4:153) and,

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

*And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly."* (2:55).

Allāh's statement,

﴿تَشَٰبَهَتْ قُلُوبُهُمْ﴾

*Their hearts are alike.*

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allāh said,

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ۝٥٢ أَتَوَاصَوْا۟ بِهِۦ﴾

*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)?* (51:52-53).

Allāh said next,

﴿قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ﴾

*We have indeed made plain the signs for people who believe with certainty.*

meaning, We made the arguments clear, prooving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allāh sent them with. As for those whose hearts and hearing Allāh has stamped and whose eyes have been sealed, Allāh described them:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ۝٩٧﴾

*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment* (10:96-97).

﴿إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۙ وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ۝١١٩﴾

*119. Verily, We have sent you (O Muḥammad ﷺ) with the*

*truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.*﴾

Allāh's statement;

﴿وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ﴾

﴿*And you will not be asked about the dwellers of the blazing Fire.*﴾

means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allāh said,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*Your duty is only to convey (the Message) and on Us is the reckoning.*﴾ (13:40)

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢﴾

﴿*So remind them (O Muḥammad ﷺ) – you are only one who reminds. You are not a dictator over them.*﴾(88:21-22) and,

﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ۝٤٥﴾

﴿*We know best what they say. And you (O Muḥammad ﷺ) are not the one to force them (to belief). But warn by the Qur'ān; him who fears My threat*﴾ (50:45).

There are many other similar *Ayāt*.

## The Description of the Prophet ﷺ in the Tawrāh

Imām Ahmad recorded 'Aṭā' bin Yasār saying that he met 'Abdullāh bin 'Amr bin Al-'Āṣ and said to him, "Tell me about the description of the Messenger of Allāh ﷺ in the Torah." He said, "Yes, by Allāh, he is described by the Torah with the same characteristics that he is described with in the Qur'ān with: 'O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the *Mutawakkil* (who depends and relies on Allāh for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed.

Rather, he forgives and pardons. Allāh will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allāh. By his hands, Allāh will open blind eyes, deaf ears and sealed hearts.'"[1] This was recorded by Al-Bukhāri only.[2]

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾﴾

*﴿120. Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴾*

*﴿121. Those to whom we gave the Book recite it as it should be recited (Yatlūnahu Ḥaqqa Tilāwatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.﴾*

Ibn Jarīr said, "Allāh said,

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ﴾

*﴿Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion.﴾*

meaning, The Jews and the Christians will never be happy with you, O Muḥammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.' Allāh's statement,

﴿قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ﴾

*﴿Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance"﴾*

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[1] Aḥmad 2:174.

[2] *Fatḥ Al-Bāri* 4:402, 8:449, and *Al-Adab Al-Mufrad* 72.

الجزء الأول ١٩ سورة البقرة

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ
هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ
مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا
لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا
شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ ۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ
فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا
يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا ۖ وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ
وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ
ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ
أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾

means, 'Say, O Muḥammad ﷺ, the guidance of Allāh that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.'"[1] Qatādah said that Allāh's statement,

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ﴾

*﴿Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance﴾* is, "A true argument that Allāh taught Muḥammad ﷺ and his Companions and which they used against the people of misguidance."[2] Qatādah said, "We were told that the Messenger of Allāh ﷺ used to say,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ»

*«There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allāh (the Last Hour) comes.»*[3]

This *Ḥadīth* was collected in the *Ṣaḥīḥ* and narrated from 'Abdullāh bin 'Amr.[4]

[1] Aṭ-Ṭabari 2:562.
[2] Ibn Abi Ḥātim 1:356.
[3] Ibn Abi Ḥātim 1:355.
[4] Muslim 1924.

﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ﴾

*﴿And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴾*

This *Āyah* carries a stern warning for the Muslim *Ummah* against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'ān and Sunnah, may Allāh grant us refuge from this behavior. Although the speech in this *Āyah* was directed at the Messenger ﷺ, the ruling of which applies to his entire *Ummah.*

## The Meaning of Correct *Tilāwah*

Allāh said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾

*﴿Those to whom We gave the Book. Yatlūnahu Ḥaqqan Tilāwatih.﴾*

'Abdur-Razzāq said ﷺ from Ma'mar, from Qatādah, "They are the Jews and Christians." This is the opinion of 'Abdur-Raḥmān bin Zayd bin Aslam, and it was also chosen by Ibn Jarīr. Sa'īd reported from Qatādah, "They are the Companions of the Messenger of Allāh ﷺ." Abu Al-'Āliyah said that Ibn Mas'ūd said, "By He in Whose Hand is my soul! The right *Tilāwah* is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allāh, not changing the words from their places, and not interpreting it with other than its actual interpretation." [1] As-Suddi reported from Abu Mālik from Ibn 'Abbās who said about this *Āyah* (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings."[2] 'Umar bin Al-Khaṭṭāb said, "They are those who when they recite an *Āyah* that mentions mercy, they ask Allāh for it, and when they recite an *Āyah* that mentions torment, they seek refuge with Allāh from it."[3] This meaning was attributed to

[1] Aṭ-Ṭabari 2:567.
[2] Aṭ-Ṭabari 2:567.
[3] Al-Qurṭubi 2:95.

the Prophet ﷺ, for when he used to recite an *Āyah* of mercy, he invoked Allāh for mercy, and when he recited an *Āyah* of torment, he sought refuge from it with Allāh.[1]

Allāh's statement,

﴿أُولَٰئِكَ يُؤْمِنُونَ بِهِۦ﴾

*﴿they are the ones who believe therein﴾*

explains the *Āyah*,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾

*﴿Those to whom We gave the Book. Yatlūnahu Ḥaqqa Tilāwatihi﴾.*

These *Ayāt* mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muḥammad!" Allāh said in another *Āyah*,

﴿وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ﴾

*﴿And if only they had acted according to the Tawrāh, the Injīl, and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet.﴾* (5:66). The *Āyah*,

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

*﴿Say (O Muḥammad ﷺ) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrāh, the Injīl, and what has (now) been sent down to you from your Lord (the Qur'ān)."﴾*

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muḥammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another *Āyah*, Allāh said,

[1] Ibn Mājah 429.

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾

*﴿Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad ﷺ) whom they find written with them in the Tawrāh and the Injīl.﴾* (7:157) and,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

*﴿Say (O Muḥammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾* (17:107-108).

These *Ayāt* indicate that what Allāh promised for Muḥammad ﷺ will certainly occur. Allāh also said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾﴾

*﴿Those to whom We gave the Scripture (i.e. the Tawrāh and the Injīl) before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.﴾* (28:52-54) and,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

*﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is the Seer of (His)*

*servants*﴾ (3:20).

Allāh said,

﴿وَمَن يَكْفُرْ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴿*And whoever disbelieves in it (the Qur'ān), those are they who are the losers*﴾, just as He said in another *Āyah*,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place*﴾ (11:17).

As recorded in the *Ṣaḥīḥ*, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.*»[1]

﴿يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾﴾

﴿*122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations).*﴾

﴿*123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.*﴾

We mentioned a similar *Āyah* at the beginning of this *Sūrah*, and it is mentioned here to emphisize the importance of following the *Ummi* Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his *Ummah*. Allāh warned them against concealing this information, which is among the favors that Allāh granted them. Allāh also commanded them to remember their daily life and their religious affairs and how He blessed

[1] Muslim 1:134.

them. They should not envy their cousins, the Arabs, for what Allāh has given them, the Final Messenger of Allāh being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allāh's peace and blessings be upon him until the Day of Judgment.

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾﴾

*﴿124. And (remember) when the Lord of Ibrāhīm (Abraham) tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām (a leader) for mankind (to follow you)." (Ibrāhīm) said, "And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)."﴾*

## Ibrāhīm Al-Khalīl was an *Imām* for the People

Allāh is informing us of the honor of Ibrāhīm Al-Khalīl, who He made an Imām for the people, and a model to be imitated, because of the way he conducted himself and adhered to *Tawḥīd*. This honor was given to Prophet Ibrāhīm when he adhered to Allāh's decisions and prohibitions. This is why Allāh said,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ﴾

*﴿And (remember) when the Lord of Ibrāhīm (i.e., Allāh) tried him with (certain) commands﴾.*

This *Āyah* means, O Muḥammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrāhīm, while in reality they do not follow it, while you, O Muḥammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allāh tested Ibrāhīm with.

﴿فَأَتَمَّهُنَّ ۖ﴾

*﴿which he fulfilled.﴾*

indicating that Ibrāhīm implemented all of Allāh's orders. Allāh said in another *Āyah*,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴿*And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey)*﴾ (53:37)

meaning, he was truthful and he was obedient to Allāh's legislation. Also, Allāh said,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn (polytheists), (He was) thankful for His (Allāh's) favors. He (Allāh) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muḥammad ﷺ saying): "Follow the religion of Ibrāhīm Ḥanīf (Islāmic Monotheism – to worship none but Allāh) and he was not of the Mushrikīn.*﴾ (16:120-123)

﴿قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴿*Say (O Muḥammad ﷺ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Ḥanīfan, and Ibrāhīm (to worship none but Allāh, alone) and he was not of Al-Mushrikīn."*﴾ (6:161) and,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴿*Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Hanīfan (Islāmic Monotheism – to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers*﴾ (3:67-68).

Allāh said,

﴿بِكَلِمَٰتٍ﴾

﴿with Kalimāt (words)﴾

which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allāh has willed, such as Allāh's statement about Maryam,

﴿وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ﴾

﴿*And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qānitīn (i.e. obedient to Allāh)*﴾ (66:12).

"Words" also refers to Allāh's Law, such as Allāh's statement,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice*﴾ (6:115)

meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allāh said,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ﴾

﴿*And (remember) when the Lord of Ibrāhīm tried him with (certain) Words (commands), which he fulfilled*﴾

meaning, he adhered to them, Allāh said,

﴿إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿*"Verily, I am going to make you an Imām (a leader) for mankind (to follow you)."*﴾

as a reward for Ibrāhīm's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allāh made Ibrāhīm a role model for the people, and an Imām whose conduct and path are imitated and followed.

## What were the Words that Ibrāhīm was tested with?

There is a difference of opinion over the words that Allāh tested Ibrāhīm with. There are several opinions attributed to Ibn 'Abbās. For instance, 'Abdur-Razzāq said that Ibn 'Abbās said, "Allāh tested him with the rituals (of *Ḥajj*)."[1] Abu Isḥāq reported the same.[2] 'Abdur-Razzāq also narrated that Ibn

[1] Aṭ-Ṭabari 3:13.

[2] Ibid.

'Abbās said that,

﴿وَإِذِ ابْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ﴾

*﴿And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) commands﴾*

means, "Allāh tested him with *Ṭahārah* (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using *Siwāk* and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature."[1] Ibn Abi Ḥātim said, "A similar statement was also reported from Sa'īd bin Al-Musayyib, Mujāhid, Ash-Sha'bi, An-Nakha'ī, Abu Ṣāliḥ, Abu Al-Jald, and so forth."[2]

There is a similar statement that Imām Muslim narrated from 'Ā'ishah who said that Allāh's Messenger ﷺ said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ»

*«Ten are among the Fiṭrah (instinct, natural constitution): trimming the mustache, growing the beard, using Siwāk, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature,* (and I forgot the tenth, I think it was) *rinsing the mouth (in ablution).»*[3]

The Two *Ṣaḥīḥ*s recorded Abu Hurayrah saying that the Prophet ﷺ said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالْاسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ»

*«Five are among the acts of Fiṭrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.»* This is the wording with

[1] 'Abdur-Razzāq 1:57.

[2] Ibn Abi Ḥātim 1:359.

[3] Muslim 1:223.

Muslim.[1]

Muḥammad bin Isḥāq reportd that Ibn 'Abbās said, "The words that Allāh tested Ibrāhīm with, and that he implemented were: abandoning his (disbelieving) people when Allāh commanded him to do so, disputing with Nimrod (king of Babylon) about Allāh, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allāh commanded him to do so, patience with the monetary and material demands of hosting guests by Allāh's command, and Allāh's order for him to slaughter his son. When Allāh tested Ibrāhīm with these words, and he was ready for the major test, Allāh said to him,

﴿أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴿*"Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists."*﴾ (2:131)

although this meant defying and being apart from the people."[2]

## The Unjust do not qualify for Allāh's Promise

Allāh said that Ibrāhīm said,

﴿وَمِن ذُرِّيَّتِى﴾

﴿*And of my offspring (to make leaders)*﴾ and Allāh replied,

﴿لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ﴾

﴿*My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)*﴾.

When Allāh made Ibrāhīm an Imām (Leader for the faithful), he asked Allāh that Imāms thereafter be chosen from his offspring. Allāh accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allāh's promise. Thus, they will neither become Imāms nor be imitated (for they will not be righteous). The proof that Ibrāhīm's supplication to Allāh was accepted is that Allāh said in *Sūrat Al-'Ankabūt* (29:27),

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[1] *Fatḥ Al-Bāri* 10:347 and Muslim 1:222.

[2] Ibn Abi Ḥātim 1:360.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

*﴿And We ordained among his offspring prophethood and the Book﴾.*

Hence, every Prophet whom Allāh sent after Ibrāhīm were from among his offspring, and every Book that Allāh revealed was to them. As for Allāh's statement,

﴿قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

*﴿(Allāh) said, "My covenant (prophethood) includes not Ẓālimīn (polytheists and wrongdoers)."﴾*

Allāh mentioned that there are unjust people among the offspring of Ibrāhīm, and they will not benefit from Allāh's promise, nor would they be entrusted with anything, even though they are among the children of Allāh's *Khalīl* (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrāhīm, and these it is who will benefit from Ibrāhīm's supplication. Ibn Jarīr said that this *Āyah* indicated that the unjust shall not be Imāms for the people. Moreover, the *Āyah* informed Ibrāhīm that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindād Al-Māliki said, "The unjust person does not qualify to be a Khalīfah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of *Ḥadīths*)."

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

*﴿125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (or the stone on which Ibrāhīm as a place﴾*

## The Virtue of Allāh's House

Al-'Awfi reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ﴾

*﴿And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind﴾*

"They do not remain in the House, they only visit it and return

to their homes, and then visit it again." Also, Abu Ja'far Ar-Rāzi narrated from Ar-Rabī' bin Anas from Abu Al-'Āliyah who said that,

﴿وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا﴾

﴿*And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety*﴾

means, "Safe from enemies and armed conflict. During the time of *Jahiliyyah*, the people were often victims of raids and kidnapping, while the people in the area surrounding it (*Al-Masjid Al-Ḥarām*) were safe and not subject to kidnapping."[1] Also, Mujāhid, 'Aṭā', As-Suddi, Qatādah and Ar-Rabī' bin Anas were reported to have said that the *Āyah* (2:125) means, "Whoever enters it shall be safe."[2]

This *Āyah* indicates that Allāh honored the Sacred House, which Allāh made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allāh accepted the supplication of His *Khalīl*, Ibrāhīm, when he asked Allāh to make the hearts of people eager to visit the House. Ibrāhīm said (14:40),

﴿رَبَّنَا وَتَقَبَّلْ دُعَآءِ﴾

﴿*Our Lord! And accept my invocation*﴾.

Allāh described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, *Khalīl Ar-Raḥmān*, just as Allāh said,

﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا﴾

﴿*And (remember) when We showed Ibrāhīm the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me..."*﴾ (22:26) and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

[1] Aṭ-Ṭabari 3:29.

[2] Ibn Abi Ḥātim 1:370.

﴿*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn). In it are manifest signs (for example), the Maqām (place) of Ibrāhīm; whosoever enters it, he attains security*﴾ (3:96-97).

The last honorable *Āyah* emphasized the honor of Ibrāhīm's *Maqām*, and the instruction to pray next to it,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer*﴾.

## The *Maqām* of Ibrāhīm

Sufyān Ath-Thawri reported that Sa'īd bin Jubayr commented on the *Āyah*,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer*﴾

"The stone (*Maqām*) is the standing place of Ibrāhīm, Allāh's Prophet, and a mercy from Allāh. Ibrāhīm stood on the stone, while Ismā'īl was handing him the stones (constructing the *Ka'bah*)."[1] As-Suddi said, "The *Maqām* of Ibrāhīm is a stone which Ismā'īl's wife put under Ibrāhīm's feet when washing his head."[2] Al-Qurṭubi mentioned this, but he considered it unauthentic, although others gave it prefrence, Ar-Rāzi reported it in his *Tafsīr* from Al-Ḥasan Al-Baṣri, Qatādah, and Ar-Rabī' bin Anas.[3]

Ibn Abi Ḥātim reported that Jābir, describing the *Ḥajj* (pilgrimage) of the Prophet ﷺ said, "When the Prophet ﷺ performed *Ṭawāf*, 'Umar asked him, 'Is this the *Maqām* of our father?' He said, 'Yes.' 'Umar said, 'Should we take it a place of prayer?' So Allāh revealed,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

[1] Ibn Abi Ḥātim 1:371.

[2] Aṭ-Ṭabari 3:35.

[3] Ar-Rāzi 4:45.

﴿*And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer.*''﴾[1]

Al-Bukhāri said, "Chapter: Allāh's statement,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer*﴾

meaning, they return to it repeatedly." He then narrated that Anas bin Mālik said that 'Umar bin Al-Khaṭṭāb said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, 'O Messenger of Allāh! I wish you take the *Maqām* of Ibrāhīm a place for prayer.' The *Āyah*,

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (place) of Ibrāhīm (Abraham)*﴾

was revealed. I also said, 'O Messenger of Allāh! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear *Ḥijāb*. Allāh sent down the *Āyah* that required the *Ḥijāb*. And when I knew that the Prophet ﷺ was angry with some of his wives, I came to them and said, 'Either you stop what you are doing, or Allāh will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, 'O 'Umar! Does the Messenger of Allāh not know how to advise his wives, so that you have to do the job instead of him?' Allāh then revealed,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ﴾

﴿*It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allāh)*﴾." (66:5)

Also, Ibn Jarīr narrated that Jābir said, "After the Messenger of Allāh kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to *Maqām* of Ibrāhīm, with it between him and the House, and prayed two *Rak'ahs*."[2] This is part of the long

[1] Ibn Abi Ḥātim 1:370.

[2] Aṭ-Ṭabari 3:36.

*Ḥadīth* that Muslim recorded in *Ṣaḥīḥ*.[1] Al-Bukhāri recorded that 'Amr bin Dīnār said that he heard Ibn 'Umar say, "The Messenger of Allāh ﷺ performed *Ṭawāf* around the House seven times and then prayed two *Rak'ahs* behind the *Maqām*."[2]

All these texts indicate that the *Maqām* is the stone that Ibrāhīm was standing on while building the House. As the House's walls became higher, Ismā'īl brought his father a stone, so that he could stand on it, while Ismā'īl handed him the stones. Ibrāhīm would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrāhīm kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrāhīm and Ismā'īl and how they built the House, as narrated from Ibn 'Abbās and collected by Al-Bukhāri. Ibrāhīm's footprints were still visible in the stone, and the Arabs knew this fact during the time of *Jahiliyyah*. This is why Abu Ṭālib said in his poem known as *'Al-Lamiyyah'*, "And Ibrāhīm's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrāhīm's footprints on the stone, as Anas bin Mālik said, "I saw the *Maqām* with the print of Ibrāhīm's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the *Maqām* was placed close to the *Ka'bah*'s wall. In the present time, the *Maqām* is placed next to *Al-Ḥijr* on the right side of those entering through the door.

When Ibrāhīm finished building the House, he placed the stone next to the wall of *Al-Ka'bah*. Or, when the House was finished being built, Ibrāhīm just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the *Ṭawāf* (circumambulating). It is understandable that the *Maqām* of Ibrāhīm would stand where the building of the House ended. The Leader of the faithful 'Umar bin Al-Khaṭṭāb, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away

[1] Muslim 2:920.

[2] *Fatḥ Al-Bāri* 3:586.

from the *Ka'bah*'s wall during his reign. 'Umar is one of the two men, whom the Messenger of Allāh ﷺ described when he said,

«اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ»

*«Imitate the two men who will come after me: Abu Bakr and 'Umar.»*[1]

'Umar was also the person whom the Qur'ān agreed with regarding praying next to *Maqām* of Ibrāhīm. This is why none among the Companions rejected it when he moved it.

'Abdur-Razzāq reported from Ibn Jurayj from 'Aṭā', " Umar bin Al-Khaṭṭāb moved the *Maqām* back." Also, 'Abdur-Razzāq narrated that Mujāhid said that 'Umar was the first person who moved the *Maqam* back to where it is now standing." Al-Ḥāfiẓ Abu Bakr, Aḥmad bin 'Ali bin Al-Ḥusayn Al-Bayhaqi recorded 'Ā'ishah saying, "During the time of the Messenger of Allāh and Abu Bakr, the *Maqām* was right next to the House. 'Umar moved the *Maqām* during his reign." This *Ḥadīth* has an authentic chain of narration.

﴿وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

﴿*125. And We commanded Ibrāhīm (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).*﴾

﴿*126. And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"*﴾

[1] *Tuḥfat Al-Aḥwadhi* :569.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن
مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ
قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ
ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا
وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا
مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

﴿127. *And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."*﴾

﴿128. *"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.*﴾

## The Command to purify the House

Al-Ḥasan Al-Baṣri said that,

﴿وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ﴾

﴿*And We gave Our 'Ahd (command) to Ibrāhīm and Ismā'īl*﴾

means, "Allāh ordered them to purify it from all filth and impurities, of which none should ever touch it."[1] Also, Ibn Jurayj said, "I said to 'Aṭā', 'What is Allāh's *'Ahd*?' He said, 'His command.'" Also, Sa'īd bin Jubayr said that Ibn 'Abbās commented on the *Āyah*,

﴿أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ﴾

﴿*that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I'tikāf)*﴾

[1] Ibn Abi Ḥātim 1:373.

"Purify it from the idols." Further, Mujāhid and Sa'īd bin Jubayr said that,

﴿طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ﴾

*﴿purify My House for those who are circumambulating it﴾*

means, "From the idols, sexual activity, false witness and sins of all kinds."

Allāh said,

﴿لِلطَّآئِفِينَ﴾

*﴿for those who are performing Ṭawaf (circumambulating) it﴾.*

The *Ṭawāf* around the House is a well-established ritual, Sa'īd bin Jubayr said that,

﴿لِلطَّآئِفِينَ﴾

*﴿for those who are circumambulating it﴾*

means, strangers (he means who do not live in Makkah), while;

﴿وَٱلْعَٰكِفِينَ﴾

*﴿or staying (I'tikāf)﴾*

is about those who live in the area of the Sacred House.[1] Also, Qatādah and Ar-Rabī' bin Anas said that *I'tikāf* is in reference to those who live in the area of the House, just as Sa'īd bin Jubayr stated.[2] Allāh said,

﴿وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

*﴿or bowing or prostrating themselves (there, in prayer)﴾*

Ibn 'Abbās said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves.[3] Also, 'Aṭā' and Qatādah offered the same *Tafsīr*.[4]

Purifying all *Masjids* is required according to this *Āyah* and according to Allāh's statement,

﴿فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ۝٣٦﴾

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[1] Ibn Abi Ḥātim 1:375.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:376.

[4] Ibid.

﴿*In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhān, Iqāmah, Ṣalāh, invocations, recitation of the Qur'ān). Therein glorify Him (Allāh) in the mornings and in the (late) afternoons*﴾ (24:36).

There are many *Ḥadīths* that give a general order for purifying the *Masjids* and keeping filth and impurities away from them. This is why the Prophet ﷺ said,

«إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

«*The Masjids are established for the purpose that they were built for (i.e. worshipping Allāh alone).*»[1]

I have collected a book on this subject, and all praise is due to Allāh.

## Makkah is a Sacred Area

Allāh said,

﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴿*And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day."*﴾

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا يُقْطَعُ عِضَاهُهَا»

«*Ibrāhīm made Allāh's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madīnah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.*»[2] An-Nasā'ī[3] and Muslim[4] also recorded this *Ḥadīth*.

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[1] Muslim 1:397.

[2] Aṭ-Ṭabari 3:47.

[3] An-Nasā'ī in *Al-Kubrā* 2:487.

[4] Muslim 2:992.

There are several other *Ḥadīths* that indicate that Allāh made Makkah a sacred area before He created the heavens and earth. The Two *Ṣaḥīḥ*s recorded 'Abdullāh bin 'Abbās saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَىٰ يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَىٰ خَلَاهَا» فَقَالَ الْعَبَّاسُ: «يَا رَسُولَ اللهِ: إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ فَقَالَ: «إِلَّا الْإِذْخِرَ»

*«Allāh has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allāh made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allāh made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.»* Al-'Abbās said, 'O Messenger of Allāh! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, *«Except lemon-grass.»*[1]

This is the wording of Muslim. The Two *Ṣaḥīḥ*s also recorded Abu Hurayrah narrating a similar *Ḥadīth*, while Al-Bukhāri recorded a similar *Ḥadīth* from Ṣafiyyah bint Shaybah who narrated it from the Prophet ﷺ.[2]

Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending armies to Makkah, "O Commander! Let me narrate a *Ḥadīth* that the Messenger of Allāh ﷺ said the day that followed the victory of Makkah. My ears heard the *Ḥadīth*, my heart comprehended it, and my eyes saw the Prophet ﷺ when he said it. He thanked Allāh and praised him and then said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ

[1] *Fatḥ Al-Bāri* 4:56, and Muslim 2:986.

[2] *Fatḥ Al-Bāri* 3:253.

أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

*«Allāh, not the people, made Makkah a sanctuary, so any person who has belief in Allāh and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).»*

Abu Shurayḥ was asked, 'What did 'Amr reply?' He said, ('Amr said) 'O Abu Shurayḥ! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This *Ḥadīth* was collected by Al-Bukhāri and Muslim.[1]

After this, there is no contradiction between the *Ḥadīths* that stated that Allāh made Makkah a sanctuary when He created the heavens and earth and the *Ḥadīths* that Ibrāhīm made it a sanctuary, since Ibrāhīm conveyed Allāh's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allāh ﷺ was written as the Final Prophet when Ādam was still clay. Yet, Ibrāhīm said,

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ﴾

﴿*Our Lord! Send amongst them a Messenger of their own*﴾ (2:129).

Allāh accepted Ibrāhīm's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the *Ḥadīth* about what the Messenger of Allāh ﷺ said when he was asked, "O Messenger of Allāh! Tell us about how your prophethood started." He ﷺ said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ

[1] *Fatḥ Al-Bāri* 4:50, and Muslim 2:987.

مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

*«I am the supplication of my father Ibrāhīm, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Shām (Syria).»*[1]

In this *Ḥadīth*, the Companions asked the Messenger ﷺ about the beginning of his prophethood. We will explain this matter later, if Allāh wills.

## Ibrāhīm invokes Allāh to make Makkah an Area of Safety and Sustenance

Allāh said that Ibrāhīm said,

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا﴾

﴿*My Lord, make this city (Makkah) a place of security*﴾ (2:126)

from terror, so that its people do not suffer from fear. Allāh accepted Ibrāhīm's supplication. Allāh said,

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*Whosoever enters it, he attains security*﴾ (3:97) and,

﴿أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ﴾

﴿*Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?*﴾ (29:67).

We have already mentioned the *Ḥadīths* that prohibit fighting in the Sacred Area. Muslim recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ»

*«No one is allowed to carry weapons in Makkah.»*[2] Allāh mentioned that Ibrāhīm said,

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا﴾

[1] Aḥmad 5:262.

[2] Muslim 2:989.

﴿My Lord, make this city (Makkah) a place of security﴾

meaning, make this a safe city. This occurred before the *Ka'bah* was built. Allāh said in *Sūrat Ibrāhīm*,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا﴾

﴿And (remember) when Ibrāhīm said, "My Lord! Make this city (Makkah) one of peace and security..."﴾ (14:35)

as here, Ibrāhīm supplicated a second time after the House was built and its people lived around it, after Isḥāq who was thirteen years Ismā'īl's junior was born. This is why at the end of his supplication, Ibrāhīm said here,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ﴾

﴿All the praises and thanks be to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Isḥāq (Isaac). Verily, my Lord is indeed the Hearer of invocations﴾ (14:39).

Allāh said next,

﴿وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

﴿"...and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

Ibn Jarīr said that Ubayy bin Ka'b commented on,

﴿قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

﴿He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

"These are Allāh's Words (meaning not Ibrāhīm's)"[1] This is also the *Tafsīr* of Mujāhid and 'Ikrimah.[2] Furthermore, Ibn Abi Ḥātim narrated that Ibn 'Abbās commented on Allāh's statement,

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[1] Aṭ-Ṭabari 3:53.

[2] Aṭ-Ṭabari 3:54.

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

*﴿My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.﴾*

"Ibrāhīm asked Allāh to grant sustenance for the believers only. However, Allāh revealed, 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for? I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'"[1] Ibn 'Abbās then recited,

﴿كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾﴾

*﴿On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden﴾* (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from Ikrimah and Mujāhid. Similarly, Allāh said,

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

*﴿Verily, those who invent a lie against Allāh will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾* (10:69-70),

﴿وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

*﴿And whoever disbelieves, let not his disbelief grieve you (O Muḥammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾* (31:23-24) and,

[1] Ibn Abi Ḥātim 1:377.

﴿وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴿*And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqīn (the pious).*﴾ (43:33-35).

Allāh said next,

﴿ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

﴿*Then I shall compel him to the torment of the Fire, and worst indeed is that destination!*﴾

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This *Āyah* indicates that Allāh gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This *Āyah* is similar to Allāh's statement,

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴿*And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)*﴾ (22:48).

Also, the Two *Ṣaḥīḥ*s recorded,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient than Allāh when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.*»[1]

The *Ṣaḥīḥ* also recorded,

[1] *Fatḥ Al-Bāri* 13:372, and Muslim 4:2160.

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Allāh gives respite to the unjust person, until when He seizes him; He never lets go of him.*»[1]

He then recited Allāh's statement,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe*﴾. (11:102)

## Building the *Ka'bah* and asking Allāh to accept This Deed

Allāh said,

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

﴿*And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."*﴾

Allāh said, "O Muḥammad! Remind your people when Ibrāhīm and Ismā'īl built the House and raised its foundations while saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

﴿*Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.*"﴾

Al-Qurṭubi mentioned that Ubayy and Ibn Mas'ūd used to recite the *Āyah* this way,

[1] *Fatḥ Al-Bāri* 8:205.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ وَيَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

﴿*And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."*﴾[1]

What further testifies to this statement (which adds 'saying' to the *Āyah*) by Ubayy and Ibn Mas'ūd, is what came afterwards,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ﴾

﴿*Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You*﴾.

The Prophets Ibrāhīm and Ismā'īl were performing a good deed, yet they asked Allāh to accept this good deed from them. Ibn Abi Ḥātim narrated that Wuhayb bin Al-Ward recited,

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ﴾

﴿*And (remember) when Ibrāhīm and (his son) Ismā'īl were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us"*﴾

and cried and said, "O *Khalīl* of *Ar-Raḥmān*! You raise the foundations of the House of *Ar-Raḥmān* (Allāh), yet you are afraid that He will not accept it from you?"[2] This is the behavior of the sincere believers, whom Allāh described in His statement,

﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟﴾

﴿*And those who give that which they give*﴾ (23:60)

meaning, they give away voluntary charity, and perform the acts of worship yet,

﴿وَقُلُوبُهُمْ وَجِلَةٌ﴾

﴿*with their hearts full of fear*﴾ (23:60)

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[1] Al-Qurṭubi 2:126.

[2] Ibn Abi Ḥātim 1:384.

afraid that these good deeds might not be accepted of them. There is an authentic *Ḥadīth* narrated by 'Ā'ishah on this subject, which we will mention later, Allāh willing.

Al-Bukhāri recorded that Ibn 'Abbās said, "Prophet Ibrāhīm took Ismā'īl and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the *Masjid*. During that time, Ismā'īl's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrāhīm left them there with a bag containing some dates and a water-skin containing water. Ibrāhīm then started to leave, and Ismā'īl's mother followed him and said, 'O Ibrāhīm! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrāhīm did not reply. She asked, 'Has Allāh commanded you to do this?' He said, 'Yes.' She said, 'I am satisfied that Allāh will never abandon us.' Ibrāhīm left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

﴿رَبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ﴾

﴿*O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)*﴾ until,

﴿يَشۡكُرُونَ﴾

﴿*Give thanks*﴾ (14:37).

Ismā'īl's mother then returned to her place, started drinking water from the water-skin and nursing Ismā'īl. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountian to where she was, Aṣ-Ṣafā, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn 'Abbās said that the Messenger

of Allāh ﷺ said, "This is why the people make the trip between Aṣ-Ṣafā and Al-Marwah (during *Ḥajj* and *Umrah*)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief?' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Ismā'īl's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn 'Abbās said that the Prophet ﷺ then said, "May Allāh grant His mercy to the mother of Ismā'īl, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Ismā'īl's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allāh built here by this boy and his father. Allāh does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kadā', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismā'īl's mother, next to the water, and said, 'O Mother of Ismā'īl! Will you allow us to be with you (or dwell with you)?' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn 'Abbās said that the Prophet ﷺ said, "At that time, Ismā'īl's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismā'īl learned Arabic from them, and they liked the way he was raised. Ismā'īl's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismā'īl, so he asked his wife about him. She said, 'He has

gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Ismā'īl came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Ismā'īl said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Ismā'īl said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman.

Again Ibrāhīm thought of visiting his dependents whom he had left (at Makkah). Ibrāhīm came to Ismā'īl's house, but did not find Ismā'īl and asked his wife, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allāh. Ibrāhīm asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Bless their meat and their drink.'" The Prophet (Muḥammad ﷺ) said, "They did not have crops then, otherwise Ibrāhīm would have invoked Allāh to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrāhīm said, 'When Ismā'īl comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Ismā'īl came back, he asked, 'Has anyone visited us.' She said, 'Yes. A good looking old man,' and she praised Ibrāhīm, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Ismā'īl said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrāhīm then came back visiting and found Ismā'īl behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrāhīm, he stood up and they greeted each other, just as

the father and son greet each other. Ibrāhīm said, 'O Ismā'īl, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Ismā'īl, 'Will you help me?' He said, 'Yes, I will help you.' Ibrāhīm said, 'Allāh has commanded me to build a house for Him there,' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the *Ka'bah*), while Ismā'īl continued handing him the stones. Both of them were saying, 'O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).'"[1] Hence, they were building the House, part by part, going around it and saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

*﴿Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.﴾*

## The Story of rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as Prophet

In his *Sīrah*, Muḥammad bin Isḥāq bin Yasār said, "When the Messenger of Allāh ﷺ reached thirty-five years of age, the Quraysh gathered to rebuild the *Ka'bah*, this included covering it with a roof. However, they were weary of demolishing it. During that time, the *Ka'bah* was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the *Ka'bah*'s treasure beforehand, which used to be in a well in the middle of the *Ka'bah*. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayḥ bin 'Amr, from the tribe of Khuzā'ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the *Ka'bah*'s ceiling; a Coptic carpenter in Makkah prepared what they needed for the job.

When they decided to begin the demolition process to rebuild

[1] *Fatḥ Al-Bāri* 6:456.

the House, Abu Wahb bin 'Amr bin 'Ā'idh bin 'Abd bin Imrān bin Makhzūm took a stone from the *Ka'bah*; the stone slipped from his hand and went back to where it had been. He said, 'O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'" Ibn Isḥāq commented here that the people also attribute these words to Al-Walīd bin Al-Mughirah bin 'Abdullāh bin 'Amr bin Makhzūm.[1]

Ibn Isḥāq continued, "The Quraysh began to organize their efforts to rebuild the *Ka'bah*, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the *Ka'bah*. Al-Walīd bin Al-Mughīrah said, 'I will start to bring it down.' He held an ax and stood by the *Ka'bah* and said, 'O Allāh! No harm is meant. O Allāh! We only seek to do a good service.' He then started to chop the House's stones. The people waited that night and said, 'We will wait and see. If something strikes him, we will not bring it down and instead rebuid it the way it was. If nothing happens to him, then Allāh will have agreed to what we are doing.' The next morning, Al-Walīd went to work on the *Ka'bah*, and the people started bringing the *Ka'bah* down with him. When they reached the foundations that Ibrāhīm built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Isḥāq then said that some people told him, "A man from Quraysh, who was helping rebuild the *Ka'bah*, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."[2]

## The Dispute regarding Who should place the Black Stone in Its Place

Ibn Isḥāq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the *Ka'bah* reached the point where the Black Stone was to be placed in

[1] Ibn Hishām 1:204.

[2] Ibn Hishām 1:207.

its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu 'Abd Ad-Dār and Banu 'Adi bin Ka'b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Amr bin Makhzūm, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muḥammad ﷺ - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is *Al-Amīn* (the Honest one). We all accept him; This is Muḥammad.' When the Prophet ﷺ reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet ﷺ carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allāh *'Al-Amīn'* even before the revelation came to him."

## Ibn Az-Zubayr rebuilds *Al-Ka'bah* the way the Prophet ﷺ wished

Ibn Isḥāq said, "During the time of the Prophet ﷺ, the *Ka'bah* was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Ḥajjāj bin Yūsuf was the first person to cover it with silk."[1] The *Ka'bah* remained the same way the Quraysh rebuilt it, until it was burned during the reign of 'Abdullāh bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazīd bin Mu'āwiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the *Ka'bah* down and built it upon the foundations of Ibrāhīm, including the *Ḥijr*

[1] Ibn Hishām 1:211.

in it. He also made an eastern door and a western door in the *Ka'bah* and placed them on ground level. He had heard his aunt 'Ā'ishah, the Mother of the believers, narrate that the Messenger of Allāh ﷺ had wished that. The *Ka'bah* remained like this throughout his reign, until Al-Ḥajjāj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of 'Abdul-Mālik bin Marwān.

Muslim recorded that 'Aṭā' said, "The House was burnt during the reign of Yazīd bin Mu'āwiyah, when the people of Ash-Shām raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for *Ḥajj*, for he wanted to incite them against the people of Ash-Shām. He said to them, 'O people! Advise me regarding the *Ka'bah*, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn 'Abbās said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet ﷺ was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allāh's House? I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the *Ka'bah* down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard 'Ā'ishah say that the Messenger of Allāh ﷺ said,

«لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلَىٰ بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ»

*«If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits*

*from Al-Ḥijr and would have made a door for it that people could enter from, and another door that they could exit from.*»

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the *Ḥijr*, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Ḥajjaj wrote to 'Abdul-Mālik bin Marwān asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. 'Abdul-Mālik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As, for the *Ka'bah*'s height, leave it as it is. As for what he added from the *Ḥijr*, bring it down, and build the House as it was before and close the door.' Therefore, Al-Ḥajjaj brought down the House and rebuilt it as it was."[1] In his *Sunan*, An-Nasā'ī collected the *Ḥadīth* of the Prophet ﷺ narrated from 'Ā'ishah, not the whole story, [2]

The correct *Sunnah* conformed to Ibn Az-Zubayr's actions, because this was what the Prophet ﷺ wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This Sunnah was not clear to 'Abdul-Mālik bin Marwān. Hence, when 'Abdul-Mālik realized that 'Ā'ishah had narrated the *Ḥadīth* of the Messenger of Allāh ﷺ on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that 'Ubadydullah bin 'Ubayd said that Al-Ḥārith bin 'Abdullāh came to 'Abdul-Mālik bin Marwān during his reign. 'Abdul-Mālik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from 'Ā'ishah what he said he heard from her.' Al-Ḥārith said, 'Yes he did. I heard the *Ḥadīth* from her.' 'Abdul-Mālik said, 'You heard her say what?' He said, 'She said that the Messenger of Allāh ﷺ said,

«إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ وَلَوْلَا حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوهُ مِنْهُ»

[1] Muslim 2:970.

[2] An-Nasā'ī 5:218.

«*Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.*» He showed her around seven cubits.'

One of the narrators of the *Ḥadīth*, Al-Walīd bin 'Aṭā', added that the Prophet ﷺ said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدرِينَ لِمَ كَانَ قَوْمُكِ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لَا. قَالَ: «تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ»

«*I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?*» She said, 'No.' He said, «*To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down*»

'Abdul-Mālik then said, 'You heard 'Ā'ishah say this *Ḥadīth*?' He said, 'Yes.' 'Abdul-Mālik said, 'I wish I left it as it was."[1]

## An Ethiopian will destroy the *Ka'bah* just before the Last Hour

The Two *Ṣaḥīḥ*s recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ»

«*The Ka'bah will be destroyed by Dhus-Sawīqatayn (literally, a person with two lean legs) from Ethiopia.*»[2]

Also, Ibn 'Abbās said that the Prophet ﷺ said,

«كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا»

«*As if I see him now: a black person with thin legs plucking the stones of the Ka'bah one after another.*» Al-Bukhāri

[1] Muslim 2:971.

[2] *Fatḥ Al-Bāri* 3:538, and Muslim 4:2232.

recorded this *Ḥadīth*.[1]

Imām Aḥmad bin Ḥanbal recorded in his *Musnad* that 'Abdullāh bin 'Amr bin Al-'Āṣ said that he heard the Messenger of Allāh ﷺ say,

«يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا حِلْيَتَهَا وَيُجَرِّدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظُرُ إِلَيْهِ أُصَيْلِعَ وَ أُفَيْدِعَ يَضْرِبُ عَلَيْهَا بِمِسْحَاتِهِ وَمِعْوَلِهِ»

«*Dhus-Sawīqatayn from Ethiopia will destroy the Ka'bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka'bah with his ax.*»[2]

This will occur after the appearance of Gog and Magog people. Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

«*There will be Ḥajj and 'Umrah to the House after the appearance of Gog and Magog people.*»[3]

## *Al-Khalīl's* Supplication

Allāh said that Ibrāhīm and Ismā'īl supplicated to Him,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾﴾

«*Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.*»

Ibn Jarīr said, "They meant by their supplication, 'Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.'"[4] Also, 'Ikrimah commented on the *Āyah*,

﴿رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ﴾

«*Our Lord! And make us submissive unto You*»

[1] *Fatḥ Al-Bāri* 3:538.

[2] Aḥmad 2:220.

[3] *Fatḥ Al-Bāri* 3:531.

[4] Aṭ-Ṭabari 3:73.

"Allāh said, 'I shall do that.'"

﴿وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ﴾

﴿*And of our offspring a nation submissive unto You*﴾

Allāh said, 'I shall do that.'"

This supplication by Ibrāhīm and Ismā'īl is similar to what Allāh informed us of about His believing servants,

﴿وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

﴿*And those who say: 'Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqīn*﴾ (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allāh alone without partners is a sign of complete love of Allāh. This is why when Allāh said to Ibrāhīm,

﴿إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿*Verily, I am going to make you an Imām (a leader) for mankind (to follow you)*﴾ Ibrāhīm said,

﴿وَمِن ذُرِّيَّتِى قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ﴾

﴿*"And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not the Ẓālimīn (polytheists and wrongdoers)"*﴾ which is explained by,

﴿وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ﴾

﴿*And keep me and my sons away from worshipping idols*﴾

Muslim narrated in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«*When the son of Ādam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allāh) for him.*»[1]

[1] Muslim 3:1255.

### The Meaning of *Manāsik*

Sa'īd bin Manṣūr said that 'Attāb bin Bashīr informed us from Khaṣīf, from Mujāhid who said, "The Prophet Ibrāhīm supplicated,

﴿وَأَرِنَا مَنَاسِكَنَا﴾

*﴿and show us our Manāsik﴾*

Jibrīl then came down, took him to the House and said, 'Raise its foundations.' Ibrāhīm raised the House's foundations and completed the building. Jibrīl held Ibrāhīm's hand, led him to Aṣ-Ṣafā and said, 'This is among the rituals of Allāh.' He then took him to Al-Marwah and said, 'And this is among the rituals of Allāh.' He then took him to Minā until when they reached the 'Aqabah, they found Iblīs standing next to a tree. Jibrīl said, 'Say *Takbīr* (Allāh is the Great) and throw (pebbles) at him.' Ibrāhīm said the *Takbīr* and threw (pebbles at) Iblīs. Iblīs moved to the middle *Jamrah*, and when Jibrīl and Ibrāhīm passed by him, Jibrīl said to Ibrāhīm, 'Say *Takbīr* and throw at him.' Ibrāhīm threw at him and said *Takbīr*. The devious Iblīs sought to add some evil acts to the rituals of *Ḥajj*, but he was unable to succeed. Jibrīl took Ibrāhīm's hand and led him to Al-Mash'ar Al-Ḥarām and 'Arafāt and said to him, 'Have you *'Arafta* (known, learned) what I showed you?' thrice. Ibrāhīm said, 'Yes I did.'"[1] Similar statements were reported from Abu Mijlaz and Qatādah.[2]

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾﴾

*﴿129. "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'ān), and purify them. Verily, You are the Mighty, the Wise."﴾*

### Ibrāhim's Supplication that Allāh sends the Prophet ﷺ

Allāh mentioned Ibrāhīm's supplication for the benefit of the people of the Sacred Area (to grant them security and

[1] Sa'īd Bin Manṣūr 2:615.

[2] Ibn Abi Ḥātim 1:387.

provision), and it was perfected by invoking Allāh to send a Messenger from his offspring. This accepted supplication, from Ibrāhīm, conformed with Allāh's appointed destiny that Muḥammad ﷺ be sent as a Messenger among the *Ummiyyīn* and to all non-Arabs, among the *Jinns* and mankind.

Hence, Ibrāhīm was the first person to mention the Prophet ﷺ to the people. Ever since, Muḥammad ﷺ was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muḥammad ﷺ by name. Jesus addressed the Children of Israel saying,

﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ﴾

*﴿I am the Messenger of Allāh unto you, confirming what is before me in the Tawrāh, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad﴾* (61:6)

This is why the Prophet ﷺ said ,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ»

*«The supplication of my father Ibrāhīm and the glad tidings brought forth by Jesus the son of Mary.»*[1]

The Prophet ﷺ said,

«وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

*«My mother saw a light that went out of her and radiated the palaces of Ash-Shām.»*[2]

It was said that the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the *Ḥadīth* appeared in Ash-Shām (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Shām area. This is why by the end of time, Ash-Shām will be a refuge for Islām and its people. Also, Jesus the son of Mary will descend in Ash-Shām, next to the eastern white minaret in Damascus. The Two *Ṣaḥīḥs* stated,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ

[1] *Aṣ-Ṣaḥīḥah* nos.1546 and 1925.

[2] Aḥmad 5:262.

حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِكَ» وفي صحيح البخاري «وَهُمْ بِالشَّامِ»

*«There will always be a group of my Ummah who will be on the truth, undeterred by those who fail or oppose them, until the command of Allāh comes while they are on this.»*

Al-Bukhāri added in his *Ṣaḥīḥ*, *«And they will reside in Ash-Shām.»*[1]

## The Meaning of *Al-Kitāb wal-Ḥikmah*

Allāh said,

﴿وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ﴾

﴿*and instruct them in the Book*﴾ meaning, Al-Qur'ān,

﴿وَٱلْحِكْمَةَ﴾

﴿*and Al-Ḥikmah*﴾ meaning, the Sunnah, as Al-Ḥasan, Qatādah, Muqātil bin Hayyan and Abu Mālik asserted.[2] It was also said that *'Al-Ḥikmah'*, means 'comprehension in the religion', and both meanings are correct. 'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said that,

﴿وَيُزَكِّيهِمْ﴾

﴿*and purify them*﴾ means, "With the obedience of Allāh."[3]

﴿إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*Verily, You are the Mighty, the Wise*﴾.

This *Āyah* stated that Allāh is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾﴾

﴿*130. And who turns away from the religion of Ibrāhīm (i.e.*

[1] *Fatḥ Al-Bāri* 6:731 and Muslim 2:1524.

[2] Ibn Abi Ḥātim 1:390.

[3] Ibn Abi Ḥātim 1:391.

*Islāmic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous*﴾.

﴿131. *When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)."*﴾

﴿132. *And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."*﴾

## Only the Fools deviate from Ibrāhīm's Religion

Allāh refuted the disbelievers' innovations of associating others with Allāh in defiance of the religion of Ibrāhīm, the leader of the upright. Ibrāhīm always singled out Allāh in worship, with sincerity, and he did not call upon others besides Allāh. He did not commit *Shirk*, even for an instant. He disowned every other deity that was being worshipped instead of Allāh and defied all his people in this regard. Prophet Ibrāhīm said,

﴿يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ۝٧٨ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ۝٧٩﴾

﴿*O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth Ḥanīfa (Islāmic Monotheism), and I am not of Al-Mushrikīn.*﴾ (6:78-79). Also, Allāh said,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝٢٦ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهْدِينِ ۝٢٧﴾

﴿*And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allāh alone) Who did create me; and verily, He will guide me"*﴾ (43:26-27),

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ۝١١٤﴾

﴿*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing*﴾ (9:114), and,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾﴾

﴿*Verily, Ibrāhīm was an Ummah (a leader having all the good qualities, or a nation), obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.*﴾ (16:120-122).

This is why Allāh said here,

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ﴾

﴿*And who turns away from the religion of Ibrāhīm*﴾, meaning, abandons his path, way and method

﴿إِلَّا مَن سَفِهَ نَفْسَهُۥ﴾

﴿*except him who fools himself*﴾ meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imām, from the time he was young, until Allāh chose him to be His *Khalīl*, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this? Allāh said,

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿*Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed*﴾ (31:13).

Abu Al-'Āliyah and Qatādah said, "This *Āyah* (2:130) was revealed about the Jews who invented a practice that did not

come from Allāh and that defied the religion of Ibrāhīm."[1] Allāh's statement,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

*﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers.﴾* (3:67-68), testifies to this fact.

Allāh said next,

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾﴾

*﴿When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)."﴾*

This *Āyah* indicates that Allāh commanded Ibrāhīm to be sincere with Him and to abide and submit to Him; Ibrāhīm perfectly adhered to Allāh's command. Allāh's statement,

﴿وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ﴾

*﴿And this (submission to Allāh, Islām) was enjoined by Ibrāhīm upon his sons and by Ya'qūb﴾*

means, Ibrāhīm commanded his offspring to follow this religion, that is, Islām, for Allāh. Or, the *Āyah* might be referring to Ibrāhīm's words,

﴿أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

*﴿I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists)﴾.*

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allāh said,

﴿وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ﴾

[1] Ibn Abi Ḥātim 1:392.

﴿*And he (Ibrāhīm) made it [i.e. Lā ilāha illallāh (none has the right to be worshipped but Allāh alone)] a Word lasting among his offspring, (true Monotheism)*﴾ (43:28).

It might be that Ibrāhīm advised his children, including Jacob, Isaac's son, who were present. It appears, and Allāh knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrāhīm and Sarah, for the good news includes both of them in Allāh's statement,

﴿فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴿*But We gave her (Sarah) glad tidings of Isḥāq (Isaac), and after Isḥāq, of Ya'qūb (Jacob)*﴾ (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allāh said in *Sūrat Al-'Ankabūt*,

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ﴾

﴿*And We bestowed on him (Ibrāhīm), Isḥāq and Ya'qūb, and We ordained among his offspring prophethood and the Book.*﴾ (29:27), and,

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿*And We bestowed upon him Isḥāq, and (a grandson) Ya'qūb*﴾ (21:72), thus, indicating that this occurred during Ibrāhīm's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two *Ṣaḥīḥ*s recorded that Abu Dharr said, "I said, 'O Messenger of Allāh! Which *Masjid* was built first?' He said, «*Al-Masjid Al-Ḥaram (Al-Ka'bah).*» I said, 'Then?' He said, «*Bayt Al- Maqdis.*» I said, 'How many years later?' He said, «*Forty years.*»"[1] Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in *Ayāt* above (2:130-132).

## Adhering to *Tawḥīd* until Death

Allāh said,

﴿يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

[1] *Fatḥ Al-Bāri* 6:469, and Muslim 1:370.

﴿(Saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾

meaning, perform righteous deeds during your lifetime and remain on this path, so that Allāh will endow you with the favor of dying upon it. Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allāh, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic *Ḥadīth* that says,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَو ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

*«Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it. Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.»*[1] Allāh said, (92:5-10),

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾

﴿*As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Ḥusnā (none has the right to be worshipped except Allāh). We will make smooth for him the path for evil*﴾,

﴿أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ۝١٣٣ تِلْكَ أُمَّةٌ

[1] *Fatḥ Al-Bāri* 6:105.

﴿قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾﴾

﴿133. *Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Allāh (God – Allāh) the Ilāh of your fathers, Ibrāhīm (Abraham), Ismā'īl (Ishmael), Isḥāq (Isaac), One Ilāh, and to Him we submit (in Islām)*﴾."

﴿134. *That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.*﴾

## Ya'qūb's Will and Testament to His Children upon His Death

This *Āyah* contains Allāh's criticism of the Arab pagans among the offspring of Ismā'īl as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrāhīm. When death came to Jacob, he advised his children to worship Allāh alone without partners. He said to them,

﴿مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ﴾

﴿*"What will you worship after me?" They said, "We shall worship your Ilāh (God – Allāh) the Ilāh of your fathers, Ibrāhīm, Ismā'īl, Isḥāq,"*﴾

Mentioning Ismā'īl here is a figure of speech, because Ismā'īl is Jacob's uncle. An-Naḥās said that the Arabs call the uncle a father, as Al-Qurṭubi mentioned﴾.[1]

This *Āyah* is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhāri who narrated Abu Bakr's statement from Ibn 'Abbās and Ibn Az-Zubayr. Al-Bukhāri then commented that there are no opposing opinions regarding this subject.[2] This is also the opinion of 'Ā'ishah the Mother of the believers, Al-Ḥasan Al-Baṣri, Tawūs and 'Aṭā', Mālik, Ash-Shāfi'i and Aḥmad said that

[1] Al-Qurṭubi 2:138.

[2] *Fatḥ Al-Bāri* 12:19.

the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of 'Umar, 'Uthmān, 'Ali, bin Mas'ūd, Zayd bin Thābit and several scholars among the Salaf and later generations.

The statement,

﴿إِلَٰهًا وَٰحِدًا﴾

﴿*One Ilāh (God)*﴾ means, "We single Him out in divinity and do not associate anything or anyone with Him."

﴿وَنَحْنُ لَهُۥ مُسْلِمُونَ﴾

﴿*And to Him we submit*﴾, in obedience meaning, obedient and submissiveness. Similarly, Allāh said,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

﴿*While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned*﴾ (3:83).

Indeed, Islām is the religion of all the Prophets, even if their rei]spective laws differed. Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you (O Muḥammad ﷺ) [but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)*﴾ (21:25).

There are many other *Ayāt* - and *Ḥadīths* - on this subject. For instance, the Prophet ﷺ said,

«نَحْنُ مَعْشَرَ الأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِدٌ»

«*We, the Prophets, are brothers with different mothers, but the same religion.*»[1]

Allāh said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ﴾

﴿*That was a nation who has passed away*﴾ meaning, existed before your time,

[1] Aḥmad 2:319.

﴿لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

*﴿They shall receive the reward of what they earned and you of what you earn﴾.*

This *Āyah* proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours,

﴿وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ﴾

*﴿And you will not be asked of what they used to do﴾."*

This is why a *Ḥadīth* proclaims,

«مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

*«Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.»*[1]

﴿وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَـٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾﴾

*﴿135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muḥammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf (Islāmic Monotheism), and he was not of Al-Mushrikīn (those who worshipped others along with Allāh.﴾*

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that 'Abdullāh bin Ṣūriyā Al-A'war said to the Messenger of Allāh, "The guidance is only what we (Jews) follow. Therefore, follow us, O Muḥammad, and you will be rightly guided." Also, the Christians said similarly, so Allāh revealed,

﴿وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَـٰرَىٰ تَهْتَدُوا۟﴾

*﴿And they say, "Be Jews or Christians, then you will be guided."﴾*[2] Allāh's statement,

﴿قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا﴾

[1] Muslim 4 :2074.

[2] Ibn Abi Ḥātim 1 :397.

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ
أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ
مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾
فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَإِن تَوَلَّوْا۟ فَإِنَّمَا
هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿١٣٧﴾ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ
عَٰبِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ
تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ
وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾

﴿Say (to them O Muḥammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf﴾ means, "We do not need the Judaism or Christianity that you call us to, rather,

﴿مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا﴾

﴿(we follow) only the religion of Ibrāhīm, Ḥanīf﴾ meaning, on the straight path, as Muḥammad bin Ka'b Al-Qurazi and 'Īsā bin Jāriyah stated.[1] Also, Abu Qilābah said, "The *Ḥanīf* is what the Messengers, from beginning to end, believed in."[2]

﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾﴾

*﴿136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Isḥāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāṭ (the offspring of the twelve sons of Ya'qūb), and that which has been given to Mūsā (Moses) and 'Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."﴾*

[1] Ibn Abi Ḥātim 1:397.

[2] Ibn Abi Ḥātim 1:397.

## The Muslim believes in all that Allāh 'revealed and all the Prophets

Allāh directed His believing servants to believe in what He sent down to them through His Messenger Muḥammad ﷺ and in what was revealed to the previous Prophets in general. Some Prophets Allāh mentioned by name, while He did not mention the names of many others. Allāh directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allāh described as,

﴿وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ۝ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

*﴿And wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers﴾* (4:150-151).

Al-Bukhāri narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allāh ﷺ said,

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا»

*«Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allāh and in what was sent down to us.'»*[1]

Also, Muslim, Abu Dāwud and An-Nasā'ī recorded that Ibn 'Abbās said, "Mostly, the Messenger of Allāh ﷺ used to recite,

﴿ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

*﴿We believe in Allāh and that which has been sent down to us﴾* (2:136), and,

﴿ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾

*﴿We believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)﴾* (3:52) during the two (voluntary)

[1] *Fath Al-Bāri* 8:20.

*Rak'āt* before *Fajr.*"[1]

Abu Al-'Āliyah, Ar-Rabī' and Qatādah said, "Al-Asbāṭ are the twelve sons of Jacob, and each one of them had an *Ummah* of people from his descendants. This is why they were called Al-Asbāṭ."[2] Al-Khalīl bin Aḥmad and others said, "*Al-Asbāṭ* among the Children of Israel are just like the tribes among the Children of Ismā'īl." This means that the *Asbāṭ* are the various tribes of the Children of Israel, among whom Allāh sent several Prophets. Moses said to the Children of Israel,

﴿اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مُّلُوكًا﴾

﴿*Remember the favor of Allāh to you: when He made Prophets among you, made you kings*﴾ (5:20). Also, Allāh said,

﴿وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا﴾

﴿*And We divided them into twelve tribes*﴾ (7:160).

Al-Qurṭubi said, "*Sibṭ* is the group of people or a tribe all belonging to the same ancestors."[3]

Qatādah said, "Allāh commanded the believers to believe in Him and in all His Books and Messengers."[4] Also, Sulaymān bin Ḥabīb said, "We were commanded to believe in the (original) Torah and Injīl, but not to implement them."[5]

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾﴾

﴿*137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the Hearer, the Knower.*﴾

﴿*138. [Our Ṣibghah (religion) is] the Ṣibghah of Allāh (Islām) and which Ṣibghah can be better than Allāh's? And we are His worshippers.*﴾

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[1] **Muslim 1:502, Abu** Dāwud 2:46, An-Nasā'ī in *Al-Kubrā* 6:339.

[2] **Ibn Abi Ḥātim 1:399.**

[3] **Al-Qurṭubi 2:141.**

[4] **Ibn Abi Ḥātim 1:400.**

[5] Ibid.

Allāh said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allāh's Books and Messengers and do not differentiate between any of them,

﴿فَقَدِ ٱهْتَدَواْ﴾

﴿*then they are rightly guided*﴾ meaning, they would acquire the truth and be directed to it.

﴿وَّإِن تَوَلَّوْا﴾

﴿*but if they turn away*﴾ from truth to falsehood after proof had been presented to them,

﴿فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ﴾

﴿*then they are only in opposition. So Allāh will suffice you against them*﴾ meaning, Allāh will aid the believers against them,

﴿وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

﴿*And He is the Hearer, the Knower*﴾. Allāh said,

﴿صِبْغَةَ ٱللَّهِ﴾

﴿*The Ṣibghah of Allāh*﴾. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "The religion of Allāh."[1] This *Tafsīr* was also reported of Mujāhid, Abu Al-'Āliyah, 'Ikrimah, Ibrāhīm, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, 'Abdullāh bin Kathīr, 'Aṭiyah Al-'Awfī, Ar-Rabī' bin Anas, As-Suddi and other scholars.[2] The *Āyah*,

﴿فِطْرَتَ ٱللَّهِ﴾

﴿*Allāh's Fiṭrah (i.e. Allāh's Islāmic Monotheism)*﴾ (30:30) directs Muslims to, "Hold to it."

﴿قُلْ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾﴾

[1] Ibn Abi Ḥātim 1:402.
[2] Ibn Abi Ḥātim 1:403.

﴿139. *Say (O Muḥammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders)."*﴾

﴿140. *Or say you that Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and Al-Asbāt, were Jews or Christians? Say, "Do you know better or does Allāh? And who is more unjust than he who conceals the testimony he has from Allāh? And Allāh is not unaware of what you do."*﴾

﴿141. *That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.*﴾

Allāh directed His Prophet ﷺ to pre-empt the arguments with the idolators:

﴿قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ﴾

﴿*Say (O Muḥammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh*﴾ meaning, "Do you dispute with us regarding the Oneness of Allāh, obedience and submission to Him and in avoiding His prohibitions,

﴿وَهُوَ رَبُّنَا وَرَبُّكُمْ﴾

﴿*while He is our Lord and your Lord?*﴾ meaning, He has full control over us and you, and deserves the worship alone without partners.

﴿وَلَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ﴾

﴿*And we are to be rewarded for our deeds and you for your deeds.*﴾ meaning, we disown you and what you worship, just as you disown us. Allāh said in another *Āyah*,

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾﴾

﴿*And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴾ (10:41), and,

﴿فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ﴾

﴿*So if they dispute with you (Muḥammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"*﴾ (3:20). Allāh said about Ibrāhīm,

﴿وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ﴾

﴿*His people disputed with him. He said: "Do you dispute with me concerning Allāh"*﴾ (6:80), and,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ﴾

﴿*Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh)?*﴾ (2:258). He said in this honorable *Āyah*,

﴿وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ﴾

﴿*And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.*﴾ meaning, "We disown you just as you disown us,"

﴿وَنَحْنُ لَهُۥ مُخْلِصُونَ﴾

﴿*And we are sincere to Him*﴾, in worship and submission.

Allāh then criticized them in the claim that Ibrāhīm, the Prophets who came after him and the *Asbāṭ* were following their religion, whether Judaism or Christianity. Allāh said,

﴿قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ﴾

﴿*Say, "Do you know better or does Allāh?"*﴾ meaning, Allāh has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allāh said in the *Āyah*,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾﴾

﴿*Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa (to worship none but Allāh alone) and he was not of Al-Mushrikīn*﴾ (3:67) and the following *Ayāt*. Allāh also said,

﴿وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ﴾

﴿*And who is more unjust than he who conceals the testimony he has from Allāh?*﴾ (2:140). Al-Ḥasan Al-Baṣri said, "They used to recite the Book of Allāh He sent to them that stated that the true religion is Islām and that Muḥammad ﷺ is the Messenger

of Allāh. Their Book also stated that Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Allāh's statement,

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

﴿*And Allāh is not unaware of what you do*﴾, is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly. Allāh then said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ﴾

﴿*That was a nation who has passed away.*﴾ meaning, existed before you,

﴿لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

﴿*They shall receive the reward of what they earned, and you of what you earn.*﴾ meaning, they bear their deeds while you bear yours,

﴿وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ﴾

﴿*And you will not be asked of what they used to do*﴾ meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allāh's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allāh, the Lord of the worlds, to all mankind and the *Jinns*. May Allāh's peace and blessings be on Muḥammad ﷺ and the rest of Allāh's Prophets.

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ ﴿١٤٥﴾

﴿142. *The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."*﴾

﴿143. *Thus We have made you [true Muslims – real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his Sunnah (legal ways)], a Wasaṭ (just and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided. And*

*Allāh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.*﴾

## Changing the *Qiblah* — Direction of the Prayer

Imām Al-Bukhāri reported that Al-Barā' bin 'Āzib narrated: "Allāh's Messenger ﷺ offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the *Ka'bah* (at Makkah). The first prayer which he offered (facing the *Ka'bah*) was the *'Aṣr* (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in *Ruku'*) during their prayers (facing Jerusalem). He addressed them saying, 'By Allāh, I bear witness that I have offered prayer with the Prophet ﷺ facing Makkah (*Ka'bah*).' Hearing that, those people immediately changed their direction towards the House (*Ka'bah*) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous *Qiblah* (Jerusalem) before it was changed towards the House (the *Ka'bah* in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allāh then revealed:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

﴿*And Allāh would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)*﴾ (2:143)."

Al-Bukhāri[1] collected this narration, while Muslim[2] collected it using another chain of narrators. Muḥammad bin Isḥāq reported that Al-Barā' narrated: Allāh's Messenger ﷺ used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allāh's command (to change the *Qiblah*). Then Allāh revealed:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

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[1] *Fatḥ Al-Bāri* 8:20.

[2] Muslim 1:375.

﴿*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah).*﴾ (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the *Qiblah* was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis." Allāh then revealed:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴿*And Allāh would never make your faith (prayers) to be lost.*﴾ (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former *Qiblah* that they used to face?" Allāh then revealed:

﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ﴾

﴿*The fools (idolators, hypocrites, and Jews) among the people will say...*﴾

until the end of the *Āyah*.[1]

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās said: When Allāh's Messenger ﷺ migrated to Al-Madīnah, Allāh commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allāh's Messenger ﷺ faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrāhīm's *Qiblah* (the *Ka'bah* in Makkah) and used to supplicate to Allāh and kept looking up to the sky (awaiting Allāh's command in this regard). Allāh then revealed:

﴿فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

﴿*turn your faces (in prayer) in that direction.*﴾

meaning, its direction. The Jews did not like this change and said, "What made them change the *Qiblah* that they used to face (meaning Jerusalem)?" Allāh revealed:

﴿قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

[1] Al-Qurṭubi 3:133.

﴿*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."*﴾[1]

There are several other *Aḥādith* on this subject. In summary, Allāh's Messenger ﷺ was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of *Ka'bah*), so that the *Ka'bah* would be between him and Bayt Al-Maqdis8. When the Prophet ﷺ migrated to *Al-Madīnah*, this practice was no longer possible; then Allāh commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbās and the majority of the scholars have stated.

Al-Bukhāri reported in his *Ṣaḥīḥ* that the news (of the change of *Qiblah*) was conveyed to some of the Anṣār while they were performing the *'Aṣr* (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the *Ka'bah*.[2]

It is reported in the *Ṣaḥīḥayn* (Al-Bukhāri & Muslim) that Ibn 'Umar narrated: While the people were in Quba' (Mosque) performing the *Fajr* (Dawn) prayer, a man came and said, "A (part of the) Qur'ān was revealed tonight to Allāh's Messenger ﷺ and he was commanded to face the *Ka'bah*. Therefore, face the *Ka'bah*. They were facing Ash-Shām, so they turned towards the *Ka'bah*.[3]

These *Ḥadīths* prove that the *Nāsikh* (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the *Nāsikh* had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous *'Aṣr*, *Maghrib* and *'Ishā'* prayers (although they had prayed them towards Jerusalem after Allāh had changed the *Qiblah*). Allāh knows best.

When the change of *Qiblah* (to *Ka'bah* in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

﴿مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا﴾

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[1] Aṭ-Ṭabari 3:138.

[2] Al-Bukhāri no. 399. These people were from the tribe of Banu Salamah.

[3] *Fatḥ Al-Bāri* 8:24, and Muslim 1:375.

﴿*What has turned them (Muslims) from their Qiblah to which they used to face in prayer.*﴾

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)?" Allāh answered their questions when He stated:

﴿قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴾

﴿*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west.*﴾

meaning, the command, the decision and the authority are for Allāh Alone. Hence:

﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*...so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).*﴾ (2:115),

and:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ﴾

﴿*It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allāh.*﴾ (2:177)

This statement means, the best act is to adhere to Allāh's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allāh's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allāh's care and kindness towards His servant and Messenger, Muḥammad ﷺ, and certainly, his *Ummah* (Muslim nation) is profoundly great. Allāh has guided them to the *Qiblah* of (Prophet) Ibrāhīm – Allāh's *Khalīl* (intimate friend). He has commanded them to face the *Ka'bah*, the most honorable house (of worship) on the face of the earth, which was built by Ibrāhīm Al-Khalīl in the Name of Allāh, the One without a partner. This is why Allāh said afterwards:

﴿قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."*﴾

Imām Aḥmad reported that 'Ā'ishah (the Prophet's wife) said that Allāh's Messenger ﷺ said about the People of the Scripture (Jews and Christians):

«إِنَّهُم لا يَحْسِدونَنَا عَلَى شَيْءٍ كَمَا يَحْسِدونَنا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الإِمَامِ: آمِينَ»

«*They do not envy us for a matter more than they envy us for Jumu'ah (Friday) to which Allāh has guided us and from which they were led astray; for the (true) Qiblah to which Allāh has directed us and from which they were led astray; and for our saying 'Āmīn' behind the Imām (leader of the prayer).*»[1]

## The Virtues of Muḥammad's Nation

Allāh said:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿*Thus We have made you [true Muslims], a Wasaṭ (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.*﴾

Allāh stated that He has changed our *Qiblah* to the *Qiblah* of Ibrāhīm and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue. The word *Wasaṭ* in the *Āyah* means the best and the most honored. Therefore, saying that (the Prophet's tribe) Quraysh is in the *Wasaṭ* regarding Arab tribes and their areas, means the best. Similarly, saying that Allāh's Messenger ﷺ was in the *Wasaṭ* of his people, means he was from the best subtribe. Also, *'Aṣr*, the prayer that is described as *'Wusṭa'* (a variation of the word *Wasaṭ*), means the best prayer, as the authentic collections of *Aḥādīth* reported. Since Allāh made this *Ummah* (Muslim nation) the *Wasaṭ*, He has endowed her with the most complete legislation, the best

[1] Aḥmad 6:134.

*Manhaj* (way, method, etc.,) and the clearest *Madhhab* (methodology, mannerism, etc). Allāh said:

﴿هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

﴿*He has chosen you (to convey His Message of Islāmic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind!*﴾ (22:78)

Moreover, Imām Aḥmad reported that Abu Sa'īd narrated: Allāh's Messenger ﷺ said:

«يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ، فَيُقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قال فَذٰلِكَ قَوْلُهُ: ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ قَالَ: والْوَسَطُ الْعَدْلُ، فَتُدْعَون فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُمْ»

«*Nūḥ will be called on the Day of Resurrection and will be asked, 'Have you conveyed (the Message)?' He will say, 'Yes.' His people will be summoned and asked, 'Has Nūḥ conveyed (the Message) to you?' They will say, 'No warner came to us and no one (Prophet) was sent to us.' Nūḥ will be asked, 'Who testifies for you?' He will say, 'Muḥammad and his Ummah.'* »

This is why Allāh said:

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

﴿*Thus We have made you a Wasaṭ nation.*﴾

The Prophet ﷺ said;

«*The Wasaṭ means the 'Adl (just). You will be summoned to testify that Nūḥ has conveyed (his Message), and I will attest to your testimony.*»[1]

It was also recorded by Al-Bukhāri, At-Tirmidhi, An-Nasā'i and Ibn Mājah.[2]

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[1] Aḥmad 3:32.

[2] *Fatḥ Al-Bāri* 8:21, *Tuḥfat Al-Aḥwadhi* 8:297, An-Nasā'ī in *Al-Kubrā* 6:292, and Ibn Mājah 2:1432.

Imām Aḥmad also reported that Abu Sa'īd Khudri narrated: Allāh's Messenger ﷺ said:

«يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ مِنْ ذٰلِكَ هٰذَا يُدْعَى قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغَكُمْ هَذَا؟ فَيَقُولُونَ: لَا فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَ هٰذَا قَوْمَهُ؟ فَيَقُولُونَ: نَعَمْ، فَيُقَالُ: وَمَا عِلْمُكُمْ؟ فَيَقُولُونَ: جَاءَنَا نَبِيُّنَا ﷺ فَأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَذٰلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ قَالَ: عَدْلًا ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

«*The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, 'Has he (their Prophet) conveyed (the Message) to you?' They would say, 'No.' He would be asked, 'Have you conveyed (the Message) to your people?' He would say, 'Yes.' He would be asked, 'Who testifies for you?' He would say, 'Muḥammad and his Ummah.' Muḥammad and his Ummah would then be summoned and asked, 'Has he conveyed (the Message) to his people?' They would say, 'Yes.' They would be asked, 'Who told you that?' They would say, 'Our Prophet (Muḥammad) came to us and told us that the Messengers have conveyed (their Messages).'*»

Hence Allāh's statement:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾

﴿*Thus We have made you a Wasaṭ nation.*﴾

He said, "(meaning) the *'Adl,'* (he then continued reciting the *Āyah*):

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿*Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.*﴾"[1]

Furthermore, Imām Aḥmad reported that Abul-Aswad narrated: I came to Al-Madīnah and found that an epidemic had broken out that caused many fatalities. I sat next to

[1] Aḥmad 3:58.

'Umar bin Al-Khaṭṭāb once when a funeral procession started and the people praised the dead person. 'Umar said, "*Wajabat* (it will be recorded as such), *Wajabat*!" Then another funeral was brought forth and the people criticized the dead person. Again, 'Umar said, "*Wajabat.*" Abul-Aswad asked, "What is *Wajabat*, O Leader of the faithful?" He said, "I said just like Allāh's Messenger ﷺ had said:

«أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللهُ الْجَنَّةَ» قَالَ: فَقُلْنَا وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وَثَلَاثَةٌ» قَالَ: فَقُلْنَا وَاثْنَانِ: قَالَ «وَاثْنَانِ». ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

*«Any Muslim for whom four testify that he was righteous, then Allāh will enter him into Paradise.' We said, 'What about three?' He said, 'And three.' We said, 'And two?' He said, 'And two.' We did not ask him about (the testimony) of one (believing) person.»*"[1]

This was also recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasā'i.[2]

## The Wisdom behind changing the *Qiblah*

Allāh then said:

﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ﴾

﴿*And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided.*﴾

Allāh states thus: We have legislated for you, O Muḥammad, facing Bayt Al-Maqdis at first and then changed it to the *Ka'bah* so as to find who will follow and obey you and thus face whatever you face.

﴿مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴿*...from those who would turn on their heels.*﴾

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[1] Aḥmad 1:21.

[2] *Fatḥ Al-Bāri* 3:271, *Tuḥfat Al-Aḥwadhi* 4:166, and An-Nasā'i 4:51.

meaning, reverts from his religion. [Allāh then said:]

﴿وَإِن كَانَتْ لَكَبِيرَةً﴾

*﴿Indeed it was great (heavy, difficult)﴾*

The *Āyah* indicates that changing the *Qiblah* from Bayt Al-Maqdis to the *Ka'bah* is heavy on the heart, except for whomever Allāh has rightly guided their hearts, who believe in the truth of the Messenger ﷺ with certainty and that whatever he was sent with is the truth without doubt. It is they who believe that Allāh does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers. Similarly, Allāh said:

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

*﴿And whenever there comes down a Sūrah (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers.﴾* (9:124, 125)

and:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

*﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers in nothing but loss.﴾* (17:82)

Certainly, those who remained faithful to the Messenger ﷺ, obeyed him and faced whatever Allāh commanded them, without doubt or hesitation, were the leaders of the Companions. Some scholars stated that the Early Migrants

(who migrated with the Prophet ﷺ from Makkah to Al-Madīnah) and Anṣār (the residents of Al-Madīnah who gave aid and refuge to both the Prophet ﷺ and the Migrants) were those who offered prayers towards the two *Qiblah* (Bayt Al-Maqdis and then the *Ka'bah*).

Al-Bukhāri reported in the explanation of the *Āyah* (2:143) that Ibn 'Umar narrated: While the people were performing the *Fajr* (Dawn) prayer in the Quba' Mosque, a man came and said, "Qur'ān was revealed to the Prophet ﷺ and he was ordered to face the *Ka'bah*. Therefore, face the *Ka'bah*." They then faced the *Ka'bah*.[1] Muslim also recorded it.[2]

At-Tirmidhi added that they were performing *Ruku'* (bowing down in prayer), and then changed the direction (of the *Qiblah*) to the *Ka'bah* while still bowing down.[3] Muslim reported this last narration from Anas.[4] These *Ḥadīths* all indicate the perfect obedience the Companions had for Allāh and His Messenger ﷺ and their compliance with Allāh's commandments, may Allāh be pleased with them all.

Allāh said:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

*﴿And Allāh would never make your faith (prayers) to be lost.﴾*

meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allāh. It is reported in *Ṣaḥīḥ* that Abu Isḥāq As-Sabi'y related that Barā' narrated: "The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the *Qiblah* was changed to *Ka'bah*). Allāh revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

*﴿And Allāh would never make your faith (prayers) to be lost.﴾"*

It was also recorded by At-Tirmidhi from Ibn 'Abbās, and At-Tirmidhi graded it *Ṣaḥīḥ*.[5]

Ibn Isḥāq reported that Ibn 'Abbās narrated:

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[1] *Fatḥ Al-Bāri* 8:22.

[2] Muslim 1:375.

[3] *Tuḥfat Al-Aḥwadhi* 8:300.

[4] Muslim 1:375.

[5] *Fatḥ Al-Bāri* 8:20, *Tuḥfat Al-Aḥwadhi* 8:300.

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

*﴿And Allāh would never make your faith to be lost.﴾*

entails: Your (prayer towards) the first *Qiblah* and your believing your Prophet and obeying him by facing the second *Qiblah*; He will grant you the rewards for all these acts. Indeed,

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

*﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾"*[1]

Furthermore, it is reported in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse. Allāh's Messenger ﷺ said:

«أَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ»؟ قَالُوا: لَا يَا رَسُولَ اللهِ. قَالَ: «فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا»

*«Do you think that this woman would willingly throw her son in the fire?»* They said, "No, O Messenger of Allāh!" He said, *«By Allāh! Allāh is more merciful with His servants than this woman with her son.»*[2]

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾﴾

*﴿144. Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews*

[1] Ibn Abi Ḥātim 1:99.

[2] Muslim 4:2109.

*and Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do*﴾.

## The First Abrogation in the Qur'ān was about the *Qiblah*

'Ali bin Abu Ṭalḥah related that Ibn 'Abbās narrated: The first abrogated part in the Qur'ān was about the *Qiblah*. When Allāh's Messenger ﷺ migrated to Al-Madīnah, the majority of its people were Jews, and Allāh commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allāh's Messenger ﷺ faced it for ten and some months, but he liked to face the *Qiblah* of Ibrāhīm (*Ka'bah* in Makkah). He used to supplicate to Allāh and look up to the sky (awaiting Allāh's command). Allāh then revealed:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ﴾

﴿*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven*﴾, until,

﴿فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾

﴿*turn your faces (in prayer) in that direction.* ﴾

The Jews did not like this ruling and said:

﴿مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴾

﴿*"What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer." Say (O Muḥammad), "To Allāh belong both, east and the west."*﴾ (2:142)[1]

Allāh said:

﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴿*...so wherever you turn (yourselves or your faces) there is the Face of Allāh*﴾ (2:115),

and:

﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴿*And We made the Qiblah (prayer direction towards Jerusalem)*

[1] Ibn Abi Ḥātim 1:103.

*which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger).* (2:143)

## Is the *Qiblah* the *Ka'bah* itself or its General Direction?

Al-Ḥākim related that 'Ali bin Abu Ṭālib said:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

*﴿...so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah).﴾* means its direction."[1]

Al-Ḥākim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhāri and Muslim) did not include it in their collections.

This ruling concerning the *Qiblah* is also the opinion of Abu Al-'Āliyah, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah, Ar-Rabī' bin Anas and others.[2]

Allāh's Statement:

﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

*﴿And wheresoever you people are, turn your faces (in prayer) in that direction﴾*

is a command from Allāh to face the *Ka'bah* from wherever one is on the earth: the east, west, north or south. The exception is of the voluntary prayer (*Naf*l) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the *Ka'bah*. Also, when the battle is raging, one is allowed to offer prayer, however he is able. Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the *Qiblah*, because Allāh does not burden a soul beyond what it can bear.

## The Jews had Knowledge that the (Muslim) *Qiblah* would later be changed

Allāh stated that:

﴿وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ﴾

[1] *Al-Mustadrak* 2:269.

[2] Ibn Abi Ḥātim 1:107-109.

﴿*Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord.*﴾

This *Āyah* means: The Jews, who did not like that you change your *Qiblah* from Bayt Al-Maqdis, already knew that Allāh will command you (O Muḥammad) to face the *Ka'bah*. The Jews read in their Books their Prophets' description of Allāh's Messenger ﷺ and his *Ummah*, and that Allāh has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allāh threatened them when He said:

﴿وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ﴾

﴿*And Allāh is not unaware of what they do.*﴾

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾﴾

﴿*145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.*﴾

## The Stubbornness and Disbelief of the Jews

Allāh describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allāh's Messenger ﷺ, that if the Prophet ﷺ brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allāh said:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ
فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن
رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ
شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾ كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ
أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

﴿*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ (10:96, 97)

This is why Allāh said here:

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ﴾

﴿*And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction)*﴾.

Allāh's statement:

﴿وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ﴾

﴿*...nor are you going to follow their Qiblah*﴾,

indicates the vigor with which Allāh's Messenger ﷺ implements what Allāh commanded him. Allāh's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet ﷺ adheres by Allāh's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case. Hence, praying towards Bayt Al-Maqdis was not because it was the *Qiblah* of the Jews, but because Allāh had commanded it. Allāh then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allāh said to His Messenger ﷺ and his *Ummah*:

﴿وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّنۢ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ﴾

﴿*Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.*﴾

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾﴾

﴿*146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muḥammad ﷺ which are written in the Tawrāh and the Injīl*﴾.

﴿*147. This is) the truth from your Lord. So be you not one of those who doubt*﴾.

## The Jews know that the Prophet ﷺ is True, but they hide the Truth

Allāh states that the scholars of the People of the Scripture know the truth of what Allāh's Messenger ﷺ was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a *Ḥadīth*, Allāh's Messenger ﷺ said to a man who had a youngster with him:

«ابْنُكَ هَذَا» ؟ قَالَ: نَعَمْ يَا رَسُولَ اللهِ أَشْهَدُ بِهِ

«*Is this your son?*» He said, "Yes, O Messenger of Allāh! I testify to this fact." Allāh's Messenger ﷺ said:

«أَمَا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»

«*Well, you would not transgress against him nor would he transgress against you.*»[1]

According to Al-Qurṭubi, it was narrated that 'Umar said to 'Abdullāh bin Salām (an Israelite scholar who became a Muslim), "Do you recognize Muḥammad as you recognize your

[1] Aḥmad 4:163.

own son?" He replied, "Yes, and even more. The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muḥammad's) description and I recognized him, although I do not know anything about his mother's story."[1]

Allāh states next that although they had knowledge and certainty in the Prophet ﷺ, they still:

﴿لَيَكْتُمُونَ ٱلْحَقَّ﴾

﴿*conceal the truth.*﴾

The *Āyah* indicates that they hide the truth from the people, about the Prophet ﷺ, that they find in their Books,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿*while they know it.*﴾ Allāh then strengthens the resolve of His Prophet ﷺ and the believers and affirms that what the Prophet ﷺ came with is the truth without doubt, saying:

﴿ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾﴾

﴿*(This is) the truth from your Lord. So be you not one of those who doubt.*﴾

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾﴾

﴿*148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.*﴾

## Every Nation has a *Qiblah*

Al-'Awfī reported that Ibn 'Abbās said:

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا﴾

﴿*For every nation there is a direction to which they face (in their prayers)*﴾

"This talks about followers of the various religions. Hence, every nation and tribe has its own *Qiblah* that they choose,

[1] Al-Qurṭubi 2:163.

while Allāh's appointed *Qiblah* is what the believers face."[1]

Abul-'Āliyāh said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allāh has guided you, O (Muslim) *Ummah*, to a *Qiblah* which is the true *Qiblah*."[2] This statement was also related to Mujāhid, 'Aṭa' Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.[3]

This last *Āyah* is similar to what Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

*﴿To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh.﴾* (5:48)

In the *Āyah* (2:148), Allāh said:

﴿أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.﴾*

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾﴾

*﴿149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.﴾*

*﴿150. And from wheresoever you start forth (for prayers), turn*

[1] Aṭ-Ṭabari 3:193.

[2] Ibn Abi Ḥātim 1:121.

[3] Ibn Abi Ḥātim 1:121-122.

*your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My blessings on you and that you may be guided.*﴾

## Why was changing the *Qiblah* mentioned thrice?

This is a third command from Allāh to face *Al-Masjid Al-Ḥarām* (the Sacred Mosque) from every part of the world (during prayer). It was said that Allāh mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allāh first said:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا﴾

﴾*Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you*﴿ (2:144), until:

﴿وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ﴾

﴾*Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.*﴿ (2:144)

Allāh mentioned in these *Ayāt* His fulfillment of the Prophet's wish and ordered him to face the *Qiblah* that he liked and is pleased with. In the second command, Allāh said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾﴾

﴾*And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masid Al-Ḥarām that is indeed the truth from your Lord. And Allāh is not unaware of what you do.*﴿

Therefore, Allāh states here that changing the *Qiblah* is also the truth from Him, thus upgrading the subject more than in the first *Āyah*, in which Allāh agreed to what His Prophet ﷺ

had wished for. Thus Allāh states that this is also the truth from Him that He likes and is pleased with. In the third command, Allāh refutes the Jewish assertion that the Prophet ﷺ faced their *Qiblah*, as they knew in their Books that the Prophet ﷺ will later on be commanded to face the *Qiblah* of Ibrāhīm, the *Ka'bah*. The Arab disbelievers had no more argument concerning the Prophet's *Qiblah* after Allāh commanded the Prophet ﷺ to face the *Qiblah* of Ibrāhīm, which is more respected and honored, rather than the *Qiblah* of the Jews. The Arabs used to honor the *Ka'bah* and liked the fact that the Messenger ﷺ was commanded to face it.

## The Wisdom behind abrogating the Previous *Qiblah*

Allāh said:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

*﴿...so that men may have no argument against you﴾*

Therefore, the People of the Book knew from the description of the Muslim *Ummah* that they would be ordered to face the *Ka'bah*. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the *Qiblah* of Bayt Al-Maqdis, which was also the *Qiblah* of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allāh's Statement:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

*﴿...except those of them that are wrongdoers,﴾*

indicates the *Mushrikīn* (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: "This man (Muḥammad) claims that he follows the religion of Ibrāhīm! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrāhīm, why did he change it?" The answer to this question is that Allāh has chosen His Prophet ﷺ to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allāh regarding this command. Then, Allāh changed the *Qiblah* to the *Qiblah* of Ibrāhīm, which is the *Ka'bah*, and he also obeyed Allāh in this command. He, obeys Allāh in all cases and never engages in the defiance of Allāh even for an instant, and his *Ummah* imitates him in this.

Allāh said:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ﴾

*﴿...so fear them not, but fear Me!﴾*

meaning: 'Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allāh Alone deserves to be feared.

Allāh said:

﴿وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ﴾

*﴿...so that I may complete My blessings on you.﴾*

This *Āyah* relates to Allāh's statement:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

*﴿...so that men may have no argument against you﴾*,

meaning: I will perfect My bounty on you by legislating for you to face the *Ka'bah*, so that the (Islamic) *Sharī'ah* (law) is complete in every respect. Allāh said:

﴿وَلَعَلَّكُمْ تَهْتَدُونَ﴾

*﴿...that you may be guided.﴾*,

meaning: 'To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.' This is why this *Ummah* is the best and most honored nation ever.

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

*﴿151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muḥammad ﷺ) of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the Ḥikmah (i.e., Sunnah, Islāmic laws and Fiqh – jurisprudence), and teaching you that which you did not know.﴾*

*﴿152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴾*

## Muḥammad's Prophecy is a Great Bounty from Allāh

Allāh reminds His believing servants with what He has endowed them with by sending Muḥammad ﷺ as a Messenger to them, reciting to them Allāh's clear *Ayāt* and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of *Jāhiliyyah* (pre-Islamic era). The Messenger ﷺ also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'ān, and the *Ḥikmah* (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of *Jāhiliyyah*, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the *Awliyā'* (loyal friends of Allāh) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allāh said:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ﴾

*﴿Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them (from sins).﴾* (3:164)

Allāh also criticized those who did not give this bounty its due consideration, when He said:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾﴾

*﴿Have you not seen those who have changed the favors of Allāh into disbelief (by denying Prophet Muḥammad ﷺ) and his Message of Islām), and caused their people to dwell in the house of destruction?﴾* (14:28)

Ibn 'Abbās commented, "Allāh's favor means Muḥammad."[1] Therefore, Allāh has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

﴿فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

*﴿Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.﴾*

[1] Al-Bukhāri no. 3977.

Mujahid said that Allāh's statement:

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ﴾

﴿*Similarly (to complete My favor on you), We have sent among you a Messenger (Muḥammad ﷺ) of your own,*﴾

means: Therefore, remember Me in gratitude to My favor.[1]
Al-Ḥasan Al-Baṣri commented about Allāh's statement:

﴿فَاذْكُرُونِيٓ أَذْكُرْكُمْ﴾

﴿*Therefore remember Me. I will remember you*﴾,

"Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness)."[2]
An authentic *Ḥadīth* states:

«يَقُولُ اللهُ تَعَالَىٰ: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُ»

«*Allāh the Exalted said, 'Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.*»[3]

Imām Aḥmad reported that Anas narrated that Allāh's Messenger ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَإٍ ذَكَرْتُكَ فِي مَلَإٍ مِنَ الْمَلَائِكَةِ - أَوْ قَالَ: فِي مَلَإٍ خَيْرٍ مِنْهُ - وَإِنْ دَنَوْتَ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتَ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتُكَ هَرْوَلَةً»

«*Allāh the Exalted said, 'O son of Ādam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come*

[1] Aṭ-Ṭabari 3:210.
[2] Ibn Abi Ḥātim 1:141.
[3] *Fatḥ Al-Bāri* 13:395.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن
لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ
﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ
هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ ۞ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ
بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ
يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ
﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ
عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿١٦١﴾ خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ
﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾

*to you running».*

Its chain is *Ṣaḥīḥ*, it was recorded by Al-Bukhāri.[1] Allāh said:

﴿وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ﴾

*﴿...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴾*

In this *Āyah*, Allāh commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allāh said in another *Āyah*:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ﴿٧﴾﴾

*﴿And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.﴾*

Abu Rajā' Al-'Uṭāridi said: 'Imrān bin Ḥuṣayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, "Allāh's Messenger ﷺ said:

«مَنْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى خَلْقِهِ»، وَقَالَ رَوْحٌ مَرَّةً: «عَلَى عَبْدِهِ»

*«Those whom Allāh has favored with a bounty, then Allāh likes*

[1] Aḥmad 3:138, *Fatḥ Al-Bāri* 13:521.

*to see the effect of His bounty on His creation*», or he said, "on His servant" - according to Rūḥ (one of the narrators of the *Ḥadīth*).[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ۝١٥٣ وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ۝١٥٤﴾

﴿*153. O you who believe! Seek help in patience and Aṣ-Ṣalāh (the prayer). Truly, Allāh is with Aṣ-Ṣābirīn (the patient).*﴾

﴿*154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not.*﴾

## The Virtue of Patience and Prayer

After Allāh commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A *Ḥadīth* states:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ: إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ وإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ»

«*Amazing is the believer, for whatever Allāh decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.*»[2]

Allāh has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allāh's statement:

﴿وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ۝٤٥﴾

﴿*And seek help in patience and Aṣ-Ṣalāh (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshi'īn [i.e., the true believers in Allāh]*﴾ (2:45)

There are several types of *Ṣabr* — patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first

[1] Aḥmad 4:438.

[2] Muslim 4:2292.

type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

'Abdur-Raḥmān bin Zayd bin Aslam said, "*Ṣabr* has two parts: patience for the sake of Allāh concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allāh shall greet (when they meet Him in the Hereafter; refer to *Sūrat Al-Aḥzāb* 33:44), Allāh willing."[1]

## The Life enjoyed by Martyrs

Allāh's statement:

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ﴾

﴿*And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living,*﴾ indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his *Ṣaḥīḥ*:

«أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلَ طَيْرٍ خُضْرٍ، تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً، فَقَالَ: مَاذَا تَبْغُونَ؟ فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ نَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هٰذَا، فَلَمَّا رَأَوْا أَنَّهُم لَا يُتْرَكُونَ مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَىٰ الدُّنْيَا فَنُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَىٰ - لِمَا يَرَوْنَ مِنْ ثَوَابِ الشَّهَادَةِ - فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ».

«*The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allāh). Your Lord looked at them and asked them, 'What do you wish for?' They said, 'What more could we wish for while You have favored us with what You have not favored any other of your creation?' He repeated the question again. When they realize that they will be asked (until they answer), they said, 'We wish that You send*

[1] Ibn Abi Ḥātim 1:144.

*us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom). The Lord then said, 'I have written that they will not be returned to it (earthly life) again.'*"[1]

Imām Aḥmad reported that 'Abdur-Raḥmān bin Ka'b bin Mālik narrated from his father that Allāh's Messenger ﷺ said:

"نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَىٰ جَسَدِهِ يَوْمَ يَبْعَثُهُ"

"*The believer's soul is a bird that feeds on the trees of Paradise until Allāh sends it back to its body when the person is resurrected.*"[2]

This *Ḥadīth* includes all the believers in its general meaning. Thus, the fact that the Qur'ān mentions the martyrs in particular in the above *Āyah* serves to honor, glorify and favor them (although the other believers share the rewards they enjoy).

﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

*﴿155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aṣ-Ṣābirīn (the patient).﴾*

*﴿156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴾*

*﴿157. They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.﴾*

## The Believer is Patient with the Affliction and thus gains a Reward

Allāh informs us that He tests and tries His servants, just as He said in another *Āyah*:

[1] Muslim 3:1502.

[2] Aḥmad 3:455.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾﴾

*﴿And surely, We shall try you till We test those who strive hard (for the cause of Allāh) and Aṣ-Ṣābirīn (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).﴾* (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allāh said in another *Āyah*:

﴿فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ﴾

*﴿So Allāh made it taste extreme of hunger (famine) and fear.﴾* (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allāh has used here the word *'Libās'* (cover or clothes) of fear and hunger. In the *Ayāt* above, Allāh used the words:

﴿بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ﴾

*﴿with something of fear, hunger,﴾* meaning, a little of each. Then (Allāh said),

﴿وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ﴾

*﴿loss of wealth, ﴾*

meaning, some of the wealth will be destroyed,

﴿وَٱلْأَنفُسِ﴾

*﴿lives﴾* meaning, losing friends, relatives and loved ones to death,

﴿وَٱلثَّمَرَٰتِ﴾

*﴿and fruits,﴾* meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allāh said next:

﴿وَبَشِّرِ ٱلصَّٰبِرِينَ﴾

*﴿but give glad tidings to Aṣ-Ṣābirīn (the patient). ﴾*

He then explained whom He meant by 'the patient' whom He praised:

﴿ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾﴾

*﴿Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴾*

meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allāh and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allāh on the Day of Resurrection. These facts thus compel them to admit that they are Allāh's servants and that their return will be to Him in the Hereafter.

This is why Allāh said:

﴿أُو۟لَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ﴾

*﴿They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,﴾*

meaning, Allāh's praise and mercy will be with them. Sa'īd bin Jubayr added, "Meaning, safety from the torment."[1]

﴿وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ﴾

*﴿and it is they who are the guided ones.﴾* 'Umar bin Al-Khaṭṭāb commented: "What righteous things, and what a great heights.

﴿أُو۟لَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ﴾

*﴿They are those on whom are the Ṣalawāt from their Lord, and (they are those who) receive His mercy﴾* are the two righteous things.

﴿وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ﴾

*﴿and it is they who are the guided ones﴾* are the heights."[2]

The heights means more rewards, and these people will be awarded their rewards and more.

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[1] Ibn Abi Ḥātim 1:158.

[2] Al-Ḥākim 2:270.

## The Virtue of asserting that We all belong to Allāh, during Afflictions

There are several *Ahādith* that mention the rewards of admitting that the return is to Allāh by saying:

﴿إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾

*﴿"Truly, to Allāh we belong and truly, to Him we shall return."﴾*

when afflictions strike. For instance, Imām Aḥmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allāh's Messenger ﷺ and said: I heard Allāh's Messenger ﷺ recite a statement that made me delighted. He said:

«لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذٰلِكَ بِهِ»

*﴿No Muslim is struck with an affliction and then says Istirjā' when the affliction strikes, and then says: 'O Allāh! Reward me for my loss and give me what is better than it,' but Allāh will do just that.﴾*

Umm Salamah said: So I memorized these words. When Abu Salamah died I said *Istirjā'* and said: "O Allāh! Compensate me for my loss and give me what is better than it." I then thought about it and said, "Who is better than Abu Salamah?" When my *'Iddah* (the period of time before the widow or divorced woman can remarry) finished, Allāh's Messenger ﷺ asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allāh! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allāh would punish me. I am old and have children."

He said:

«أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُذْهِبُهَا اللهُ عَزَّ وَجَلَّ عَنْكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكِ، وَأَمَّا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكِ عِيَالِي»

*«As for the jealousy that you mentioned, Allāh the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.»*

She said, "I have surrendered to Allāh's Messenger." Allāh's Messenger ﷺ married her and Umm Salamah said later, "Allāh compensated me with who is better than Abu Salamah: Allāh's Messenger ﷺ."[1] Muslim reported a shorter version of this *Ḥadīth*.[2]

﴿۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

*﴿158. Verily, Aṣ-Ṣafā and Al-Marwah[3] are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah (pilgrimage) of the House to perform Ṭawāf between them. And whoever does good voluntarily, then verily, Allāh is All-Recognizer, All-Knower﴾.*

## The Meaning of "it is not a sin" in the *Āyah*

Imām Aḥmad reported that 'Urwah said that he asked 'Ā'ishah about what Allāh stated:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾

*﴿Verily, Aṣ-Ṣafā and Al-Marwah (two mountains in Makkah) are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Ṭawāf) between them (Aṣ-Ṣafā and Al-Marwah).﴾*

"By Allāh! It is not a sin if someone did not perform *Ṭawāf* around them." 'Ā'ishah said, "Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, 'It

[1] Aḥmad 4:27.

[2] Muslim 2:633.

[3] The names of the two small mountains that the pilgrims walk and run between during the rites of *'Umrah*.

is not a sin if one did not perform *Ṭawāf* around them.' Rather, the *Āyah* was revealed regarding the Anṣār, who before Islam, used to assume *Ihlāl* (or *Iḥrām* for *Ḥajj*) in the area of Mushallal for their idol Manāt that they used to worship. Those who assumed *Ihlāl* for Manat, used to hesitate to perform *Ṭawāf* (going) between Mounts Aṣ-Ṣafā and Al-Marwah. So they (during the Islamic era) asked Allāh's Messenger ﷺ about it, saying, 'O Messenger of Allāh! During the time of *Jāhiliyyah*, we used to hesitate to perform *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah.' Allāh then revealed:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾

*﴿Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah of the House to perform the going (Ṭawāf) between them.﴾*"

'Ā'ishah then said, " Allāh's Messenger ﷺ has made it the Sunnah to perform *Ṭawāf* between them (Aṣ-Ṣafā and Al-Marwah), and thus, no one should abandon performing *Ṭawāf* between them."[1] This *Ḥadīth* is reported in the *Ṣaḥīḥayn*.

In another narration, Imām Az-Zuhri reported that 'Urwah said: Later on I ('Urwah) told Abu Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām (of 'Ā'ishah's statement) and he said, "I have not heard of such information. However, I heard learned men saying that all the people, except those whom 'Ā'ishah mentioned, said, 'Our *Ṭawāf* between these two hills is a practice of *Jāhiliyyah*.' Some others among the Anṣār said, 'We were commanded to perform *Ṭawāf* of the *Ka'bah*, but not between Aṣ-Ṣafā and Al-Marwah.' So Allāh revealed:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

*﴿Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.﴾*"

Abu Bakr bin 'Abdur-Raḥmān then said, "It seems that this verse was revealed concerning the two groups." [2] Al-Bukhāri collected a similar narration by Anas.

Ash-Sha'bi said, "Īsāf (an idol) was on Aṣ-Ṣafā while Nā'ilah

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[1] Aḥmad 6:144.

[2] *Fatḥ Al-Bāri* 3:581, and Muslim 2:929.

(an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing *Ṭawāf* between them. Thereafter, the *Āyah* (2:158 above) was revealed."

## The Wisdom behind legislating Sa'ī between Aṣ-Ṣafā and Al-Marwah

Muslim recorded a long *Ḥadīth* in his *Ṣaḥīḥ* from Jābir, in which Allāh's Messenger ﷺ finished the *Ṭawāf* around the House, and then went back to the *Rukn* (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near Aṣ-Ṣafā while reciting:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

﴿*Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.*﴾

The Prophet ﷺ then said, «*I start with what Allāh has commanded me to start with [meaning start the Sa'ī (i.e., fast walking) from the Aṣ-Ṣafā]*». In another narration of An-Nasa'ī, the Prophet ﷺ said, «*Start with what Allāh has started with (i.e., Aṣ-Ṣafā).*»[1]

Imām Aḥmad reported that Ḥabībah bint Abu Tajrāh said, "I saw Allāh's Messenger ﷺ performing *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah, while the people were in front of him and he was behind them walking in *Sa'ī*. I saw his garment twisted around his knees because of the fast walking in *Sa'ī* (he was performing) and he was reciting:

«اسْعَوْا فَإِنَّ اللهَ كَتَبَ عَلَيْكُمُ السَّعْيَ».

«*Perform Sa'ī, for Allāh has prescribed Sa'ī on you.*»"[2]

This *Ḥadīth* was used as a proof for the fact that *Sa'ī* is a *Rukn*[3] of *Ḥajj*. It was also said that *Sa'ī* is *Wājib*,[4] and not a *Rukn* of *Ḥajj* and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with

[1] Muslim and An-Nasā'ī 5:239.

[2] Aḥmad 6:421.

[3] A pillar, which if not performed, then the act of worship must be repeated.

[4] An obligatory element, which if not performed can be expiated as directed.

*Damm*.[1] Allāh has stated that *Ṭawāf* between Aṣ-Ṣafā and Al-Marwah is among the symbols of Allāh, meaning, among the acts that Allāh legislated during the *Ḥajj* for Prophet Ibrāhīm.

Earlier we mentioned the *Ḥadīth* by Ibn 'Abbās that the origin of *Ṭawāf* comes from the *Ṭawāf* of Ḥajar (Prophet Ibrāhīm's wife), between Aṣ-Ṣafā and Al-Marwah seeking water for her son (Ismā'il) Ibrāhīm had left them in Makkah, where there was no habitation for her. When Ḥajar feared that her son would die, she stood up and begged Allāh for His help and kept going back and forth in that blessed area between Aṣ-Ṣafā and Al-Marwah. She was humble, fearful, frightened and meek before Allāh. Allāh answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامُ طُعْمٍ، وَشِفَاءُ سُقْمٍ»

«*A tasty (or nutritional) food and a remedy for the illness*.»

Therefore, whoever performs *Sa'ī* between Aṣ-Ṣafā and Al-Marwah should remember his meekness, humbleness and need for Allāh to guide his heart, lead his affairs to success and forgive his sins. He should also want Allāh to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allāh to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, — the same providence which was provided to Ḥajar.

Allāh then states:

﴿وَمَن تَطَوَّعَ خَيْرًا﴾

﴿*And whoever does good voluntarily*.﴾

It was said that the *Āyah* describes performing *Ṭawāf* more than seven times, it was also said that it refers to voluntary *'Umrah* or *Ḥajj*. It was also said that it means volunteering to do good works in general, as Ar-Rāzi has stated. The third opinion was attributed to Al-Ḥasan Al-Baṣri.[2] Allāh knows best.

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[1] A form of expiation in which an animal is slaughtered in Makkah and distributed among the poor.

[2] Ar-Rāzi 4:146.

Allāh states:

﴿فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴿...*then verily, Allāh is All-Recognizer, All-Knower.*﴾

meaning, Allāh's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴿*Surely, Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴾ (4:40)

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾﴾

﴿*159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allāh and cursed by the cursers.*﴾

﴿*160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.*﴾

﴿*161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined.*﴾

﴿*162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved*﴾.

## The Eternal Curse for Those Who hide Religious Commandments

These *Ayāt* sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allāh

has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-'Āliyah said that these *Āyāt*, "were revealed about the People of the Scripture who hid the description of Muḥammad ﷺ."[1] Allāh then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allāh and by the cursers.

A *Ḥadīth* in the *Musnad*, narrated through several chains of narrators, that strengthens the overall judgment of the *Ḥadīth*, states that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

*«Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.»*[2]

It is also recorded by Al-Bukhāri that Abu Hurayrah said, "If it was not for an *Āyah* in Allāh's Book, I would not have narrated a *Ḥadīth* for anyone:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ الْبَيِّنَٰتِ وَالْهُدَىٰ﴾

*﴿Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,﴾*"[3]

Mujāhid said, "When the earth is struck by drought, the animals say, 'This is because of the sinners among the Children of Ādam. May Allāh curse the sinners among the Children of Ādam.'"[4]

Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that

﴿وَيَلْعَنُهُمُ اللَّٰعِنُونَ﴾

*﴿and cursed by the cursers﴾*

means that the angels and the believers will curse them.[5]

[1] Ibn Abi Ḥātim 1:170.
[2] Aḥmad 2:495.
[3] *Fatḥ Al-Bāri* 1:258.
[4] Ibn Abi Ḥātim 1:175.
[5] Ibn Abi Ḥātim 1:174.

Moreover, a *Ḥadīth* states that everything, including the fish in the sea, asks for forgiveness for the scholars. The *Āyah* (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allāh, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allāh knows best.

From this punishment, Allāh excluded all who repent to Him:

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟﴾

﴿*Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).*﴾

This *Āyah* refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

﴿فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ﴾

﴿*These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.*﴾

This *Āyah* also indicates that those who used to call to innovation, or even disbelief, and repent to Allāh, then Allāh will forgive them. Allāh afterwards states that those who disbelieve in Him and remain in this state until they die, then:

﴿أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَا﴾

﴿*it is they on whom is the curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).*﴾

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of *Jahannam*, where,

﴿لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ﴾

﴿*their punishment will neither be lightened*﴾

Hence, the torment will not be decreased for them,

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴿*nor will they be reprieved.*﴾

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge

with Allāh from this evil end.

**Cursing the Disbelievers is allowed**

There is no disagreement that it is lawful to curse the disbelievers. 'Umar bin Al-Khaṭṭāb and the Imāms after him used to curse the disbelievers in their *Qunūt* (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allāh will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allāh curse him! He is being brought repeatedly (to be flogged for drinking)." Allāh's Messenger ﷺ said:

«لَا تَلْعَنْهُ فَإِنَّه يُحِبُّ اللهَ وَرَسُولَهُ»

«*Do not curse him, for he loves Allāh and His Messenger*».[1]

This *Ḥadīth* indicates that it is allowed to curse those who do not love Allāh and His Messenger ﷺ. Allāh knows best.

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾﴾

﴿*163. And your Ilāh (God) is One Ilāh (God – Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.*﴾

In this *Āyah*, Allāh mentions that He is the only deity, and that He has no partners or equals. He is Allāh, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious — *Ar-Raḥmān*, the Most Merciful — *Ar-Raḥīm*. We explained the meanings of these two Names in the beginning of *Sūrat Al-Fātihah*. Shahr bin Ḥawshab reported that Asmā' bint Yazīd bin As-Sakan narrated that Allāh's Messenger ﷺ said:

«اسْمُ اللهِ الْأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْنِ

«*Allāh's Greatest Name is contained in these two Āyāt*»:

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾﴾

[1] Abdur-Razzāq 7:381, similar with Al-Bukhāri, no. 6780.

الجزء الثاني ٢٥ سورة البقرة

إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ
مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ
النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾
إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ
لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَٰلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾
يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم
بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

﴿*And your Ilāh (God) is One Ilāh (God – Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.*﴾ and:

﴿الٓمٓ ﴿١﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾﴾

﴿*Alif-Lām-Mīm. Allāh! Lā ilahā illā Huwa (none has the right to be worshipped but He), Al-Ḥaiyūl-Qaiyūm (the Ever Living, the One Who sustains and protects all that exists).*﴾ (3:1, 2)"[1]

Then Allāh mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness. Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

﴿*164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes*

[1] Abu Dāwud 2:168.

*the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.*﴾

## The Proofs for *Tawḥīd*

Allāh said:

﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Verily, in the creation of the heavens and the earth...* ﴾

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allāh continues:

﴿وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴿*...and in the alternation of night and day.*﴾

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allāh said:

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿*It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴾ (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allāh said:

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ﴾

﴿*Allāh merges the night into the day, and He merges the day into the night*﴾ (57:6)

meaning, He extends the length of one from the other and vice versa. Allāh then continues:

﴿وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ﴾

﴿*...and the ships which sail through the sea with that which is of use to mankind,*﴾

Shaping the sea in this manner, so that it is able to carry

ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allāh then continues:

﴿ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ﴾

﴿*...and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death*﴾, which is similar to Allāh's statement:

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾﴾

﴿*And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.*﴾ (36:33), until:

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

﴿*which they know not.*﴾ (36:36)

Allāh continues:

﴿وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾

﴿*and the moving (living) creatures of all kinds that He has scattered therein,*﴾

meaning, in various shapes, colors, uses and sizes, whether small or large. Allāh knows all that, sustains it, and nothing is concealed from Him. Similarly, Allāh said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ﴾

﴿*And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawḥ Al-Maḥfūẓ – the Book of Decrees with Allāh).*﴾ (11:6)

﴿وَتَصْرِيفِ ٱلرِّيَٰحِ﴾

﴿*...and in the veering of winds...*﴾

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north

(the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the *Ka'bah*, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allāh knows best.

Allāh continues:

﴿وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿*...and clouds which are held between the sky and the earth,* ﴾

The clouds run between the sky and the earth to wherever Allāh wills of lands and areas.

Allāh said next:

﴿لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿*...are indeed Ayāt for people of understanding,* ﴾

meaning, all these things are clear signs that testify to Allāh's Oneness. Similarly, Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾﴾

﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire."*﴾ (3:190, 191)

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

﴿165. *And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is severe in punishment.*﴾

﴿166. *When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them*﴾.

﴿167. *And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.*﴾

## The Condition of the Polytheists in this Life and the Hereafter

In these *Āyāt*, Allāh mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allāh, worshipping them along with Allāh and loving them, just as they love Allāh. However, Allāh is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the *Ṣaḥīḥayn* that 'Abdullāh bin Mas'ūd said: I said, "O Messenger of Allāh! What is the greatest sin?" He said:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«*To appoint a rival to Allāh while He Alone has created you.*»[1]

Allāh said:

﴿وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ﴾

﴿*But those who believe, love Allāh more (than anything else)*﴾

Because these believers love Allāh, know His greatness, revere Him, believe in His Oneness, then they do not associate

[1] *Fatḥ Al-Bāri* 8 :3 and Muslim 1 :90.

anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allāh warns those who commit *Shirk*,

﴿وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا﴾

﴿*If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh.*﴾

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and *Shirk* (polytheism), then they would shun the deviation that they live by.

Allāh mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allāh said:

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟﴾

﴿*When those who were followed disown (declare themselves innocent of) those who followed (them).*﴾

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

﴿تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ﴾

﴿*We declare our innocence (from them) before You. It was not us they worshipped.*﴾ (28:63), and:

﴿سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿*"Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."*﴾ (34:4)

The *Jinn* will also disown the disbelievers who worshipped them, and they will reject that worship. Allāh said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦﴾

﴿*And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the*

*Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.*﴾ (46:5, 6) Allāh said:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿*And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honor, power and glory (and also protect them from Allāh' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).*﴾ (19:81, 82) Prophet Ibrāhīm said to his people:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ﴾

﴿*You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.*﴾ (29:25) Allāh said:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾﴾

﴿*But if you could see when the Ẓālimūn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimūn (polytheists, sinners, disbelievers, criminals)." Those who were deemed weak will say*

*to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾* (34:31-33) Allāh said:

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾﴾

﴿*And Shaytān (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Ẓālimīn (polytheists and wrongdoers).﴾* (14:22)

Allāh then said:

﴿وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾

﴿*...and they see the torment, then all their relations will be cut off from them.﴾*

meaning, when they see Allāh's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire. 'Aṭā' reported that Ibn 'Abbās said about:

﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾

﴿*then all their relations will be cut off from them.﴾*

"meaning the friendship." Mujāhid reported a similar statement in another narration by Ibn Abu Najīh.[1]

[1] Aṭ-Ṭabari 3:290.

Allāh said:

﴿وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا﴾

*﴿And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."﴾*

This *Āyah* means: 'If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allāh Alone instead.' But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allāh said. This is why Allāh said:

﴿كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ﴾

*﴿Thus Allāh will show them their deeds as regrets for them.﴾*

meaning, their works will vanish and disappear. Similarly, Allāh said:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

*﴿And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴾* (25:23)

Allāh also said:

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ﴾

*﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.﴾* (14:18), and:

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً﴾

*﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.﴾* (24:39)

This is why Allāh said — at the end of the *Āyah* 2:167 above

﴿وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ﴾

*﴿And they will never get out of the Fire.﴾*

﴿يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

*﴿168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytān (Satan). Verily, he is to you an open enemy.﴾*

*﴿169. He (Satan) commands you only what is evil and Fahshā' (sinful), and that you should say about Allāh what you know not.﴾*

## The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of *Shaytān*

After Allāh stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of *Shaytān*, meaning his ways and methods with which he misguides his followers, like prohibiting the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or *Sā'ibah* (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a *Wāṣilah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that *Shaytān* made attractive to them during the time of *Jāhiliyyah*. Muslim recorded 'Iyāḍ bin Ḥimār saying that Allāh's Messenger ﷺ said that Allāh the Exalted says,

يَقُولُ اللهُ تَعَالَى: إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، - وَفِيهِ - وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

*«'Every type of wealth I have endowed My servants is allowed for them...' (until), 'I have created My servants Ḥunafā' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I*

*allowed for them.'*[1]

Allāh said:

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

﴿*...he is to you an open enemy.*﴾

warning against Satan. Allāh said in another instance:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾﴾

﴿*Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire.*﴾ (35:6), and:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Ẓālimīn (polytheists, and wrongdoers, etc).*﴾ (18:50)

Qatādah and As-Suddi commented on what Allāh said:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿*...and follow not the footsteps of Shayṭān (Satan)*﴾:

Every act of disobedience to Allāh is among the footsteps of Satan.[2]

'Abd bin Humayd reported that Ibn 'Abbās said: "Any vow or oath that one makes while angry, is among the footsteps of *Shayṭān* and its expiation is that of the vow." [3] Allāh's statement:

﴿إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

﴿*He (Satan) commands you only what is evil and Faḥshā (sinful), and that you should say about Allāh what you know not.*﴾

The verse means: 'Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as

[1] Muslim 4 :2197.

[2] Ibn Abi Ḥātim 1 :211.

[3] Feeding ten poor persons, clothing them, freeing a servant, or fasting three days; and refer to 5 :89 in the Qur'ān.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ
﴿١٧١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ
وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ
لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ
أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

adultery and so forth. He commands you to commit what is even worse, that is, saying about Allāh without knowledge.' So this includes every innovator and disbeliever.

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾﴾

*﴿170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴾*

*﴿171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾*

## The Polytheist imitates Other Polytheists

Allāh states that if the disbelievers and polytheists are called to follow what Allāh has revealed to His Messenger ﷺ and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allāh criticized their reasoning:

﴿أَوَلَوْ كَانَ ءَابَآؤُهُمْ﴾

*﴿(Would they do that!) even though their fathers﴾*,

meaning, those whom they follow and whose practices they imitate, and:

﴿لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ﴾

*﴿...did not understand anything nor were they guided?﴾*

meaning, they had no sound understanding or guidance. Ibn Isḥāq reported that Ibn 'Abbās said that this was revealed about a group of Jews whom Allāh's Messenger ﷺ called to Islām, but they refused, saying, "Rather, we shall follow what we found our forefathers following." So Allāh revealed this *Āyah* (2:170) above."[1]

## The Disbeliever is just like an Animal

Allāh then made a parable of the disbelievers, just as He said in another *Āyah*:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ مَثَلُ ٱلسَّوْءِ﴾

*﴿For those who believe not in the Hereafter is an evil description.﴾* (16:60)

Similarly, Allāh said here (2:171 above)

﴿وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟﴾

*﴿And the example of those who disbelieve... ﴾*

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, 'Ikrimah, 'Aṭā', Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.[2]

﴿صُمٌّۢ بُكْمٌ عُمْىٌ﴾

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[1] Aṭ-Ṭabari 3:305.

[2] Ibn Abi Ḥātim 1:225-228.

﴿*They are deaf, dumb, and blind.*﴾

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

﴿فَهُمْ لَا يَعْقِلُونَ﴾

﴿*So they do not understand.*﴾

means, they do not comprehend or understand anything.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾﴾

﴿*172. O you who believe (in the Oneness of Allāh – Islāmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship*﴾.

﴿*173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.*﴾

## The Command to eat Pure Things and the Explanation of the Prohibited Things

Allāh commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a *Ḥadīth* recorded by Imām Aḥmad, that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾، وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ

يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ فَأَنَّىٰ يُسْتَجَابُ لِذَلِكَ؟»

*«O people! Allāh is Ṭayyib (Pure and Good) and only accepts that which is Ṭayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said: ﴿O (you) Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am well-acquainted with what you do﴾* (23:51), and: *﴿O you who believe! Eat of the lawful things that We have provided you with﴾* He then mentioned a man, *«who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, 'O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?''»*[1] It was also recorded by Muslim and At-Tirmidhi [2]

After Allāh mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allāh willing, as Allāh said:

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ﴾

*﴿Lawful to you is (the pursuit of) watergame and its use for food﴾* (5:96),

and because of the *Ḥadīth* about the whale recorded in the *Ṣaḥīḥ*.[3] The *Musnad, Al-Muwaṭṭa'* and the *Sunan* recorded the Prophet ﷺ saying about the sea:

«هُوَ الطَّهُورُ مَاؤُهُ والْحِلُّ مَيْتَتُهُ»

[1] Aḥmad 3:328.

[2] Muslim 2:703, *Tuḥfat Al-Aḥwadhi* 8:333.

[3] *Fatḥ Al-Bāri* 6:152.

«*Its water is pure and its dead are permissible.*»[1]

Ash-Shāfi'ī, Aḥmad, Ibn Mājah, and Ad-Dāraquṭni reported that Ibn 'Umar said that the Prophet ﷺ said:

«أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، السَّمَكُ وَالْجَرَادُ وَالْكَبِدُ وَالطِّحَالُ»

«*We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen*».[2]

We will mention this subject again in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān), *In shā' Allāh* (if Allāh wills).

**Issue:** According to Ash-Shāfi'ī and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Mālik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurṭubi commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid."[3] Ibn Mājah reported that Salmān said that Allāh's Messenger ﷺ was asked about butter, cheese and fur. He said:

«الْحَلَالُ مَا أَحَلَّ اللهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

«*The allowed is what Allāh has allowed in His Book and the prohibited is what Allāh has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.*»[4]

Allāh has prohibited eating the meat of swine, whether

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[1] Aḥmad 5:365, *Al-Muwaṭṭa'* 1:22, Abu Dawūd 1:64, *Tuḥfat Al-Aḥwadhi* 1: 224, An-Nasā'i 1:50, and Ibn Mājah 1:136.

[2] *Tartīb Musnad Ash-Shāfi'ī* 2:173, Aḥmad 2:97, Ibn Mājah 2:1073, Ad-Dāraquṭni 4:272.

[3] Al-Qurṭubi 2:221.

[4] Ibn Mājah 2:1117.

slaughtered or not, and this includes its fat, either because it is implied, or because the term *Laḥm* includes that, or by analogy. Similarly prohibited are offerings to other than Allāh, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of *Jāhiliyyah*. Al-Qurṭubi mentioned that 'Ā'ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."[1]

## The Prohibited is Allowed in Cases of Emergency

Then Allāh permitted eating these things when needed for survival or when there are no permissible types of food available. Allāh said:

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ﴾

*﴿But if one is forced by necessity without willful disobedience nor transgressing due limits﴾*,

meaning, without transgression or overstepping the limits,

﴿فَلَآ إِثْمَ عَلَيْهِ﴾

*﴿...then there is no sin on him.﴾*

meaning, if one eats such items, for,

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿Truly, Allāh is Oft-Forgiving, Most Merciful.﴾*

Mujāhid said, "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allāh, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allāh, then the permission does not apply to him even if he is in dire need." The same was reported from Sa'īd bin Jubayr. Sa'īd and Muqātil bin Ḥayyān are reported to have said that without willful disobedience means, "Without believing that it

[1] Al-Qurṭubi 2:224.

is permissible."[1] It was reported that Ibn 'Abbās commented on the *Āyah*:

﴿غَيْرَ بَاغٍ وَلَا عَادٍ﴾

﴿*...without willful disobedience nor transgressing*﴾

saying, "Without willful disobedience means eating the dead animal and not continuing to do so. Qatādah said:

﴿غَيْرَ بَاغٍ﴾

﴿*without willful disobedience*﴾ "Without transgressing by eating from the dead animals, that is when the lawful is available."[2]

**Issue**: When one in dire straits finds both — dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Mājah reported that 'Abbād bin Shuraḥbil Al-Ghubari said, "One year we suffered from famine. I came to Al-Madīnah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allāh's Messenger ﷺ and told him what had happened. He said to the man:

«مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا - أَوْ سَاغِبًا - وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا» فَأَمَرَهُ فَرَدَّ إِلَيْهِ ثَوْبَهُ، فَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ نِصْفِ وَسْقٍ.

«*You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.*»

The Prophet ﷺ commanded him to return 'Abbād's garment to him, and to offer him a *Wasq* (around 180 kilograms) - or a half *Wasq* - of food[3]

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the *Ḥadīth* that 'Amr bin Shu'ayb narrated from his father that his grandfather said: Allāh's Messenger ﷺ was asked about the hanging clusters of dates. He said:

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[1] Ibn Abi Ḥātim 1:236.

[2] Aṭ-Ṭabari 3:324.

[3] Ibn Mājah 2:770.

«مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بِفِيهِ غَيْرَ مُتَّخِذٍ خُبْنَةً، فَلَا شَيْءَ عَلَيْهِ»

*«There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.»*[1]

Muqātil bin Ḥayyān commented on:

﴿فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿...then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴾*

"For what is eaten out of necessity."[2] Sa'īd bin Jubayr said, "Allāh is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity."[3] Masrūq said, "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire."[4] This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾﴾

*﴿174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment﴾.*

*﴿175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire﴾.*

*﴿176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition﴾.*

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[1] *Tuḥfat Al-Aḥwadhi* 4 :510.

[2] Ibn Abi Ḥātim 1 :240.

[3] Ibn Abi Ḥātim 1 :240.

[4] Al-Bayhaqi in *As-Sunan Al-Kubrā* 9 :357.

**Criticizing the Jews for concealing what Allāh revealed**

Allāh said:

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ﴾

﴿*Verily, those who conceal what Allāh has sent down of the Book.*﴾

Meaning the Jews who concealed their Book's descriptions of Muḥammad ﷺ, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muḥammad ﷺ, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger ﷺ and having faith in what Allāh was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allāh made the truth about His Messenger ﷺ known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet ﷺ, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allāh criticized them again many times in His Book. For instance, Allāh said in this *Āyah* (2:174 above):

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا﴾

﴿*Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things).*﴾

meaning, the joys and delights of this earthly life. Allāh said:

﴿أُوْلَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ﴾

﴿*...they eat into their bellies nothing but fire.*﴾ meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allāh said:

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

*﴿Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴾* (4:10)

Also, reported in an authentic *Ḥadīth* is that Allāh's Messenger ﷺ said:

«الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

*«Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).»*[1]

Allāh said:

﴿وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.﴾*

This is because Allāh is furious with them for concealing the truth. They thus deserve Allāh's anger, so Allāh will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allāh said about them:

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ﴾

*﴿Those are they who have purchased error for guidance.﴾*

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allāh said:

﴿وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ﴾

*﴿...and torment at the price of forgiveness,﴾*

meaning, they preferred torment over forgiveness due to the

[1] *Ṣaḥīḥ Al-Bukhāri* no. 5634, and Muslim no. 2065.

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ
صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ
عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ
إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ
بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ
يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَن بَدَّلَهُ
بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

sins they have committed. Allāh then said:

﴿فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ﴾

*﴿So how bold they are (for evil deeds which will push them) to the Fire.﴾*

Allāh states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allāh from this evil end.

Allāh's Statement:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

*﴿That is because Allāh has sent down the Book (the Qur'ān) in truth.﴾*

means, they deserve this painful torment because Allāh has revealed Books to His Messenger Muḥammad ﷺ, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allāh's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger — Muḥammad ﷺ — called them to Allāh, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the *Ayāt* that Allāh revealed to His

Messengers, and this is why they deserved the torment and the punishment. This is why Allāh said here (2:176):

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾﴾

﴿*That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed about the Book are far away in opposition.*﴾

﴿۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾﴾

﴿*177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh), and gives the Zakāh, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious).*﴾

## *Al-Birr* (Piety, Righteousness)

This *Āyah* contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this *Āyah*, Allāh first commanded the believers to face Bayt Al-Maqdis, and then to face the *Ka'bah* during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allāh sent revelation which clarified the wisdom behind this command, that is, obedience to Allāh, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is *Birr*, *Taqwā* and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allāh. This is why Allāh said:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

*﴿It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allāh and the Last Day,﴾*

Similarly, Allāh said about the sacrifices:

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ﴾

*﴿It is neither their meat nor their blood that reaches Allāh, but it is the piety from you that reaches Him.﴾* (22:37)

Abu Al-'Āliyah said, "The Jews used to face the west for their *Qiblah*, while the Christians used to face the east for their *Qiblah*. So Allāh said:

﴿لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ﴾

*﴿It is not Birr that you turn your faces towards east and (or) west (in prayers)﴾* (2:177)

meaning, "this is faith, and its essence requires implementation." Similar was reported from Al-Ḥasan and Ar-Rabī' bin Anas.[1] Ath-Thawri recited:

﴿وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ﴾

*﴿but Birr is the one who believes in Allāh,﴾*

and said that what follows are the types of *Birr*.[2] He has said the truth. Certainly, those who acquire the qualities mentioned in the *Āyah* will have indeed embraced all aspects of Islām and implemented all types of righteousness; believing in Allāh, that He is the only God worthy of worship, and believing in the angels the emissaries between Allāh and His Messengers.

The 'Books' are the Divinely revealed Books from Allāh to the Prophets, which were finalized by the most honorable Book (the Qur'ān). The Qur'ān supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'ān abrogates all previous Books and testfies to all of Allāh's Prophets, from the first Prophet to the Final Prophet, Muḥammad, may Allāh's

[1] Ibn Abi Ḥātim 1:251.

[2] Ibn Abi Ḥātim 1:253.

peace and blessings be upon them all.

Allāh's statement:

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

*﴿...and gives his wealth, in spite of love for it,﴾*

refers to those who give money away while desiring it and loving it. It is recorded in the *Ṣaḥīḥayn* that Abu Hurayrah narrated that the Prophet ﷺ said:

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وتَخْشَى الْفَقْرَ»

*«The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.»*[1]

Allāh said:

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ۝٩﴾

*﴿And they give food, inspite of their love for it, to the Miskīn (the poor), the orphan, and the captive (saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."﴾* (76:8, 9)

and:

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

*﴿By no means shall you attain Birr unless you spend of that which you love.﴾* (3:92) Allāh's statement:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

*﴿...and give them preference over themselves even though they were in need of that﴾* (59:9)

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous *Ayāt* give away what they covet (but not necessarily need).

Allāh's statement:

﴿ذَوِى ٱلْقُرْبَىٰ﴾

*﴿the kinsfolk﴾* refers to man's relatives, who have more rights

[1] *Fatḥ Al-Bāri* 3:334, and Muslim 2:716.

than anyone else to one's charity, as the *Ḥadīth* supports:

«الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ، فَهُمْ أَوْلَى النَّاسِ بِكَ وَبِرُّكَ وَإِعْطَائِكَ»

*«Ṣadaqah (i.e., charity) given to the poor is a charity, while the Ṣadaqah given to the relatives is both Ṣadaqah and Ṣilah (nurturing relations), for they are the most deserving of you and your kindness and charity».*[1]

Allāh has commanded kindness to the relatives in many places in the Qur'ān.

﴿وَٱلْيَتَٰمَىٰ﴾

﴿*to the orphans*﴾ The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. 'Abdur-Razzāq reported that 'Ali said that the Prophet ﷺ said:

﴿وَٱلْمَسَٰكِينِ﴾

﴿*and to Al-Masākīn*﴾ The *Miskīn* is the person who does not have enough food, clothing, or he has no dwelling. So the *Miskīn* should be granted the provisions to sustain him enough so that he can acquire his needs. In the *Sahīhayn* it is recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ والتَّمْرَتَانِ، واللُّقْمَةُ واللُّقْمَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيه وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ»

*«The Miskīn is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the Miskīn is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.»*[2]

﴿وَٱبْنَ ٱلسَّبِيلِ﴾

﴿*and to the wayfarer*﴾ is the needy traveler who runs out of money and should, thus, be granted whatever amount that

[1] Aḥmad 4:214.

[2] *Fatḥ Al-Bāri* 3:399, and Muslim 2:719.

helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. 'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "*Ibn As-Sabīl* (wayfarer) is the guest who is hosted by Muslims."[1] Furthermore, Mujāhid, Sa'īd bin Jubayr, Abu Ja'far Al-Bāqir, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān said similarly.[2]

﴿وَٱلسَّآئِلِينَ﴾

*﴿and to those who ask﴾* refers to those who beg people and are thus given a part of the *Zakāh* and general charity.

﴿وَفِي ٱلرِّقَابِ﴾

*﴿and to set servants free﴾*

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the *Tafsīr* of the *Āyah* on *Ṣadaqah* in *Sūrat Barā'ah* [chapter 9 in the Qur'ān], *In shā' Allāh.*

Allāh's statement:

﴿وَأَقَامَ ٱلصَّلَوٰةَ﴾

*﴿performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh)﴾* means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allāh. Allāh's statement:

﴿وَءَاتَى ٱلزَّكَوٰةَ﴾

*﴿and gives the Zakāh﴾* means the required charity (*Zakāh*) due on one's money, as Sa'īd bin Jubayr and Muqātil bin Ḥayyān have stated.[3]

Allāh's statement:

﴿وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟﴾

*﴿and who fulfill their covenant when they make it,﴾*

[1] Ibn Abi Ḥātim 1:259.
[2] Ibn Abi Ḥātim 1:260.
[3] Ibn Abi Ḥātim 1:264.

is similar to:

﴿ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ﴾

﴿*Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant).*﴾ (13:20)

The opposite of this characteristic is hypocrisy. As found in a *Ḥadīth*:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.*»[1]

In another version:

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«*If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.*»[2]

Allāh's statement:

﴿وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ﴾

﴿*...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).*﴾

means, during the time of meekness and ailment.

﴿وَحِينَ ٱلْبَأْسِ﴾

﴿*...and at the time of fighting (during the battles).*﴾

means on the battlefield while facing the enemy, as Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Murrah Al-Hamdāni, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Abu Mālik,[3] Aḍ-Ḍaḥḥāk and others have stated.[4]

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And

[1] Muslim 1:78.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:270-271.

[4] Aṭ-Ṭabari 3:355.

Allāh knows best, it is He Whom help is sought from, and upon Him we rely.

Allāh's statement:

﴿أُولَٰئِكَ ٱلَّذِينَ صَدَقُوا۟﴾

﴿*Such are the people of the truth*﴾

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

﴿وَأُولَٰئِكَ هُمُ ٱلْمُتَّقُونَ﴾

﴿*and they are Al-Muttaqūn (the pious).*﴾

because they avoided the prohibitions and performed the acts of obedience.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُولِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾﴾

﴿*178. O you who believe! Al-Qiṣāṣ (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.*﴾

﴿*179. And there is (a saving of) life for you in Al-Qiṣāṣ (the Law of equality in punishment), O men of understanding, that you may acquire Taqwā.*﴾

## The Command and the Wisdom behind the Law of Equality

Allāh states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do

not transgress the set limits, as others before you transgressed them, and thus changed what Allāh has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Naḍīr invaded Qurayẓah (another Jewish tribe) during the time of *Jāhiliyyah* (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadīr kills a person from Quraiẓah, he is not killed in retaliation, but only pays a hundred *Wasq*[1] of dates. However, when a person from Quraiẓah kills a Naḍīr man, he would be killed for him. If Naḍīr wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraiẓah man pays two hundred *Wasq* of dates [double the amount Naḍīr pays in *Diyah* (blood money)]. So Allāh commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allāh has commanded them. Allāh said:

﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾

*﴿Al-Qiṣāṣ (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.﴾*

Allāh's statement:

﴿ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾

*﴿the free for the free, the slave for the slave, and the female for the female.﴾*

was abrogated by the statement {life for life} (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhāri reported that 'Ali narrated that Allāh's Messenger ﷺ said:

«وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

*«The Muslim is not killed for the disbeliever (whom he kills).»*[2]

No opinion that opposes this ruling could stand correct, nor is there an authentic *Hadīth* to contradict it. However, Abu

[1] A camel load, sixty *Sā'*, approximately 165 liters.

[2] *Ṣaḥīḥ Al-Bukhāri* no. 111.

Ḥanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the *Āyah* (5:45) in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān).

The Four Imāms (Abu Ḥanifah, Mālik, Shāfiī and Aḥmad) and the majority of scholars stated that the group is killed for one person whom they murder. 'Umar said, about a boy who was killed by seven men, "If all the residents of San'a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near *Ijmā'* (consensus). There is an opinion attributed to Imām Aḥmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu'ādh, Ibn Az-Zubayr, 'Abdul-Malik bin Marwān, Az-Zuhri, Ibn Sīrīn and Ḥabīb bin Abu Thābit. Allāh's statement:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾

*﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.﴾*

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-'Āliyah, Abu Sha'thā', Mujāhid, Sa'īd bin Jubayr, 'Aṭā' Al-Ḥasan,[1] Qatādah[2] and Muqātil bin Ḥayyān.[3] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾

*﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)﴾*

means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the *Diyah* after capital punishment becomes due (against the killer), this is the *'Afw* (pardon mentioned in the *Āyah*)."[4] Allāh's statement:

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[1] Ibn Abi Ḥātim 1 : 278-279.

[2] Aṭ-Ṭabari 3 :368.

[3] Ibn Abi Ḥātim 1 :279.

[4] Ibn Abi Ḥātim 1 :280.

﴿فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ﴾

﴿...then it should be sought in a good manner,﴾

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

﴿وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾

﴿and paid to him respectfully.﴾

means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allāh's statement:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾

﴿This is an alleviation and a mercy from your Lord.﴾

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa'īd bin Mansūr reported that Ibn 'Abbās said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allāh said to this *Ummah* (the Muslim nation):

﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ﴾

*﴿The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),﴾*

Hence, 'pardoning' or 'forgiving' means accepting blood money in intentional murder cases."[1] Ibn Ḥibbān also recorded this in his *Ṣaḥīḥ*.[2] Qatādah said:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ﴾

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[1] *Sunan Sa'īd bin Manṣūr* 2:652.

[2] Ibn Ḥibbān 7:601.

﴿*This is an alleviation from your Lord*﴾

Allāh had mercy on this *Ummah* by giving them the *Diyah* which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injīl (the Gospel - the Christians) were required to pardon (the killer, but no *Diyah* was legislated). This *Ummah* (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Similar was reported from Sa'īd bin Jubayr, Muqātil bin Ḥayyān and Ar-Rabī' bin Anas.[1]

Allāh's statement:

﴿فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ﴾

﴿*So after this whoever transgresses the limits, he shall have a painful torment.*﴾

means, those who kill in retaliation after taking the *Diyah* or accepting it, they will suffer a painful and severe torment from Allāh. The same was reported from Ibn 'Abbās, Mujāhid, 'Aṭā' 'Ikrimah, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān.[2]

## The Benefits and Wisdom of the Law of Equality

Allāh's statement:

﴿وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ﴾

﴿*And there is life for you in Al-Qiṣāṣ*﴾

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'ān:

﴿وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ﴾

[1] Ibn Abi Ḥātim 1:274-275.

[2] Ibn Abi Ḥātim 1:278-279.

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ
عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ
عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ مِنكُم
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى ٱلَّذِينَ
يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهُۥ ۚ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ
رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ
فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ
ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ
عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

﴿*And there is (a saving of) life for you in Al-Qiṣāṣ (the Law of equality in punishment).*﴾

Abu Al-'Āliyah said, "Allāh made the Law of equality a 'life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn." Similar statements were reported from Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.[1] Allāh's statement:

﴿يَٰٓأُولِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿*O men of understanding, that you may acquire Taqwā.*﴾

means, 'O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allāh and what He considers sinful.' *Taqwā* (mentioned in the *Āyah*) is a word that means doing all acts of obedience and refraining from all prohibitions.

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾ فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ

[1] Ibn Abi Ḥātim 1:290-292.

رَّحِيمٌ ﴿١٨٢﴾

﴿180. *It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqīn (the pious).*﴾

﴿181. *Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.*﴾

﴿182. *But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.*﴾

## Including Parents and Relatives in the Will was later abrogated

This *Āyah* contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the *Āyah* about inheritance was revealed. When the *Āyah* of inheritance was revealed, this *Āyah* was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allāh. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the *Ḥadīth* narrated in the *Sunan* and other books that 'Amr bin Khārijah said: I heard Allāh's Messenger ﷺ saying in a speech:

«إِنَّ اللهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِوَارِثٍ»

«*Allāh has given each heir his fixed share. So there is no will for a deserving heir.*»[1]

Imām Aḥmad recorded that Muḥammad bin Sīrīn said: Ibn 'Abbās recited *Sūrat Al-Baqarah* (chapter 2 in the Qur'ān) until he reached the *Āyah*:

﴿إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

[1] *Tuḥfat Al-Aḥwadhi* 6:313, An-Nasā'i 6:247, and Ibn Mājah 2:905.

﴿...*if he leaves wealth, that he makes a bequest to parents and next of kin.*﴾

He then said, "This *Āyah* was abrogated." This was recorded by Sa'īd bin Manṣūr and Al-Ḥākim in his *Mustadrak*[1] Al-Ḥākim Said, "It is *Ṣaḥīḥ* according to their criteria (Al-Bukhāri and Muslim)". Ibn Abu Ḥātim reported that Ibn 'Abbās said that Allāh's statement:

﴿ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

﴿*a bequest to parents and next of kin*﴾

was abrogated by the *Āyah:*

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾﴾

﴿*There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share.*﴾ (4:7)

Ibn Abu Ḥātim then said, "It was reported from Ibn 'Umar, Abu Mūsā, Sa'īd bin Musayyib, Al-Ḥasan, Mujāhid, 'Aṭā' Sa'īd bin Jubayr, Muḥammad bin Sīrīn,[2] 'Ikrimah,[3] Zayd bin Aslam and Ar-Rabī' bin Anas. Qatādah, As-Suddi, Muqātil bin Ḥayyān,[4] Ṭāwūs,[5] Ibrāhīm An-Nakha'ī, Shurayḥ, Aḍ-Ḍaḥḥāk and Az-Zuhri said that this *Āyah* (2:180 above) was abrogated by the *Āyah* about the inheritors (4:7)."[6]

## The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the *Āyah* about the will. It is recorded in the *Ṣaḥīḥayn* that Ibn 'Umar said that Allāh's Messenger ﷺ said:

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[1] Sa'īd bin Manṣūr 2:663, and Al-Ḥākim 2:273.

[2] Ibn Abi Ḥātim 1:301-302.

[3] Aṭ-Ṭabari 3:391.

[4] Ibn Abi Ḥātim 1:302-303.

[5] Aṭ-Ṭabari 3:389.

[6] Ibn Abi Ḥātim 1:303.

«مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

*«It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.»*

Ibn 'Umar commented, "Ever since I heard this statement from Allāh's Messenger ﷺ, no night has passed, but my will is kept ready with me."[1] There are many other *Ayāt* and *Ahādīth* ordering kindness and generosity to one's relatives.

## The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the *Ṣaḥīḥayn*[2] that Sa'd bin Abu Waqqāṣ said, "O Allāh's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?" He said, "No." Sa'd said, "Then may I will half of it?" He said, "No." Sa'd said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhāri mentioned in his *Ṣaḥīḥ* that Ibn 'Abbās said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allāh's Messenger ﷺ said:

«الثُّلُثُ وَالثُّلُثُ كَثِيرٌ»

*«One-third, yet even one-third is too much.»*"[3]

Allāh's statement:

﴿فَمَنۢ بَدَّلَهُۥ بَعۡدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٨١﴾

*﴿Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.﴾*

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[1] *Fatḥ Al-Bāri* 5:419, and Muslim 3:1249 and 1250.

[2] *Fatḥ Al-Bāri* 5:724, and Muslim 3:1250.

[3] *Ṣaḥīḥ Al-Bukhāri* no. 2743.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

﴿فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ﴾

*﴿the sin shall be on those who make the change.﴾*

Ibn 'Abbās and others said, "The dead person's reward will be preserved for him by Allāh, while the sin is acquired by those who change the will."[1]

﴿إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

*﴿Truly, Allāh is All-Hearer, All-Knower.﴾*

means, Allāh knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allāh's statement:

﴿فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا﴾

*﴿But he who fears from a testator some unjust act or wrongdoing,﴾*

Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and As-Suddi said, "Error."[2] These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allāh mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the

[1] Aṭ-Ṭabari 3:397.

[2] Ibn Abi Ḥātim 1:310-311.

previous *Āyah*. And Allāh knows best.

## The Virtue of Fairness in the Will

'Abdur-Razzāq reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَه بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ».

«*A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.*»

Abu Hurayrah then said, "Read if you wish:

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا﴾

﴿*These are the limits ordained by Allāh, so do not transgress them.*﴾"[1] (2:229)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ وَأَن تَصُومُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾﴾

﴿*183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwā.*﴾

﴿*184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better*

[1] 'Abdur-Razzāq 9:88.

*for you if only you know.*﴾

## The Order to Fast

In an address to the believers of this *Ummah*, Allāh ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allāh the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allāh mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ﴾

﴿*To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.*﴾ (5:48)

Allāh said in this *Āyah*:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾

﴿*O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwā).*﴾

since the fast cleanses the body and narrows the paths of *Shaytān*. In the *Ṣaḥīḥayn* the following *Ḥadīth* was recorded:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

«*O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.*»[1]

Allāh then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts,

[1] *Fatḥ Al-Bāri* 9:8, and Muslim 2:1018.

thereby weakening their resolve and endurance.»

## The various Stages of Fasting

Al-Bukhāri and Muslim recorded that 'Ā'ishah said, "(The day of) *'Āshurā'* was a day of fasting. When the obligation to fast Ramaḍān was revealed, those who wished fasted, and those who wished did not."[1] Al-Bukhāri recorded the same from Ibn 'Umar and Ibn Mas'ūd.[2]

Allāh said:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

*﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾*

Mu'ādh commented, "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day." Al- Bukhāri recorded Salamah bin Al-Akwa' saying that when the *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

*﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾*

was revealed, those who did not wish to fast, used to pay the *Fidyah* (feeding a poor person for each day they did not fast) until the following *Āyah* (2:185) was revealed abrogating the previous *Āyah*.[3] It was also reported from 'Ubaydullāh from Nāfi' that Ibn 'Umar said; "It was abrogated." [4] As-Suddi reported that Murrah narrated that 'Abdullāh said about this *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

*﴿those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person)*

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[1] *Fatḥ Al-Bāri* 8 : 26 and Muslim 2 :792.

[2] *Fatḥ Al-Bāri* 8 :26.

[3] *Fatḥ Al-Bāri* 8 :29.

[4] Ibid.

*(for every day).*﴾

"It means 'those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."[1] Allāh then said:

﴿فَمَن تَطَوَّعَ خَيْرًا﴾

﴿*But whoever does good of his own accord*﴾

meaning whoever fed an extra poor person,

﴿فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ﴾

﴿*it is better for him. And that you fast is better for you*﴾

Later the *Āyah*:

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿*So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month*﴾ (2:185)

was revealed and this abrogated the previous *Āyah* (2:184).

## The *Fidyah* (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhāri reported that 'Aṭā heard Ibn 'Abbās recite:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

﴿*And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).*﴾

Ibn 'Abbās then commented, "(This *Āyah*) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)."[2] Others reported that Sa'īd bin Jubayr mentioned this from Ibn 'Abbās. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allāh said:

﴿فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

[1] *Fatḥ Al-Bāri* 8:28.

[2] *Fatḥ Al-Bāri* 8:28.

﴿*So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.*﴾ (2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a *Fidyah* for every day missed. This is the opinion of Ibn 'Abbās and several others among the Salaf who read the *Āyah*:

﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ﴾

﴿*And as for those who can fast with difficulty, (e.g., an old man)*﴾

to mean those who find it difficult to fast[1] as Ibn Mas'ūd stated. This is also the opinion of Al-Bukhāri who said, "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast."[2]

This point, which Al-Bukhāri attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya'lā Mawṣuli in his *Musnad*, that Ayyub bin Abu Tamīmah said; "Anas could no longer fast. So he made a plate of *Tharīd* (broth, bread and meat) and invited thirty poor persons and fed them."[3] The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the *Fidyah* and do not have to fast other days in place of the days that they missed.

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

﴿*185. The month of Ramaḍān in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the*

[1] Aṭ-Ṭabari 3:431.

[2] *Fatḥ Al-Bāri* 8:179.

[3] *Musnad Abu Ya'lā 7:204.*

*guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you so that you may be grateful to Him.﴾*

## The Virtue of Ramaḍān and the Revelation of the Qur'ān in it.

Allāh praised the month of Ramaḍān out of the other months by choosing it to send down the Glorious Qur'ān, just as He did for all of the Divine Books He revealed to the Prophets. Imām Aḥmad reported Wāthilah bin Al-Asqa' that Allāh's Messenger ﷺ said:

«أُنْزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِسِتٍّ مَضَيْنَ مِنْ رَمَضَانَ، وَالإِنْجِيلُ لِثَلاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأَنْزَلَ اللهُ الْقُرْآنَ لأَرْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ»

*"The Ṣuḥuf (Pages) of Ibrāhīm were revealed during the first night of Ramadān. The Torah was revealed during the sixth night of Ramadān. The Injīl was revealed during the thirteenth night of Ramadān. Allāh revealed the Qur'ān on the twenty-fourth night of Ramaḍān."*[1]

## The Virtues of the Qur'ān

Allāh said:

﴿هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ﴾

*﴿...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴾*

Here Allāh praised the Qur'ān, which He revealed as

[1] Aḥmad 4:107.

guidance for the hearts of those who believe in it and adhere to its commands. Allāh said:

﴿وَبَيِّنَٰتٍ﴾

*﴿and clear proofs﴾*

meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur'ān, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

## The Obligation of Fasting Ramaḍān

Allāh said:

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾

*﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.﴾*

This *Āyah* requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This *Āyah* abrogated the *Āyah* that allows a choice of fasting or paying the *Fidyah*. When Allāh ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allāh said:

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

*﴿...and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days.﴾*

This *Āyah* indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allāh said:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

*﴿Allāh intends for you ease, and He does not want to make things difficult for you.﴾*

This *Āyah* indicates that Allāh allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

## Several Rulings concerning the Fast

The authentic Sunnah states that Allāh's Messenger ﷺ traveled during the month of Ramadān for the battle for Makkah. The Prophet ﷺ marched until he reached the area of Kadīd and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two *Ṣaḥīḥs*.[1] Breaking the fast mentioned in this *Ḥadīth* was not required, for the Companions used to go out with Allāh's Messenger ﷺ during the month of Ramadān, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the *Ḥadīth* required breaking the fast, the Prophet ﷺ would have criticized those who fasted. Allāh's Messenger ﷺ himself sometimes fasted while traveling. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Ad-Dardā' said, "We once went with Allāh's Messenger ﷺ during Ramaḍān while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allāh's Messenger ﷺ and 'Abdullāh bin Rawāḥah were fasting at that time."[2]

We should state that observing the permission to break the fast while traveling is better, as Allāh's Messenger ﷺ said about fasting while traveling:

«مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ»

*«Those who did not fast have done good, and there is no harm for those who fasted.»*[3]

In another *Ḥadīth*, the Prophet ﷺ said:

«عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّتِي رُخِّصَ لَكُمْ»

*«Hold to Allāh's permission that He has granted you.»*[4]

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[1] *Fatḥ Al-Bāri* 3:213, Muslim 2:784.

[2] *Fatḥ Al-Bāri* 4:215, and Muslim 2:790.

[3] Muslim 2:790.

[4] Muslim 2:786.

Some scholars say that the two actions are the same, as 'Ā'ishah narrated that Hamzah bin 'Amr Al-Aslami said, "O Messenger of Allāh! I fast a lot, should I fast while traveling?" The Prophet ﷺ said:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

*«Fast if you wish or do not fast if you wish.»*

This *Ḥadīth* is in the Two *Ṣaḥīḥs*.[1] It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jābir said that Allāh's Messenger ﷺ saw a man who was being shaded (by other people while traveling). The Prophet ﷺ asked about him and he was told that man was fasting. The Prophet ﷺ said:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

*«It is not a part of Birr (piety) to fast while traveling.»*

This was recorded by Al-Bukhāri and Muslim.[2]

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramaḍān. After the month of Ramaḍān, what is required then is to merely make up for missed days. This is why Allāh said:

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

﴿*...the same number (should be made up) from other days.*﴾

## Ease and not Hardship

Allāh then said:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

﴿*Allāh intends for you ease, and He does not want to make things difficult for you.*﴾

[1] *Fatḥ Al-Bāri* 4:211, and Muslim 2:789.

[2] *Fatḥ Al-Bāri* 4:216, and Muslim 2:786.

Imām Aḥmad recorded Anas bin Mālik saying that Allāh's Messenger ﷺ said:

«يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنَفِّرُوا».

*«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.»*

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.[1] It is reported in the *Ṣaḥīḥayn* that Allāh's Messenger ﷺ said to Mu'ādh and Abu Mūsā when he sent them to Yemen:

«بَشِّرَا وَلَا تُنَفِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

*«Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.»*[2]

The *Sunan* and the *Musnad* compilers recorded that Allāh's Messenger ﷺ said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

*«I was sent with the easy Ḥanīfiyyah (Islamic Monotheism).»*[3]

Allāh's statement:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ﴾

*﴿Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)﴾*

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allāh wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

## Remembering Allāh upon performing the Acts of Worship

Allāh's statement:

﴿وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ﴾

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[1] Aḥmad 3:131, and 209, *Fatḥ Al-Bāri* 10:541, and Muslim 3:1359.

[2] *Fatḥ Al-Bāri* 7:660, Muslim 3:1587.

[3] Aḥmad 5:266.

﴿...and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you﴾ means: So that you remember Allāh upon finishing the act of worship. This is similar to Allāh's statement:

﴿فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴿So when you have accomplished your Manāsik, (rituals) remember Allāh as you remember your forefathers or with far more remembrance.﴾ (2:200) and:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

﴿...Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful.﴾ (62:10) and:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾﴾

﴿...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers.﴾ (50:39, 40)

This is why the Sunnah encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., all praise is due to Allāh), *Taḥmīd* (saying *Al-Hamdu Lillāh*, i.e., all the thanks are due to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) after the compulsory prayers. Ibn 'Abbās said, "We used to know that Allāh's Messenger ﷺ has finished the prayer by the *Takbīr*."[1] Similarly, several scholars have stated that reciting *Takbīr* the during *'Īd-ul-Fitr* was specified by the *Āyah* that states:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ﴾

﴿(He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you...﴾

[1] *Ṣaḥīḥ Al-Bukhāri* no. 842.

Allāh's statement:

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿...so that you may be grateful to Him.﴾

means: If you adhere to what Allāh commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

﴿186. *And when My servants ask you (O Muḥammad ﷺ concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.*﴾

## Allāh hears the Servant's Supplication

Imām Aḥmad reported that Abu Mūsā Al-Ash'ari said, "We were in the company of Allāh's Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allāh is the Most Great,' raising our voices. The Prophet ﷺ came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَىٰ أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللهِ بْنَ قَيْسٍ، أَلَا أُعَلِّمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

«*O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O 'Abdullāh bin Qais (Abu Mūsā's name) should I teach you a statement that is a treasure of Paradise: 'La hawla wa la quwwata illa billāh (there is no power or strength except from Allāh).'*[1] »

[1] Aḥmad 4:402.

This *Ḥadīth* was also recorded in the Two *Ṣaḥīḥs*,[1] and Abu Dāwud, An-Nasa'i, At-Tirmidhi and Ibn Mājah recorded similar wordings. Furthermore, Imām Aḥmad recorded that Anas said that the Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

*«"Allāh the Exalted said, 'I am as My servant thinks of Me, and I am with him whenever he invokes Me.'»*[2]

## Allāh accepts the Invocation

Imām Aḥmad also recorded Abu Sa'īd saying that the Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةُ رَحِمٍ، إِلَّا أَعْطَاهُ اللهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْأُخْرَى، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا» قَالُوا: إِذًا نُكْثِرُ؟ قَالَ: «اللهُ أَكْثَرُ».

*«No Muslim supplicates to Allāh with a Du'ā that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him."»* They said, "What if we were to recite more (*Du'ā*)." He said, *«There is more with Allāh.»*[3]

'Abdullāh the son of Imām Aḥmad recorded 'Ubādah bin As-Sāmit saying that the Prophet ﷺ said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ»

*«There is no Muslim man on the face of the earth who supplicates to Allāh but Allāh would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.»*[4] At-Tirmidhi recorded this *Ḥadīth*.[5]

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[1] *Fath Al-Bāri* 2:509 and Muslim 4:2076.

[2] Aḥmad 3:210.

[3] Aḥmad 3:18.

[4] Aḥmad 5:329.

[5] *Tuḥfat Al-Aḥwadhi* 10:24.

Imām Mālik recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«يُسْتَجَابُ لأَحَدِكُمْ مَالَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

*«One's supplication will be accepted as long as he does become get hasty and say, 'I have supplicated but it has not been accepted from me.'»*[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*[2] from Mālik, and this is the wording of Al-Bukhāri.

Muslim recorded that the Prophet ﷺ said:

«لا يَزَالُ يُسْتَجابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ» قِيلَ: يَا رَسُولَ اللهِ، وَمَا الاسْتِعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ وقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَابُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ وَيَدَعُ الدُّعَاءَ»

*«The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.»* He was asked, "O Messenger of Allāh! How does one become hasty?" He said, *«He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus looses interest and abandons supplicating (to Allāh).»*[3]

## Three Persons Whose Supplication will not be rejected

In the *Musnad* of Imām Aḥmad and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah it is recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«ثَلاَثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

*«Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allāh raises it above the clouds on the Day of*

[1] Aḥmad 2:396.

[2] *Fatḥ Al-Bāri* 11:145, and Muslim 4:2095.

[3] Muslim 4:2096.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ
لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ
أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ
إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم
بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْأَلُونَكَ
عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ
بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۚ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

*Resurrection, and the doors of heaven will be opened for it, and Allāh says, 'By My grace! I will certainly grant it for you, even if after a while.'*[1]

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

*﴿187. It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting). They are Libās [i.e., body-cover, or screen] for you and you are Libās for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your*

[1] Aḥmad 3:544, *Tuḥfat Al-Aḥwadhi* 7:229, and Ibn Mājah 1:557.

*wives) while you are in I'tikāf in the Masjids. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt to mankind that they may acquire Taqwā.*﴾

## Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramaḍān

These *Ayāt* contain a relief from Allāh for the Muslims by ending the practice that was observed in the early years of Islām. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the *'Ishā'* (Night) prayer, unless one sleeps before the *'Ishā'* prayer. Those who slept before *'Ishā'* or offered the *'Ishā'* prayer, were not allowed to drink, eat or sexual intervourse sex until the next night. The Muslims found that to be difficult for them.

The *Ayāt* used the word *'Rafath'* to indicate sexual intercourse, according to Ibn 'Abbās, 'Aṭā' and Mujāhid. Similar *Tafsīr* was offered by Sa'īd bin Jubayr, Ṭāwūs, Sālim bin 'Abdullāh, 'Amr bin Dīnār, Al-Ḥasan, Qatādah, Az-Zuhri, Aḍ-Ḍaḥḥāk, Ibrāhīm An-Nakha'ī, As-Suddi, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.[1]

Allāh said:

﴿هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ﴾

﴿*They are Libās [i.e., body-cover, or screen] for you and you are Libās for them.*﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān said that this *Āyah* means, "Your wives are a resort for you and you for them."[2] Ar-Rabī' bin Anas said, "They are your cover and you are their cover."[3] In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramadān, so that matters are made easier for them.

Abu Isḥāq reported that Al-Barā' bin 'Āzib said, "When the Companions of Allāh's Messenger ﷺ observed fast but would sleep before breaking their fast, they would continue fasting

[1] Ibn Abi Ḥātim 1 :367-371.
[2] Ibn Abi Ḥātim 1 :370.
[3] Ibn Abi Ḥātim 1 :371.

until the following night. Qays bin Ṣirmah Al-Anṣāri was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, 'Do you have food?' She said, 'No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, 'Woe unto you! Did you sleep?' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet ﷺ. Then, this *Āyah* was revealed:

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

*﴿It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting)﴾*

until...

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾

*﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾*

Consequently, they were very delighted."[1]

Al-Bukhāri reported this *Ḥadīth* by Abu Isḥāq who related that he heard Al-Barā' say, "When fasting Ramaḍān was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allāh revealed:

﴿عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ﴾

*﴿Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.﴾*[2]

'Ali bin Abu Ṭalḥah narrated that Ibn 'Abbās said, "During the month of Ramadān, after Muslims would pray *'Ishā'*, they would not touch their women and food until the next night. Then some Muslims, including 'Umar bin Al-Khaṭṭāb, touched (had sex with) their wives and had some food during Ramaḍān after *'Ishā'*. They complained to Allāh's Messenger ﷺ. Then Allāh sent down:

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[1] Aṭ-Ṭabari 3:495.

[2] *Fatḥ Al-Bāri* 8:30.

﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَالْآنَ بَاشِرُوهُنَّ﴾

*﴿Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them﴾"*

This is the same narration that Al-'Awfī related from Ibn 'Abbās.[1]

Allāh said:

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

*﴿...and seek that which Allāh has ordained for you (offspring),﴾*

Abu Hurayrah, Ibn 'Abbās, Anas, Shurayḥ Al-Qāḍi, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Ar-Rabī' bin Anas, As-Suddi, Zayd bin Aslam, Ḥakam bin 'Utbah, Muqātil bin Ḥayyān, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah, and others said that this *Āyah* refers to having offspring.[2] Qatādah said that the *Āyah* means, "Seek the permission that Allāh has allowed for you." Sa'īd narrated that Qatādah said,

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

*﴿and seek that which Allāh has ordained for you,﴾*

## Time for *Suḥūr*

Allāh said:

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

*﴿...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.﴾*

Allāh has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allāh has described that time as 'distinguishing the white thread from the black thread.' He

[1] Aṭ-Ṭabari 3:496-498.

[2] Ibn Abi Ḥātim 1:377-378, and Aṭ-Ṭabari 3:506-507.

then made it clearer when He said:

﴿مِنَ ٱلْفَجْرِ﴾

*﴿of dawn.﴾*

As stated in a *Ḥadīth* that Imām Abu 'Abdullāh Al-Bukhāri recorded, Sahl bin Sa'd said, "When the following verse was revealed:

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾

*﴿Eat and drink until the white thread appears to you, distinct from the black thread﴾*

and *﴿of dawn﴾* was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, *﴿of dawn﴾*, and it became clear to them that it meant (the darkness of) night and (the light of) day."[1]

Al-Bukhāri recorded that Ash-Sha'bi said that 'Adi said, "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allāh's Messenger ﷺ and told him the whole story. He said:

«إِنَّ وِسَادَكَ إِذًا لَعَرِيضٌ، أَنْ كَانَ الْخَيْطُ الأَبْيَضُ وَالأَسْوَدُ تَحْتَ وِسَادَتِكَ»

*«Your pillow is very wide if the white and black threads are under it!»*[2]

Some wordings for this *Ḥadīth* read,

«إِنَّكَ لَعَرِيضُ الْقَفَا»

*«Your Qafa (back side of your neck) is wide!»*[3]

Some people said that these words meant that 'Adi was not smart. This is a weak opinion. The narration that Al-Bukhāri collected explains this part of the *Ḥadīth*. Al-Bukhāri recorded that 'Adi bin Ḥātim narrated: I said, "O Messenger of Allāh! What is the white thread from the black thread? Are they

[1] *Fatḥ Al-Bāri* 8:31.
[2] Ibid.
[3] Ibid.

actual threads?" He said:

«إِنَّكَ لَعَرِيضُ الْقَفَا أَنْ أَبْصَرْتَ الْخَيْطَيْنِ، ثُمَّ قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

*«Your Qafā is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.»*[1]

## *Suḥūr*[2] is recommended

Allāh allowed eating and drinking until dawn, it represents proof that *Suḥūr* is encouraged, since it is a *Rukhsah* (concession or allowance) and Allāh likes that the *Rukhṣah* is accepted and implemented. The authentic Sunnah indicates that eating the *Suḥūr* is encouraged. It is reported in the Two *Ṣaḥīḥs* that Anas narrated that Allāh's Messenger ﷺ said:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

*«Eat the Suḥūr, for there is a blessing in Suḥūr.»*[3]

Muslim reported that 'Amr bin Al-'Āṣ narrated that Allāh's Messenger ﷺ said:

«إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ»

*«The distinction between our fast and the fast of the People of the Book is the meal of Suḥūr.»*[4]

Imām Aḥmad reported that Abu Sa'īd narrated that Allāh's Messenger ﷺ said:

«السَّحُورُ أَكْلَةُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنْ أَحَدَكُمْ تَجْرَعُ جُرْعَةَ مَاءٍ، فَإِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ»

*«Suḥūr is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allāh and His angels send Ṣalāh (blessings) upon those who eat Suḥūr.»*[5]

There are several other *Ḥadīths* that encourage taking the

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[1] Ibid.

[2] *Fatḥ Al-Bāri* 4:165 and Muslim 2:770.

[3] Muslim 2:771.

[4] Aḥmad 3:44.

[5] Predawn meal taken before fasting.

*Suḥūr*, even if it only consists of a sip of water.

It is preferred that *Suḥūr* be delayed until the time of dawn. It is recorded in the Two *Ṣaḥīḥs* that Anas bin Mālik narrated that Zayd bin Thābit said, "We had *Suhur* with Allāh's Messenger ﷺ and then went on to pray." Anas asked, "How much time was there between the *Adhān* (call to prayer) and the *Suḥūr*?" He said, "The time that fifty *Ayāt* take (to recite)."[1]

Imām Aḥmad recorded Abu Dharr saying that Allāh's Messenger ﷺ said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْإِفْطَارَ وَأَخَّرُوا السُّحُورَ».

*«My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the Suḥūr.»*[2]

There are several *Ḥadīths* that narrate that the Prophet ﷺ called *Suḥūr* "the blessed meal."

There are narrations from several of the Salaf that they allowed the *Suḥūr* to be eaten later until close to *Fajr*. This is is reported from Abu Bakr, 'Umar, 'Ali, Ibn Mas'ūd, Ḥudhayfah, Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās and Zayd bin Thābit. It is also reported from many of the *Tabi'īn*, such as Muḥammad bin 'Ali bin Ḥuṣayn, Abu Mijlaz, Ibrāhīm An-Nakha'ī, Abu Aḍ-Ḍuḥā, Abu Wā'il and other companions of Ibn Mas'ūd. This is also the opinion of 'Aṭā', Al-Ḥasan, Hakam bin 'Uyainah, Mujāhid, 'Urwah bin Az-Zubayr, Abu Sha'thā' Jābir bin Zayd, Al- A'mash and Ma'mar bin Rāshid. We have mentioned the chains of narrations for their statements in our (Ibn Kathīr's) book about *Ṣiyām* (Fasting), and all praise is due to Allāh.

It is also recorded in the Two *Ṣaḥīḥs* that Al-Qāsim said that 'Ā'ishah narrated that Allāh's Messenger ﷺ said:

«لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ عَنْ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

*«The Adhān pronounced by Bilāl should not stop you from taking Suhur, for he pronounces the Adhān at night. Hence, eat and drink until you hear the Adhān by Ibn Umm Maktūm,*

[1] *Fatḥ Al-Bāri* 4:164 and Muslim 2:771.

[2] Aḥmad 5:147.

*for he does not call the Adhān until dawn.*»[1]

This is the wording collected by Al-Bukhāri.

Imām Aḥmad reported that Qays bin Ṭalq quoted from his father that Allāh's Messenger ﷺ said:

«لَيْسَ الْفَجْرُ الْمُسْتَطِيلَ فِي الْأُفُقِ وَلَكِنِ الْمُعْتَرِضُ الْأَحْمَرُ»

«*Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.*»[2]

Abu Dāwud and At-Tirmidhi also recorded this *Ḥadīth*, but their wording is:

«كُلُوا واشْرَبُوا، وَلَا يَهِيدَنَّكُمُ السَّاطِعُ الْمُصْعِدُ، فَكُلُوا واشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمُ الْأَحْمَرُ»

«*Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.*»[3]

Ibn Jarīr (Aṭ-Ṭabari) recorded that Samurah bin Jundub narrated that Allāh's Messenger ﷺ said:

«لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ - لِعَمُودِ الصُّبْحِ - حَتَّى يَسْتَطِيرَ»

«*Do not be stopped by Bilāl's Adhān or the (ascending) whiteness, until it spreads.*»[4]

Muslim also recorded this *Ḥadīth*.[5]

## There is no Harm in beginning the Fast while *Junub* (a state of major ritual impurity)

**Issue:** Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while *Junub* (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imāms and the majority of the scholars. Al-Bukhāri and Muslim recorded that 'Ā'ishah and Umm Salamah said that Allāh's

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[1] *Fatḥ Al-Bāri* 4:162, and Muslim 2:768.

[2] Aḥmad 4:23.

[3] *Tuḥfat Al-Aḥwadhi* 3:389.

[4] Aṭ-Ṭabari 3:517.

[5] Muslim 2:769.

Messenger ﷺ used to wake up while *Junub* from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.[1]

Muslim recorded that 'Ā'ishah said that a man asked:

يَا رَسُولَ اللهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ».

"O Messenger of Allāh! The (Dawn) prayer time starts while I am *Junub*, should I fast?" Allāh's Messenger ﷺ replied, «*And I. The prayer time starts while I am Junub and I fast.*»

He said, "You are not like us, O Messenger of Allāh! Allāh has forgiven your previous and latter sins." Allāh's Messenger ﷺ said:

«وَاللهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ للهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

«*By Allāh! I hope that I have the most fear from Allāh among you and the best knowledge of what Taqwā is.*»[2]

## Fasting ends at Sunset

Allāh said:

﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

﴿*...then complete your fast till the nightfall.*﴾

This *Āyah* orders breaking the fast at sunset. It is recorded in the Two *Ṣaḥīḥs* that 'Umar bin Al-Khaṭṭāb said that Allāh's Messenger ﷺ said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ»

«*If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.*»[3]

It is reported that Sahl bin Sa'd As-Sā'idi narrated that Allāh's Messenger ﷺ said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

[1] *Fatḥ Al-Bāri* 4:182 and Muslim 2:781.

[2] Muslim 2:781.

[3] *Fatḥ Al-Bāri* 4:231 and Muslim 2:772.

«*The people will retain goodness as long as they hasten in breaking the fast.*»[1]

Imām Aḥmad recorded that Abu Hurayrah narrated that the Prophet ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

«*Allāh the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.'*»[2]

At-Tirmidhi recorded this *Ḥadīth* and said that this *Ḥadīth* is *Ḥasan Gharīb*.[3]

## Prohibition of Uninterrupted Fasting (*Wiṣāl*)

There are several authentic *Ḥadīths* that prohibit *Al-Wiṣāl*, which means continuing the fast through the night to the next night, without eating. Imām Aḥmad recorded Abu Hurayrah saying that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا» قَالُوا: يَارَسُولَ اللهِ إِنَّكَ تُوَاصِلُ، قَالَ: «فَإِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

«*Do not practice Al-Wiṣāl in fasting.*» So, they said to him, "But you practice *Al-Wisāl*, O Allāh's Messenger!" The Prophet ﷺ replied, "«*I am not like you, I am given food and drink during my sleep by my Lord.*»

So, when the people refused to stop *Al-Wiṣāl*, the Prophet ﷺ fasted two days and two nights (along with those who practiced *Wiṣāl*) and then they saw the crescent moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily):

«لَوْ تَأَخَّرَ الْهِلَالُ لَزِدْتُكُمْ»

«*If the crescent had not appeared, I would have made you fast for a longer period.*»

That was as a punishment for them (when they refused to stop practicing *Al-Wiṣāl*).[4] This *Ḥadīth* is also recorded in the *Ṣaḥīḥayn*.

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[1] *Fatḥ Al-Bāri* 4:234 and Muslim 2:771.

[2] Aḥmad 2:237.

[3] *Tuḥfat Al-Aḥwadhi* 3:386.

[4] Aḥmad 2:281, *Fatḥ Al-Bāri* 4:238, and Muslim 2:774.

The prohibition of *Al-Wiṣāl* was also mentioned in a number of other narrations. It is a fact that practicing *Al-Wiṣāl* was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet ﷺ used to get while practicing *Al-Wiṣāl* was spiritual and not material, otherwise he would not be practicing *Al-Wiṣāl*. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (*Suḥūr*). A *Ḥadīth* narrated by Abu Sa'īd Khudri states that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحَرِ»

*«Do not practice Al-Wiṣāl, but whoever wishes is allowed to practice it until the Suḥūr.»*

They said, "You practice *Al-Wiṣāl*, O Messenger of Allāh!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسْقِينِي»

*«I am not similar to you, for I have One Who makes me eat and drink during the night.»*

This *Ḥadīth* is also collected in the Two *Ṣaḥīḥs*.[1]

## The Rulings of *I'tikāf*

Allāh said:

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِي ٱلْمَسَٰجِدِ﴾

*﴿And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.﴾*

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* is about the man who stays in *I'tikāf* at the mosque during Ramadān or other months, Allāh prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his *I'tikāf*."[2] Aḍ-Ḍaḥḥāk said, "Formerly, the man who practiced *I'tikāf* would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allāh then said:

﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِي ٱلْمَسَٰجِدِ﴾

[1] *Fath Al-Bāri* 4:338.

[2] Aṭ-Ṭabari 3:540.

﴿*And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.*﴾

meaning, 'Do not touch your wives as long as you are in *I'tikāf*, whether you were in the mosque or outside of it'."[1] It is also the opinion of Mujāhid, Qatādah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in *I'tikāf* if they departed the mosque until the *Āyah* was revealed.[2] Ibn Abu Ḥātim commented, "It was reported that Ibn Mas'ūd, Muḥammad bin Ka'b, Mujāhid, 'Aṭā' Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ar-Rabī' bin Anas and Muqātil said that the *Āyah* means, 'Do not touch the wife while in *I'tikāf.*'"[3]

What Ibn Abu Ḥātim reported from these people is the agreed upon practice among the scholars. Those who are in *I'tikāf* are not allowed to have sexual intercourse as long as they are still in *I'tikāf* in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his *I'tikāf.* He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. *I'tikāf* has several other rulings that are explained in the books (of *Fiqh*), and we have mentioned several of these rulings at the end of our book on *Ṣiyām* (Fasting), all praise is due to Allāh. Furthermore, the scholars of *Fiqh* used to follow their explanation of the rules for fasting with the explanation of the rules for *I'tikāf,* as this is the way these acts of worship were mentioned in the Qur'ān.

By mentioning *I'tikāf* after fasting, Allāh draws attention to practicing *I'tikāf* during the month of the fast, especially the last part of the month. The Sunnah of Allāh's Messenger ﷺ is that he used to perform *I'tikāf* during the last ten nights of the month of Ramaḍān until he died. Afterwards, the Prophet's wives used to perform *I'tikāf* as the Two *Ṣaḥīḥs* recorded from 'Ā'ishah the Mother of the believers.[4]

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[1] Aṭ-Ṭabari 3:541.

[2] Aṭ-Ṭabari 3:541.

[3] Ibn Abi Ḥātim 1:385-387.

[4] *Fatḥ Al-Bāri* 4:318 and Muslim 2:831.

It is reported in the Two *Ṣaḥīḥs* that Ṣafiyyah, the daughter of Ḥuyaī, went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf*. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her back home, as it was night. Her house was at Usāmah bin Zayd's house on the edge of Al-Madīnah. While they were walking, two Anṣāri men met them and passed by them in a hurry, for they were shy to bother the Prophet ﷺ while he was walking with his wife. He told them:

«عَلَىٰ رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

*«Do not run away! She is (my wife) Ṣafiyyah bint Ḥuyaī.»*

Both of them said, "All praise is due to Allāh, (How dare we think of any evil) O Allāh's Messenger!" The Prophet ﷺ said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

*«Shaytān reaches everywhere in the human body, that the blood reaches. I was afraid lest Shaytān might suggest an evil thought in your minds.»*[1]

Imām Ash-Shāfi'ī commented, "Allāh's Messenger ﷺ sought to teach his *Ummah* to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Anṣāri men) had more fear of Allāh than to think evil of the Prophet ﷺ. Allāh knows best."

The *Āyah* (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during *I'tikāf*. As for having the wife helping the husband, it is allowed. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "Allāh's Messenger ﷺ would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."[2]

Allāh's statement:

﴿تِلْكَ حُدُودُ اللَّهِ﴾

[1] *Fatḥ Al-Bāri* 4:326 and Muslim 4:1712.

[2] *Fatḥ Al-Bāri* 4:320 and Muslim 1:244.

﴿These are the limits (set) by Allāh﴾

means, 'This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allāh has legislated and explained, so do not come near them or transgress them.' 'Abdur-Raḥmān bin Zayd bin Aslam said, "(Allāh's set limits mentioned in the *Āyah*) mean these four limits (and he then recited):

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

﴿It is made lawful for you to have sexual relations with your wives on the night of Aṣ-Ṣiyām (fasting).﴾

and he recited up to:

﴿ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ﴾

﴿then complete your Ṣawm (fast) till the nightfall.﴾

My father and other's used to say similarly and recite the same *Āyah* to us."

Allāh said:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ﴾

﴿Thus does Allāh make clear His Ayāt to mankind﴾

meaning, 'Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muḥammad ﷺ.' Allāh continues:

﴿لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

﴿to mankind that they may attain Taqwa.﴾

meaning, 'So that they know how to acquire the true guidance and how to worship (Allāh).' Similarly, Allāh said:

﴿هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾﴾

﴿It is He Who sends down manifest Ayāt to His servant (Muḥammad ﷺ) that He may bring you out from (types of) darkness into the light. And verily, Allāh is to you full of kindness, Most Merciful.﴾ (57:9)

﴿وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾

*﴿188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴾*

## Bribery is prohibited and is a Sin

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This (*Āyah* 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him."[1] This opinion was also reported from Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayān and 'Abdur-Raḥmān bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."[2]

## The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

*«I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.»*[3]

The *Āyah* and the *Ḥadīth* prove that the judgment of the

[1] Aṭ-Ṭabari 3:550.

[2] Ibn Abi Ḥātim 1:393-394, and Aṭ-Ṭabari 3:550-551.

[3] *Fatḥ Al-Bāri* 13:190, and Muslim 3:1373.

authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allāh said:

﴿وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾

*﴿And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴾*

meaning, 'While you know the falsehood of what you claim.' Qatādah said, "O son of Ādam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allāh on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world."[1]

﴿۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾﴾

*﴿189. They ask you (O Muḥammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors, and have Taqwā of Allāh that you may be successful.﴾*

[1] Aṭ-Ṭabari 3:550.

## The Crescent Moons

Al-'Awfī related that Ibn 'Abbās said, "The people asked Allāh's Messenger ﷺ about the crescent moons. Thereafter, this *Āyah* was revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ﴾

*﴿They ask you (O Muḥammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...﴾*

so that they mark their acts of worship, the *'Iddah* (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their *Ḥajj* (pilgrimage to Makkah)."[1] 'Abdur-Razzāq reported that Ibn 'Umar narrated that Allāh's Messenger ﷺ said:

«جَعَلَ اللهُ الْأَهِلَّةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ يَوْمًا»

*«Allāh has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramaḍān) and break the fast on seeing it (the crescent for Shawwāl). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).»*[2]

This *Ḥadīth* was also collected by Al-Ḥākim in his *Mustadrak*, and he said, "The chain is *Ṣaḥīḥ*, and they (Al-Bukhāri and Muslim) did not recorded it."[3]

## Righteousness comes from *Taqwā*

Allāh said:

﴿وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۚ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ﴾

*﴿It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors.﴾*

Al-Bukhāri recorded that Al-Barā' said, "During the time of

[1] Aṭ-Ṭabari 3:554.

[2] 'Abdur-Razzāq 4:156.

[3] Al-Ḥākim 1:423.

*Jāhiliyyah*, they used to enter the house from the back upon assuming the *Iḥrām*. Thereafter, Allāh revealed (the following *Āyah*):

﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

*﴿It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwā. So enter houses through their proper doors.﴾*[1]

Abu Dāwud Aṭ-Ṭayālisi recorded the same *Ḥadīth* from Al-Barā' but with the wording; "The Anṣār used to enter their houses from the back when returning from a journey. Thereafter, this *Āyah* (2:189 above) was revealed..."[2]

Al-Ḥasan said, "When some people during the time of *Jāhiliyyah* would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allāh the Exalted said:

﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا﴾

*﴿It is not Al-Birr (piety, righteousness) that you enter the houses from the back,﴾."*[3]

Allāh's statement:

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿...and have Taqwā of Allāh that you may be successful.﴾*

Have *Taqwā* of Allāh, means to do what He has commanded you and refrain from what He has forbidden for you,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿that you may be successful.﴾*

tomorrow when you stand before Him and He thus rewards you perfectly.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ

[1] *Fatḥ Al-Bāri* 8:310.

[2] *Musnad Aṭ-Ṭayālisi*, 98.

[3] Ibn Abi Ḥātim 1:401.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ
أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ
فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ انتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ لِلَّهِ ۖ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ
بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا
عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ
وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ
فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ
الْهَدْيُ مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ
كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنِ انتَهَوْا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ
حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ
فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ ﴿١٩٣﴾

﴿190. *And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors.*﴾

﴿191. *And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.*﴾

﴿192. *But if they cease, then Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿193. *And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and the religion (all and every kind of worship) is for Allāh (Alone). But if they cease, let there be no transgression except against Aẓ-Ẓālimīn (the polytheists and wrongdoers).*﴾

## The Command to fight Those Who fight Muslims and killing Them wherever They are found

Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah commented on what Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ﴾

﴿*And fight in the way of Allāh those who fight you,*﴾

Abu Al-'Āliyah said, "This was the first *Āyah* about fighting that was revealed in Al-Madīnah. Ever since it was revealed, Allāh's Messenger ﷺ used to fight only those who fought him and avoid non-combatants. Later, *Sūrat Barā'ah* (chapter 9 in the Qur'ān) was revealed."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the *Āyah*:

﴿فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴿*then kill them wherever you find them*﴾ (9:5).

However, this statement is not plausible, because Allāh's statement:

﴿ٱلَّذِينَ يُقَٰتِلُونَكُمْ﴾

﴿*...those who fight you*﴾

applies only to fighting the enemies who are engaged in fighting Islām and its people. So the *Āyah* means, 'Fight those who fight you', just as Allāh said (in another *Āyah*):

﴿وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً﴾

﴿*...and fight against the Mushrikīn collectively as they fight against you collectively.*﴾[2] (9:36)

This is why Allāh said later in the *Āyah*:

﴿وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ﴾

﴿*And kill them wherever you find them, and turn them out from where they have turned you out.*﴾

meaning, 'Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

## The Prohibition of mutilating the Dead and stealing from the captured Goods

Allāh said:

﴿وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

[1] Aṭ-Ṭabari 3:561.

[2] Aṭ-Ṭabari 3:562.

*﴿but transgress not the limits. Truly, Allāh likes not the transgressors.﴾*

This *Āyah* means, 'Fight for the sake of Allāh and do not be transgressors,' such as, by committing prohibitions. Al-Ḥasan Al-Baṣri stated that transgression (indicated by the *Āyah*), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn 'Abbās, 'Umar bin 'Abdul-'Azīz, Muqātil bin Ḥayyān and others. Muslim recorded in his *Ṣaḥīḥ* that Buraydah narrated that Allāh's Messenger ﷺ said:

«اغْزُوا فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيدًا وَلَا أَصْحَابَ الصَّوَامِعِ»

*«Fight for the sake of Allāh and fight those who disbelieve in Allāh. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.»*[1]

It is reported in the Two *Ṣaḥīḥs* that Ibn 'Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet ﷺ then forbade killing women and children."[2] There are many other *Hadīths* on this subject.

## *Shirk* is worse than Killing

Since *Jihād* involves killing and shedding the blood of men, Allāh indicated that these men are committing disbelief in Allāh, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Mālik commented about what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

*﴿And Al-Fitnah is worse than killing.﴾*

Meaning what you (disbelievers) are committing is much worse than killing."[3] Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr,

[1] Muslim 3:1357.

[2] *Fatḥ Al-Bāri* 6:172 and Muslim 3:1364.

[3] Ibn Abi Ḥātim 1:412.

'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas said that what Allāh said:

﴿وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ﴾

*﴿And Al-Fitnah is worse than killing.﴾*

*"Shirk* (polytheism) is worse than killing."

## Fighting in the Sacred Area is prohibited, except in Self-Defense

Allāh said:

﴿وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

*﴿And fight not with them at Al-Masjid Al-Ḥarām (the sanctuary at Makkah)﴾*

It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلىٰ يَوْمِ الْقِيَامَةِ، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا سَاعَتِي هٰذِهِ حَرامٌ بِحُرْمَةِ اللهِ إِلىٰ يَوْمِ الْقِيامَةِ، لا يُعْضَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ، فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

*«Allāh has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allāh's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allāh's Messenger, then say that Allāh allowed His Messenger, but did not allow you.»*[1]

In this *Ḥadīth*, Allāh's Messenger ﷺ mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet ﷺ proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ»

[1] *Fatḥ Al-Bāri* 6:327 and Muslim 2:986-987.

«*Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyān is also safe.*»[1]

Allāh said:

﴿حَتَّىٰ يُقَـٰتِلُوكُمْ فِيهِ ۖ فَإِن قَـٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَـٰفِرِينَ﴾

﴿*...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.*﴾

Allāh states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allāh's Messenger ﷺ took the pledge from his Companions under the tree (in the area of Al-Ḥudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqīf and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allāh stopped the fighting before it started between them and said:

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ﴾

﴿*And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.*﴾ (48:24)

and:

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴿*Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.*﴾ (48:25)

Allāh's statement:

﴿فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾﴾

[1] Aḥmad 2:292.

﴿*But if they cease, then Allāh is Oft-Forgiving, Most Merciful.*﴾

which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islām and repent, then Allāh will forgive them their sins, even if they had before killed Muslims in Allāh's Sacred Area.' Indeed, Allāh's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

## The Order to fight until there is no more *Fitnah*

Allāh then commanded fighting the disbelievers when He said:

﴿حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴿*...until there is no more Fitnah*﴾

meaning, *Shirk*. This is the opinion of Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi and Zayd bin Aslam.[1]

Allāh's statement:

﴿وَيَكُونَ ٱلدِّينُ لِلَّهِ﴾

﴿*...and the religion (all and every kind of worship) is for Allāh (Alone).*﴾

means, 'So that the religion of Allāh becomes dominant above all other religions.' It is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said: "The Prophet ﷺ was asked, 'O Allāh's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allāh?' The Prophet ﷺ said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ»

«*He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.*»[2] In addition, it is reported in the Two *Ṣaḥīḥs*:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي

[1] Ibn Abi Ḥātim 1:415-416.

[2] *Fatḥ Al-Bāri* 13:450 and Muslim 3:1513.

دِمَاءَهُم وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ»

*«I have been ordered (by Allāh) to fight the people until they proclaim, 'None has the right to be worshipped but Allāh'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allāh.»*[1]

Allāh's statement:

﴿فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾

*﴿But if they cease, let there be no transgression except against the wrongdoers.﴾*

indicates that, 'If they stop their *Shirk* and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujāhid's statement that only combatants should be fought.[2] Or, the meaning of the *Āyah* indicates that, 'If they abandon their injustice, which is *Shirk* in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allāh said:

﴿فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ﴾

*﴿Then whoever transgresses against you, you transgress likewise against him.﴾* (2:194)

Similarly, Allāh said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

*﴿The recompense for an evil is an evil like thereof.﴾* (42:40), and:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ﴾

*﴿And if you punish them, then punish them with the like of that with which you were afflicted.﴾* (16:126)

'Ikrimah and Qatādah stated, "The unjust person is he who refuses to proclaim, 'There is no God worthy of worship except

[1] *Fath Al-Bāri* 1:592 and Muslim 1:53.

[2] Aṭ-Ṭabari 3:584.

Allāh'."[1]

Under Allāh's statement:

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴿*And fight them until there is no more Fitnah*﴾

Al-Bukhāri recorded that Nāfi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of 'Umar and the Prophet's Companion. Hence, what prevents you from going out?" He said, "What prevents me is that Allāh has for bidden shedding the blood of my (Muslim) brother." They said, "Did not Allāh say:

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴿*And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)*﴾?"

He said, "We did fight until there was no more *Fitnah* and the religion became for Allāh Alone. You want to fight until there is *Fitnah* and the religion becomes for other than Allāh!"

'Uthmān bin Ṣāliḥ added that a man came to Ibn 'Umar and asked him, "O Abu 'Abdur-Raḥmān! What made you perform *Ḥajj* one year and *'Umrah* another year and abandon *Jihād* in the cause of Allāh, although you know how much He has encouraged performing it?" He said, "O my nephew! Islam is built on five (pillars): believing in Allāh and His Messenger, the five daily prayers, fasting Ramaḍān, paying the *Zakāh* and performing *Ḥajj* (pilgrimage) to the House." They said, "O Abu 'Abdur-Raḥmān! Did you not hear what Allāh said in His Book:

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾

﴿*And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.*﴾ (49:9) and:

[1] Aṭ-Ṭabari 3:573.

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

*﴿And fight them until there is no more Fitnah (disbelief)?﴾*

He said, "That we did during the time of Allāh's Messenger ﷺ when Islām was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islām became stronger (and apparent), there was no more *Fitnah*." He asked, "What do you say about 'Ali and 'Uthmān?" He said, "As for 'Uthmān, Allāh has forgiven him. However, you hated the fact that Allāh had forgiven him! As for 'Ali, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, 'so close to the Prophet's house just as 'Ali was so close to the Prophet ﷺ himself')."[1]

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾﴾

*﴿194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ). Then whoever transgresses against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn.﴾*

## Fighting during the Sacred Months is prohibited, except in Self-Defense

Ibn 'Abbās, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, Miqsam, Ar-Rabī' bin Anas and 'Aṭā said, "Allāh's Messenger ﷺ went for *'Umrah* on the sixth year of *Hijrah*. Then, the idolators prevented him from entering the Sacred House (the *Ka'bah* in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa'dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet ﷺ entered the House the following year, along with the Muslims who accompanied him, and Allāh permitted him to avenge the idolators' treatment of him, when He said:

[1] *Fatḥ Al-Bāri* 8:32.

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ﴾

*﴿The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qiṣāṣ).﴾*[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." This *Ḥadīth* has an authentic chain of narrators.[2]

Hence, when the Prophet ﷺ was told that 'Uthmān was killed (in Makkah) when he was camped at the area of Al-Ḥudaybiyyah, after he had sent 'Uthmān as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet ﷺ was informed that 'Uthmān was not killed, he abandoned the fight and reverted to peace.

When the Prophet ﷺ finished fighting with (the tribes of) Hawāzin during the battle of Ḥunayn and Hawāzin took refuge in (the city of) Aṭ-Ṭā'if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa'dah started, while Aṭ-Ṭā'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Ḥunayn started until the Prophet ﷺ went back to Al-Madīnah from Al-Ji'rānah, were forty days), as reported in the Two *Ṣaḥīḥs* and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ﷺ ended the siege before conquering Aṭ-Ṭā'if. He then went back to Makkah, performed *'Umrah* from Al-Ji'rānah, where he divided the war booty of Ḥunayn. This *'Umrah* occurred during Dhul-Qa'dah of the eighth year of *Al-Hijrah*.[3]

Allāh's statement:

﴿فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ﴾

*﴿...whoever transgresses against you, you transgress likewise*

[1] Aṭ-Ṭabari 3:575-577 and 579.

[2] Aḥmad 3:345.

[3] *Fatḥ Al-Bāri* 3:701 and Muslim 2:916.

*against him.*﴾

ordains justice even with the polytheists. Allāh also said in another *Āyah*:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ﴾

﴿*And if you punish, then punish them with the like of that with which you were afflicted.*﴾ (16:126)

Allāh's statement:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿*And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious)*﴾ (2:194)

commands that Allāh be obeyed and feared out of *Taqwā*. The *Āyah* informs us that Allāh is with those who have *Taqwā* by His aid and support in this life and the Hereafter.

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾﴾

﴿*195. And spend in the cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).*﴾

## The Command to spend in the Cause of Allāh

Al-Bukhāri recorded that Ḥudhayfah said:

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿*And spend in the cause of Allāh and do not throw yourselves into destruction.*﴾

"It was revealed about spending."[1] Ibn Abu Ḥātim reported him saying similarly. He then commented, "Similar is reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān."

Aslam Abu 'Imrān said, "A man from among the Anṣār broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Anṣāri was with us then. So some people said, 'He is throwing himself to destruction.' Abu Ayyub said, 'We know

[1] *Fatḥ Al-Bāri* 8:33.

this *Āyah* (2:195) better, for it was revealed about us, the Companions of Allāh's Messenger ﷺ who participated in *Jihād* with him and aided and supported him. When Islām became strong, we, the Anṣār, met and said to each other, 'Allāh has honored us by being the Companions of His Prophet ﷺ and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this *Āyah* was revealed about us:

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

*﴿And spend in the cause of Allāh and do not throw yourselves into destruction.﴾*

the destruction refers to staying with our families and estates and abandoning *Jihād*'." This was recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, 'Abd bin Ḥumayd in his *Tafsīr*, Ibn Abu Ḥātim, Ibn Jarīr, Ibn Marduwyah, Al-Ḥāfiẓ Abu Ya'lā in his *Musnad*, Ibn Ḥibbān and Al-Ḥākim.[1] At-Tirmidhi said; "*Ḥasan, Ṣaḥīḥ, Gharīb*"[2] Al-Ḥākim said, "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it."

Abu Dāwud's version mentions that Aslam Abu 'Imrān said, "We were at (the siege of) Constantinople. Then, 'Uqbah bin 'Āmr was leading the Egyptian forces, while the Syrian forces were led by Faḍālah bin 'Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, 'All praise is due to Allāh! He is sending himself to certain demise.' Abu Ayyub said, 'O people! You explain this *Āyah* the wrong way. It was revealed about us, the Anṣār when Allāh gave victory to His religion and its following increased. We said to each other, 'It would be better for us now if we return to our estates and attend to them.' Then

[1] *Tuḥfat Al-Aḥwadhi* 8:311, An-Nasā'ī in *Al-Kubrā* 6:299, Ibn Abi Ḥātim 1:424, Aṭ-Ṭabari 3:590, Ibn Ḥibbān 7:105, and Al-Ḥākim 2:775.

[2] That is, almost the level of *Ṣaḥīḥ*.

Allāh revealed this *Āyah* (2:195)'."[1]

Abu Bakr bin 'Aiyāsh reported that Abu Isḥāq As-Subai'y related that a man said to Al-Barā' bin 'Āzib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?" He said, "No. Allāh said to His Messenger ﷺ:

﴿فَقَٰتِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

*﴿Then fight (O Muḥammad ﷺ) in the cause of Allāh, you are not tasked (held responsible) except for yourself.﴾* (4:84)

That *Āyah* (2:195) is about (refraining from) spending." Ibn Marduwyah reported this *Ḥadīth*, as well as Al-Ḥākim in his *Mustadrak* who said; "It meets the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabī' related it from Al-Barā'. but added:

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

*﴿You are not tasked (held responsible) except for yourself.﴾* (4:84)

"Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn 'Abbās said:

﴿وَأَنفِقُوا فِي سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ﴾

*﴿And spend in the cause of Allāh and do not throw yourselves into destruction﴾*

"This is not about fighting. But about refraining from spending for the sake of Allāh, in which case, one will be throwing his self into destruction."

The *Āyah* (2:195) includes the order to spend in Allāh's cause, in the various areas and ways that involve obedience and drawing closer to Allāh. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allāh states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allāh

[1] Abu Dāwud 3:27.

commands that one should acquire *Iḥsān* (excellence in the religion), as it is the highest part of the acts of obedience. Allāh said:

﴿وَأَحْسِنُوٓاْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴿*and do good. Truly, Allāh loves Al-Muḥsinūn (those who do good).*﴾

﴿وَأَتِمُّواْ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ وَلَا تَحْلِقُواْ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْيُ مَحِلَّهُۥ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾﴾

﴿*196. And complete Ḥajj and 'Umrah for Allāh. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Ṣadaqah or a sacrifice. Then if you are in safety and whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Ḥajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah). And fear Allāh much and know that Allāh is severe in punishment.*﴾

## The Command to complete *Ḥajj* and *'Umrah*

After Allāh mentioned the rulings for fasting and *Jihād*, he explained the rituals by commanding the Muslims to complete *Ḥajj* and *'Umrah*, meaning, to finish the rituals of *Ḥajj* and *'Umrah* after one starts them. This is why Allāh said afterwards:

﴿فَإِنْ أُحْصِرْتُمْ﴾

﴿*But if you are prevented*﴾

meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of *Ḥajj* and *'Umrah* requires one to finish them. As for Makhūl, he said, "Complete, means to start them from the *Miqāt* (areas the Prophet ﷺ designated to assume *Iḥrām* from)."[1] 'Abdur-Razzāq said that Az-Zuhri said: "We were told that 'Umar commented on:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

*﴿And complete Ḥajj and 'Umrah for Allāh.﴾*

"Complete *Ḥajj* and *'Umrah* means performing each of them separately, and to perform *'Umrah* outside of the months of *Ḥajj*, for Allāh the Exalted says:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

*﴿The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.﴾*"[2]

As-Suddi said,

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

*﴿And complete Ḥajj and 'Umrah for Allāh.﴾*

means, "Maintain the performance of *Ḥajj* and *'Umrah*."[3] Ibn 'Abbās was reported to have said, "*Ḥajj* is 'Arafāt, while *'Umrah* is *Ṭawāf*."[4] Al-A'mash related that Ibrāhīm said that 'Alqamah commented on Allāh's statement:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

*﴿And complete Ḥajj and 'Umrah for Allāh.﴾*

"Abdullāh (Ibn Mas'ūd) recited it this way: 'Complete *Ḥajj* and *'Umrah* to the House, so that one does not exceed the area of the House during the *'Umrah*'." Ibrāhīm then said, "I mentioned this statement to Sa'īd bin Jubayr and he said; 'Ibn 'Abbās also said that."[5] Sufyān reported that Ibrāhīm said

[1] Ibn Abi Ḥātim 1:437.
[2] Ibid.
[3] Aṭ-Ṭabari 4:12.
[4] Ibn Abi Ḥātim 1:439.
[5] Aṭ-Ṭabari 4:7.

that 'Alqamah said (regarding the *Āyah* 2:196), "Perform the *Ḥajj* and *'Umrah* to the House."[1] Ath-Thawri reported that Ibrāhīm read (the *Āyah*), "Perform the *Ḥajj* and *'Umrah* to the House."

## If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends *Iḥrām*

Allāh's statement:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

*﴿But if you are prevented, sacrifice a Hady (animals for sacriface) such as you can afford,﴾*

was revealed in the sixth year of *Hijrah*, the year of the treaty of Al-Ḥudaybiyyah when the polytheists prevented Allāh's Messenger ﷺ from reaching the House. Allāh revealed *Sūrat Al-Fatḥ* (chapter 48 in the Qur'ān) then, and allowed the Muslims to slaughter any *Hady* (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their *Iḥrām*. When the Prophet ﷺ commanded them to shave their heads and end the state of *Iḥrām*, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet ﷺ went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet ﷺ said:

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

*«May Allāh award His mercy to those who shaved.»*

They said, "What about those who shortened the hair?" He said in the third time, "And to those who shortened."[2] Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Ḥudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allāh knows best.

Being prevented from the House (*Ḥaṣr*) includes more than just being sick, fearing an enemy or getting lost on the way to

[1] Ibid.

[2] Muslim 2:946.

Makkah. Imām Aḥmad reported that Al-Ḥajjāj bin 'Amr Al-Anṣāri said that he heard Allāh's Messenger ﷺ saying:

«مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَىٰ»

*«Whoever suffered a broken bone or a limb, will have ended his Iḥrām and has to perform Ḥajj again.»*

He said, "I mentioned that to Ibn 'Abbās and Abu Hurayrah and they both said, 'He (Al-Hajjāj) has said the truth'."[1] This *Ḥadīth* is also reported in the Four Collections.[2] In the version of Abu Dāwud and Ibn Mājah, the Prophet ﷺ said, "Whoever limped, had a broken bone or became ill..."[3] Ibn Abu Ḥātim also recorded it and said, "It was reported that Ibn Mas'ūd, Ibn Az-Zubayr, 'Alqamah, Sa'īd bin Musayyib, 'Urwah bin Az-Zubayr, Mujāhid, An-Nakha'ī, 'Aṭā' and Muqātil bin Ḥayyān said that being prevented (*Ḥaṣr*) entails an enemy, an illness or a fracture."[4] Ath-Thawri also said, "Being prevented entails everything that harms the person."[5]

It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said that Allāh's Messenger ﷺ went to Ḍubā'ah bint Az-Zubayr bin 'Abdul-Muṭṭalib who said, "O Messenger of Allāh! I intend to perform *Ḥajj* but I am ill." He said, "Perform *Ḥajj* and make the condition: 'My place is where You prevent (or halt) me."[6] Muslim recorded similarly from Ibn 'Abbās.[7] So saying such a condition for *Ḥajj* is allowed is based on this *Ḥadīth.*

Allāh's statement:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿*...sacrifice a Hady such as you can afford*﴾

includes a sheep also, as Imām Mālik reported that 'Ali bin Abu Ṭālib used to say.[8] Ibn 'Abbās said, "The *Hady* includes eight types of animals: camels, cows, goats and sheep."[9]

[1] Aḥmad 3:450.
[2] *Tuḥfat Al-Aḥwadhi* 4:8, and An-Nasā'ī 5:198.
[3] Abu Dāwud 2:434, and Ibn Mājah 2:1028.
[4] Ibn Abi Ḥātim 1:444-445.
[5] Ibid.
[6] *Fatḥ Al-Bāri* 9:34.
[7] Muslim 2:868.
[8] *Al-Muwaṭṭa'* 1:385.
[9] Ibn Abi Ḥātim 1:450.

'Abdur-Razzāq reported that Ibn 'Abbās said about what Allāh said:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿...sacrifice a Hady such as you can afford﴾

"As much as one could afford."[1] Al-'Awfi said that Ibn 'Abbās said, "If one can afford it, then camels, otherwise cows, or sheep."[2] Hishām bin 'Urwah quoted his father:

﴿فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿...sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford﴾

'Depending on the price.'[3]

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allāh has required sacrificing whatever is available as a *Hady*, and the *Hady* is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn 'Abbās the cousin of Allāh's Messenger ﷺ and the scholar of *Tafsīr*. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah, the Mother of the believers, said, "The Prophet ﷺ once offered some sheep as *Hady*."[4]

Allāh's statement:

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ﴾

﴿...and do not shave your heads until the Hady reaches the place of sacrifice.﴾

is a continuation of His statement:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete, the Ḥajj and 'Umrah for Allāh.﴾

and is not dependent upon:

﴿فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

﴿But if you are prevented, then sacrifice a Hady﴾

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[1] Ibn Abi Ḥātim 1:451.

[2] Aṭ-Ṭabari 4:30.

[3] Ibn Abi Ḥātim 1:452

[4] *Fatḥ Al-Bāri* 3:639 and Muslim 2:958.

as Ibn Jarīr has erroneously claimed. When the Prophet ﷺ and his Companions were prevented from entering the Sacred House during the Al-Ḥudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their *Hady* outside the *Ḥaram* (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

﴿حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ﴾

﴿*...and do not shave your heads until the Hady reaches the place of sacrifice.*﴾

and then he ends the rituals of *Ḥajj* or *'Umrah*, or both if he had assumed *Iḥrām* for both. It is recorded in the Two *Ṣaḥīḥs* that Ḥafṣah said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Iḥrām* for *'Umrah* but you have not?" The Prophet ﷺ said,

«إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ»

«*I matted my hair and I have garlanded my Hady (animals for sacrifice), so I will not finish my Iḥrām till I offer the sacrifice.*»[1]

## Whoever shaved his Head during *Iḥrām*, will have to pay the *Fidyah*

Allāh said:

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

﴿*And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah.*﴾

Al-Bukhāri reported that 'Abdur-Raḥmān bin Asbahāni said that he heard 'Abdullāh bin Ma'qil saying that he sat with Ka'b bin 'Ujrah in the mosque of Kufah (in Iraq). He then asked him about the *Fidyah* of the fasting. Ka'b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said:

[1] *Fatḥ Al-Bāri* 3:493 and Muslim 2:902.

«مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ بلَغَ بكَ هٰذَا، أمَا تَجِدُ شَاةً؟» قُلْتُ: لَا

*«I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?' I replied in the negative.»*

He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ»

*«Fast for three days or feed six poor persons, each with half a Ṣā' of food (1 Sa' = 3 kilograms approx.) and shave your head.»*

So this is a general judgement derived from a specific case.[1]

Imām Aḥmad recorded that Ka'b bin 'Ujrah said, "Allāh's Messenger ﷺ came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَامُّ رَأْسِكَ»؟ قُلْتُ: نَعَمْ

*«Do these lice in your head bother you?»*

I said, 'Yes.' He said:

«فَاحْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً»

*«Shave it, then fast three days, or feed six poor people, or sacrifice an animal.»*

Ayyub (one of the narrators of the *Ḥadīth*) commented, "I do not know which alternative was stated first."[2] The wording of the Qur'ān begins with the easiest then the more difficult options: "Pay a *Fidyah* of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet ﷺ advised Ka'b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allāh.

### *Tamattu'* during *Ḥajj*

Allāh said:

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[1] *Fatḥ Al-Bāri* 8:34.

[2] Aḥmad 4:241.

﴿فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

*﴿Then if you are in safety and whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford,﴾*

That is, when you are able to complete the rites, so whoever among you connects his *'Umrah* with *Ḥajj* having the same *Iḥrām* for both, or, first assuming *Iḥrām* for *'Umrah*, and then assuming *Iḥrām* for *Ḥajj* when finished the *'Umrah*, this is the more specific type of *Tamattu'* which is well-known among the discussion of the scholars whereas in general there are two types of *Tamattu'*, as the authentic *Ḥadīths* prove, since among the narrators are those who said, "Allāh's Messenger ﷺ performed *Tamattu'*, and others who said, "*Qarin*" but there is no difference between them over the *Hady*.

So Allāh said,

﴿فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ﴾

*﴿Then if you are in safety and whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj (i.e., Ḥajj At-Tamattu' and Al-Qirān), he must slaughter a Hady such as he can afford,﴾*

means let him sacrifice whatever *Hady* is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet ﷺ slaughtered cows on behalf of his wives. Al-Awzā'ī reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ slaughtered cows on behalf of his wives when they were performing *Tamattu'*.[1] This was reported by Abu Bakr bin Marduwyah.

This last *Ḥadīth* proves that *Tamattu'* is legislated. It is reported in the Two *Ṣaḥīḥs* that 'Imrān bin Ḥuṣayn said, "We performed *Ḥajj At-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding *Ḥajj At-Tamattu'*). Nothing was revealed to forbid it, nor did he (the Prophet ﷺ) forbid it until he died. And somebody said what he wished (regarding *Ḥajj At-Tamattu'*) according to his own opinion."[2] Al-Bukhāri said that 'Imrān was talking about

[1] Abu Dāwud 2:362.

[2] *Fatḥ Al-Bāri* 8: 34 and Muslim 2:900.

'Umar.

It is reported in an authentic narration that 'Umar used to discourage the people from performing *Tamattu'*. He used to say, "If we refer to Allāh's Book, we should complete it," meaning:

﴿فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

*﴿...whosoever performs the 'Umrah (in the months of Ḥajj), before (performing) the Ḥajj, he must slaughter a Hady such as he can afford,﴾*

However 'Umar did not say that *Tamattu'* is unlawful. He only prevented them so that the people would increase their trips to the House for *Ḥajj* (during the months of *Ḥajj*) and *'Umrah* (throughout the year), as he himself has stated.

## Whoever performs *Tamattu'* should fast Ten Days if He does not have a *Hady*

Allāh said:

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

*﴿...but if he cannot (afford it), he should fast three days during the Ḥajj and seven days after his return (to his home), making ten days in all.﴾*

This *Āyah* means: "Those who do not find a *Hady*, let them fast three days during the *Ḥajj* season." Al-'Awfi said that Ibn 'Abbās said, "If one does not have a *Hady*, he should fast three days during *Ḥajj*, before *'Arafah* day. If the day of *'Arafah* was the third day, then his fast is complete. He should also fast seven days when he gets back home."[1] Abu Isḥāq reported from Wabarah from Ibn 'Umar who said, "One fasts one day before the day of *Tarwiyah*, the day of *Tarwiyah* (eighth day of Dhul-Ḥijjah) and then *'Arafah* day (the ninth day of the month of Dhul-Ḥijjah)."[2] The same statement was reported by Ja'far bin Muḥammad from his father from 'Ali.[3]

If one did not fast these three days or at least some of them before *'Īd* day (the tenth day of Dhul-Ḥijjah), he is allowed to

[1] Aṭ-Ṭabari 4:97.

[2] Aṭ-Ṭabari 4:95.

[3] Aṭ-Ṭabari 4:94.

fast during the *Tashrīq* days (11-12-13th day of Dhul-Ḥijjah). 'Ā'ishah and Ibn 'Umar said, "Fasting the days of *Tashrīq* was only allowed for those who did not find the *Hady*," as Al-Bukhāri has reported. Sufyān related that Ja'far bin Muḥammad narrated that his father said that 'Ali said, "Whoever did not fast the three days during the *Ḥajj*, should fast them during the days of *Tashrīq*." This is also the position taken by 'Ubayd bin 'Umayr Al-Laythi, 'Ikrimah, Al-Ḥasan Al-Baṣri and 'Urwah bin Az-Zubayr,[1] referring to the general meaning of Allāh's statement:

﴿فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِي ٱلْحَجِّ﴾

﴿*...fast three days during the Ḥajj...*﴾

As for what Muslim reported that Qutaybah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ، وَذِكْرِ اللهِ عَزَّ وَجَلَّ»

«*The days of Tashrīq are days of eating and drinking and remembering Allāh the Exalted.*»[2]

This narration is general in meaning while what 'Ā'ishah and Ibn 'Umar narrated is specific.

Allāh said:

﴿وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾

﴿*...and seven days after his return.*﴾

There are two opinions regarding the meaning of this *Āyah*. First, it means 'when you return to the camping areas'. The second, upon going back home. 'Abdur-Razzāq reported that Sālim narrated that he heard Ibn 'Umar saying:

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِي ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ﴾

"﴿*...but if he cannot (afford it), he should fast three days during the Ḥajj and seven days after his return,*﴾ means when he goes back to his family."[3] The same opinion was reported from Sa'īd bin Jubayr, Abu Al-'Āliyah, Mujāhid, 'Aṭā', 'Ikrimah, Al-Ḥasan, Qatādah, Imām Az-Zuhri and Ar-

[1] Aṭ-Ṭabari 4:98-99.

[2] Muslim 2:800.

[3] *Tafsīr 'Abdur-Razzāq* 1:76.

Rabī' bin Anas.[1]

Al-Bukhāri reported that Sālim bin 'Abdullāh narrated that Ibn 'Umar said, "During the Farewell *Ḥajj* of Allāh's Messenger ﷺ, he performed *Tamattu'* with *'Umrah* and *Ḥajj*. He drove a *Hady* along with him from Dhul-Ḥulayfah. Allāh's Messenger ﷺ started by assuming *Iḥrām* for *'Umrah*, and then for *Ḥajj*. And the people, too, performed the *'Umrah* and *Ḥajj* along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people:

«مَنْ كَانَ مِنكُم أَهْدَىٰ فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لْيُهِلَّ بِالْحَجِّ، فَمَنْ لَمْ يجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَىٰ أَهْلِهِ».

*«Whoever among you has driven the Hady, should not finish his Iḥrām till he completes his Ḥajj. And whoever among you has not (driven) the Hady with him, he should perform Ṭawāf of the Ka'bah and between Aṣ-Ṣafā and Al-Marwah. Then, he should shave or cut his hair short and finish his Iḥrām, and should later assume Iḥrām for Ḥajj; [but he must offer a Hady (sacrifice)]. And if anyone cannot afford a Hady, he should fast for three days during the Ḥajj and seven days when he returns home.»*

He then mentioned the rest of the *Ḥadīth*, which is reported in the Two *Ṣaḥīḥs*.[2]

Allāh said:

﴿تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

*﴿...making ten days in all.﴾*

to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allāh said:

﴿وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ﴾

[1] Ibn Abi Ḥātim 2:498.

[2] *Fatḥ Al-Bāri* 3:630 and Muslim 2:901

﴿...*nor a bird that flies with its two wings*﴾ (6:38) and:

﴿وَلَا تَخُطُّهُۥ بِيَمِينِكَ﴾

﴿...*nor did you write any book (whatsoever) with your right hand*﴾ (29:48) and:

﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً﴾

﴿*And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.*﴾ (7:142)

It was also said that the meaning of "ten days in all" emphasizes the order to fast for ten days, not less than that.

## The Residents of Makkah do not perform *Tamattu'*

Allāh said:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).*﴾

*This Āyah* concerns the residents of the area of the *Ḥaram*, for they do not perform *Tamattu'*. 'Abdur-Razzāq reported that Ṭāwūs said, "*Tamattu'* is for the people, those whose families are not residing in the *Ḥaram* area (Makkah), not for the residents of Makkah. Hence Allāh's Statement:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).*﴾

'Abdur-Razzāq then said, "I was also told that Ibn 'Abbās said similar to Ṭāwūs."[1] Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿...*and fear Allāh*﴾ meaning, in what He has commanded you and what He prohibited for you. He then said:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴿...*and know that Allāh is severe in punishment*﴾

[1] Aṭ-Ṭabari 4:111.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ
عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ
خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾
أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

for those who defy His command and commit what He has prohibited.

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾﴾

﴿197. *The Ḥajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Ḥajj therein (by assuming Iḥrām), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Ḥajj. And whatever good you do, Allāh knows it. And take provisions for the journey, but the best provision is At-Taqwā (piety, righteousness). So fear Me, O men of understanding!*﴾

## When does *Iḥrām* for *Ḥajj* start

Allāh said:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ﴾

﴿*The Ḥajj is (in) the well-known months.*﴾

This *Āyah* indicates that *Iḥrām* for *Ḥajj* only occurs during the months of *Ḥajj*. This was reported from Ibn 'Abbās,[1] Jābir, 'Aṭā', Ṭāwūs and Mujāhid. The proof for this is Allāh's

[1] Aṭ-Ṭabari 4:115.

statement that *Ḥajj* occurs during known, specific months, which indicates that *Ḥajj* is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shāfi'ī recorded that Ibn 'Abbās said, "No person should assume *Iḥrām* for *Ḥajj* before the months of the *Ḥajj*, for Allāh said:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴿*The Ḥajj is (in) the well-known months.*﴾[1]

Ibn Khuzaymah reported that Ibn 'Abbās said, "No *Iḥrām* for *Ḥajj* should be assumed, except during the months of *Ḥajj*,[2] for among the Sunnah of *Ḥajj* is that one assume *Iḥrām* for it during the *Ḥajj* months." This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a *Ḥadīth* of the Prophet ﷺ, according to the majority of the scholars. This is especially the case when it is Ibn 'Abbās who issued this statement, as he is the *Tarjumān* (translator, interpreter, explainer) of the Qur'ān.

There is a *Ḥadīth* about this subject too. Ibn Marduwyah related that Jābir narrated that the Prophet ﷺ said:

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

«*No one should assume Iḥrām for Ḥajj, but during the months of Ḥajj.*»[3]

The chain of narrators for this *Ḥadīth* is reasonable. Ash-Shāfi'ī and Al-Bayhaqi recorded this *Ḥadīth* from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jābir bin 'Abdullāh being asked, "Does one assume *Iḥrām* for *Ḥajj* before the months of the *Ḥajj*?" He said, "No."[4] This narration is more reliable than the narration that we mentioned from the Prophet ﷺ. In short, this statement is the opinion of the Companion, supported by Ibn 'Abbās' statement that it is a part of the Sunnah not to assume *Iḥrām* for *Ḥajj* before the

[1] *Al-Umm* 2:132.

[2] Ibn Khuzaymah 4:162.

[3] *Al-Muṣannaf Ibn Abi Shaybah*, and *Tafsīr 'Abdur-Razzāq*.

[4] *Al-Umm* 2:132, and Al-Bayhaqi 4:343.

months of the *Ḥajj*. Allāh knows best.

## The Months of *Ḥajj*

Allāh said:

﴿أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴿*...the well-known months.*﴾

Al-Bukhāri said that Ibn 'Umar said that these are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Ḥijjah.[1] This narration for which Al-Bukhāri did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarīr rendered authentic, leading to Ibn 'Umar, who said:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

﴿*The Ḥajj (pilgrimage) is (in) the well-known (lunar year) months.*﴾

"which are Shawwāl, Dhul-Qa'dah and the (first) ten days of Dhul-Ḥijjah."[2] Its chain is *Ṣaḥīḥ*. Al-Ḥākim also recorded it in his *Mustadrak*, and he said,"It meets the criteria of the Two Shaykhs."[3]

This statement is also reported from 'Umar, 'Ali, Ibn Mas'ūd, 'Abdullāh bin Az-Zubayr, Ibn 'Abbās, 'Aṭā', Ṭāwūs, Mujāhid, Ibrāhīm An-Nakha'ī, Imām Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Makhūl, Qatādah, Aḍ-Ḍaḥḥāk bin Muzāḥim, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.[4] This opinion was preferred by Ibn Jarīr who said, "It is a common practice to call two months and a part of the third month as 'months'. This is similar to the Arab's saying, 'I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allāh said:

﴿فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ﴾

﴿*But whosoever hastens to leave in two days, there is no sin on him.*﴾

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[1] *Fatḥ Al-Bāri* 3:490.

[2] Aṭ-Ṭabari 4:116.

[3] Al-Ḥākim 2:276.

[4] Ibn Abi Ḥātim 2:486-488.

In this case, one will only be hastening for one and a half days."

Allāh then said:

﴿فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ﴾

﴿*So whosoever intends (Faraḍa) to perform Ḥajj therein (by assuming Iḥrām),*﴾

meaning that one's assuming the *Iḥrām* requires a *Ḥajj*, for the person is required to complete the rituals of *Ḥajj* after assuming *Iḥrām*. Ibn Jarīr said that Al-'Awfī said, "The scholars agree that (*Faraḍa*) 'intends' mentioned in the *Āyah* means it is a requirement and an obligation."[1] 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said:

﴿فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ﴾

﴿*So whosoever intends to perform Ḥajj therein (by assuming Iḥrām),*﴾

refers to those who assume *Iḥrām* for *Ḥajj* and *'Umrah*". 'Aṭā' said, "'Intends', means, assumes the *Iḥrām*." Similar statements were attributed to Ibrāhīm, Aḍ-Ḍaḥḥāk and others.[2]

## Prohibition of *Rafath* (Sexual Intercourse) during *Ḥajj*

Allāh said:

﴿فَلَا رَفَثَ﴾

﴿*He should not have Rafath*﴾

This *Āyah* means that those who assume the *Iḥrām* for *Ḥajj* or *'Umrah* are required to avoid the *Rafath*, meaning, sexual intercourse. Allāh's statement here is similar to His statement:

﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

﴿*It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.*﴾ (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar

[1] Aṭ-Ṭabari 4:120-121.

[2] Aṭ-Ṭabari 4:123.

subjects, is not allowed. Ibn Jarīr reported that Nāfi' narrated that 'Abdullāh bin 'Umar said, "*Rafath* means sexual intercourse or mentioning this subject with the tongue, by either men or women."[1] 'Aṭā' bin Abu Rabāḥ said that *Rafath* means sexual intercourse and foul speech.[2] This is also the opinion of 'Amr bin Dīnār. 'Aṭā' also said that they used to even prevent talking (or hinting) about this subject.[3] Ṭāwūs said that *Rafath* includes one's saying, "When I end the *Iḥrām* I will have sex with you."[4] This is also the same explanation offered by Abu Al-'Āliyah regarding *Rafath*. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said, "*Rafath* means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts." [5] Ibn 'Abbās and Ibn 'Umar said that *Rafath* means to have sex with women.[6] This is also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, Ibrāhīm An-Nakha'ī, Abu Al-'Āliyah who narrated it from 'Aṭā' and Makhūl, 'Aṭā Al-Khurāsāni, 'Aṭā' bin Yasār, 'Aṭiyah, Ibrāhīm, Ar-Rabī', Az-Zuhri, As-Suddi, Mālik bin Anas, Muqātil bin Ḥayyān, 'Abdul-Karīm bin Mālik, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk, and others.

## The Prohibition of *Fusūq* during *Ḥajj*

Allāh said:

﴿وَلَا فُسُوقَ﴾

﴿...*nor commit sin*﴾ Miqsam and several other scholars related that Ibn 'Abbās said, "It is disobedience." This is also the opinion of 'Aṭā,' Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Ibrāhīm An-Nakha'ī, Az-Zuhri, Ar-Rabī' bin Anas, 'Aṭā' bin Yasār, 'Aṭā' Al-Khurāsāni and Muqātil bin Ḥayyān.[7]

Ibn Wahb reported that Nāfi' narrated that 'Abdullāh bin

[1] Aṭ-Ṭabari 4:126.
[2] Aṭ-Ṭabari 4:127.
[3] Aṭ-Ṭabari 4:128.
[4] Ibid.
[5] Aṭ-Ṭabari 4:129.
[6] Ibid.
[7] Ibn Abi Ḥātim 2:497-500.

'Umar said, "*Fusūq* [or sin mentioned in the *Āyah* (2:197)] refers to committing what Allāh has forbidden in the Sacred Area."[1]

Several others said that *Fusūq* means cursing others, they based this on the authentic *Ḥadīth*:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

«*Cursing the Muslim is Fusūq, while fighting him is Kufr.*»[2]

'Abdur-Raḥmān bin Zayd bin Aslam said *Fusūq* here means slaughtering animals for the idols, as Allāh said:

﴿أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

﴿*...or impious (Fisq) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh.*﴾ (6:145)

Aḍ-Ḍaḥḥāk said that *Fusūq* is insulting one another with bad nicknames.

Those who said that the *Fusūq* means all types of disobedience are correct. Allāh has also prohibited committing injustice during the months of *Ḥajj* in specific, although injustice is prohibited throughout the year. This is why Allāh said:

﴿مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ﴾

﴿*...of them four are sacred. That is the right religion, so wrong not yourselves therein.*﴾ (9:36)

Allāh said about the Sacred Area:

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿*...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.*﴾ (22:25)

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

«*Whoever performed Ḥajj to this (Sacred) House and did not commit Rafath or Fusūq, will return sinless, just as the day his*

[1] Ibn Abi Ḥātim 2:497.

[2] *Fatḥ Al-Bāri* 1:135.

*mother gave birth to him.*"[1]

## The Prohibition of arguing during Ḥajj

Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

*﴿nor should there be Jidāl during Ḥajj﴾*

meaning, disputes and arguments. Ibn Jarīr related that 'Abdullāh bin Mas'ūd said that what Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

*﴿...nor dispute unjustly during the Ḥajj.﴾*

means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Aḍ-Ḍaḥḥāk related to Ibn 'Abbās.[2] This is also the same meaning reported from Abu Al-'Āliyah, 'Aṭā', Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Jābir bin Zayd, 'Aṭā' Al-Khurāsāni, Makhūl, As-Suddi, Muqātil bin Ḥayyān, 'Amr bin Dinār, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Ibrāhīm An-Nakha'ī, 'Aṭā bin Yasār, Al-Ḥasan, Qatādah and Az-Zuhri.[3]

## The Encouragement for Righteous Deeds and to bring Provisions for Ḥajj

Allāh said:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ﴾

*﴿And whatever good you do, Allāh knows it.﴾*

After Allāh prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allāh said next:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

*﴿And take provisions (with you) for the journey, but the best*

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[1] *Fatḥ Al-Bāri* 4:25 and Muslim 2:983.

[2] Aṭ-Ṭabari 4:141.

[3] Ibn Abi Ḥātim 2:503-505:

*provision is At-Taqwā (piety, righteousness).*﴾

Al-Bukhāri and Abu Dāwud reported that Ibn 'Abbās said, "The people of Yemen used to go to *Ḥajj* without taking enough supplies with them. They used to say, 'We are those who have *Tawakkul* (reliance on Allāh).' Allāh revealed this *Āyah*:

﴿وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾

﴿*And take provisions (with you) for the journey, but the best provision is At-Taqwā (piety, righteousness).*﴾[1]

Ibn Jarīr and Ibn Marduwyah narrated that Ibn 'Umar said, "When people assumed *Iḥrām*, they would throw away whatever provisions they had and would acquire other types of provisions. Allāh revealed:

﴿وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾

﴿*And take a provisions (with you) for the journey, but the best provision is At-Taqwā (piety, righteousness).*﴾

Allāh forbade them from this practice and required them to take flour and *Sawīq* (a type of food usually eaten with dates) with them."[2]

## The Provisions of the Hereafter

Allāh said:

﴿فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾

﴿*...but the best provision is At-Taqwā (piety, righteousness).*﴾

When Allāh required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: *Taqwā*. Allāh said in another *Āyah*:

﴿وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

﴿*...and as an adornment; and the rainent of Taqwā, that is better.*﴾ (7:26)

Allāh mentioned the material covering and then He

[1] *Fatḥ Al-Bāri* 3:449, Abu Dāwud 2:309.

[2] Aṭ-Ṭabari 4:156.

mentioned the spiritual covering, which includes humbleness, obedience and *Taqwā*. He also stated that the latter provision is better and more beneficial than the former.

﴿وَاتَّقُونِ يَٰٓأُولِي ٱلْأَلْبَٰبِ﴾

*﴿So fear Me, O men of understanding!﴾*

meaning: 'Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾﴾

*﴿198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily you were before, of those who were astray﴾.*

## Commercial Transactions during *Ḥajj*

Al-Bukhāri reported that Ibn 'Abbās said, "Ukāẓ, Mijannah and Dhul-Majāz were trading posts during the time of *Jāhiliyyah*. During that era, they did not like the idea of conducting business transactions during the *Ḥajj* season. Later, this *Āyah* was revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾

*﴿There is no sin on you if you seek the bounty of your Lord.﴾*

during the *Ḥajj* season."[1]

Abu Dāwud and others recorded that Ibn 'Abbās said, "They used to avoid conducting business transactions during the *Ḥajj* season, saying that these are the days of *Dhikr*. Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾

[1] *Fath Al-Bāri* 8:34.

﴿*There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).*﴾[1]

This is also the explanation of Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Manṣūr bin Al-Mu'tamir, Qatādah, Ibrāhīm An-Nakha'ī, Ar-Rabī' bin Anas and others. Ibn Jarīr reported that Abu Umaymah said that when Ibn 'Umar was asked about conducting trade during the *Ḥajj*, he recited the *Āyah*:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴿*There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).*﴾[2]

This *Ḥadīth* is related to Ibn 'Umar with a strong chain of narrators. This *Ḥadīth* is also related to the Prophet ﷺ, as Aḥmad reported that Abu Umāmah At-Taymi said, "I asked Ibn 'Umar, 'We buy (and sell during the *Ḥajj*), so do we still have a valid *Ḥajj*?' He said, 'Do you not perform *Ṭawāf* around the House, stand at 'Arafāt, throw the pebbles and shave your heads?' I said, 'Yes.' Ibn 'Umar said, 'A man came to the Prophet ﷺ and asked him about what you asked me, and the Prophet ﷺ did not answer him until Jibrīl came down with this *Āyah*:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴿*There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).*﴾

The Prophet ﷺ summoned the man and said: «*You are pilgrims*».»[3] Ibn Jarīr narrated that Abu Ṣāliḥ said to 'Umar, "O Leader of the faithful! Did you conduct trade transactions during the *Ḥajj*?" He said, "Was their livelihood except during *Ḥajj*?"[4]

## Standing at 'Arafāt

Allāh said:

﴿فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ﴾

[1] Abu Dāwud 2:350.

[2] Aṭ-Ṭabari 4:165.

[3] Aḥmad 2:155.

[4] Aṭ-Ṭabari 4:168.

﴿*Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.*﴾

'Arafāt is the place where one stands during the *Ḥajj* and it is a pillar of the rituals of *Ḥajj*. Imām Aḥmad and the *Sunan* compilers recorded that 'Abdur-Raḥmān bin Ya'mar Ad-Diyli said that he heard Allāh's Messenger ﷺ saying:

«الْحَجُّ عَرَفَاتٌ - ثَلَاثًا - فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامُ مِنًى ثَلَاثَةٌ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

«*Ḥajj is 'Arafāt, (thrice). Hence, those who have stood at 'Arafāt before dawn will have performed (the rituals of the Ḥajj). The days of Minā are three, and there is no sin for those who move on after two days, or for those who stay.*»[1]

The time to stand on 'Arafāt starts from noon on the day of *'Arafah* until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Ḥijjah). The Prophet ﷺ stood at 'Arafāt during the Farewell *Ḥajj*, after he had offered the *Ẓuhr* (noon) prayer, until sunset. He said, "Learn your rituals from me."[2] In this *Ḥadīth* (i.e., in the previous paragraph) he said, "Whoever stood at 'Arafāt before dawn, will have performed (the rituals of *Ḥajj*)."

'Urwah bin Muḍarris bin Hārithah bin Lām Aṭ-Ṭā'i said, "I came to Allāh's Messenger ﷺ at Al-Muzdalifah when it was time to pray. I said, 'O Messenger of Allāh! I came from the two mountains of Ṭayy', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid *Ḥajj*?' Allāh's Messenger ﷺ said:

«مَنْ شَهِدَ صَلَاتَنَا هٰذِهِ، فَوَقَفَ مَعَنَا حَتَّى نَدْفَعَ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذٰلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ»

«*Whoever performed this prayer with us, stood with us until we moved forth, and had stood at 'Arafāt before that, day or night, will have performed the Ḥajj and completed its rituals*».»

[1] Aḥmad 4:310, Abu Dāwud 2:485, *Tuḥfat Al-Aḥwadhi* 3:633, An-Nasā'ī 5:256, and Ibn Mājah 2:1003.

[2] Muslim 2:943.

This *Ḥadīth* was collected by Imām Aḥmad and the compilers of the *Sunan*, and At-Tirmidhi graded it *Ṣaḥīḥ*.[1] It was reported that the mount was called 'Arafāt because, as 'Abdur-Razzāq reported that 'Ali bin Abu Ṭālib said, "Allāh sent Jibrīl to Prophet Ibrāhīm and he performed *Ḥajj* for him (to teach him its rituals). When Ibrāhīm reached 'Arafāt he said, 'I have *'Araftu* (I know this place).' He had come to that area before. Thereafter, it was called 'Arafāt."[2] Ibn Al-Mubārak said that 'Aṭā' said, "It was called 'Arafāt because Jibrīl used to teach Ibrāhīm the rituals of *Ḥajj*. Ibrāhīm would say, 'I have *'Araftu*, I have *'Araftu*.' It was thereafter called 'Arafāt." Similar statements were attributed to Ibn 'Abbās[3], Ibn 'Umar and Abu Mijlaz.[4] Allāh knows best.

'Arafāt is also called Al-Mash'ar Al-Ḥarām, Al-Mash'ar Al-Aqsa and Ilāl, while the mount that is in the middle of 'Arafāt is called Jabal Ar-Raḥmah (Mount of Mercy).

## The Time to leave 'Arafāt and Al-Muzdalifah

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to stand at 'Arafāt. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allāh's Messenger ﷺ delayed moving from 'Arafāt until sunset."[5] Ibn Marduwyah related this *Ḥadīth* and added, "He then stood at Al-Muzdalifah and offered the *Fajr* (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This *Ḥadīth* has a *Ḥasan* chain of narrators. The long *Ḥadīth* that Jābir bin 'Abdullāh narrated, which Muslim collected, stated, "The Prophet ﷺ kept standing there (meaning at 'Arafāt) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet ﷺ made Usāmah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaṣwā' so hard, that its head touched the saddle. He gestured with his right hand and

[1] Aḥmad 4:261, Abu Dāwud 2:486, *Tuḥfat Al-Aḥwadhi* 3:633, An-Nasā'ī 5:264, and Ibn Mājah 2:1004.

[2] 'Abdur-Razzāq 5:96.

[3] Aṭ-Ṭabari 4:173-174.

[4] Ibn Abi Ḥātim 2:519.

[5] Ibn Abi Ḥātim 2:517.

said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the *Maghrib* (Evening) and *'Ishā'* (Night) prayers with one *Adhān* and two *Iqāmah* (which announces the imminent start of the acts of the prayer) and did not glorify Allāh in between them (i.e., he did not perform voluntary *Rak'ah*). Allāh's Messenger ﷺ then laid down till dawn and offered the *Fajr* (Dawn) prayer with *Adhān* and *Iqāmah*, when the morning light was clear. He again mounted Al-Qaṣwā', and when he came to Al-Mash'ar Al-Ḥarām, he faced towards *Qiblah*, supplicated to Allāh, glorifying Him and saying, *Lā ilāha illallāh*, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."[1]

It is reported in the Two *Ṣaḥīḥs* that Usāmah bin Zayd was asked, "How was the Prophet's pace when he moved?" He said, "Slow, unless he found space, then he would go a little faster."[2]

## Al-Mash'ar Al-Ḥarām

'Abdur-Razzāq reported that Ibn 'Umar said that all of Al-Muzdalifah is Al-Mash'ar Al-Ḥarām.[3] It was reported that Ibn 'Umar was asked about Allāh's statement:

﴿فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ﴾

*﴿...remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.﴾*

He said, "It is the Mount and the surrounding area."[4] It was reported that Al-Mash'ar Al-Ḥarām is what is between the two Mounts (refer to the following *Ḥadīth*), as Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Ar-Rabī' bin Anas, Al-Ḥasan and Qatādah have stated.[5]

Imām Aḥmad recorded that Jubayr bin Muṭ'im narrated that the Prophet ﷺ said:

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[1] Muslim 2:886.

[2] *Fatḥ Al-Bāri* 3:605, Muslim 2:936.

[3] Ibn Abi Ḥātim 2:521.

[4] Aṭ-Ṭabari 4:176.

[5] Ibn Abi Ḥātim 2:521-522.

«كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْفَعُوا عَنْ عُرَنَةَ، وَكُلُّ مُزْدَلِفَةَ مَوْقِفٌ، وَارْفَعُوا عَنْ مُحَسِّرٍ، وَكُلُّ فِجَاجِ مَكَّةَ مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

*«All of 'Arafāt is a place of standing, and keep away from 'Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muḥassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashrīq are days of sacrifice.»*[1]

Allāh then said:

﴿وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ﴾

*﴿And remember Him (by invoking Allāh for all good) as He has guided you.﴾*

This *Āyah* reminds Muslims of Allāh's bounty on them that He has directed and taught them the rituals of *Ḥajj* according to the guidance of Prophet Ibrāhīm Al-Khalīl. This is why Allāh said:

﴿وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ﴾

*﴿...and verily, you were, before, of those who were astray.﴾*

It was said that this *Āyah* refers to the condition before the guidance or the Qur'ān or the Messenger ﷺ, all of which are correct meanings.

﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾﴾

*﴿199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.*

## The Order to stand on 'Arafāt and to depart from it

*﴿This Āyah* contains Allāh's order to those who stand at 'Arafāt to also move on to Al-Muzdalifah, so that they remember Allāh at Al-Mash'ar Al-Ḥarām. Allāh commands the Muslim to stand with the rest of the pilgrims at 'Arafāt, unlike Quraysh who (before Islām) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allāh's Town and

[1] Aḥmad 4:82.

the servants of His House. Al-Bukhāri reported that 'Ā'ishah said, "Quraysh and their allies, who used to be called *Al-Ḥums*[1], used to stay in Al-Muzdalifah while the rest of the Arabs would stand at *'Arafāt*. When Islām came, Allāh commanded His Prophet ﷺ to stand at 'Arafāt and then proceed from there. Hence Allāh's statement:

﴿مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾

*﴿...from the place whence all the people depart.﴾*[2]

This was also said by Ibn 'Abbās, Mujāhid, 'Aṭā', Qatādah and As-Suddi and others.[3] Ibn Jarīr chose this opinion and said that there is *Ijmā'* (a consensus among the scholars) for it.

Imām Aḥmad reported that Jubayr bin Muṭ'im said, "My camel was lost and I went out in search of it on the day of *'Arafah*, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself, 'By Allāh he is from the *Ḥums*. What has brought him here?'"[4] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.[5]

Al-Bukhāri reported that Ibn 'Abbās said that 'depart' mentioned in the *Āyah* refers to proceeding from Al-Muzdalifah to Minā to stone the pillars.[6] Allāh knows best.

## Asking Allāh for His Forgiveness

Allāh said:

﴿وَٱسْتَغْفِرُوا ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿...and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.﴾*

Allāh frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allāh's Messenger ﷺ used to ask Allāh for His forgiveness thrice after the prayer

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[1] Literally, "strictly religious", Quraysh were called so, as they used to say, "We are the people of Allāh, we do not go out of the sanctuary."

[2] *Fatḥ Al-Bāri* 8:35.

[3] Aṭ-Ṭabari 4:186-187.

[4] Aḥmad 4:80.

[5] *Fatḥ Al-Bāri* 3:602, and Muslim 2:894.

[6] *Fatḥ Al-Bāri* 8:35.

is finished.[1] It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., Glorified is Allāh), *Taḥmīd* (saying *Al-Ḥamdu Lillāh*, i.e., praise be to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) thirty-three times each (after prayer).[2]

Ibn Marduwyah collected the *Ḥadīth* that Al-Bukhāri reported from Shaddād bin Aws, who stated that Allāh's Messenger ﷺ said:

«سَيِّدُ الْاِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّةَ»

*«The master of supplication for forgiveness, is for the servant to say: 'O Allāh! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.' Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.»*[3]

Furthermore, it is reported in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said that Abu Bakr said, "O Messenger of Allāh! Teach me an invocation so that I may invoke (Allāh) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

*«Allāhumma innī ẓalamtu nafsi ẓulman kathīran, wa la yaghfirudh-dhunūba illa Anta faghfirli maghfiratan min 'indika, war-ḥamni innaka Antal-Ghafūr-ur-Raḥīm (O Allāh! I have done great injustice to myself and none except You forgives*

[1] Muslim 1:414.

[2] *Fatḥ Al-Bāri* 2:378 and Muslim 1:417.

[3] *Fatḥ Al-Bāri* 11:100.

*sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).*»[1]

There are many other *Ḥadīths* on this subject.

﴿فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾﴾

﴿200. *So when you have accomplished your Manāsik, remember Allāh as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.*﴾

﴿201. *And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"*﴾

﴿202. *For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.*﴾

## The Order for Remembrance of Allāh and seeking Good in this Life and the Hereafter upon completing the Rites of *Ḥajj*

Allāh commands that He be remembered after the rituals are performed.

﴿كَذِكْرِكُمْ آبَاءَكُمْ﴾

﴿*...as you remember your forefathers*﴾

Sa'īd bin Jubayr said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, people used to stand during the (*Ḥajj*) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the *Diyah* (i.e., blood money),' and so forth. The only *Dhikr* that they had was that they would remember the deeds of their fathers. Allāh then revealed to Muḥammad ﷺ:

[1] *Fatḥ Al-Bāri* 13:484 and Muslim 4:2078.

﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

*﴿Remember Allāh as you remember your forefathers or with far more remembrance.﴾*[1]

Therefore, remembering Allāh the Exalted and Ever High is always encouraged. We should mention that when Allāh used "or" in the *Āyah*, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the *Āyāt*:

﴿فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

*﴿...as stones or even worse in hardness﴾* (2:74) and,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

*﴿...fear men as they fear Allāh or even more﴾* (4:77) and,

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

*﴿And We sent him to a hundred thousand (people) or even more﴾* (37:147) and,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

*﴿And was at a distance of two bows' length or (even) nearer.﴾* (53:9)

Allāh encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allāh also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allāh said:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾

*﴿But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴾*

meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those

[1] Ibn Abi Ḥātim 2:530.

mentioned.

Sa'īd bin Jubayr said that Ibn 'Abbās said, "Some bedouins used to come to the standing area ('Arafāt) and supplicate saying, 'O Allāh! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allāh revealed about them:

﴿فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ﴾

*﴿But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴾*

The believers who came after them used to say:

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

*﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾*

Next, Allāh revealed:

﴿أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾﴾

*﴿For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.﴾*

Hence, Allāh praised those who ask for the affairs of both this life and the Hereafter. He said:

﴿وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾﴾

*﴿And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾*

The supplication mentioned and praised in the *Āyah* includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of *Tafsīr* have mentioned regarding this subject. All of these are but a part of the good that is sought in this life.

As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qāsim bin 'Abdur-Raḥmān said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."[1]

This is why the Sunnah encourages reciting this *Du'ā'* (i.e., in the *Āyah* about gaining a good deed in this life and the Hereafter). Al-Bukhāri reported that Anas bin Mālik narrated that the Prophet ﷺ used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

*«O Allāh, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.»*[2]

Imām Aḥmad reported that Anas said, "Allāh's Messenger ﷺ visited a Muslim man who had become as weak as a sick small bird. Allāh's Messenger ﷺ said to him, 'Were you asking or supplicating to Allāh about something?' He said, 'Yes. I used to say: O Allāh! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allāh's Messenger ﷺ said:

«سُبْحَانَ اللهِ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ: ﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾»

*«All praise is due to Allāh! You cannot bear it -or stand it-. You should have said: ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾»*

The man began reciting this *Du'ā* and he was cured."[3]

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[1] Ibn Abi Ḥātim 2:542.

[2] *Fatḥ Al-Bāri* 8:35.

[3] Aḥmad 3:107.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾ وَمِنَ
النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ
عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ
فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ
لَا يُحِبُّ الْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ
النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا
فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّن بَعْدِ
مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

Muslim also recorded it.[1]

Al-Ḥākim reported that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said, 'I worked for some people and settled for a part of my compensation in return for their taking me to perform *Ḥajj* with them. Is this acceptable?' Ibn 'Abbās said, 'You are among those whom Allāh described:

﴿أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾﴾

*﴿For them there will be alloted a share for what they have earned. And Allāh is swift at reckoning.﴾*[2]

Al-Ḥākim then commented; "This *Ḥadīth* is authentic according to the criteria of the Two Shaykhs (Al-Bukhāri and Muslim) although they did not record it."

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

*﴿203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered unto Him.﴾*

[1] Muslim 4 :2068.

[2] Al-Ḥākim 2 :277.

## Remembering Allāh during the Days of *Tashrīq* - Days of Eating and Drinking

Ibn 'Abbās said, 'The Appointed Days are the Days of *Tashrīq* (11-12-13th of Dhul-Ḥijjah) while the Known Days are the (first) ten (days of Dhul-Ḥijjah).'[1] 'Ikrimah said that:

﴿وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ﴾

﴿*And remember Allāh during the Appointed Days.*﴾

means reciting the *Takbīr – Allāhu Akbar, Allāhu Akbar,* during the days of *Tashrīq* after the compulsory prayers.[2]

Imām Aḥmad reported that 'Uqbah bin 'Āmr said that Allāh's Messenger ﷺ said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ»

«*The day of 'Arafah (9th of Dhul-Ḥijjah), the day of the Sacrifice (10th) and the days of the Tashrīq (11-12-13th) are our 'Īd (festival) for we people of Islam. These are days of eating and drinking.*»[3]

Imām Aḥmad reported that Nubayshah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وشُرْبٍ وَذِكْرِ اللهِ»

«*The days of Tashrīq are days of eating, drinking and Dhikr (remembering) of Allāh.*»

Muslim also recorded this *Ḥadīth*[4]

We also mentioned the *Ḥadīth* of Jubayr bin Muṭ'im:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«*All of 'Arafāt is a standing place and all of the days of Tashrīq are days of Sacrifice.*»[5]

We also mentioned the *Ḥadīth* by 'Abdur-Raḥmān bin Ya'mar

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[1] Al-Qurṭubi 3:3.

[2] Ibn Abi Ḥātim 2:545.

[3] Aḥmad 4:152.

[4] Aḥmad 5:75, and Muslim 2:800.

[5] Aḥmad 4:82.

Ad-Diyli:

«وَأَيَّامُ مِنىً ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

*«The days of Minā (Tashrīq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Minā for a third day) then there is no sin in it.»*[1]

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ طُعْمٍ وَذِكْرِ اللهِ»

*«The days of Tashrīq are days of eating and remembering Allāh.»*

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ sent 'Abdullāh bin Ḥudhāfah to Minā proclaiming:

«لَا تَصُومُوا هٰذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللهِ عَزَّ وَجَلَّ»

*«Do not fast these days (i.e., Tashrīq days), for they are days of eating, drinking and remembering Allāh the Exalted and Most Honored.»*[2]

## The Appointed Days

Miqsam said that Ibn 'Abbās said that the Appointed Days are the days of *Tashrīq*, four days: the day of the Sacrifice (10th of Dhul-Ḥijjah) and three days after that.[3]

This opinion was also reported of Ibn 'Umar, Ibn Az-Zubayr, Abu Mūsā, 'Aṭā', Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Ibrāhīm An-Nakha'ī, Yaḥyā bin Abu Kathīr, Al-Ḥasan, Qatādah, As-Suddi, Az-Zuhri, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, 'Aṭā' Al-Khurāsāni, Mālik bin Anas, and others.[4] In addition, the apparent meaning of the following *Āyah* supports this opinion:

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾

﴿*But whosoever hastens to leave in two days, there is no sin on*

[1] Abu Dāwud 2:485.

[2] Aṭ-Ṭabari 4:211.

[3] Aṭ-Ṭabari 4:213.

[4] Ibn Abi Ḥātim 2:547-549.

*him and whosoever stays on, there is no sin on him.*﴾

So the *Āyah* hints to the three days after the day of Sacrifice.

Allāh's statement:

﴿وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ﴾

﴿*And remember Allāh during the Appointed Days*﴾

directs remembering Allāh upon slaughtering the animals, after the prayers, and by *Dhikr* (supplication) in general. It also includes *Takbīr* and remembering Allāh while throwing the pebbles every day during the *Tashrīq* days. A *Ḥadith* that Abu Dāwud and several others collected states:

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللهِ عَزَّ وَجَلَّ

«*Ṭawāf around the House, Sa'ī between Aṣ-Ṣafā and Al-Marwah and throwing the pebbles were legislated so that Allāh is remembered in Dhikr.*»[1]

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the *Ḥajj* season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allāh said,

﴿وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿*and obey Allāh (fear Him), and know that you will surely be gathered unto Him.*﴾

Similarly, Allāh said:

﴿وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾﴾

﴿*And it is He Who has created you on the earth, and to Him you shall be gathered back.*﴾ (23:79)

﴿وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ

[1] Abu Dāwud 2:447.

ٱلْمِهَادُ ﴿٢٠٦﴾ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾

﴿204. *And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.*﴾

﴿205. *And when he turns away (from you O Muḥammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief*﴾.

﴿206. *And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!*﴾

﴿207. *And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.*﴾

## The Characteristics of the Hypocrites

As-Suddi said that these *Ayāt* were revealed about Al-Akhnas bin Sharīq Ath-Thaqafi who came to Allāh's Messenger ﷺ and announced his Islam although his heart concealed otherwise.[1]

Ibn 'Abbās narrated that these *Āyāt* were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Rajī' incident.[2] Thereafter, Allāh sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴿*And of mankind is he who would sell himself, seeking the pleasure of Allāh.*﴾

It was also said that they refer to the hypocrites and the believers in general.[3] This is the opinion of Qatādah,

[1] Aṭ-Ṭabari 4:229.

[2] When 'Adal and Qārah tribes killed the ten Companions whom the Prophet ﷺ sent to teach them the Qur'ān and Islam.

[3] Aṭ-Ṭabari 4:230.

Mujāhid, Ar-Rabī' bin Anas and several others, and it is correct.

Ibn Jarīr related that Al-Quraẓi said that Nawf Al-Bikāli, who used to read (previous Divine) Books said, "I find the description of some members of this *Ummah* in the previously revealed Books of Allāh: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than *Ṣabir* (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allāh said, 'They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a *Fitnah* (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'ān describing the hypocrites:

﴿وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ﴾

*﴿And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart,﴾*[1]

This statement by Al-Quraẓi is *Ḥasan Ṣaḥīḥ*. Allāh said:

﴿وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ﴾

*﴿...and he calls Allāh to witness as to that which is in his heart,﴾*

This *Āyah* indicates that such people pretend to be Muslims, but defy Allāh by the disbelief and hypocrisy that their hearts conceal. Similarly Allāh said:

﴿يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ﴾

*﴿They may hide (their crimes) from men, but they cannot hide (them) from Allāh.﴾* (4:108)

This *Tafsīr* was reported from Ibn 'Abbās[2] by Ibn Isḥāq. It was also said that the *Āyah* means that when such people announce their Islām, they swear by Allāh that what is in their hearts is the same of what their tongues are

[1] Aṭ-Ṭabari 4:232.

[2] Aṭ-Ṭabari 4:230.

pronouncing. This is also a correct meaning for the *Āyah* that was chosen by 'Abdur-Raḥmān bin Zayd bin Aslam.[1] It is also the choice of Ibn Jarīr who related it to Ibn 'Abbās and Mujāhid. Allāh knows best.

Allāh said:

﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ﴾

*﴿Yet he is the most Aladd of the opponents.﴾* (2:204)

The *Āyah* used the word *Aladd* here, which literally means 'wicked' (here it means 'quarrelsome'). A variation of the word *Ludda* was also used in another *Āyah*:

﴿وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا﴾

*﴿So that you (Muḥammad) warn with it (the Qur'ān) a Ludda people.﴾* (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in *Ṣaḥīḥ* that Allāh's Messenger ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

*«The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.»*[2]

Imām Bukhāri reported that 'Ā'ishah narrated that the Prophet ﷺ said:

«إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ»

*«The most hated person to Allāh is he who is Aladd and Khaṣim (meaning most quarrelsome).»*[3]

Allāh then said:

﴿وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾﴾

[1] Aṭ-Ṭabari 4:233.

[2] *Fatḥ Al-Bāri* 1:111.

[3] *Fatḥ Al-Bāri* 8:36.

﴿*And when he turns away (from you O Muḥammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.*﴾

This *Āyah* indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The *Āyah* used the (Arabic word) *Sa'ā* (literally, 'tries' or 'intends'). This word was also used to describe Pharaoh:

﴿ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

﴿*Then he turned his back, Yas'ā (striving hard against Allāh). Then he gathered (his people) and cried aloud saying, 'I am your lord, most high.' So Allāh, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.*﴾ (79:22-26)

[*Sa'ā* was also used in the *Āyah*]:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿*O you who believe (Muslims)! When the call is proclaimed for the Ṣalāh (prayer) on the day of Friday (Jumu'ah prayer), As'aw come to the remembrance of Allāh.*﴾ (62:9)

This *Āyah* means, '(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemed by the Sunnah (as this is another meaning for the word *Sa'ā*):

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ»

«*When you come to attend the prayer, do not come in a Sa'ī (haste). Rather, come to it while walking at ease and in peace (or grace).*»[1]

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujāhid said, "If the hypocrite strives for mischief

[1] Muslim 1 :420.

in the land, Allāh prevents the rain from falling and thus the crops and the offspring perish." The *Āyah* continues:

﴿وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾

﴿*...and Allāh likes not mischief.*﴾ that is, Allāh does not like those who possess these characteristics, or those who act like this.

## Rejecting Advice is Characteristic of the Hypocrites

Allāh said:

﴿وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ﴾

﴿*And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime.*﴾

This *Āyah* indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allāh, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This *Āyah* is similar to what Allāh said:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾﴾

﴿*And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!*﴾ (22:72)

This is why in this *Āyah*, Allāh said:

﴿فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ﴾

﴿*So enough for him is Hell, and worst indeed is that place to rest*﴾

meaning, the Fire is enough punishment for the hypocrite.

## The Sincere Believer prefers pleasing Allāh

Allāh said:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴿*And of mankind is he who would sell himself, seeking the pleasure of Allāh.*﴾

After Allāh described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allāh said:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ﴾

﴿*And of mankind is he who would sell himself, seeking the pleasure of Allāh.*﴾

Ibn 'Abbās, Anas, Sa'īd bin Musayyib, Abu 'Uthmān An-Nahdi, 'Ikrimah and several other scholars said that this *Āyah* was revealed about Ṣuhayb bin Sinān Ar-Rūmi. When Ṣuhayb became ā Muslim in Makkah and intended to migrate (to Al-Madīnah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allāh revealed this *Āyah* about him. 'Umar bin Khaṭṭāb and several other Companions met Ṣuhayb close to the outskirts of Al-Madīnah at Al-Ḥarrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allāh never allow your trade to fail. What is the matter?" 'Umar told him that Allāh has revealed this *Āyah* (2:207) about him. It was also reported that Allāh's Messenger ﷺ said, "The trade has been successful, O Ṣuhayb!"[1]

The meaning of the *Āyah* (2:207) includes every *Mujāhid* in the way of Allāh. Allāh said in another *Āyah*:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾﴾

﴿*Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant*

[1] Aṭ-Ṭabari 4:248.

*than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.*﴾ (9:111)

When Hishām bin 'Āmr penetrated the lines of the enemy, some people criticized him. 'Umar bin Al-Khaṭṭāb and Abu Hurayrah refuted them and recited this *Āyah*:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾﴾

﴿*And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾﴾

﴿*208. O you who believe! Enter Silm perfectly, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you a plain enemy.*﴾

﴿*209. Then if you slide back after the clear signs (Prophet Muḥammad ﷺ, and this Qur'ān and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise*﴾.

## Entering Islām in its Entirety is obligated

Allāh commands His servants who believe in Him and have faith in His Messenger ﷺ to implement all of Islām's legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. 'Al-'Awfi said that Ibn 'Abbās said, and also Mujāhid, Ṭāwūs, Aḍ-Ḍaḥḥāk, 'Ikrimah, Qatādah, As-Suddi and Ibn Zayd said that Allāh's statement:

﴿ٱدْخُلُوا۟ فِى ٱلسِّلْمِ﴾

﴿*Enter Silm*﴾ means Islām.[1] Allāh's statement:

﴿كَآفَّةً﴾

﴿*...perfectly*﴾ means, in its entirety. This is the *Tafsīr* of Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, 'Ikrimah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Qatādah and Aḍ-Ḍaḥḥāk.[2]

[1] Aṭ-Ṭabari 4:252, Ibn Abi Ḥātim 2:584-585.

[2] Ibn Abi Ḥātim 2:586-588.

Mujāhid said that the *Āyah* means, 'Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'[1]

Ibn Abu Ḥātim reported that Ibn 'Abbās said that:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدْخُلُواْ فِي ٱلسِّلْمِ كَآفَّةً﴾

*﴿O you who believe! Enter Silm perfectly﴾*

refers to the believers among the People of the Scripture. This is because they believed in Allāh, some of them still followed some parts of the Tawrāh and the previous revelations. So Allāh said:

﴿ٱدْخُلُواْ فِي ٱلسِّلْمِ كَآفَّةً﴾

*﴿Enter Islām perfectly.﴾*[2] Allāh thus commanded them to embrace the legislation of the religion of Muḥammad ﷺ in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrāh.

Allāh then said:

﴿وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ﴾

*﴿...and follow not the footsteps of Shaytān﴾*

meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

﴿إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾﴾

*﴿He (Shaytān) commands you only what is evil and Fahshā' (sinful), and that you should say about Allāh what you know not.﴾* (2:169) and:

﴿إِنَّمَا يَدْعُواْ حِزْبَهُۥ لِيَكُونُواْ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾

*﴿He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire.﴾* (35:6)

Hence, Allāh said:

﴿إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

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[1] Ibn Abi Ḥātim 2:585.

[2] Ibn Abi Ḥātim 2:582.

﴿*Verily, he is to you an open enemy.*﴾

Allāh said:

﴿فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ﴾

﴿*Then if you slide back after the clear signs have come to you*﴾ meaning, if you deviate from the Truth after clear proofs have been established against you,

﴿فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ﴾

﴿*...then know that Allāh is All-Mighty*﴾ in His punishment, and no one can escape His vengeance or defeat Him.

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾ in His decisions, actions and rulings. Hence Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas said, "He is Mighty in His vengeance, Wise in His decision."[1]

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾﴾

*210. Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).*

## Do not delay embracing the Faith

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ﴾

﴿*Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?*﴾ on the Day of Resurrection to judge the early and the latter creations. Allāh shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allāh said:

﴿وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

﴿*(Then) the case would be already judged. And to Allāh return all matters (for decision).*﴾

[1] Ibn Abi Ḥātim 2:591.

الجزء الثاني ٣٣ سورة البقرة

سَلْ بَنِيٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ
ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ
كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ
ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ
﴿٢١٢﴾ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ
فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا
يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ
وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ
أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ
مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

Similarly, Allāh said:

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا
صَفًّا ﴿٢٢﴾ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ
ٱلذِّكْرَىٰ ﴿٢٣﴾﴾

*﴿Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?﴾* (89:21-23)

and:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ﴾

*﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the signs of your Lord should come (i.e., portents of the Hour, e.g., rising of the sun from the west)!﴾* (6:158)

Abu Ja'far Rāzi reported that Abu Al-'Āliyah narrated that:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ﴾

*﴿Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴾*

means, the angels will descend on the shadows of clouds, while Allāh comes as He wills.[1] Some of the reciters read it,

[1] Aṭ-Ṭabari 4 :264.

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ وَٱلْمَلَٰٓئِكَةُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ

*Do they then wait for anything other than that Allāh should come to them and also the angels over the shadows of the clouds.*

This is similar to Allāh's other statement:

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾﴾

﴿*And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.*﴾ (25:25)

﴿سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾﴾

﴿*211. Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's favor after it has come to him, [e.g., renounces the religion of Allāh (Islām) and accepts Kufr (disbelief)] then surely, Allāh is severe in punishment.*﴾

﴿*212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwā, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.*﴾

## The Punishment for changing Allāh's Favor and mocking the Believers

Allāh mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allāh's favor, by preferring disbelief to faith and by ignoring Allāh's favors,

﴿وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

*﴿And whoever changes Allāh's favor after it had come to him, then surely, Allāh is severe in punishment.﴾*

Similarly, Allāh said about the disbelievers of Quraysh:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٩﴾﴾

*﴿Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in!﴾* (14:28, 29)

Then Allāh states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allāh's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allāh's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allāh said:

﴿وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ﴾

*﴿And Allāh gives to whom He wills without limit.﴾*

This *Āyah* indicates that Allāh gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A *Ḥadīth* has stated (that Allāh said):

«ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْكَ»

*«O son of Ādam! Spend (in Allāh's cause) and I (Allāh) will spend on you.»*[1]

[1] Al-Ḥumaydi 2:459.

The Prophet ﷺ said:

«أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

*«O Bilāl! Spend and do not fear deprivation from the Owner of the Throne.»*[1]

Allāh said:

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ﴾

*﴿...and whatsoever you spend of anything (in Allāh's cause), He will replace it.﴾* (34:39)

In addition, it is reported in the *Ṣaḥīḥ* (that the Prophet ﷺ said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةَ كُلِّ يَوْمٍ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا»

*«Every day two angels come down from heavens and one of them says, 'O Allāh! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'»*[2]

Also in the *Ṣaḥīḥ*:

«يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، وَمَا لَبِسْتَ فَأَبْلَيْتَ، وَمَا تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَٰلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

*«The son of Ādam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).»*[3]

In addition, Imām Aḥmad reported that the Prophet ﷺ said:

«الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالُ مَنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ»

*«The Dunyā (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.»*[4]

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[1] Aṭ-Ṭabarāni 10:192.

[2] *Fatḥ Al-Bāri* 3:357.

[3] Muslim 4:2273.

[4] Aḥmad 6:71.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾﴾

﴿213. *Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allāh by His leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to the straight path*﴾.

## Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarīr reported that Ibn 'Abbās said, "There were ten generations between Ādam and Nūḥ, all of them on the religion of Truth. They later disputed so Allāh sent the Prophets as warners and bringers of glad tidings." He then said that this is how 'Abdullāh read the *Āyah*:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

*The people were one Ummah and they then disputed.*[1]

Al-Ḥākim recorded this in his *Mustadrak* and said, "Its chain of narrators is *Ṣaḥīḥ*, but they (Al-Bukhāri and Muslim) did not record it."[2] Abu Ja'far Rāzi reported that Abu Al-'Āliyah said that Ubayy bin Ka'b read the *Āyah* as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ

*The people were one Ummah and they then disputed and Allāh sent the Prophets as warners and bringers of glad tidings.*[3]

'Abdur-Razzāq said that Ma'mar said that Qatādah said that

[1] Aṭ-Ṭabari 4:275.
[2] Al-Ḥākim 2:546.
[3] Aṭ-Ṭabari 4:78.

Allāh's statement:

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً﴾

﴿*Mankind was one community*﴾

means; "They all had the guidance. Then:

فَٱخْتَلَفُوا فَبَعَثَ اللهُ النَّبِيِّينَ

*They disputed and Allāh sent Prophets.*

The first to be sent was Nūḥ."[1]

'Abdur-Razzāq reported that Abu Hurayrah commented on:

﴿فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ﴾

﴿*Then Allāh by His leave guided those who believed to the truth of that wherein they differed.*﴾

saying that the Prophet ﷺ said:

«نَحْنُ الآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بَيْدَ أَنَّهُم أُوتُوا الْكِتَابَ مِنْ قَبْلِنا وأُوتِينَاهُ مِن بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، فَغَدًا لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَىٰ»

«*We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allāh has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allāh guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.*»[2]

Ibn Wahb related that 'Abdur-Raḥmān bin Zayd bin Aslam said that his father said about the *Āyah*:

﴿فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ﴾

﴿*Then Allāh by His leave guided those who believed to the truth of that wherein they differed.*﴾

They disputed about the day of Congregation (Friday). The

[1] 'Abdur-Razzāq 1 :82.

[2] 'Abdur-Razzāq 1 :82.

Jews made it Saturday while the Christians chose Sunday. Allāh guided the *Ummah* of Muḥammad ﷺ to Friday. They also disputed about the true *Qiblah*. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allāh guided the *Ummah* of Muḥammad ﷺ to the true *Qiblah* (*Ka'bah* in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about Ibrāhīm. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allāh has made him a *Ḥaniyfan Musliman*. Allāh has guided the *Ummah* of Muḥammad ﷺ to the truth.

They also disputed about 'Īsā. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allāh made him by His Word and a spirit from (those He created) Him. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth."[1]

Allāh then said:

﴿بِإِذْنِهِۦ﴾

﴿*...by His leave*﴾ meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarīr.[2] Also:

﴿وَٱللَّهُ يَهْدِى مَن يَشَآءُ﴾

﴿*And Allāh guides whom He wills*﴾

means from among His creation. (Allāh said:)

﴿إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*...to the straight way*﴾ meaning, He commands the decision and the clear proof. Al-Bukhāri and Muslim reported that 'Ā'ishah narrated that when Allāh's Messenger ﷺ used to wake up at night to pray, he would say:

[1] Aṭ-Ṭabari 4:284.

[2] Aṭ-Ṭabari 4:286.

«اللَّهُمَّ ربَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلىٰ صِرَاطٍ مُسْتَقِيمٍ»

«*O Allāh, the Lord of (angels) Jibrīl, Mīkā'īl and Isrāfīl, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.*»[1]

A *Du'ā* reads:

«اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مُلْتَبِسًا عَلَيْنَا فَنَضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا»

«*O Allāh! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.*»[2]

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

﴿*214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!*﴾

## Victory only comes after succeeding in the Trials

Allāh said:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ﴾

﴿*Or think you that you will enter Paradise*﴾

[1] Muslim 1:534.

[2] *Takhrīj Al-Iḥyā'* 3:1418.

before you are tested and tried just like the nations that came before you? This is why Allāh said:

﴿وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ﴾

﴿*...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments*﴾

meaning, illnesses, pain, disasters and hardships. Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, Murrah Al-Hamdāni, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī', As-Suddi and Muqātil bin Ḥayyān said that

﴿الْبَأْسَاءِ﴾

﴿*Al-Ba'sā'*﴾ means poverty.[1] Ibn 'Abbās said that

﴿وَالضَّرَّاءِ﴾

﴿*...and Ad-Ḍarrā'*﴾ means ailments.

﴿وَزُلْزِلُوا﴾

﴿*and were so shaken*﴾ for fear of the enemy, and were tested, and put to a tremendous trial. An authentic *Ḥadīth* narrated that Khabbāb bin Al-Aratt said, "We said, 'O Messenger of Allāh! Why do you not invoke Allāh to support us? Why do you not supplicate to Allāh for us?' He said:

«إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوضَعُ الْمِنْشَارُ عَلَىٰ مَفْرَقِ رَأْسِهِ فَيَخْلُصُ إِلَىٰ قَدَمَيْهِ لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ، لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ».

«*The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.*»

He then said:

«وَاللهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَىٰ حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللهَ وَالذِّئْبَ عَلَىٰ غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُونَ»

[1] Ibn Abi Ḥātim 2:616.

«*By Allāh! This matter (religion) will spread (or expand) by Allāh until the traveler leaves Ṣan'ā' to Ḥaḍramawt (both in Yemen, but at a great distance from each other) fearing only Allāh and then the wolf for the sake of his sheep. You are just a hasty people.*»[1]

And Allāh said:

﴿الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ۝٣﴾

﴿*Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.*﴾ (29:1-3)

The Companions experienced tremendous trials during the battle of *Al-Aḥzāb* (the Confederates). Allāh said:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ۝١٠ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالًا شَدِيدًا ۝١١ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ۝١٢﴾

﴿*When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger promised us nothing but delusion!"*﴾ (33:10-12)

When Heraclius asked Abu Sufyān, "Did you fight him (Prophet Muhammad)?" He said, "Yes." Heraclius said, "What was the outcome of warfare between you?" Abu Sufyān said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."[2]

Allāh's statement:

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[1] *Fatḥ Al-Bāri* 6:716.

[2] *Fatḥ Al-Bāri* 9:25.

﴿مَثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم﴾

﴿...without (such) (trials) as came to those who passed away before you﴾

meaning, their way of life. Similarly, Allāh said:

﴿فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ﴾

﴿Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them)﴾ (43:8) and:

﴿وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ﴾

﴿...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh."﴾

They pleaded (to Allāh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allāh said:

﴿أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

Allāh said:

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allāh said:

﴿أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

﴿يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ۝٢١٥﴾

﴿215. They ask you (O Muḥammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākīn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allāh

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟
شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ
ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ
وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ
عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ
حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ
مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ
أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ
هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ
ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ
وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ
أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلِ ٱلْعَفْوَ ۗ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

*knows it well."*﴾

## Who deserves the *Nafaqah* (Spending or Charity)

Muqātil bin Hayyān said that this *Āyah* was revealed about the voluntary charity.[1] The *Āyah* means, 'They ask you (O Muḥammad ﷺ) how they should spend,' as Ibn 'Abbās and Mujāhid have stated. So, Allāh explained it for them, saying:

﴿قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾

﴿*Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākin and the wayfarer,"*﴾

meaning, spend it on these categories or areas. Similarly, a *Ḥadīth* states (that those who deserve one's generosity the most, are):

«أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»

*«Your mother, father, sister, brother, the closest and then the farthest (relatives).»*[2]

Maymūn bin Mihrān once recited this *Āyah* (2:215) and commented, "These are the areas of spending. Allāh did not mention among them the drums, pipe, wooden pictures, or the

[1] Ibn Abi Ḥātim 2:619.

[2] Al-Ḥākim 3:611.

curtains that cover the walls."[1]

Next, Allāh said:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿...*and whatever you do of good deeds, truly, Allāh knows it well.*﴾ meaning, whatever you perform of good works, Allāh knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾﴾

﴿216. *Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*﴾

## *Jihād* is made Obligatory

In this *Āyah*, Allāh made it obligatory for the Muslims to fight in *Jihād* against the evil of the enemy who transgress against Islām. Az-Zuhri said, "*Jihād* is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the *Ṣaḥīḥ*:

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةً جَاهِلِيَّةً»

«*Whoever dies but neither fought (i.e., in Allāh's cause), nor sincerely considered fighting, will die a death of Jāhiliyyah (pre-Islāmic era of ignorance).*»[2]

On the day of *Al-Fatḥ* (when he conquered Makkah), the Prophet ﷺ said:

«لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»

«*There is no Hijrah (migration from Makkah to Al-Madīnah) after the victory, but only Jihād and good intention. If you were*

[1] Ibn Abi Ḥātim 2:620.

[2] Muslim 3:1517.

*required to march forth, then march forth.*»[1]

Allāh's statement:

﴿وَهُوَ كُرْهٌ لَّكُمْ﴾

﴿*...though you dislike it*﴾ means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the *Āyah* describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allāh then said:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴿*...and it may be that you dislike a thing which is good for you*﴾

meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allāh continues:

﴿وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿*...and that you like a thing which is bad for you.*﴾

This *Āyah* is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the *Jihād*, for it might lead to the enemy taking over the land and the government. Then, Allāh said:

﴿وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴿*Allāh knows, but you do not know.*﴾

meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ ۙ أُو۟لَٰٓئِكَ يَرْجُونَ

[1] *Fath Al-Bāri* 4:56.

رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

﴿217. *They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.*﴾

﴿218. *Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most-Merciful.*﴾

## The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Ḥātim reported that Jundub bin 'Abdullāh said: Allāh's Messenger ﷺ assembled a group of men under the command of Abu 'Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allāh's Messenger ﷺ. Consequently, the Messenger ﷺ relieved Abu 'Ubaydah from command, appointed 'Abdullāh bin Jaḥsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to 'Abdullāh:

«لَا تُكْرِهَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ أَصْحَابِكَ».

*«Do not compel any of your men to continue marching with you thereafter.»*

When 'Abdullāh read the instructions, he recited *Istirjā'* [saying, 'Truly! to Allāh we belong and truly, to Him we shall return'; and refer to (2:156)] and said, "I hear and obey Allāh and His Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Ḥaḍrami

(one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumādi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allāh then revealed:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ﴾

*﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)..."﴾*[1]

Abdul-Malik bin Hishām, who compiled the *Sīrah* (life story of the Prophet ﷺ), related that Ziyād bin 'Abdullāh Bakkā'i said that Muḥammad bin Isḥāq bin Yasār Al-Madani wrote in his book on the *Sīrah*, "Allāh's Messenger ﷺ sent 'Abdullāh bin Jaḥsh bin Riyāb Al-Asadi in Rajab, after he (the Prophet ﷺ) came back from the first battle of Badr. The Prophet ﷺ sent eight people with him, all from among the Muhājirūn and none from the Anṣār. He also gave him some written instructions and ordered him not to read them until he marched for two days. 'Abdullāh should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of 'Abdullāh bin Jaḥsh were all from the Muhājirūn, from the tribe of Banu 'Abd Shāms bin 'Abd Manāf, there was Abu Ḥudhayfah bin 'Utbah bin Rabī'ah bin 'Abd Shāms bin 'Abd Manāf. From their allies, there was 'Abdullāh bin Jaḥsh, who was the commander of the army unit, and 'Ukkāshah bin Miḥṣan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin 'Abd Manāf, there was 'Utbah bin Ghazwān bin Jābir, one of their allies. From the tribe of Banu Zuhrah bin Kilāb, there was Sa'd bin Abu Waqqāṣ. From Banu Ka'b, there were their allies: 'Adi bin 'Āmr bin Ar-Rabī'ah not from the tribe of Ibn Wā'il; Wāqid bin 'Abdullāh bin 'Abd Manāf bin 'Arīn bin Tha'labah bin Yarbū' from Banu Tamīm; and Khālid bin Bukair from the tribe of Banu Sa'd bin Layth, Suhayl bin Bayḍā' from Banu Al-Ḥārith bin Fihr was also among them. When 'Abdullāh bin Jaḥsh marched for two days, he opened and read the

[1] Ibn Abi Ḥātim 2:628.

(Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and Aṭ-Ṭā'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When 'Abdullāh bin Jaḥsh read the document, he said, "I hear and obey." He then said to his companions, "Allāh's Messenger ﷺ has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allāh's Messenger ﷺ." He and his companions continued without any of them turning back.

'Abdullāh entered the Ḥijāz area (western Arabia) until he reached an area called Buhrān, close to Furu'. There, Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān lost the camel that they were riding in turns, and they went back to search for it while 'Abdullāh bin Jaḥsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. 'Amr bin Ḥaḍrami, whose name was 'Abdullāh bin 'Abbād, was in the caravan, as well as 'Uthmān bin 'Abdullāh bin Al-Mughīrah and his brother Nawfal bin 'Abdullāh from the tribe of Makhzūm, and Al-Ḥakam bin Kaysān, a freed slave of Hishām bin Al-Mughīrah. When they saw the Companions they were frightened, but when they saw 'Ukkāshah bin Miḥṣan their fears subsided, since his head was shaved. They said, "These people seek the *'Umrah*, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allāh! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Wāqid bin 'Abdullāh At-Tamīmi shot an arrow at 'Amr bin Al-Ḥaḍrami and killed him. 'Uthmān bin 'Abdullāh

and Al-Ḥakam bin Kaysān gave themselves up, while Nawfal bin 'Abdullāh was able to outrun them in flight. Later on, 'Abdullāh bin Jaḥsh and his companions went back to Allāh's Messenger ﷺ in Al-Madīnah with the caravan and the two prisoners.

Ibn Isḥāq went on: I was told that some members of the family of 'Abdullāh bin Jaḥsh said that 'Abdullāh said to his companions: "Allāh's Messenger ﷺ will have one-fifth of what we have confiscated." This occurred before Allāh required one-fifth for His Messenger from the war booty. So, 'Abdullāh designated one-fifth of the caravan for Allāh's Messenger ﷺ and divided the rest among his companions. Ibn Isḥāq also stated that at first, when the *Sarīyah* came back to Allāh's Messenger ﷺ, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

*«I have not commanded you to conduct warfare during the Sacred Month.»*

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allāh's Messenger ﷺ did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muḥammad ﷺ and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha'bān (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allāh's Messenger ﷺ. They said, ' Amr bin Haḍrami was killed by Wāqid bin 'Abdullāh: *'Amr*, means the war has started, *Ḥaḍrami* means the war has come, as for *Wāqid* (bin 'Abdullāh): the war has raged (using some of the literal meanings of these names to support their fortune-telling!)." But, Allāh made all that turn against them.

The people continued talking about this matter, then Allāh revealed to His Messenger ﷺ:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾

﴿*They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.*﴾

This *Āyah* means, 'If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allāh and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

﴿أَكْبَرُ عِندَ ٱللَّهِ﴾

﴿*...a greater (transgression) with Allāh*﴾ than killing whom you killed among them. Also:

﴿وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾

﴿*...and Al-Fitnah is worse than killing.*﴾

means, trying to force the Muslims to revert from their religion and re-embrace *Kufr* after they had believed, is worse with Allāh than killing.' Allāh said:

﴿وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟﴾

﴿*And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can.*﴾

So, they will go on fighting you with unrelenting viciousness.

Ibn Isḥāq went on: When the Qur'ān touched this subject and Allāh brought relief to the Muslims instead of the sadness that had befallen them, Allāh's Messenger ﷺ took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, 'Uthmān bin 'Abdullāh and Ḥakam bin Kaysān. Allāh's Messenger ﷺ said:

«لَا نَفْدِيكُمُوهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا»

«*We will not accept your ransom until our two companions return safely.*»

meaning Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa'd and 'Utbah returned safely and

فِي ٱلدُّنْيَا وَٱلْآخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ
خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ
ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾
وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ
مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَـٰٓئِكَ
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ
وَيُبَيِّنُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْـَٔلُونَكَ
عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾
نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَـٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ
﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَـٰنِكُمْ أَن تَبَرُّوا۟
وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

Allāh's Messenger ﷺ accepted the Quraysh's ransom for their prisoners. As for Al-Ḥakam bin Kaysān, he became Muslim and his Islām strengthened. He remained with Allāh's Messenger ﷺ until he was martyred during the incident at Bir Ma'ūnah (when the Prophet ﷺ sent seventy Companions to Najd to teach them Islām, but Banu Sulaim killed them all except two). As for 'Uthmān bin 'Abdullāh, he went back to Makkah and died there as a disbeliever.

Ibn Isḥāq went on: When 'Abdullāh bin Jaḥsh and his companions were relieved from their depressing thoughts after the Qur'ān was revealed about this subject, they sought the reward of the fighters (in Allāh's way). They said, "O Messenger of Allāh! We wish that this incident be considered a battle for us, so that we gain the rewards of the *Mujāhidīn*." Then, Allāh revealed:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَـٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ ۙ أُو۟لَـٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

*﴿Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most Merciful.﴾*

Hence, Allāh has greatly elevated their hopes of gaining what they had wished for.[1]

﴿۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾﴾

﴿219. *They ask you (O Muḥammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.*﴾

﴿220. *In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."*﴾

## The Gradual Prohibition of *Khamr* (Alchoholic Drink)

Imām Aḥmad recorded that Abu Maysarah said that 'Umar once said, "O Allāh! Give us a clear ruling regarding *Al-Khamr!*" Allāh sent down the *Āyah* of *Sūrat Al-Baqarah*:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾

﴿*They ask you (O Muḥammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin...*﴾

'Umar was then summoned and the *Āyah* was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr.*" Then, this *Āyah* that is in *Sūrat An-Nisā'* was revealed:

[1] Ibn Hishām 2:252-255.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾

*﴿O you who believe! Approach not As-Ṣalāh (the prayer) when you are in a drunken state.﴾* (4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allāh's Messenger ﷺ, "No drunk person should attend the prayer." 'Umar was summoned again and the *Āyah* was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Then, the *Āyah* that is in *Sūrat Al-Mā'idah* was revealed, 'Umar was again summoned and the *Āyah* was recited to him. When he reached:

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

*﴿So, will you not then abstain?﴾* (5:91)

he said, "We did abstain, we did abstain."[1] This is also the narration that Abu Dāwud, At-Tirmidhi and An-Nasāī collected in their books.[2] 'Ali bin Al-Madīni and At-Tirmidhi said that the chain of narrators for this *Ḥadīth* is sound and authentic. We will mention this *Ḥadīth* again along with what Imām Aḥmad collected by Abu Hurayrah Allāh's saying in *Sūrat Al-Mā'idah*:

﴿إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿Intoxicants and gambling, and Al-Anṣāb,[3] and Al-Azlām[4] are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾* (5:90)

Allāh said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾

*﴿They ask you (O Muḥammad ﷺ) concerning alcoholic drinks and gambling.﴾*

As for *Al-Khamr*, 'Umar bin Khaṭṭāb, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation

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[1] Aḥmad 1:531.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhi* 8:415, An-Nasā'ī 8:287.

[3] Altars upon which animals were sacrificed for other than Allāh

[4] Arrows used for divination.

of *Sūrat Al-Mā'idah*, along with the topic of gambling.[1]

Allāh said:

﴿قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ﴾

*﴿Say: In them is a great sin, and (some) benefits for men.﴾*

As for the harm that the *Khamr* and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allāh said:

﴿وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا﴾

*﴿...but the sin of them is greater than their benefit.﴾*

This *Āyah* was the beginning of the process of prohibiting *Khamr*, not explicity, but it only implied this meaning. So when this *Āyah* was recited to 'Umar, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Soon after, Allāh sent down a clear prohibition of *Khamr* in *Sūrat Al-Mā'idah*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

*﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām are an abomination of Shaytān's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from Aṣ-Ṣalāh (the prayer). So, will you not then abstain?﴾* (5:90, 91)[2]

We will mention this subject, by the will of Allāh, when we

[1] Aḥmad 2:351.

[2] Ibn Abi Ḥātim 2:636.

explain *Sūrat Al-Mā'idah.*

Ibn 'Umar, Ash-Sha'bi, Mujāhid, Qatādah, Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Aslam stated that the first Āyah revealed about *Khamr* was:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾

﴿*They ask you about Khamr and gambling. Say: "In them there is great sin."*﴾ (2:219)

Then, the *Āyah* in *Sūrat An-Nisā'* was revealed (on this subject) and then the *Āyah* in *Sūrat Al-Mā'idah* which prohibited *Khamr.*[1]

## Spending whatever One could spare of his Money on Charity

Allāh said:

﴿وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ﴾

﴿*And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs."*﴾

Al-Ḥakam said that Miqsam said that Ibn 'Abbās said that this *Āyah* means, whatever you can spare above the needs of your family. This is also the opinion of Ibn 'Umar, Mujāhid, 'Aṭā', 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Al-Qāsim, Sālim, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.[2]

Ibn Jarīr related that Abu Hurayrah said that a man said, "O Messenger of Allāh! I have a *Dinār* (a currency)." The Prophet ﷺ said:

«أَنْفِقْهُ عَلَىٰ نَفْسِكَ».

«*Spend it you on yourself.*» He said, "I have another *Dinār.*" He said:

«أَنْفِقْهُ عَلَىٰ أَهْلِكَ».

«*Spend it on your wife.*» He said, "I have another *Dinār.*" He said:

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[1] Aṭ-Ṭabari 4:331-336.

[2] Ibn Abi Ḥātim 2:656-657.

«أَنْفِقْهُ عَلىٰ وَلَدِكَ».

«*Spend it on your offspring.*» He said, "I have another *Dināar.*" He said:

«فَأَنْتَ أَبْصَرُ»

«*You have better knowledge (meaning how and where to spend it in charity).*»[1]

Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ*.

Muslim recorded that Jābir said that Allāh's Messenger ﷺ said to a man:

«ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا»

«*Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).*»[2]

A *Ḥadīth* states:

«ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامُ عَلىٰ كَفَافٍ»

«*O son of Ādam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.*»[3]

Allāh said:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ﴾

﴿*Thus Allāh makes clear to you His Ayāt in order that you may give thought. In (to) this worldly life and in the Hereafter.*﴾

meaning, just as He stated and explained these commandments for you, He also explains the rest of His *Ayāt*

[1] Aṭ-Ṭabari 4:340.

[2] Muslim 2:692.

[3] Muslim no.1036.

regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity."[1]

## Maintaining the Orphan's Property

Allāh said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ﴾

*﴿And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties.﴾*

Ibn Jarīr reported that Ibn 'Abbās said, "When the *Āyāt*:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾

*﴿And come not near to the orphan's property, except to improve it.﴾* (6:152) and

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَـٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

*﴿Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴾* (4:10)

were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allāh's Messenger ﷺ.

[1] Aṭ-Ṭabari 4:348.

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ﴾

*﴿And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.﴾*

Hence, they joined their food and drink with the food and drink of the orphans."[1] This *Ḥadīth* was also collected by Abu Dāwūd, An-Nasā'ī and Al-Ḥākim in his *Mustadrak*.[2] Several others said similarly about the circumstances surrounding the revelation of the *Āyah* (2:220), including Mujāhid, 'Aṭā', Ash-Sha'bi, Ibn Abu Laylā, Qatādah and others among the Salaf and those after them.[3]

Ibn Jarīr reported that 'Ā'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."[4]

Allāh said:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ﴾

*﴿Say: The best thing is to work honestly in their property.﴾*

meaning, on the one hand (i.e., this is required in any case). Allāh then said:

﴿وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ﴾

*﴿...and if you mix your affairs with theirs, then they are your brothers.﴾*

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allāh said afterwards:

﴿وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾

*﴿And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).﴾*

meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

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[1] Aṭ-Ṭabari 4:350.

[2] Abu Dāwud 3:291, An-Nasā'ī 6:256 and Al-Ḥākim 2:103.

[3] Aṭ-Ṭabari 4:350-353.

[4] Aṭ-Ṭabari 4::355.

﴿وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

*﴿And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise﴾*

meaning, if Allāh wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allāh said:

﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾

*﴿And come not near to the orphan's property, except to improve it.﴾* (6:152)

Allāh has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in *Sūrat An-Nisā'* by Allāh's will.

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾

*﴿221. And do not marry Al-Mushrikāt (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikīn till they believe (in Allāh Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikīn) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾*

## The Prohibition of marrying *Mushrik* Men and Women

Allāh prohibited the believers from marrying *Mushrik* women who worship idols. Although the meaning is general and includes every *Mushrik* woman from among the idol worshippers and the People of the Scripture, Allāh excluded

the People of the Scripture from this ruling. Allāh stated:

﴿مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ﴾

*﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.﴾* (5:5)

'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said about what Allāh said:

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ﴾

*﴿And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).﴾*

"Allāh has excluded the women of the People of the Scripture."[1] This is also the explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Makhūl, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Zayd bin Aslam and Ar-Rabī' bin Anas and others.[2] Some scholars said that the *Āyah* is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allāh knows best.

Abu Ja'far bin Jarīr (Aṭ-Ṭabari) said, after mentioning that there is *Ijmā'* that marrying women from the People of the Scripture is allowed, "'Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons." [3] An authentic chain of narrators stated that Shaqīq said: Once Ḥudhayfah married a Jewish woman and 'Umar wrote to him, "Divorce her." He wrote back, "Do you claim that she is not allowed for me so that I divorce her?" He said, "No. But, I fear that you might marry the whores from among them." Ibn Jarīr related that Zayd bin Wahb said that 'Umar bin Khaṭṭāb said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman." This *Ḥadīth* has a stronger, authentic chain of narrators than the previous *Ḥadīth*.[4]

[1] Aṭ-Ṭabari 4:362.

[2] Ibn Abi Ḥātim 2:669-671.

[3] Aṭ-Ṭabari 4:366.

[4] See Aṭ-Ṭabari 4:366

Ibn Abu Ḥātim[1] said that Ibn 'Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the *Āyah*:

﴿ وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ﴾

﴿*And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).*﴾

Al-Bukhāri also reported that Ibn 'Umar said, "I do not know of a bigger *Shirk* than her saying that Jesus is her Lord!"[2]

Allāh said:

﴿وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

﴿*And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.*﴾

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that the Prophet ﷺ said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ»

«*A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).*»[3]

Muslim reported this *Ḥadīth* from Jābir.[4] Muslim also reported that Ibn 'Amr said that Allāh's Messenger ﷺ said:

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

«*The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.*»[5]

Allāh then said:

﴿وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟﴾

﴿*And give not (your daughters) in marriage to Al-Mushrikīn*

[1] Ibn Abi Ḥātim 2:671.

[2] *Fatḥ Al-Bāri* 9:326.

[3] *Fatḥ Al-Bāri* 9:35, Muslim 2:1087.

[4] Muslim 2:1087.

[5] Muslim 2:9010.

*till they believe (in Allāh Alone).*﴾

meaning, do not marry *Mushrik* men to believing women. This statement is similar to Allāh's statement:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

﴿*They are not lawful (wives) for them, nor are they lawful (husbands) for them.*﴾ (60:10)

Next, Allāh said:

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾

﴿*...and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.*﴾

This *Āyah* indicates that a believing man, even an Abyssinian servant, is better than a *Mushrik* man, even if he was a rich master.

﴿أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ﴾

﴿*Those (Al-Mushrikūn) invite you to the Fire*﴾

meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allāh said:

﴿وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾

﴿*...but Allāh invites (you) to Paradise and forgiveness by His leave*﴾

meaning, by His Law, commandments and prohibitions. Allāh said:

﴿وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*...and makes His Ayāt clear to mankind that they may remember.*﴾

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾﴾

﴿222. *They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go*

*not in unto them till they are purified." And when they have purified themselves, then go in unto them as Allāh has ordained for you. Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.*﴾

﴿*223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muḥammad ﷺ).*﴾

## Sexual Intercourse with Menstruating Women is prohibited

Imām Aḥmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet ﷺ asked about this matter and Allāh revealed:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴿*They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go not in unto them till they are purified.*﴾

Allāh's Messenger ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«*'Do everything you wish, except having sexual intercourse.*»

When the Jews were told about the Prophet's statement, they said, "What is the matter with this man? He would not hear of any of our practices, but would defy it." Then, Usayd bin Ḥuḍayr and 'Abbād bin Bishr came and said, "O Messenger of Allāh! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)?" The face of Allāh's Messenger ﷺ changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allāh's Messenger ﷺ as a gift, and he sent some of it for them to drink. They knew then that Allāh's Messenger ﷺ was not angry with them.[1]

[1] Aḥmad 3:132.

Muslim also reported this *Ḥadīth*. Allāh said:

﴿فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾

﴿*...therefore, keep away from women during menses.*﴾

meaning, avoid the sexual organ. The Prophet ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

«*Do anything you wish except having sexual intercourse.*»[1]

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dāwūd reported that 'Ikrimah related to one of the Prophet's wives that she said that whenever the Prophet ﷺ wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.[2]

Abu Ja'far bin Jarīr related that Masrūq went to 'Ā'ishah and greeted her, and 'Ā'ishah greeted him in return. Masrūq said, "I wish to ask you about a matter, but I am shy." She replied, "I am your mother and you are my son." He said, "What can the man enjoy of his wife when she is having her menses?" She said, "Everything except her sexual organ."[3] This is also the opinion of Ibn 'Abbās, Mujāhid, Al-Ḥasan and 'Ikrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). 'Ā'ishah said, "Allāh's Messenger ﷺ used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'ān while I was having the period."[4] It is also reported in the *Ṣaḥīḥ* that 'Ā'ishah said, "While having the menses, I used to eat from a piece of meat and give it to the Prophet ﷺ who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet ﷺ who would place his mouth where I placed my mouth."[5]

It is also reported in the Two *Ṣaḥīḥs* that Maymunah bint

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[1] Muslim 1:246.

[2] Abu Dāwud 1:286.

[3] Aṭ-Ṭabari 4:378.

[4] *Fatḥ Al-Bāri* 1:479.

[5] Muslim 1:245.

Al-Ḥārith Al-Hilāliyah said, "Whenever the Prophet ﷺ wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an *Izār* (a sheet covering the lower-half of the body)." These are the wordings collected by Al-Bukhāri.[1] Similar was reported from 'Ā'ishah.[2] In addition, Imām Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah reported that 'Abdullāh bin Sa'd Al-Anṣāri asked Allāh's Messenger ﷺ, "What am I allowed of my wife while she is having her menses?" He said, "What is above the *Izār* (a sheet covering the lower-half of the body)."[3] Hence, Allāh's statement:

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

﴿*...and go not in unto them till they are purified.*﴾ explains His statement:

﴿فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾

﴿*...therefore, keep away from women during menses.*﴾

Allāh prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allāh's statement:

﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ﴾

﴿*And when they have purified themselves, then go in unto them as Allāh has ordained for you.*﴾

indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform *Tayammum* with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn 'Abbās said:

﴿حَتَّىٰ يَطْهُرْنَ﴾

"﴿*till they are purified*﴾ means from blood, and,

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[1] *Fatḥ Al-Bāri* 1:483, Muslim 1:243.

[2] *Fatḥ Al-Bāri* 1:480, Muslim 1:242.

[3] Aḥmad 4:342, Abu Dāwud 1:145, *Tuḥfat Al-Aḥwadhi* 1:415, Ibn Mājah 1:213.

﴿فَإِذَا تَطَهَّرْنَ﴾

﴿*And when they have purified themselves*﴾ means with water." This is also the *Tafsīr* of Mujāhid, 'Ikrimah, Al-Ḥasan, Muqātil bin Ḥayyān and Al-Layth bin Sa'd and others.[1]

## Anal Sex is prohibited

Allāh said:

﴿مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿*...as Allāh has ordained for you.*﴾

this refers to *Al-Farj* (the vagina), as Ibn 'Abbās, Mujāhid and other scholars have stated.[2] Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allāh willing. Abu Razīn, 'Ikrimah and Aḍ-Ḍaḥḥāk and others said that:

﴿فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿*...then go in unto them as Allāh has ordained for you.*﴾

means when they are pure, and not during the menses.[3] Allāh said afterwards:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾

﴿*Truly, Allāh loves those who turn unto Him in repentance*﴾ from the sin even if it was repeated,

﴿وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

﴿*and loves those who purify themselves.*﴾

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

## The Reason behind revealing Allāh's Statement: "Your Wives are a Tilth for You."

Allāh said:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ﴾

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[1] Ibn Abi Ḥātim 2:682,683.

[2] Ibn Abi Ḥātim 2:684.

[3] Ibn Abi Ḥātim 2:684,685.

﴿*Your wives are a tilth for you,*﴾

Ibn 'Abbās commented, "Meaning the place of pregnancy."[1] [Allāh then said:]

﴿فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*...so go to your tilth, when or how you will,*﴾

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic *Ḥadīths* have indicated.

For instance, Al-Bukhāri recorded that Ibn Al-Munkadir said that he heard Jābir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this *Āyah* was revealed:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴾[2]

Muslim and Abu Dāwud also reported this *Ḥadīth*.[3]

Ibn Abu Ḥātim said that Muḥammad bin Al-Munkadir narrated that Jābir bin 'Abdullāh told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allāh revealed afterwards:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴾

Ibn Jurayj (one of the reporters of the *Ḥadīth*) said that Allāh's Messenger ﷺ said:

«مُقْبِلَةً ومُدْبِرَةً إِذَا كَانَ ذٰلِكَ فِي الْفَرْجِ»

«*From the front or from behind, as long as that occurs in the Farj (vagina).*»[4]

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[1] Aṭ-Ṭabari 4:397.

[2] *Fatḥ Al-Bāri* 4:397.

[3] Muslim 2:1058, Abu Dāwud 2:618.

[4] Ibn Abi Ḥātim 2:693.

Imām Aḥmad recorded that Ibn 'Abbās said, "The *Āyah*,

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ﴾

﴿*Your wives are a tilth for you*﴾

was revealed about some people from the Anṣār who came to the Prophet ﷺ and asked him (about having sex with the wife from behind). He said to them:

«ائْتِيهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ»

«*Have sex with her as you like as long as that occurs in the vagina.*»[1]

Imām Aḥmad recorded that 'Abdullāh bin Sābiṭ said: I went to Ḥafṣah bint 'Abdur-Raḥmān bin Abu Bakr and said, "I wish to ask you about something, but I am shy." She said, "Do not be shy, O my nephew." He said, "About having sex from behind with women." She said, "Umm Salamah told me that the Anṣār used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhājirūn came to Al-Madīnah, they married Anṣār women and had sex with them from behind. One of these women would not obey her husband and said, 'You will not do that until I go to Allāh's Messenger ﷺ (and ask him about this matter).' She went to Umm Salamah and told her the story. Umm Salamah said, 'Wait until Allāh's Messenger ﷺ comes.' When Allāh's Messenger ﷺ came, the Ansāri woman was shy to ask him about this matter, so she left. Umm Salamah told Allāh's Messenger ﷺ the story and he said:

«ادْعِي الأَنْصَارِيَّةَ»

«*Summon the Ansāri woman.*»"

She was summoned and he recited this *Āyah* to her:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*Your wives are a tilth for you, so go to your tilth, when or how you will.*﴾ He added:

«صِمَامًا وَاحِدًا»

[1] Aḥmad 1:268.

«*Only in one valve (the vagina).*»"[1]

This *Ḥadīth* was also collected by At-Tirmidhi who said, "*Ḥasan.*"[2]

An-Nasā'ī reported that Ka'b bin 'Alqamah said that Abu An-Naḍr said that he asked Nāfi', "The people are repeating the statement that you relate from Ibn 'Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn 'Umar was once reciting the Qur'ān while I was with him and he reached the *Āyah*:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴾

He then said, 'O Nāfi'! Do you know the story behind this *Āyah*?' I said, 'No.' He said, 'We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madīnah and married some Ansāri women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansāri women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allāh revealed:

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

﴿*Your wives are a tilth for you, so go to your tilth, when or how you will,*﴾"[3]

This has an authentic chain of narrators.

Imām Aḥmad reported that Khuzaymah bin Thābit Al-Khaṭami narrated that Allāh's Messenger ﷺ said:

«لَا يَسْتَحْيِي اللهُ مِنَ الْحَقِّ - ثَلَاثًا - لَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ»

«*Allāh does not shy from the truth - he said it thrice-, do not have anal sex with women.*»[4]

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[1] Aḥmad 6:305.

[2] *Tuḥfat Al-Aḥwadhi* 8:322.

[3] An-Nasā'ī in *Al-Kubrā 5:315.*

[4] Aḥmad 5:215.

This *Ḥadīth* was collected by An-Nasā'ī and Ibn Mājah.[1]

Abu 'Īsā At-Tirmidhi and An-Nasā'ī reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَا يَنْظُرُ اللهُ إِلَىٰ رَجُلٍ أَتَىٰ رَجُلًا أَوِ امْرَأَةً فِي الدُّبُرِ»

*«Allāh does not look at a man who had anal sex with another man or a woman.»*[2]

At-Tirmidhi said, *"Ḥasan Gharīb."* This is also the narration that Ibn Ḥibbān collected in his *Ṣaḥīḥ*, while Ibn Ḥazm stated that this is an authentic *Ḥadīth*.

In addition, Imām Aḥmad reported that 'Ali bin Ṭalaq said, "Allāh's Messenger ﷺ forbade anal sex with women, for Allāh does not shy away from truth."[3] Abu 'Īsā At-Tirmidhi also reported this *Ḥadīth* and said, *"Ḥasan"*.[4]

Abu Muḥammad 'Abdullāh bin 'Abdur-Raḥmān Dārimi reported in his *Musnad* that Sa'īd bin Yasār Abu Ḥubāb said: I said to Ibn 'Umar, "What do you say about having sex with women in the rear?" He said, "What does it mean?" I said, "Anal sex." He said, "Does a Muslim do that?"[5] This *Ḥadīth* has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn 'Umar.

Abu Bakr bin Ziyād Naysābūri reported that Ismā'īl bin Rūḥ said that he asked Mālik bin Anas, "What do you say about having sex with women in the anus?" He said, "You are not an Arab? Does sex occur but in the place of pregnancy? Do it only in the *Farj* (vagina)." I said, "O Abu 'Abdullāh! They say that you allow that practice." He said, "They utter a lie about me, they lie about me." This is Mālik's firm stance on this subject. It is also the view of Sa'īd bin Musayyib, Abu Salamah, 'Ikrimah, Ṭāwūs, 'Aṭā , Sa'īd bin Jubayr, 'Urwah bin Az-Zubayr, Mujāhid bin Jabr, Al-Ḥasan and other scholars of the Salaf (the Companions and the following two generations

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[1] An-Nasā'ī in *Al-Kubrā* 5:316, Ibn Mājah 1:619.

[2] *Tuḥfat Al-Aḥwadhi* 4:329, An-Nasā'ī in *Al-Kubrā* 5:320, *Ṣaḥīḥ Ibn Ḥibbān* 6:202.

[3] Ibn Ḥajr mentioned it in *Aṭrāf Al-Musnad* 4:384, but it is not in the published version.

[4] *Tuḥfat Al-Aḥwadhi* 4:274.

[5] Ad-Dārimi 1:277 no. 1143.

after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a *Kufr*.

Allāh said:

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

*﴿...and send for your own selves beforehand.﴾*

meaning, by performing the acts of worship while refraining from whatever Allāh has prohibited for you. This is why Allāh said afterwards:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ﴾

*﴿And fear Allāh, and know that you are to meet Him (in the Hereafter),﴾*

meaning, He will hold you accountable for all of your deeds,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

*﴿...and give good tidings to the believers (O Muḥammad ﷺ).﴾*

meaning, those who obey what Allāh has commanded and refrain from what He has prohibited. Ibn Jarīr reported that 'Aṭā' said, or related it to Ibn 'Abbās,

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

*﴿...and send for your own selves beforehand.﴾*

means, mention Allāh's Name, by saying, *'Bismillah'*, before having sexual intercourse."[1] Al-Bukhāri also reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

*«If anyone of you on having sexual relations with his wife said: 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.»*[2]

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[1] Aṭ-Ṭabari 4:417.

[2] *Fatḥ Al-Bāri* 9:136.

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾﴾

﴿224. *And make not Allāh's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).*﴾

﴿225. *Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.*﴾



لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ
قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا
الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ
فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانِ ۖ
فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن
تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ
اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّىٰ تَنكِحَ
زَوْجًا غَيْرَهُ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظَنَّا أَن
يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

## The Prohibition of swearing to abandon a Good Deed

Allāh commands, 'You should not implement your vows in Allāh's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allāh said in another *Āyah*:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ﴾

﴿*And let not those among you who are blessed with graces and*

*wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor), and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you?*﴾ (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation. Allāh's Messenger ﷺ said:

«وَاللهِ لَأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْد اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ»

«*By Allāh! It is more sinful to Allāh that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the Kaffārah*[1] *that Allāh has required in such cases.*»

This is how Muslim reported this *Ḥadīth* and also Imām Aḥmad.[2]

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that what Allāh said:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ﴾

﴿*And make not Allāh's (Name) an excuse in your oaths*﴾

means, "Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the *Kaffārah* and do the good work."[3] This was also said by Masrūq, Ash-Sha'bi, Ibrāhīm An-Nakha'ī, Mujāhid, Ṭāwūs, Sa'īd bin Jubayr, 'Aṭā', 'Ikrimah, Makhūl, Az-Zuhri, Al-Ḥasan, Qatādah, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and As-Suddi.[4]

Suporting this view, which is the majority view, is what is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari narrated that Allāh's Messenger ﷺ said:

«إِنِّي وَاللهِ إِنْ شَاءَ اللهُ، لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا»

«*By Allāh! Allāh willing, I will not vow to do a thing and then*

[1] Expiation, refer to 5:89.

[2] *Fatḥ Al-Bāri* 12:441, Muslim 3:1276, Aḥmad 2:317.

[3] Aṭ-Ṭabari 4:422.

[4] Ibn Abi Ḥātim 2:700-702.

*see a better act, but I would do what is better and break my vow.*»[1] Muslim reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

*«Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffārah and perform the better deed.»*[2]

## The *Laghw* (Unintentional) Vows

Allāh said:

﴿لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

*﴿Allāh will not call you to account for that which is unintentional in your oaths,﴾*

This *Āyah* means, 'Allāh does not punish or hold you accountable for the *Laghw* (unintentional) vows that you make.' The *Laghw* vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ لَا إِلَهَ إِلَّا اللهُ»

*«Whoever swore and (unintentionally) mentioned Al-Lāt and Al-'Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allāh'.»*[3]

The Messenger ﷺ said this statement to some new Muslims whose tongues were, before Islām, used to vowing by their idol Al-Lāt. Therefore, the Prophet ﷺ ordered them to intentionally recite the slogan of *Ikhlāṣ*, just as they mentioned these words by mistake, so that it (the word of *Ikhlāṣ*) may eradicate the word (of *Shirk*). This is why Allāh said:

﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

[1] *Fatḥ Al-Bāri* 11:525, Muslim 3:1268

[2] Muslim 3:1272.

[3] *Fatḥ Al-Bāri* 11:545, Muslim 2:1268.

﴿...but He will call you to account for that which your hearts have earned.﴾ and in another *Āyah*:

﴿بِمَا عَقَّدتُّمُ ٱلْأَيْمَـٰنَ﴾

﴿...for your deliberate oaths﴾ (5:89)

Abu Dāwūd reported under Chapter: 'The *Laghw* Vows' that 'Aṭā' said that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«اللَّغْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا وَاللهِ، وَبَلَىٰ وَاللهِ»

«*The Laghw in the vows includes what the man says in his house, such as, 'No, by Allāh,' and, 'Yes, by Allāh'.*»[1]

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing while angry."[2]

He also reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing to prohibit what Allāh has allowed, and this type does not require a *Kaffārah* (expiation)." Similar was said by Sa'īd bin Jubayr.[3]

In addition, Abu Dāwud related under Chapter: 'Vowing while Angry' that Sa'īd bin Musayyib said that two Ansāri brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the *Ka'bah*'s door." 'Umar said to him, "The *Ka'bah* does not need your money. So break your vow, pay the *Kaffārah* and come to terms with your brother. I heard Allāh's Messenger ﷺ saying:

«لَا يَمِينَ عَلَيْكَ وَلَا نَذْرَ فِي مَعْصِيَةِ الرَّبِّ عَزَّ وَجَلَّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِكُ»

«*Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.*»[4]

Allāh said:

﴿وَلَـٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

[1] Abu Dāwud 3:572.
[2] Ibn Abi Ḥātim 2:716.
[3] Ibn Abi Ḥātim 2:715.
[4] Abu Dāwud 3:581.

﴿...but He will call you to account for that which your hearts have earned,﴾

Ibn 'Abbās, Mujāhid and several others said that this *Āyah* means swearing about a matter while knowing that he is lying. Mujāhid and others said this *Āyah* is similar to what Allāh said:

﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ﴾

﴿...but He will punish you for your deliberate oaths.﴾ (5:89) Allāh said (2:225 above):

﴿وَاللَّهُ غَفُورٌ حَلِيمٌ﴾

﴿*And Allāh is Oft-Forgiving, Most-Forbearing.*﴾

meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾

﴿*226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.*﴾

## The *Īlā'* and its Rulings

*Īlā'* is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of *Īlā'* was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said that Allāh's Messenger ﷺ swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ»

«*The (lunar) month is twenty-nine days.*»[1]

[1] *Fath Al-Bāri* 8:380, Muslim 2:1113.

Similar was narrated by 'Umar bin Al-Khaṭṭāb and reported in the Two Ṣaḥīḥs.[1] If the period of *Īlā'* is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the *Īlā'* and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allāh said:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ﴾

﴿*Those who take an oath not to have sexual relations with their wives*﴾

meaning, swear not to have sexual relations with the wife. This *Āyah* indicates that the *Īlā'* involves the wife and not a slave-women, as the majority of the scholars have agreed,

﴿تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ﴾

﴿*...must wait for four months,*﴾

meaning, the husband waits for four months from the time of the vow and then ends the *Īlā'* (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allāh said next:

﴿فَإِن فَآءُو﴾

﴿*...then if they return,*﴾

meaning, to a normal relationship, having sexual intercourse with the wife. This is the *Tafsīr* of Ibn 'Abbās, Masrūq, Ash-Sha'bi, Sa'īd bin Jubayr and Ibn Jarīr.[2]

﴿فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*...verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

with any shortcomings that occurred in the rights of the wife because of the vow of *Īlā'*.

Allāh said:

﴿وَإِنْ عَزَمُوا الطَّلَاقَ﴾

﴿*And if they decide upon divorce,*﴾

[1] *Fatḥ Al-Bāri* 4:143, Muslim 2:1110.

[2] Aṭ-Ṭabari 4:466,467.

indicating that divorce does not occur by merely passing the four month mark (during the *Īlā'*). Mālik reported from Nāfi' that 'Abdullāh bin 'Umar said, "If the man swears to *Īlā'* from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return."[1] Al-Bukhāri also reported this *Ḥadīth*.[2] Ibn Jarīr reported that Suhayl bin Abu Ṣāliḥ said that his father said, "I asked twelve Companions about the man who does *Īlā'* with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her."[3] Ad-Dāraquṭni also reported this from Suhayl.[4]

It is also reported from 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ā'ishah, Ibn 'Umar and Ibn 'Abbās. This is also the opinion of Sa'īd bin Musayyib, 'Umar bin 'Abdul-'Azīz, Mujāhid, Ṭāwūs, Muḥammad bin Ka'b and Al-Qāsim.

﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾﴾

*﴿228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.﴾*

## The *'Iddah* (Waiting Period) of the Divorced Woman

This *Āyah* contains a command from Allāh that the divorced woman, whose marriage was consummated and who still has

[1] *Al-Muwaṭṭa* 2:556.

[2] *Fatḥ Al-Bāri* 9:335.

[3] Aṭ-Ṭabari 4:493.

[4] *Ad-Darāquṭni* 4:61.

menstruation periods, should wait for three (menstrual) periods (*Quru'*) after the divorce and then remarry if she wishes.

## The Meaning of *Al-Quru'*

Ibn Jarīr related that 'Alqamah said: We were with 'Umar bin Al-Khaṭṭāb when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water [for taking a bath], took off my clothes and closed my door." 'Umar asked 'Abdullāh bin Mas'ūd, "What do you think?" He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back)." 'Umar said, "This is my opinion too."[1] This is also the opinion of Abu Bakr Aṣ-Ṣiddīq, 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ubādah bin Aṣ-Ṣāmit, Anas bin Mālik, Ibn Mas'ūd, Mu'ādh, Ubayy bin Ka'b, Abu Mūsā Al-Ash'ari and Ibn 'Abbās. Furthermore, this is the opinion of Sa'īd bin Musayyib, 'Alqamah, Aswad, Ibrāhīm, Mujāhid, 'Aṭā', Ṭāwūs, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Sīrīn, Al-Ḥasan, Qatādah, Ash-Sha'bi, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi, Makhūl, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni. They all stated that the *Quru'* is the menstruation period. What testifies to this is the *Ḥadīth* that Abu Dāwud and An-Nasā'ī reported that Fāṭimah bint Abu Ḥubaiysh said that Allāh's Messenger ﷺ said to her:

«دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكِ»

*«Do not pray during your Aqrā' (pl. for Quru', the menstruation period).»*[2]

If this *Ḥadīth* was authentic, it would have been a clear proof that the *Quru'* is the menstruation period. However, one of the narrators of this *Ḥadīth*, Al-Mundhir, is an unknown person (in *Ḥadīth* terminology), as Abu Ḥātim has stated, although Ibn Ḥibbān has mentioned Al-Mundhir in his book *Ath-Thiqāt*.

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[1] Aṭ-Ṭabari 4:502.

[2] Abu Dāwud 1:191, *An-Nasā'ī* 6:211.

## A Woman's Statement about Menses and Purity is to be accepted

Allāh said:

﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾

*﴿...and it is not lawful for them to conceal what Allāh has created in their wombs,﴾*

meaning, of pregnancy or menstruation periods. This is the *Tafsīr* of Ibn 'Abbās, Ibn 'Umar, Mujāhid, Ash-Sha'bi, Al-Ḥakam bin 'Utaybah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others.[1]

Allāh then said:

﴿إِن كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

*﴿...if they believe in Allāh and the Last Day.﴾*

This *Āyah* warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allāh left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the *'Iddah* sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

## The Husband has the Right to take back his Divorced Wife during the *'Iddah* (Waiting Period)

Allāh said:

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾

*﴿And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴾*

Hence, the husband who divorces his wife can take her back, providing she is still in her *'Iddah* (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the

[1] Ibn Abi Ḥātim 2:744,745.

husband is eligible to take his divorced wife back. We should mention that (when this *Āyah* 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allāh revealed the following *Āyah* (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

## The Rights the Spouses have over Each Other

Allāh said:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

*﴿And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,﴾*

This *Āyah* indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jābir said that Allāh's Messenger ﷺ said:

«فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

*«Fear Allāh regarding your women, for you have taken them by Allāh's covenant and were allowed to enjoy with them sexually by Allāh's Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.»*[1]

Bahz bin Ḥakīm said that Mu'āwiyah bin Ḥaydah Al-Qushayri related that his grandfather said, "O Messenger of Allāh! What is the right the wife of one of us has?" The Prophet ﷺ said:

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ،

[1] Muslim 2:886.

وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

*«To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.»*[1]

Waki' related that Ibn 'Abbās said, "I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allāh says:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

*﴿And they (women) have rights similar (to those of their husbands) over them to what is reasonable.﴾*" This statement is reported by Ibn Jarīr and Ibn Abu Ḥātim.[2]

## The Virtue Men have over Women

Allāh said:

﴿وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾

*﴿but men have a degree (of responsibility) over them.﴾*

This *Āyah* indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allāh said (in another *Āyah*):

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ﴾

*﴿Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.﴾* (4:34)

Allāh's statement:

﴿وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

*﴿And Allāh is All-Mighty, All-Wise﴾*

means, He is Mighty in His punishment of those who disobey

[1] Abu Dāwud 2:606.

[2] Aṭ-Ṭabari 4:532, Ibn Abi Ḥātim 2:750.

and defy His commands. He is Wise in what He commands, destines and legislates.

﴿ٱلطَّلَٰقُ مَرَّتَانِ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـٔٗا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٢٩ فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ٢٣٠﴾

﴿229. *The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.*﴾

﴿230. *And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.*﴾

## Divorce is Thrice

This honorable *Āyah* abrogated the previous practice in the beginning of Islām, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her *'Iddah* (waiting period). This situation was harmful for the wife, and this is why Allāh made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her *'Iddah*). The divorce becomes irrevocable after the

third divorce, as Allāh said:

﴿ٱلطَّلَٰقُ مَرَّتَانِ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ﴾

*﴿The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.﴾*

In his *Sunan*, Abu Dāwud reported in Chapter: "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn 'Abbās commented on the *Āyah*:

﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ﴾

*﴿And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs,﴾* (2:228)

The man used to have the right to take back his wife even if he had divorced her thrice. Allāh abrogated this and said:

﴿ٱلطَّلَٰقُ مَرَّتَانِ﴾

*﴿The divorce is twice.﴾*[1]

This *Ḥadīth* was also collected by An-Nasā'ī.[2] Ibn Abu Ḥātim reported that 'Urwah said that a man said to his wife, "I will neither divorce you nor take you back." She said, "How?" He said, "I will divorce you and when your term of *'Iddah* nears its end, I will take you back." She went to Allāh's Messenger ﷺ and told him what happened, and Allāh revealed:

﴿ٱلطَّلَٰقُ مَرَّتَانِ﴾

*﴿The divorce is twice.﴾*[3]

Ibn Jarīr (Aṭ-Ṭabari) also reported this *Ḥadīth* in his *Tafsīr*.[4]

Allāh said:

﴿فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ﴾

*﴿...after that, either you retain her on reasonable terms or release her with kindness.﴾*

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[1] Abu Dāwud 2:644.

[2] An-Nasā'ī 6:212.

[3] Ibn Abi Ḥātim 2:754.

[4] Aṭ-Ṭabari 4:539.

meaning, 'If you divorce her once or twice, you have the choice to take her back, as long as she is still in her *'Iddah*, intending to be kind to her and to mend differences. Otherwise, await the end of her term of *'Iddah*, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' 'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "When the man divorces his wife twice, let him fear Allāh, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."[1]

## Taking back the *Mahr* (Dowry)

Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا﴾

﴿*And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,*﴾

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the *Mahr* and any gifts that you have given them (in return for divorce). Similarly, Allāh said:

﴿وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ﴾

﴿*...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.*﴾ (4:19)

However, if the wife willingly gives back anything with a good heart, then Allāh said regarding this situation:

﴿فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا﴾

﴿*...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.*﴾ (4:4)

## Allowing *Khul'* and the Return of the *Mahr* in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and

[1] Aṭ-Ṭabari 4:543.

becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and *Mahr*). There is no sin on her in this case nor on him if he accepts such offer. This is why Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ﴾

*﴿And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back.﴾*

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarīr reported that Thawbān said that Allāh's Messenger ﷺ said:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

*﴿Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.﴾*[1]

At-Tirmidhi recorded this *Ḥadīth* and stated that it is *Ḥasan*.[2]

Ibn Jarīr said that the *Āyah* (2:229) was revealed about Thābit bin Qays bin Shammās and his wife Ḥabībah bint 'Abdullāh bin Ubayy bin Salūl.[3] In his *Muwaṭṭa'*, Imām Mālik reported that Ḥabībah bint Sahl Al-Anṣāriyah was married to Thābit bin Qays bin Shammās and that Allāh's Messenger ﷺ once went to the *Fajr* (Dawn) prayer and found Ḥabībah bint Sahl by his door in the dark. Allāh's Messenger ﷺ said, "Who is this?" She said, "I am Ḥabībah bint Sahl, O Messenger of Allāh!" He said, "What is the matter?" She said, "I and Thābit bin Qays", meaning, (she can no longer be with) her husband. When her husband Thābit bin Qays came, Allāh's Messenger ﷺ

[1] *Aṭ-Ṭabari* 4 :569.

[2] *Tuḥfat Al-Aḥwadhi* 4 :367.

[3] Aṭ-Ṭabari 4 :556.

said to him:

«هٰذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرَتْ مَا شَاءَ اللهُ أَنْ تَذْكُرَهُ».

«*This is Ḥabībah bint Sahl, she said what Allāh has permitted her to say.*»

Ḥabībah also said, "O Messenger of Allāh! I still have everything he gave me." Allāh's Messenger ﷺ said:

«خُذْ مِنْهَا»

«*Take it from her.*» So, he took it from her and she remained in her family's house."[1]

This was reported by Aḥmad, Abu Dāwud and An-Nasāī.[2]

Al-Bukhāri reported that Ibn 'Abbās said that the wife of Thābit bin Qays bin Shammās came to the Prophet ﷺ and said, "O Messenger of Allāh! I do not criticize his religion or mannerism. But I hate committing *Kufr* in Islām (by ignoring his rights on her)." Allāh's Messenger ﷺ said:

«أَتَرُدِّينَ عَلَيهِ حَدِيقَتَهُ؟»

«*Will you give him back his garden?*»

She said, "Yes." Allāh's Messenger ﷺ said:

«اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً»

«*Take back the garden and divorce her once.*»[3]

An-Nasā'ī also recorded it.[4]

## The *'Iddah* (Waiting Period) for the *Khul'*

At-Tirmidhi reported that Rubayi' bint Mu'awwidh bin 'Afrā' got a *Khul'* during the time of Allāh's Messenger ﷺ and the Prophet ﷺ ordered her to wait for one menstruation period for *'Iddah*.[5]

## Transgressing the set limits of Allāh is an Injustice

Allāh said:

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[1] *Al-Muwaṭṭa* 2:564.

[2] Aḥmad 6:433, Abu Dāwud 2:667, An-Nasā'ī 6:169.

[3] *Fatḥ Al-Bāri* 9:306.

[4] An-Nasā'ī 6:169.

[5] *Tuḥfat Al-Aḥwadhi* 4:363.

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

*﴿These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.﴾*

This means that the laws that Allāh has legislated are His set limits, so do not transgress them. An authentic *Ḥadīth* states:

«إِنَّ اللهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وفَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وحَرَّمَ مَحَارِمَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

*«Allāh has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.»*[1]

## Pronouncing Three Divorces at the same Time is Unlawful

The last *Āyah* we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Maḥmud bin Labīd has stated - as An-Nasā'ī recorded - that Allāh's Messenger ﷺ was told about a man who pronounced three divorces on his wife at one time, so the Prophet ﷺ stood up while angry and said:

«أَيُلْعَبُ بِكِتَابِ اللهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟»

*«The Book of Allāh is being made the subject of jest while I am still amongst you?»*

A man then stood up and said, "Should I kill that man, O Messenger of Allāh?"[2]

## The Wife cannot be taken back after the Third Divorce

Allāh said:

﴿فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِن بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ﴾

[1] Ad-Darāquṭni 4:298.

[2] An-Nasā'ī 6:142.

﴿*And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.*﴾

This *Āyah* indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allāh said:

﴿حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ﴾

﴿*...until she has married another husband.*﴾

meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that 'Ā'ishah said that Allāh's Messenger ﷺ was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband? Allāh's Messenger ﷺ said:

«لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا»

«*No, until he enjoys her 'Usaylah (sexual relation).*»[1]

Al-Bukhāri also reported this *Ḥadīth*.[2]

Imām Aḥmad recorded that 'Ā'ishah said, "The wife of Rifā'ah Al-Qurazi came while I and Abu Bakr were with the Prophet ﷺ and she said, 'I was Rifā'ah's wife, but he divorced me and it was an irrevocable divorce. Then I married 'Abdur-Raḥmān bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khālid bin Sa'īd bin Al-'Āṣ, who was next to the door and was not yet allowed in, said, 'O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?' The Prophet ﷺ merely smiled. Then, Allāh's Messenger ﷺ asked her:

[1] Muslim 2:1057.

[2] *Fatḥ Al-Bāri* 9:284.

«كَأَنَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلىٰ رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكِ»

*«Do you want to remarry Rifā'ah? You cannot unless you experience his 'Usaylah and he experiences your 'Usaylah (i.e., had a complete sexual relation with your present husband).»*"[1]

Al-Bukhāri, Muslim, and An-Nasā'ī also recorded this *Ḥadīth*.[2] Muslim's wording is "Rifā'ah divorced his wife for the third and final time."

The word *'Usaylah* mentioned in the *Ḥadīth* means sexual intercourse. Imām Aḥmad and An-Nasā'ī reported that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ»

*«'Usaylah is sexual intercourse.»*[3]

## The Curse on the Participants of *Taḥlīl/Ḥalālah*

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the *Taḥlīl* that the *Ḥadīths* have cursed and criticized. In addition, when the reason behind this marriage (if it was *Taḥlīl*) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said, "Allāh's Messenger ﷺ cursed the one who does *Taḥlīl*, the one in whose favor it is done, those who eat *Ribā* (usury) and those who feed it (pay the usury)."[4] At-Tirmidhi and An-Nasā'ī reported this *Ḥadīth*[5] and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are

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[1] Aḥmad 6:34

[2] *Fatḥ Al-Bāri* 10:518, Muslim 2:1057, An-Nasā'ī 6:146.

[3] Aḥmad 6:62.

[4] Aḥmad 1:448.

[5] Aḥmad 1:448, *Tuḥfat Al-Aḥwadhi* 4:268, An-Nasā'ī 6:149.

'Umar, 'Uthmān and Ibn 'Umar. It was also the saying of the scholars of *Fiqh* among the *Tabi'īn* (second generation of Islām). And it has been reported from 'Ali, Ibn Mas'ūd and Ibn 'Abbās".

In his *Mustadrak*, Al-Ḥākim reported that Nāfi' said: "A man came to Ibn 'Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make *Taḥlīl* for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)?" He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allāh's Messenger ﷺ." Al-Ḥākim said, "This *Ḥadīth* has a *Ṣaḥīḥ* chain although they (Al-Bukhāri and Muslim) did not record it."[1] The wording of this *Ḥadīth* indicates that the ruling came from the Prophet ﷺ. Abu Bakr bin Abu Shaybah, Al-Jawzjāni, Ḥarb Al-Kirmāni and Abu Bakr Al-Athram said that Qabīṣah bin Jābir said that 'Umar said, "If the participants to *Taḥlīl* are brought to me, I will have them stoned."[2]

## When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allāh said:

﴿فَإِن طَلَّقَهَا﴾

﴿*And if he has divorced her*﴾ meaning, the second husband after he had complete sexual relations with her,

﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ﴾

﴿*it is no sin on both of them that they reunite*﴾ meaning, the wife and her first husband,

﴿إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ﴾

﴿*provided they feel that they can keep the limits ordained by Allāh.*﴾ meaning, they live together honorably. Mujāhid said, "If they are convinced that the aim behind their marriage is honorable."[3] Next, Allāh said:

﴿وَتِلْكَ حُدُودُ ٱللَّهِ﴾

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[1] Al-Ḥakim 2:199.

[2] Ibn Abi Shaybah 4:294.

[3] Aṭ-Ṭabari 4:598.

الجزء الثاني ٣٧ سورة البقرة

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ
ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ
يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ
مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ
يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ
فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا
آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

﴿*These are the limits of Allāh,*﴾ His commandments and legislation,

﴿يُبَيِّنُهَا﴾

﴿*He makes plain*﴾

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿*for the people who have knowledge.*﴾

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾﴾

﴿*231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allāh in jest, but remember Allāh's favors on you (i.e., Islām), and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah (the Prophet's Sunnah – legal ways – Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything*﴾.

## Being Kind to the Divorced Wife

This is a command from Allāh to men that when one of them divorces his wife with a reversible divorce, he should

treat her kindly. So when her term of *'Iddah* (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her *'Iddah* finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allāh then said:

﴿وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا﴾

﴿*But do not take them back to hurt them,*﴾

Ibn 'Abbās, Mujāhid, Masrūq, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that a man used to divorce his wife, and when her *'Iddah* came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her *'Iddah* and when her *'Iddah* term neared its end, he would take her back again, so that the term of *'Iddah* would be prolonged for her. After that, Allāh prohibited this practice.[1] Allāh has also threatened those who indulge in such practices, when He said;

﴿وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾

﴿*...and whoever does that, then he has wronged himself.*﴾

meaning, by defying Allāh's commandments.

Allāh then said:

﴿وَلَا تَتَّخِذُوٓا ءَايَٰتِ ٱللَّهِ هُزُوًا﴾

﴿*And treat not the verses (Laws) of Allāh in a jest,*﴾

Ibn Jarīr said that Abu Mūsā (Al-Ash'ari) narrated that Allāh's Messenger ﷺ once became angry at the Ash'ari tribe. Abu Mūsā went to him and said, "O Messenger of Allāh! Are you angry with the *Ash'ariyyin*?" The Prophet ﷺ said:

«يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا طَلَاقُ الْمُسْلِمِينَ، طَلِّقُوا الْمَرْأَةَ فِي قُبُلِ عِدَّتِهَا»

«*One of you says, 'I divorced her' -then says- 'I took her back!' This is not the appropriate way Muslims conduct divorce.*

[1] Ibn Abi Ḥātim 2:772-774.

*Divorce the woman when she has fulfilled the term of the prescribed period.*»[1]

Masrūq said that the *Āyah* refers to the man who harms his wife by divorcing her and then taking her back, so that the *'Iddah* term is prolonged for her.[2] Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Ar-Rabī' and Muqātil bin Ḥayyān said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allāh revealed:

﴿وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوًا۟﴾

﴿*And treat not the verses (Laws) of Allāh in a jest,*﴾[3]

Then such men were made to bear the consequences of their actions.

Allāh then said:

﴿وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ﴾

﴿*...but remember Allāh's favors on you,*﴾

meaning, by His sending His Messenger ﷺ with the right guidance and clear signs to you:

﴿وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ﴾

﴿*...and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah*﴾ meaning the Sunnah,

﴿يَعِظُكُم بِهِۦ﴾

﴿*...whereby He instructs you.*﴾

meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*And fear Allāh*﴾

meaning, concerning what you perform and what you avoid,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*and know that Allāh is All-Aware of everything.*﴾

[1] Aṭ-Ṭabari 5:14.

[2] Aṭ-Ṭabari 5:8.

[3] Ibn Abi Ḥātim 2:775,776.

none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

*﴿232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.﴾*

## The *Wali* (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* was revealed about the man who divorces his wife once or twice and her *'Iddah* finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allāh prohibited her family from preventing her." Masrūq, Ibrāhīm An-Nakha'ī, Az-Zuhri and Aḍ-Ḍaḥḥāk stated that this is the reason behind revealing the *Āyah* (2:232).[1] These statements clearly conform to the apparent meaning of the *Āyah*.

## There is no Marriage without a *Wali* (for the Woman)

The *Āyah* (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a *Wali* (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarīr and At-Tirmidhi have stated when they mentioned this *Āyah*. Also, a *Ḥadīth* states that:

«لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

[1] At-Ṭabari 5:22,23.

«*The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.*»[1]

Another *Ḥadīth* states:

«لَا نِكَاحَ إِلَّا بِوَلِيٍّ مُرْشِدٍ وَشَاهِدَيْ عَدْلٍ»

«*No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.*»[2]

## The Reason behind revealing the *Āyah* (2:232)

It was reported that this *Āyah* was revealed about Ma'qil bin Yasār Al-Muzani and his sister. Al-Bukhāri reported in his *Ṣaḥīḥ*, when he mentioned the *Tafsīr* of this *Āyah* (2:232), that the husband of the sister of Ma'qil bin Yasār divorced her. He waited until her *'Iddah* finished and then asked to remarry her, but Ma'qil refused. Then, this *Āyah* was sent down:

﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ﴾

﴿*...do not prevent them from marrying their (former) husbands.*﴾[3]

Abu Dāwud, At-Tirmidhi, Ibn Abu Ḥātim, Ibn Jarīr and Ibn Marduwyah and Al-Bayhaqi reported this *Ḥadīth* from Al-Ḥasan from Ma'qil bin Yasār.[4] At-Tirmidhi rendered this *Ḥadīth* authentic and in his narration, Ma'qil bin Yasār gave his sister in marriage for a Muslim man during the time of Allāh's Messenger ﷺ. She remained with him for a while and he divorced her once and did not take her back until her *'Iddah* finished. They then wanted to get back with each other and he came to ask her for marriage. Ma'qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allāh! She will never be returned to you." But Allāh knew his need for his wife and her need for her husband and He revealed:

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[1] Ibn Mājah 1:606.

[2] *Majma' Az-Zawā'id* 4:286

[3] *Fatḥ Al-Bāri* 8:40.

[4] Abu Dāwud 2:569, *Tuḥfat Al-Aḥwadhi* 8:325, Ibn Abi Ḥātim 2:778, Aṭ-Ṭabari 5:17-19, Al-Bayhaqi 7:104.

﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ﴾

*﴿And when you have divorced women and they have fulfilled the term of their prescribed period,﴾*

until He said:

﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾

*﴿...and you know not.﴾*

When Ma'qil heard the *Āyah*, he said, "I hear and obey my Lord." He then summoned the man and said, "I will honor you and let you remarry (my sister)."[1] Ibn Marduwyah added (that Ma'qil said), "And will pay (the expiation) for breaking my vow."[2]

Allāh said:

﴿ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾

*﴿This (instruction) is an admonition for him among you who believes in Allāh and the Last Day.﴾*

meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

﴿مَن كَانَ مِنكُمْ﴾

*﴿among you﴾* O people,

﴿يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾

*﴿who believes in Allāh and the Last Day.﴾*

meaning, believes in Allāh's commandments and fears His warnings and the torment in the Hereafter. Allāh said:

﴿ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ﴾

*﴿That is more virtuous and purer for you.﴾*

meaning, obeying Allāh's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

﴿وَٱللَّهُ يَعْلَمُ﴾

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[1] *Tuhfat Al-Aḥwadhi* 8: 324.

[2] Al-Bayhaqi 7:104.

﴿*Allāh knows*﴾ the benefits you gain from what He commands and what He forbids.

﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴿*and you know not*﴾ the benefits in what you do or what you refrain from doing.

﴿۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾﴾

*233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.*﴾

## The Suckling Period is only Two Years

This is a direction from Allāh to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allāh said:

﴿لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

﴿*...who desire to complete the term of suckling,*﴾

Therefore, the suckling that establishes *Taḥrīm* (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled

only after two years of age, then no *Taḥrīm* will be established. At-Tirmidhi under Chapter: 'Suckling establishes *Taḥrīm* within the first two years,' reported that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ»

«*Suckling establishes Taḥrīm if it is on the breast and before Fiṭām (before weaning, i.e., before the end of the first two years).*»[1]

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The majority of the people of knowledge among the Companions of Allāh's Messenger ﷺ and others acted upon this, that is that suckling establishes *Taḥrīm* (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish *Taḥrīm*". At-Tirmidhi is alone in recording this *Ḥadīth* and the narrators in its chain meet the criteria of the *Ṣaḥīḥayn*. The Prophet's statement:

«إِلَّا مَا كَانَ فِي الثَّدْيِ»

«*On the breast*» refers to the organ of suckling before the two years. Imām Aḥmad reported a *Ḥadīth* in which Al-Barā' bin 'Āzib narrated, "When Ibrāhīm, the Prophet's son, died, the Prophet ﷺ said:

«إِنَّ ابْنِي مَاتَ فِي الثَّدْيِ، إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ»

«*My son has died on the breast and he has someone to suckle him in Paradise.*»[2]

Furthermore, Ad-Dāraquṭni related that Ibn 'Abbās said that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ»

«*Suckling establishes Taḥrīm only within the (first) two years.*»[3]

Imām Mālik reported this *Ḥadīth* from Thawr bin Zayd who narrated that Ibn 'Abbās related it to the Prophet ﷺ.[4] Ad-

[1] *Tuḥfat Al-Aḥwadhi* 4:313.

[2] *'Umdat At-Tafsīr* 1:126.

[3] Ad-Darāquṭni 4:174.

[4] *Al-Muwaṭṭa'* 2:602.

Darāwardi reported this *Ḥadīth* from Thawr who narrated it from 'Ikrimah who narrated it from Ibn 'Abbās. In this narration, which is more authentic, he added:

«وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ»

«*Whatever occurs after the two years is not considered.*»

## Suckling beyond the Two Years

It is reported in the *Ṣaḥīḥ* that 'Ā'ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish *Taḥrīm*.[1] This is also the opinion of 'Aṭā' bin Abu Rabāḥ and Layth bin Sa'd. Hence, 'Ā'ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the *Ḥadīth* of Sālim, the freed slave of Abu Ḥudhayfah, where the Prophet ﷺ ordered Abu Ḥudhayfah's wife to give some of her milk to Sālim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case.[2] This is also the opinion of the majority of the scholars.

## Suckling for Monetary Compensation

Allāh said:

﴿وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ﴾

﴿*...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.*﴾

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allāh said in another *Āyah*:

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴿*Let the rich man spend according to his means; and the man*

[1] Muslim 2:1077.

[2] Abu Dāwud 2:549,550.

*whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.*﴾ (65:7)

Aḍ-Ḍaḥḥāk commented, "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason."[1]

## No *Ḍarār* (Harm) or *Ḍirār* (Revenge)

Allāh said:

﴿لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا﴾

﴿*No mother shall be treated unfairly on account of her child,*﴾

meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/her the milk that is necessary for his/her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father. In addition, the father is not allowed to take the child from his mother to harm the mother. This is why Allāh said:

﴿وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ﴾

﴿*...nor father on account of his child.*﴾

meaning, by taking the child from its mother intending to harm the mother. This is the *Tafsīr* of Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this *Āyah*.[2]

Allāh then said:

﴿وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ﴾

﴿*And on the (father's) heir is incumbent the like of that (which was incumbent on the father).*﴾

meaning, by refraining from harming the relative (of the father, i.e., his infant), as Mujāhid, Ash-Sha'bi and Aḍ-Ḍaḥḥāk stated.

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[1] Aṭ-Ṭabari 5:39.

[2] Aṭ-Ṭabari 5:49,50.

It was also reported that (the *Āyah* requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the *Tafsīr* of the majority of the scholars. We should state that Ibn Jarīr has explained this subject in detail in his *Tafsīr* and that he also stated that suckling the child after the second year might harm the child's body and mind. Sufyān Ath-Thawri narrated that 'Alqamah asked a woman who was suckling her child after the second year ended, not to do that.[1]

## *Fiṭām* (weaning) occurs by Mutual Consent

Allāh said:

﴿فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا﴾

*﴿If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.﴾*

This *Āyah* indicates that if the father and the mother decide on the *Fitām* (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the *Āyah* indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child's interests. It is also a mercy from Allāh to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allāh said in *Sūrat Aṭ-Ṭalāq* (chapter 65 in the Qur'ān):

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ﴾

*﴿Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).﴾* (65:6)

Allāh then said:

[1] Aṭ-Ṭabari 5:36.

﴿وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَـٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ﴾

﴿*And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.*﴾



وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَـٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۬ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَـٰبُ أَجَلَهُۥ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَّلِيمٌ ﴿٢٣٥﴾ لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَـٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allāh said:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*And fear Allāh*﴾ meaning, in all of your affairs,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And know that Allāh is All-Seer of what you do.*﴾ meaning, none of your affairs or speech escapes His perfect Watch.

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ

فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِيٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

﴿234. *And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.*﴾

## The *'Iddah* (Waiting Period) of the Widow

This *Āyah* contains a command from Allāh to the wives whose husbands die, that they should observe a period of *'Iddah* of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the *Āyah*. In a narration recorded by Imām Aḥmad and the compilers of the *Sunan*, which At-Tirmidhi graded *Ṣaḥīḥ*, Ibn Mas'ūd was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a *Mahr* (dowry) for her. They kept asking Ibn Mas'ūd about this subject until he said, "I shall give you my own opinion, and if it is correct then it is from Allāh, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allāh and His Messenger are innocent of my opinion. She has her full *Mahr*." In another narration, Ibn Mas'ūd said, "She has a similar *Mahr* to that of the women of her status, without stinginess or extravagance." He then continued, "She has to spend the *'Iddah* and has a right to the inheritance." Ma'qil bin Yasār Ashja'i then stood up and said, "I heard Allāh's Messenger ﷺ issue a similar judgment for the benefit of Barwa' bint Wāshiq." 'Abdullāh bin Mas'ūd became very delighted upon hearing this statement. In another narration, several men from Ashja' (tribe) stood up and said, "We testify that Allāh's Messenger ﷺ issued a similar ruling for the benefit of Barwa' bint Wāshiq."[1]

[1] Aḥmad 3:480, Abu Dāwud 2:588, *Tuḥfat Al-Aḥwadhi* 4:299, An-Nasā'ī 6:198, Ibn Majah 1:609.

As for the case of the widow whose husband dies while she is pregnant, her term of *'Iddah* ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allāh's statement:

﴿وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

﴿*And for those who are pregnant, their 'Iddah is until they lay down their burden.*﴾ (65:4)

There is also a *Ḥadīth* from Subay'ah Al-Aslamiyah in the Two *Ṣaḥīḥs*, through various chains of narration. Her husband, Sa'd bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her *Nifās* (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanābil bin Ba'kak came to her and said, "Why do I see you beautified yourself, do you wish to marry? By Allāh! You will not marry until the four months and ten nights have passed." Subay'ah said, "When he said that to me, I collected my garments when night fell and went to Allāh's Messenger ﷺ and asked him about this matter. He said that my *'Iddah* had finished when I gave birth and allowed me to get married if I wished."[1]

## The Wisdom behind legislating the *'Iddah*

Sa'īd bin Musayyib and Abu Al-'Āliyah stated that the wisdom behind making the *'Iddah* of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a *Ḥadīth* in the Two *Ṣaḥīḥs* narrated by Ibn Mas'ūd stating:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ»

«*(The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allāh sends an angel who is ordered to breathe life unto the fetus.*»[2]

[1] *Fath Al-Bāri* 9:379, Muslim 2:1122.

[2] *Fath Al-Bāri* 13:449, Muslim 4:2036.

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allāh knows best.

## The *'Iddah* of the Slave Mother whose Master dies

We should state here that the *'Iddah* of the slave mother is the same in the case of death, as the *'Iddah* of the free woman. Imām Aḥmad reported that 'Amr bin Al-'Āṣ said, "Do not confuse the Sunnah of our Prophet for us. The *'Iddah* of the mother, who is also a servant, when her master dies, is four months and ten nights."[1]

## Mourning is required during the *'Iddah* of Death

Allāh said:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

*﴿...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴾*

This *Āyah* indicates that mourning for the dead husband is required until the *'Iddah* is finished. It is also reported in the Two *Ṣaḥīḥs* that Umm Ḥabībah and Zaynab bint Jaḥsh narrated that Allāh's Messenger ﷺ said:

«لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَن تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَىٰ زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا»

*«It is not lawful for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.»*[2]

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah said that a woman said, "O Messenger of Allāh! My daughter's husband died and she is complaining about her eye, should

[1] Aḥmad 4:302, Abu Dāwud 2:370, Ibn Majah 1:673.

[2] *Fatḥ Al-Bāri* 9:394, Muslim 2:1123.

we administer kohl in her eye?" He said, "No," several times upon repeating this question. He then said:

«إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَمْكُثُ سَنَةً»

*«It is four months and ten (nights)! During the Jāhiliyyah, one of you would mourn for an entire year.»*[1]

Zaiynab the daughter of Umm Salamah said (about the pre-Islāmic era of ignorance), "When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death."

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the *Āyah* indicates.

Allāh also said:

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ﴾

*﴿...then when they have fulfilled their term﴾*

meaning, when the *'Iddah* finishes, according to Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas.

﴿فَلَا جُنَاحَ عَلَيْكُمْ﴾

*﴿there is no sin on you﴾* Az-Zuhri said, "Meaning her *Wali* (guardian)."

﴿فِيمَا فَعَلْنَ﴾

*﴿if they (the wives) dispose﴾*

meaning, the women whose *'Iddah* has finished. Al-'Awfī said that Ibn 'Abbās said, "If the woman is divorced or if her

[1] Muslim 2:1124.

husband dies and then her *'Iddah* term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way 'that is just and honorable'. " It was reported that Muqātil bin Ḥayyān gave the same explanation.[1] Ibn Jurayj related that Mujāhid said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ﴾

*﴿...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.﴾*

"refers to allowed and pure (honorable) marriage."[2] It was also reported that Al-Ḥasan, Az-Zuhri and As-Suddi said the same.[3]

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ النِّسَآءِ أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَٰبُ أَجَلَهُۥ وَاعْلَمُوٓا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوٓا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾﴾

*﴿235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.﴾*

## Mentioning Marriage indirectly during the *'Iddah*

Allāh said:

﴿وَلَا جُنَاحَ عَلَيْكُمْ﴾

*﴿And there is no sin on you﴾*

meaning, to indirectly mention marriage to the widow during the term of *'Iddah* for her deceased husband. Ath-Thawri, Shu'bah and Jarīr stated that Ibn 'Abbās said:

[1] Ibn Abi Ḥātim 2:812,813, 1:813.

[2] Aṭ-Ṭabari 5:93.

[3] Ibn Abi Ḥātim 2:814.

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾

*﴿And there is no sin on you if you make a hint of betrothal﴾*

"means saying, 'I want to marry and I am looking for a woman whose qualities are such and such,' thus talking to her in general terms in a way that is better." In another narration (by Ibn 'Abbās), "Saying, 'I wish that Allāh endows me with a wife,' but he should not make a direct marriage proposal."[1] Al-Bukhāri reported that Ibn 'Abbās said that the *Āyah*:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ﴾

*﴿And there is no sin on you if you make a hint of betrothal﴾*

means, "The man could say, 'I wish to marry,' 'I desire a wife,' or, 'I wish I could find a good wife'."[2] Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Ash-Sha'bi, Al-Ḥasan, Qatādah, Az-Zuhri, Yazīd bin Qusayṭ, Muqātil bin Ḥayyān and Al-Qāsim bin Muḥammad[3] and several others among the Salaf and the Imāms said that one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ﷺ ordered Fāṭimah bint Qays to remain in the house of Ibn Umm Maktūm for *'Iddah* when her husband Abu 'Amr bin Ḥafṣ divorced her for the third time. He said to her:

«فَإِذَا حَلَلْتِ فَآذِنِينِي»

*«Inform me when your 'Iddah term ends.»*

When she finished the *'Iddah*, Usāmah bin Zayd, the Prophet's freed slave asked to marry her, and the Prophet ﷺ married her to him.[4] As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the *'Iddah* finishes). Allāh knows best.

[1] Aṭ-Ṭabari 5:95, 96.

[2] *Fatḥ Al-Bāri* 9:84.

[3] Ibn Abi Ḥātim 2:817,818

[4] Muslim 2:1114.

Allāh said:

﴿أَوْ أَكْنَنتُمْ فِيٓ أَنفُسِكُمْ﴾

﴿...*or conceal it in yourself,*﴾ meaning, if you hide the intention of seeking marriage with them. Similarly, Allāh said:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾﴾

﴿*And your Lord knows what their breasts conceal, and what they reveal*﴾ (28:69) and:

﴿وَأَنَا أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ﴾

﴿...*while I am All-Aware of what you conceal and what you reveal.*﴾ (60: 1) So, Allāh said here:

﴿عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ﴾

﴿*Allāh knows that you will remember them*﴾ meaning, in your hearts, so He made it easy for you. Allāh then said:

﴿وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا﴾

﴿...*but do not make a promise (of contract) with them in secret*﴾

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that

﴿وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا﴾

﴿*but do not make a promise (of contract) with them in secret*﴾

means do not say to her, "I am in love (with you)," or, "Promise me you will not marry someone else (after the *'Iddah* finishes)," and so forth.[1] Sa'īd bin Jubayr, Ash-Sha'bi, 'Ikrimah, Abu Aḍ-Ḍuḥā, Aḍ-Ḍaḥḥāk, Az-Zuhri,[2] Mujāhid and Ath-Thawri said that it (meaning of the *Āyah*) means taking the woman's promise not to marry someone else.[3]

Afterwards, Allāh said:

﴿إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا﴾

﴿...*except that you speak an honorable saying.*﴾

[1] Aṭ-Ṭabari 5:107.

[2] Ibn Abi Ḥātim 2:821.

[3] Aṭ-Ṭabari 5:109.

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr,[1] As-Suddi, Ath-Thawri and Ibn Zayd said that the *Āyah* means to indirectly refer to marriage, such as saying, "I desire someone like you."[2] Muḥammad bin Sīrīn said: I asked 'Ubaydah about the meaning of Allāh's statement:

﴿إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا﴾

*﴿...except that you speak an honorable saying.﴾*

He said, "He says to her *Wali*, 'Do not give her away (in marriage) until you inform me first'." This statement was narrated by Ibn Abu Ḥātim.[3]

Allāh then said:

﴿وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ﴾

*﴿And do not be determined on the marriage bond until the term prescribed is fulfilled.﴾*

meaning, do not make marriage contracts before the *'Iddah* finishes. Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Qatādah, Ar-Rabī' bin Anas, Abu Mālik, Zayd bin Aslam, Muqātil bin Ḥayyān, Az-Zuhri, 'Aṭā' Al-Khurāsāni, As-Suddi, Ath-Thawri and Aḍ-Ḍaḥḥāk said that:

﴿حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ﴾

*﴿until the term prescribed is fulfilled.﴾*

means, 'Do not consummate the marriage before the *'Iddah* term finishes.'[4] The scholars agree that marriage contracts during the *'Iddah* are invalid.

Allāh then said:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ﴾

*﴿And know that Allāh knows what is in your minds, so fear Him.﴾*

warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather

[1] Ibn Abi Ḥātim 2:824.

[2] Aṭ-Ṭabari 5:114.

[3] Ibn Abi Ḥātim 2:826.

[4] Ibn Abi Ḥātim 2:828,829.

than the evil, and Allāh would not let them despair of His mercy, as He said:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ﴾

*﴿And know that Allāh is Oft-Forgiving, Most Forbearing.﴾*

﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾﴾

*﴿236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut'ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾*

## Divorce before consummating the Marriage

Allāh allowed divorce after the marriage contract and before consummating the marriage. Ibn 'Abbās, Ṭāwūs, Ibrāhīm and Al-Ḥasan Al-Baṣri said that 'touched' (mentioned in the *Āyah*) means sexual intercourse.[1] The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

## The *Mut'ah* (Gift) at the time of Divorce

Allāh commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhāri reported in his *Ṣaḥīḥ* that Sahl bin Sa'd and Abu Usayd said that Allāh's Messenger ﷺ married Umaymah bint Sharāḥīl. When she was brought to the Prophet ﷺ he extended his hand to her, but she did not like that. The Prophet ﷺ then ordered Abu Usayd to provide provisions for her along with a gift of two garments.[2]

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ

[1] Ibn Abi Ḥātim 2:831.

[2] *Fatḥ Al-Bāri* 9:269.

بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

﴿237. *And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwā (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.*﴾

## The Wife gets half of Her *Mahr* if She is divorced before the Marriage is consummated

This honorable *Āyah* is not a continuation of the *Mut'ah* (gift) that was mentioned in the previous *Āyah* (i.e., divorce before the marriage is consummated). This *Āyah* (2:237) requires the husband to relinquish half of the appointed *Mahr* if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this *Āyah* follows the previous *Āyah* related to this subject. Allāh knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed *Mahr* if he divorces his wife before consummating the marriage.

Allāh then said:

﴿إِلَّآ أَن يَعْفُونَ﴾

﴿*unless they (the women) agree to remit it,*﴾

meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Ṣāliḥ mentioned that Ibn 'Abbās commented on Allāh's statement:

﴿إِلَّآ أَن يَعْفُونَ﴾

﴿*unless they (the women) agree to remit it,*﴾

"Unless the wife forfeits her right."[1] Furthermore, Imām Abu

[1] Ibn Abi Ḥātim 2:839.

Muḥammad bin Abu Ḥātim said that it was reported that Shurayḥ, Sa'īd bin Musayyib, 'Ikrimah, Mujāhid, Ash-Sha'bi, Al-Ḥasan, Nāfi', Qatādah, Jābir bin Zayd, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Az-Zuhri, Muqātil bin Ḥayyān, Ibn Sīrīn, Ar-Rabī' bin Anas and As-Suddi said similarly.[1]

Allāh then said:

﴿أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ﴾

﴿*...or he (the husband), in whose hands is the marriage tie, agrees to remit it.*﴾

Ibn Abu Ḥātim reported that 'Amr bin Shu'ayb said that his grandfather narrated that the Prophet ﷺ said:

«وَلِيُّ عُقْدَةِ النِّكَاحِ الزَّوْجُ»

«*The husband is he who has the marriage tie.*»[2]

Ibn Marduwyah also reported this *Ḥadīth*, and it is the view chosen by Ibn Jarīr. The *Ḥadīth* states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the *Wali* of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allāh then stated:

﴿وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿*And to remit it is nearer to At-Taqwā (piety, righteousness).*﴾

Ibn Jarīr said, "Some scholars said that this statement is directed at both men and women." Ibn 'Abbās said:

﴿وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿*And to remit it is nearer to At-Taqwā (piety, righteousness).*﴾

indicates that the one who forgives, is nearer to *At-Taqwā* (piety)."[3] A similar statement was made by Ash-Sha'bi and several other scholars.

Mujāhid, An-Nakhā'i, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, Ar-

[1] Ibn Abi Ḥātim 2:840-842.

[2] Ibn Abi Ḥātim 2:842.

[3] Aṭ-Ṭabari 5:162.

حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ
قَـٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ
فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ
﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً
لِّأَزْوَٰجِهِم مَّتَـٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن
مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَـٰتِ مَتَـٰعٌۢ
بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَـٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى
ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا
كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Rabī' bin Anas and Thawri stated that 'liberality' mentioned in the *Āyah* refers to the woman giving away her half *Mahr*, or the man giving away the full *Mahr*.[1] This is why Allāh said here:

﴿وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ﴾

﴿*And do not forget liberality between yourselves.*﴾ meaning, kindness (or generosity), as Sa'īd has stated.[2] Allāh said:

﴿إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*Truly, Allāh is All-Seer of what you do.*﴾ meaning, none of your affairs ever escapes His perfect Watch, and He will reward each according to his deeds.

﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿٢٣٩﴾﴾

﴿*238. Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh. And stand before Allāh with obedience.*﴾

﴿*239. And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not*

[1] Aṭ-Ṭabari 5:165,166.

[2] Aṭ-Ṭabari 5:166.

*(before).*

Allāh commands that the prayer should be performed properly and on time. It is reported in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked the Prophet ﷺ, 'Which deed is the dearest (to Allāh)?' He replied:

«الصَّلَاةُ عَلَىٰ وَقْتِهَا»

«*To offer the prayers at their fixed times.*»

I asked, 'What is the next (in goodness)?' He replied:

«الْجِهَادُ فِي سَبِيلِ اللهِ»

«*To participate in Jihād (religious fighting) in Allāh's cause.*»"

I again asked, 'What is the next (in goodness)?' He replied:

«بِرُّ الْوَالِدَيْنِ»

«*To be good and dutiful to your parents.*»

'Abdullāh then added, "The Prophet ﷺ told me these words, and had I asked more, the Prophet ﷺ would have told me more."[1]

## The Middle Prayer

Furthermore, Allāh has specifically mentioned the Middle prayer, which is the *'Aṣr* prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qāḍi Al-Māwardi added that the majority of the scholars of the *Tābi'īn* also held this view. Al-Ḥāfiẓ Abu 'Umar bin 'Abdul-Barr said that this is also the opinion of the majority of the scholars of the *Athār* (i.e., the *Ḥadīth* and the statements of the Salaf). In addition, Abu Muḥammad bin 'Aṭiyah said that this is the *Tafsīr* (of the Middle prayer) of the majority of scholars. Al-Ḥāfiẓ Abu Muḥammad 'Abdul-Mu'min bin Khalaf Ad-Dumyāṭi stated in his book on the Middle prayer that it is the *'Aṣr* prayer and mentioned that this is the *Tafsīr* of 'Umar, 'Ali, Ibn Mas'ūd, Abu Ayyub, 'Abdullāh bin 'Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa'īd, Ḥafṣah, Umm Ḥabibah, Umm Salamah, Ibn 'Abbās and 'Ā'ishah. This is also the *Tafsīr* of 'Ubaydah,

[1] *Fatḥ Al-Bāri* 2:12, Muslim 1:90.

Ibrāhīm An-Nakha'ī, Razīn, Zirr bin Ḥubaysh, Sa'īd bin Jubayr, Ibn Sīrīn, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Al-Kalbi, Muqātil, 'Ubayd bin Abu Maryam, and others.

## The Proof that the *'Aṣr* Prayer is the Middle Prayer

Imām Aḥmad reported that 'Ali narrated that Allāh's Messenger ﷺ said during the battle of *Al-Aḥzāb* (the Confederates):

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللهُ قُلُوبَهُم وَبُيُوتَهم نَارًا»

*«They (the disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer, may Allāh fill their hearts and houses with fire.»*

He performed the *'Asr* prayer between *Maghrib* and *'Ishā'*.[1] Muslim and An-Nasā'ī recorded this *Ḥadīth*. In addition, the Two Shaykhs, Abu Dāwud, At-Tirmidhi An-Nasā'ī[2] and several other collectors of the *Sunan* recorded this *Ḥadīth* using different chains of narrators to 'Ali.[3] The *Ḥadīth* about the battle of *Al-Aḥzāb*, when the *Mushriks* prevented Allāh's Messenger ﷺ and his Companions from performing the *'Aṣr* prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the *'Aṣr* prayer. Furthermore, Muslim reported similar wordings for this *Ḥadīth* from Ibn Mas'ūd and Al-Barā' bin 'Āzib.[4]

In addition, Imām Aḥmad reported that Samurah bin Jundub said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ»

*«The Middle prayer is the 'Aṣr prayer.»*[5]

In another narration, Allāh's Messenger ﷺ mentioned:

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[1] Aḥmad 1:113.

[2] Muslim 1:437, An-Nasā'ī 6:303.

[3] *Fatḥ Al-Bāri* 6:124, 7:467, 8:43, 11:197, Muslim 1:436, Abu Dāwud 1:287, *Tuḥfat Al-Aḥwadhi* 8:328, An-Nasā'ī 1:236, Aḥmad 1:137.

[4] Muslim 1:437,438.

[5] Aḥmad 5:22.

﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾

﴿*Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh*﴾ and stated that it is the *'Aṣr* prayer.[1] In another narration, Allāh's Messenger ﷺ said:

«هِيَ الْعَصْرُ»

«*It is the 'Aṣr prayer.*»

and Ibn Ja'far mentioned that the Prophet ﷺ was then being asked about the Middle prayer.[2] At-Tirmidhi reported this *Ḥadīth* and said, "*Ḥasan, Ṣaḥīḥ.*"[3] In addition, Abu Ḥātim bin Hibbān reported in his *Ṣaḥīḥ* that 'Abdullāh said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوسْطَىٰ صَلَاةُ الْعَصْرِ»

«*The Middle prayer is the 'Aṣr prayer.*»[4]

At-Tirmidhi reported that Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوسْطَىٰ صَلَاةُ الْعَصْرِ»

«*The 'Aṣr prayer is the Middle prayer.*»

At-Tirmidhi then stated that this *Ḥadīth* is of a *Ḥasan, Ṣaḥīḥ* type.[5] Muslim reported the *Ḥadīth* in his *Ṣaḥīḥ* and his wordings are:

«شَغَلُونَا عَنِ الصَّلَاةِ الْوسْطَىٰ صَلَاةِ الْعَصْرِ»

«*They (disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer.*»[6]

These texts emphasize the fact (that the *'Aṣr* prayer is the Middle prayer). What further proves this fact is that, in an authentic *Ḥadīth*, Allāh's Messenger ﷺ emphasized the necessity of preserving the *'Aṣr* prayer, when he said, as Ibn 'Umar narrated:

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[1] Aḥmad 5:8.
[2] Aḥmad 5:7.
[3] *Tuḥfat Al-Aḥwadhi* 8:328.
[4] Ibn Ḥibbān 3:121.
[5] *Tuḥfat Al-Aḥwadhi* 8:329.
[6] Muslim 1:437.

«مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»

*«Whoever misses the 'Aṣr prayer will be like who has lost his family and money.»*[1]

It is reported in the *Ṣaḥīḥ* that Buraydah bin Al-Ḥuṣayb said that the Prophet ﷺ said:

«بَكِّرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ، فَقَدْ حَبِطَ عَمَلُهُ»

*«On a cloudy day, perform the ('Aṣr) prayer early, for whoever misses the 'Aṣr prayer, will have his (good) deeds annulled.»*[2]

## The Prohibition of speaking during the Prayer

Allāh said:

﴿وَقُومُوا لِلَّهِ قَٰنِتِينَ﴾

*﴿And stand before Allāh with obedience.﴾*

meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet ﷺ refused to answer Ibn Mas'ūd when he greeted him while he was praying and said afterwards:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

*«The prayer makes one sufficiently busy.»*[3]

(i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet ﷺ said to Mu'āwiyah bin Ḥakam As-Sulami when he spoke during the prayer:

«إِنَّ هٰذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ اللهِ»

*«The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbīḥ (praising Allāh), Takbīr (saying Allāhu Akbar, i.e., Allāh is the Most*

[1] Muslim 1:436.
[2] Ibn Mājah 1:224.
[3] Muslim 1:382.

*Great) and remembering Allāh.*»[1]

Imām Aḥmad reported that Zayd bin Arqam said, "One used to address his friend about various affairs during the prayer. Then when this *Āyah* was revealed:

﴿وَقُومُوا لِلَّهِ قَٰنِتِينَ﴾

*﴿And stand before Allāh with obedience.﴾*

we were ordered to refrain from speaking."[2] The Group[3] (i.e., the *Ḥadīth* collections), except Ibn Mājah, reported this *Ḥadīth*.

## The Fear Prayer

Allāh said:

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾﴾

*﴿And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not (before).﴾*

After Allāh commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allāh said:

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾

*﴿And if you fear (an enemy), perform Ṣalāh on foot or riding.﴾*

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the *Qiblah* or otherwise. Imām Mālik reported that Nāfi' related that Ibn 'Umar used to describe the Fear prayer when he was asked about it and would then add, "If there is intense fear, pray on foot, riding, facing the *Qiblah* and otherwise." Nāfi' commented, "I think that he related that to the Prophet ﷺ."[4]

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[1] Muslim 1:381.

[2] Aḥmad 4:368.

[3] *Fatḥ Al-Bāri* 3:88, Muslilm 1:383, Abu Dāwud 1:583, *Tuḥfat Al-Aḥwadhi* 8:330, An-Nasā'ī 3:18.

[4] *Al-Muwaṭṭa'* 1:184.

Al-Bukhāri and Muslim reported the *Ḥadīth*.[1]

Muslim, Abu Dāwud, An-Nasā'ī, Ibn Mājah and Ibn Jarīr reported that Ibn 'Abbās said, "Allāh has ordained the prayer by the words of your Prophet ﷺ: four (*Rak'ah*) while residing, two *Rak'ah* while traveling and one *Rak'ah* during times of fear."[2] This is also the view of Al-Ḥasan Al-Baṣri, Qatādah, Aḍ-Ḍaḥḥāk, and others.[3]

In addition, Al-Bukhāri has entitled a Chapter: 'Prayer while confronting the Forts and facing the Enemy'. Al-Awzā'ī said, "If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two *Rak'ah*. If they are unable, they should then pray one *Rak'ah* that includes two prostrations. If they are unable, then *Takbīr* alone does not suffice, so they should delay the prayer until they are safe." This is the same view that Makhūl held. Anas bin Mālik said, "I participated in the attack on the fort of Tastar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Mūsā and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer."[4] This is the wording of Al-Bukhāri.

## Prayer during the Times of Peace is performed normally

Allāh said:

﴿فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ﴾

﴿*And when you are in safety, then remember Allāh (pray)*﴾

meaning, 'Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.' Allāh said:

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[1] *Fath Al-Bāri* 8:46, Muslim 1:574.

[2] Muslim 1:478,479, Abu Dāwud 2:40, An-Nasā'ī 3:169, Ibn Mājah 1:339, Aṭ-Ṭabari 5: 247.

[3] Aṭ-Ṭabari 5:240,241.

[4] *Fath Al-Bāri* 2:503.

﴿كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

*﴿in the manner He has taught you, which you knew not (before).﴾*

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allāh said after He mentioned the prayer of Fear,

﴿فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَوٰةَ ۚ إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا﴾

*﴿...but when you are free from danger, perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) is enjoined on the believers at fixed hours.﴾* (4:103)

We will mention the *Ḥadīths* about the prayer of Fear and its description in *Sūrat An-Nisā'* while mentioning Allāh's statement:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ﴾

*﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Aṣ-Ṣalāh (the prayer).﴾* (4:102)

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾﴾

*﴿240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allāh is All-Mighty, All-Wise.﴾*

*﴿241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾*

*﴿242. Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand.﴾*

## *Āyah* (2:240) was abrogated

The majority of the scholars said that this *Āyah* (2:240) was abrogated by the *Āyah* (2:234), what Allāh said:

﴿يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿*...they (the wives) shall wait (as regards their marriage) for four months and ten days.*﴾ (2:234)

For instance, Al-Bukhāri reported that Ibn Az-Zubayr said: I said to 'Uthmān bin 'Affān:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

﴿*And those of you who die and leave wives behind them*﴾

was abrogated by the other *Āyah* (2:234). Therefore, why did you collect it (meaning, in the Qur'ān)?" He said, "O my nephew! I shall not change any part of the Qur'ān from its place."[1]

The question that Ibn Az-Zubayr asked 'Uthmān means: 'If the ruling of the *Āyah* (2:240) was abrogated to four months (the *'Iddah* of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'ān, although its ruling has been abrogated? If the *Āyah* (2:240) remains (in the Qur'ān) after the *Āyah* that abrogated it (2:234), this might imply that its ruling is still valid.' 'Uthmān, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these *Ayāt* in this order. 'Therefore, I shall leave the *Āyah* where I found it in the Qur'ān.'

Ibn Abu Ḥātim reported that Ibn 'Abbās said about what Allāh said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ﴾

﴿*And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out,*﴾

"The widow used to reside, and have her provisions provided

[1] *Fath Al-Bāri* 8:48.

for her for a year, in her deceased husband's house. Later, the *Āyah* that specified the inheritance (4:12) abrogated this *Āyah* (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind."[1]

Ibn Abu Ḥātim also related that 'Ali bin Abu Ṭalḥah stated that Ibn 'Abbās said, "When a man died and left behind a widow, she used to remain in his house for a year for her *'Iddah*, all the while receiving her provisions during this time. Thereafter, Allāh revealed this *Āyah*:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

*﴿And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.﴾* (2:234)

So, this is the *'Iddah* of the widow, unless she was pregnant, for her *'Iddah* then ends when she gives birth. Allāh also said:

﴿وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم﴾

*﴿In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.﴾* (4:12)

So Allāh specified the share of the widow in the inheritance and there was no need for the will or the *Nafaqah* (maintenance) which were mentioned in (2:240)."[2]

Ibn Abu Ḥātim stated that Mujāhid, Al-Ḥasan, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that the *Āyah* (2:240) was abrogated by:

﴿أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

*﴿four months and ten days.﴾* (2:234)[3]

Al-Bukhāri reported that Mujāhid said that:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

*﴿And those of you who die and leave wives behind them﴾* (2:234)

[1] Ibn Abi Ḥātim 2:871.

[2] Aṭ-Ṭabari 5:255.

[3] Ibn Abi Ḥātim 2:875,876.

used to be the *'Iddah*, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allāh revealed:

﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ﴾

*﴿And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).﴾*

So, Allāh made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

*﴿...without turning them out, but if they (wives) leave, there is no sin on you.﴾*

Therefore, the required term of *'Iddah* is still unchanged (refer to 2:234).

'Aṭā' quoted Ibn 'Abbās, "This *Āyah* (2:240) has abrogated (the requirement that) the widow spends the *'Iddah* with his (i.e., her deceased husband's) family. So, she spends her *'Iddah* wherever she wants. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ﴾

*﴿without turning them out,﴾*."

'Aṭā' also said: "If she wants, she spends the *'Iddah* with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allāh said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾

*﴿there is no sin on you for that which they do of themselves,﴾*."

'Aṭā' then said: "Then (the *Āyah* on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her *'Iddah* wherever she wants and does not have the right to residence any more."[1]

The statement of 'Aṭā' and those who held the view that the *Āyah* (2:240) was abrogated by the *Āyah* on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Mālik reported from Zaynab bint Ka'b bin 'Ujrah. She said that Farī'ah bint Mālik bin Sinān, the sister of Abu Sa'īd Al-Khudri, told her that she came to Allāh's Messenger ﷺ asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadūm, they killed him. She said, "So I asked Allāh's Messenger ﷺ if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or *Nafaqah* (maintenance). Allāh's Messenger ﷺ answered in the positive. While I was in the room, Allāh's Messenger ﷺ summoned me or had someone summon me and said:

«كَيْفَ قُلْتِ؟»

«*What did you say?*»

I repeated the story to him about my (deceased) husband. He said:

«امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ»

«*Stay at your home until the term reaches its end.*»

So I remained through the *'Iddah* term for four months and ten days in my (deceased husband's) house. Thereafter, 'Uthmān bin 'Affān sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect."[2] This *Ḥadīth* was also collected

[1] Al-Bukhāri 4531,5344.

[2] *Al-Muwaṭṭa'* 2:591.

by Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.[1] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

## The Necessity of the *Mut'ah* (Gift) at the Time of Divorce

Allāh said:

﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾﴾

*﴿And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾*

'Abdur-Raḥmān bin Zayd bin Aslam said that when Allāh's statement:

﴿مَّتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ﴾

*﴿...a gift of reasonable amount is a duty on the doers of good﴾* (2:236)

was revealed, a man said, "If I want, I will be excellent and if I do not, I will not." Thereafter, Allāh revealed this *Āyah*:

﴿وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾﴾

*﴿And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾*[2]

The scholars who ruled that the *Mut'ah* (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this *Āyah* (2:241) when they issued their ruling. This is the view taken on this subject by Sa'īd bin Jubayr and several others among the Salaf[3] and also Ibn Jarīr. Hence, Allāh's statement:

﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ﴾

*﴿There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed*

[1] Abu Dāwud 2:773, *Tuḥfat Al-Aḥwadhi* 4:319,390, An-Nasā'ī 6:200, Ibn Mājah 1:654.

[2] Aṭ-Ṭabari 5:264.

[3] Aṭ-Ṭabari 5:263.

*for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.*﴾ (2:236) only mentions some specifics of this general ruling.

Allāh then said:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ﴾

﴿*Thus Allāh makes clear His Ayāt (Laws) to you,*﴾

meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

﴿لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿*in order that you may understand.*﴾

meaning, understand and comprehend.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾﴾

﴿*243. Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.*﴾

﴿*244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.*﴾

﴿*245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and unto Him you shall return.*﴾

## The Story of the Dead People

Ibn Abu Ḥātim related that Ibn 'Abbās said that these people mentioned herein, were the residents of a village called Dāwardān. 'Ali bin 'Āṣim said that they were from Dāwardān,

a village several miles away from Wāsiṭ (in Iraq).

In his *Tafsīr*, Waki' bin Jarrāh said that Ibn 'Abbās commented,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ﴾

*﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in thousands, fearing death?﴾*

that they were four thousand persons who escaped the plague (that broke out in their land). They said, "We should go to a land that is free of death!" When they reached a certain area, Allāh said to them:

﴿مُوتُوا۟﴾

*﴿"Die."﴾*

and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allāh to resurrect them and Allāh brought them back to life. So, Allāh stated:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا مِن دِيَـٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ﴾

*﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death?﴾*

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allāh sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Ḥizqīl (Ezekiel), passed by them and asked Allāh to bring them back to life by his hand. Allāh accepted his supplication and commanded him to say, "O rotted bones, Allāh commands you to come together." The bones of every body were brought together. Allāh then commanded him to

say, "O bones, Allāh commands you to be covered with flesh, nerves and skin." That also happened while Ḥizqīl was watching. Allāh then commanded him to say, "O souls, Allāh commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allāh!) and there is no deity worthy of worship except You." Allāh brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allāh said:

﴿إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

*﴿Truly, Allāh is full of bounty to mankind,﴾*

meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾

*﴿but most men thank not.﴾*[1]

as they do not thank Allāh for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allāh, but to Allāh Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic *Ḥadīth* that Imām Aḥmad reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb once went to Ash-Shām (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu 'Ubaydah bin Jarrāh and his companions. They told him that the plague had broken out in Ash-Shām. The *Ḥadīth* then mentioned that 'Abdur-Raḥmān bin 'Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allāh's Messenger ﷺ say:

«إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْه، وإِذَا سَمِعْتُمْ به بِأَرْضٍ فَلا تَقْدمُوا

[1] Aṭ-Ṭabari 5:266.

عَلَيْهِ»

*«If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.»*

'Umar then thanked Allāh and went back.[1] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.[2]

## Abandoning *Jihād* does not alter Destiny

Allāh said:

﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾﴾

﴿*And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.*﴾

This *Āyah* indicates that just as caution does not alter destiny, abandoning *Jihād* will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allāh said:

﴿ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾﴾

﴿*(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."*﴾ (3:168)

Allāh said:

﴿وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ﴾

﴿*They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīlā (a scalish*

[1] Aḥmad 1:194.

[2] *Fatḥ Al-Bāri* 10:189,190, 12:361, Muslim 4:1740.

*thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!"* (4:77, 78)

Abu Sulaymān, Khālid bin Al-Walīd, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islām and the Sword of Allāh that was raised above His enemies, said while dying, "I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep." He, may Allāh be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed![1]

## The Good Loan and its Reward

Allāh said:

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

*﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾*

In this *Āyah*, Allāh encourages His servants to spend in His cause. Allāh mentioned this same *Āyah* in several other parts of His Glorious Qur'ān. The *Ḥadīth* that mentions that Allāh descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allāh says:

«مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ»

*«Who would give a loan to He Who is neither poor nor unjust.»*[2]

Allāh's statement:

﴿فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

*﴿He may multiply it to him many times﴾*, is similar to His statement:

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّاْئَةُ

[1] *Tahdhīb At-Tahdhīb* 3:124.

[2] Muslim 758, *Musnad Abu 'Awānah* 1:145.

الجزء الثاني ٤٠ سورة البقرة

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

﴿حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۚ﴾

﴿*The likeness of those who spend their wealth in the way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills.*﴾ (2:261)

We will mention this *Āyah* later on. Allāh then said:

﴿وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ ۖ﴾

﴿*And it is Allāh that decreases or increases (your provisions),*﴾ meaning, 'Spend (in Allāh's cause) and do not be anxious.' Certainly, Allāh is the Sustainer Who increases or decreases the provisions to whomever He wills among His servants. Allāh's wisdom is perfect, and,

﴿وَإِلَيْهِ تُرْجَعُونَ ۚ﴾

﴿*and unto Him you shall return.*﴾ on the Day of Resurrection.

﴿أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِي إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾﴾

﴿246. *Have you not thought about the group of the Children of Israel after (the time of) Mūsā? When they said to a Prophet of*

*theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers.*﴾

## The Story of the Jews Who sought a King to be appointed over Them

Mujāhid said that the Prophet (mentioned in the *Āyah* 2:246 above) is Shamwīl (Samuel).[1] Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allāh caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the *Tābūt*,[2] which they inherited generation after generation ever since the time of Moses, who spoke to Allāh directly. Yet, the Israelites kept indulging in misguidance until some king took the *Tābūt* from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lāvi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allāh may give her a boy, who would be their Prophet. The woman also kept invoking Allāh to grant her a boy. Allāh heard her pleas and gave her a boy whom she

[1] Aṭ-Ṭabari 5:293.

[2] "The ark of the Covenant."

called 'Shamwīl' meaning 'Allāh has heard my pleas.' Some people said that the boy's name was Sham'ūn (Simeon), which also has a similar meaning.

As that boy grew, Allāh raised him to be a righteous person. When he reached the age of prophethood, Allāh revealed to him and commanded him to call (his people) to Him and to His *Tawḥīd* (Oneness). Shamwīl called the Children of Israel (to Allāh) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, "What if Allāh appoints a king over you, would you fulfill your vow to fight under his command?"

﴿قَالُوا وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا﴾

*﴿They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children?"﴾*

meaning, 'After our land had been confiscated and our children had been taken from us?' Allāh said:

﴿فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ﴾

*﴿But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers﴾*

meaning, only a few of them kept their promise, but the majority abandoned *Jihād* and Allāh has full knowledge of them.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾﴾

*﴿247. And their Prophet said to them, "Indeed Allāh has appointed Ṭālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His*

*creatures' needs, All-Knower."*﴾

When the Israelites asked their Prophet to appoint a king over them, he appointed Ṭālūt (Saul), who was then a soldier. But, Ṭālūt was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudhā (Judah). This is why they said:

﴿أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا﴾

﴿*How can he be a king over us*﴾ meaning, how can he be the king for us,

﴿وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ﴾

﴿*when we are fitter than him for the kingdom, and he has not been given enough wealth?*﴾ They said that Ṭālūt was also poor and did not have the wealth that justifies him being king. Some people stated that Ṭālūt used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ﴾

﴿*Verily, Allāh has chosen him above you*﴾

meaning, 'Allāh chose Ṭālūt from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Ṭālūt to be your king on my own. Rather, Allāh has commanded that upon your request." Further:

﴿وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ﴾

﴿*...and has increased him abundantly in knowledge and stature.*﴾

meaning, Ṭālūt is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

﴿وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ﴾

﴿*And Allāh grants His kingdom to whom He wills.*﴾

meaning, Allāh Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allāh has perfect knowledge, wisdom and kindness with His creation. Allāh said:

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

*﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾*

meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾﴾

*﴿248. And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tābūt, wherein is Sakīnah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.﴾*

Their Prophet then proclaimed, "The sign of the blessings of Ṭālūt's kingship over you is that Allāh will give you back the *Tābūt* (wooden box) that has been taken from you." Allāh said:

﴿فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ﴾

*﴿wherein is Sakīnah from your Lord﴾*

meaning, peace (or grace) and reassurance. 'Abdur-Razzāq stated that Qatādah said:

﴿فِيهِ سَكِينَةٌ﴾

*﴿wherein is Sakīnah﴾*

means grace.[1] In addition, Ar-Rabī' said that *Sakīnah* means mercy. This is also the meaning given by Ibn 'Abbās, as Al-'Awfi narrated.

[1] 'Abdur-Razzāq 1:98.

Allāh then said:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

*﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾*

Ibn Jarīr related that Ibn 'Abbās said about this *Āyah*:

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

*﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾*

Meaning, Moses' staff and the remnants of the Tablets.[1] This is the same *Tafsīr* of Qatādah, As-Suddi, Ar-Rabī' bin Anas and 'Ikrimah, who added, "And also the Torah."[2] 'Abdur-Razzāq said that he asked Ath-Thawri about the meaning of,

﴿وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَـٰرُونَ﴾

*﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾*

Ath-Thawri said, "Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses') staff and two shoes (and refer to 20:12)."[3]

Allāh then said:

﴿تَحْمِلُهُ ٱلْمَلَـٰٓئِكَةُ﴾

*﴿...carried by the angels.﴾*

Ibn Jurayj stated that Ibn 'Abbās said, "The angels came down while carrying the *Tābūt* between the sky and the earth, until they placed it before Ṭālūt while the people were watching." As-Suddi said, "The *Tābūt* was brought to Ṭālūt's house, so the people believed in the prophethood of Sham'ūn (Simeon) and obeyed Ṭālūt"[4]

The Prophet then said:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ﴾

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[1] Aṭ-Ṭabari 5:331.

[2] Aṭ-Ṭabari 5:331,332.

[3] Aṭ-Ṭabari 5:333.

[4] Aṭ-Ṭabari 5:335.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم
بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ
مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟
لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ
يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾
وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ
دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾

﴿*Verily, in this is a sign for you*﴾ testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Ṭālūt,

﴿إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*if you are indeed believers.*﴾ in Allāh and the Hereafter."

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾﴾

*﴿249. Then when Ṭālūt set out with the army, he said: "Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).﴾*

Allāh states that Ṭālūt, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi,[1] but Allāh knows best. Ṭālūt said:

﴿إِنَّ اللَّهَ مُبْتَلِيكُم﴾

*﴿Verily, Allāh will try you﴾*

meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Sharī'ah river, according to Ibn 'Abbās and others.[2] He continued,

﴿فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي﴾

*﴿So whoever drinks thereof, he is not of me;﴾*

meaning, shall not accompany me today,

﴿وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ﴾

*﴿and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.﴾*

meaning, there is no harm in this case. Allāh then said:

﴿فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ﴾

*﴿Yet, they drank thereof, all, except a few of them.﴾*

Ibn Jurayj stated that Ibn 'Abbās commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

Ibn Jarīr reported that Al-Barā' bin 'Āzib said, "We used to say that the Companions of Muḥammad ﷺ who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Ṭālūt. Only those who believed crossed the river with him."[3] Al-Bukhāri also reported this.[4]

This is why Allāh said:

﴿فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ﴾

---

[1] Aṭ-Ṭabari 5:339.

[2] Aṭ-Ṭabari 5:340.

[3] Aṭ-Ṭabari 5:345,346,347.

[4] *Fatḥ Al-Bāri* 7:339.

﴿*So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts."*﴾

This *Āyah* indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allāh's promise is true and that triumph comes from Allāh Alone, not from the large numbers or the adequacy of the supplies. They said to them:

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ﴾

﴿*"How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).*﴾

﴿وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾﴾

﴿250. *And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."*﴾

﴿251. *So they routed them by Allāh's leave and Dāwud (David) killed Jālūt (Goliath), and Allāh gave him (Dāwud) the kingdom [after the death of Ṭālūt and Samuel] and Al-Ḥikmah (prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists).*﴾

﴿252. *These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh.*﴾

When the faithful party, who were few under the command of Ṭālūt, faced their enemy, who were many under the command of Jālūt,

﴿قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا﴾

*﴿they invoked: "Our Lord! Pour forth on us patience..."﴾*

meaning, send down patience on us from You.

﴿وَثَبِّتْ أَقْدَامَنَا﴾

*﴿and set firm our feet﴾*

meaning, against the enemy and save us from running away and from feebleness,

﴿وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

*﴿and make us victorious over the disbelieving people.﴾*

Allāh said:

﴿فَهَزَمُوهُم بِإِذْنِ اللَّهِ﴾

*﴿So they routed them by Allāh's leave﴾*

meaning, they defeated and overwhelmed them by Allāh's aid and support. Then,

﴿وَقَتَلَ دَاوُودُ جَالُوتَ﴾

*﴿and Dāwud killed Jālūt﴾*

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Ṭālūt promised that whoever killed Jālūt, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dāwud in addition to being granted Prophethood by Allāh. So, Allāh said:

﴿وَآتَاهُ اللَّهُ الْمُلْكَ﴾

*﴿...and Allāh gave him (Dāwud) the kingdom﴾*

that Ṭālūt had and,

﴿وَالْحِكْمَةَ﴾

*﴿and Al-Ḥikmah﴾* that comes with the prophethood, meaning, after Shamwīl. [Allāh then said:]

﴿وَعَلَّمَهُ مِمَّا يَشَاءُ﴾

﴿and taught him of that which He willed.﴾

meaning, what He willed of the knowledge that He bestowed on (Prophet) Dāwud.

Next, Allāh said:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

﴿And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief.﴾

This *Āyah* indicates that if it were not for the fact that Allāh checks one set of people with another, such as when Ṭālūt and the bravery of Dāwud helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allāh said:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا﴾

﴿For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allāh is mentioned much, would surely, have been pulled down.﴾ (22:40)

Allāh then said:

﴿وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ﴾

﴿But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists)﴾

meaning, by His mercy and favor He fixes some of them by some others. Surely, Allāh has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allāh said:

﴿تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾﴾

﴿These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).﴾

This *Āyah* states, These *Ayāt* (verses) of Allāh that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain

in the (Divine) Books that the scholars of the Children of Israel have and know. Allāh said: O Muḥammad,

﴿وَإِنَّكَ﴾

﴿you are﴾

﴿لَمِنَ ٱلْمُرْسَلِينَ﴾

﴿one of the Messengers (of Allāh)﴾ emphatically stating the truth of his prophethood741

☆ ***This is the End of Volume One with the Tafsīr of Sūrat Al-Baqarah, verse. 252..***

☆ ***Volume Two begins with Sūrat Al-Baqarah, verse. 253.***

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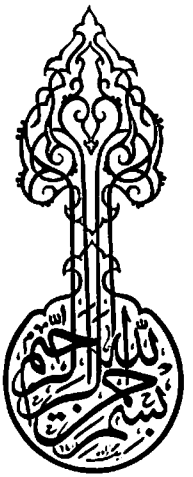

**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr of Ibn Kathīr*** 15
Allāh Honored Some Prophets Above Others 17
The Virtue of *Āyat Al-Kursi* 21
Allāh's Greatest Name is in *Āyat Al-Kursi* 24
*Āyat Al-Kursi* has Ten complete Arabic Sentences 25
No Compulsion in Religion 30
*Tawḥīd* is the Most Trustworthy Handhold 31
The Debate Between Ibrāhīm Al-Khalīl and King Nimrod 35
The Story of 'Uzayr 38
Al-Khalīl Asks Allāh to Show Him How He Resurrects the Dead 42
The Answer to Al-Khalīl's Request 42
Rewards of Spending in Allāh's Cause 44
To Remind About Charity Given is Forbidden 47
The Example of Evil Deeds Nullifying Good Deeds 52
The Encouragment to Spend Honest Money for Allāh's Sake 54
Shayṭānic Doubts Concerning Spending in Charity 57
The Meaning of *Al-Ḥikmah* 58
The Virtue of Disclosing or Concealing Charity 60
Giving Charity to Polytheists 63
Those Who Deserve Charity 65
Praise for those who Spend in Charity 67
The Punishment for Dealing with *Ribā* 69
Allāh Does Not Bless *Ribā* 75
Allāh Increases Charity, Just as One Raises His Animal 76
Allāh Does not Like the Disbelievers 76
Praising Those Who Thank Allāh 77
The Necessity of *Taqwā* and Avoiding *Ribā* 78
***Ribā* Constitutes War Against Allāh and His Messenger** 79
Being Kind to Debtors Who Face Financial Difficulties 80
**The Necessity of Writing Future Transactions** 85

Witnesses Should Attend the Dictation of Contracts 87
What is the 'Mortgaging' Mentioned in *Āyah* 284? 93
Would the Servants be Accountable for What They Conceal in Their Hearts? 96
The *Tafsīr* of the Last Two *Āyāt* of *Sūrat Al-Baqarah* 102
**The *Tafsīr* of *Sūrah Āl 'Imrān*** 107
The *Mutashābihāt* and *Muḥkamāt Āyāt* 111
Only Allāh Knows the True *Ta'wīl* (Interpretation) of the *Mutashābihāt* 114
On the Day of Resurrection, No Wealth or Offspring Shall Avail 119
Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr 121
The True Value of This Earthly Life 124
The Reward of the Those Who Have *Taqwā* is Better Than All the Joys of This World 127
The Supplication and Description of *Al-Muttaqīn* 128
The Testimony of *Tawḥīd* 131
The Religion with Allāh is Islām 132
Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind 133
Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People 135
Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment 137
Encouraging Gratitude 139
**The Prohibition of Supporting the Disbelievers** 141
Allāh Knows What the Hearts Conceal 143
Allāh's Love is Attained by Following the Messenger 145
The Chosen Among the People of the Earth 147
The Story of Maryam's Birth 148
Maryam Grows Up; Her Honor is with Allāh 150
The Supplication of Zakariyyā, and the Good News of Yaḥyā's Birth 153
The Virtue of Maryam Over the Women of Her Time 156

Delivering the Good News to Maryam of 'Īsā's Birth 160
'Īsā Spoke When He was Still in the Cradle 161
'Īsā was Created Without a Father 161
The Description of 'Īsā and the Miracles He Performed 163
The Disciples Give Their Support to 'Īsā 166
The Jews Plot to Kill 'Īsā 168
The Meaning of 'Take You' 169
Altering the Religion of 'Īsā 170
Threatening the Disbelievers with Torment in This Life and the Hereafter 173
The Similarities Between the Creation of Ādam and the Creation of 'Īsā 175
The Challenge of the *Mubāhalah* 176
Every Person Knows about *Tawḥīd* 180
Disputing with the Jews and Christians About the Religion of Ibrāhīm 184
The Envy the Jews Feel Towards Muslims 187
How Trustworthy Are the Jews? 190
There is No Share in the Hereafter for Those Who Break Allāh's Covenant 192
The Jews Alter Allāh's Words 195
No Prophet Ever Called People to Worship him or to Worship Other Than Allāh 197
Taking a Pledge From the Prophets to Believe in Our Prophet, Muḥammad ﷺ 199
The Only Valid Religion To Allāh is Islām 202
Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent 205
Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted 207
*Al-Birr* is Spending from the Best of One's Wealth 210
The Questions that the Jews Asked Our Prophet ﷺ 212
The *Ka'bah* is the First House of Worship 216
The Names of Makkah 217

The Station of Ibrāhīm 218
*Al-Ḥaram*, the Sacred Area, is a Safe Area 219
**The Necessity of Performing *Ḥajj*** 221
**Meaning of 'Afford' in the *Āyah*** 222
**The One who Denies the Necessity of *Ḥajj*** 223
Chastising the People of the Book for Their Disbelief 224
**Warning Against Imitating the People of the Scriptures** 225
Meaning of *'Taqwā* of Allāh' 227
**The Necessity of Holding to the Path of Allāh and the Community of the Believers** 229
**The Command to Establish the Invitation to Allāh** 232
**The Prohibition of Division** 234
The Benefits of Unity and the Consequences of Division 235
Virtues of the *Ummah* of Muḥammad ﷺ 237
Muslims will Dominate the People of the Book 243
Virtues of the People of the Scriptures Who Embrace Islām 246
The Parable of What the Disbelievers Spend in This Life 247
The Prohibition of Taking Advisors Among the Disbelievers 249
The Battle of Uḥud 253
The Reason Behind the Battle of Uḥud 254
Reminding the Believers of Their Victory at Badr 256
The Support of the Angels 258
*Ribā* is Prohibited 267
The Encouragment to Do Good 268
The Wisdom Behind the Losses Suffered During Uḥud 276
The Rumor that the Prophet was Killed at Uḥud 280
**The Prohibition of Obeying the Disbelievers** 287
The Defeat During the Battle of Uḥud 291
The Anṣār and Muhājirīn Defended the Messenger ﷺ 292
Slumber Overcame the Believers; the Fear that the Hypocrites Suffered 296
Some of the Believers Give Flight on the Day of Uḥud 299
**Prohibiting the Ideas of the Disbelievers about Death and Predestination** 301

Among the Qualities of our Prophet Muḥammad ﷺ are Mercy and Kindness 303
**The Order for Consultation and to Abide by it** 303
Trust in Allāh After Taking the Decision 306
Treachery with the Spoils of War was not a Trait of the Prophet ﷺ 306
The Honest and Dishonest are Not Similar 310
The Magnificent Blessing in the Advent of Muhammad ﷺ 312
The Reason and Wisdom Behind the Defeat at Uḥud 314
Virtues of the Martyrs 319
The Battle of Ḥamrā' Al-Asad 323
Comforting the Messenger of Allāh ﷺ 328
The Censure of Selfishness, and Warning Against it 331
Allāh Warns the Idolators 334
Every Soul Shall Taste Death 337
Who Shall Gain Ultimate Victory? 337
The Believer is Tested and Hears Grievious Statements from the Enemy 339
Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth 342
Chastising Those Who Love to be Praised for What They Have not Done 343
The Proofs of *Tawḥīd* for People of Understanding 346
Allāh Accepts the Supplication of Men of Understanding 352
Warning Against Being Deceived by This Life 355
The Condition of Some of the People of the Scriptures 357
**The Command for Patience and *Ribāṭ*** 360
**The *Tafsīr* of *Sūrat An-Nisā'*** 367
Virtues of *Sūrat An-Nisā'* 367
**Being Kind to Relatives** 368
Protecting the Property of the Orphans 371
**The Prohibition of Marrying Female Orphans Without Giving a Dowry** 372
**The Permission to Marry Four Women** 374

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives 375
**Giving the Dowry is Obligatory** 376
**Holding the Property of the Unwise in Escrow** 377
**Spending on the Unwise with Fairness** 378
**Giving Back the Property When They Reach Adulthood** 378
**Poor Caretakers Compentsate for Their Work** 380
**The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained** 383
**Observing Fairness in the Will** 385
**A Stern Warning Against Those Who Use Up the Orphan's Wealth** 386
Learning the Various Shares of Inheritance is Encouraged 387
The Reason Behind Revealing *Āyah* 4:11 388
**Males Get Two Times the Share of Females** 389
**The Share of Females When They Are the Only Heirs** 390
**Share of the Parents in the Inheritance** 391
**First the Debts, then the Will, then Inheritance** 392
Share of the Spouses in the Inheritance 394
**The Meaning of *Kalālah*** 395
**The Ruling Concerning Children of the Mother From Other Than the Deceased's Father** 396
**Warning Against Transgressing the Limits for Inheritance** 397
**The Adulteress is Confined in her House; A Command Later Abrogated** 400
Repentance is Accepted Until one Faces death 403
Meaning of 'Inheriting Women Against Their Will' 407
Women Should not Be Treated with Harshness 407
Live With Women Honorably 408
**The Prohibition of Taking Back the Dowry** 410
**Marrying the Wife of the Father is Prohibited** 412
**Degrees of Women Never Eligible for One to Marry** 415
**'Suckling' that Establishes Prohibition for Marriage** 416

**The Mother-in-Law and Stepdaughter are Prohibited in Marriage** 417
**The Stepdaughter is Prohibited in Marriage** 417
**Meaning of 'Going in Them'** 418
**Prohibiting the Daughter-in-Law for Marriage** 418
A Doubt and Rebuttal 420
**The Prohibition of Taking Two Sisters as Rival Wives** 420
**Forbidding Women Already Married, Except for Female Slaves** 421
**The Permission to Marry All Other Women** 422
**Prohibiting the *Mut'ah* Marriage** 423
**Marrying a Female Slave, if One Cannot Marry a Free Woman** 425
**The Slave Girl's Punishment for Adultery is Half** 427
**Prohibiting Unlawfully Earned Money** 431
**'Mutual Consent in Trading'** 432
**Forbidding Murder and Suicide** 432
Minor Sins Will be Pardoned if One Refrains from Major Sins 434
**The Seven Destructive Sins** 435
Do Not Wish for the Things Which Allāh has Made Some Others to Excel In 438
Qualities of the Righteous Wife 443
**Dealing with the Wife's Ill-Conduct** 444
**When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited** 446
**Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs** 447
**The Order to Worship Allāh Alone and to Be Dutiful to Parents** 448
**The Right of the Neighbor** 450
The Censure of Stingy Behavior 456
Allāh Wrongs Not Even the Weight of a Speck of Dust 460
Will Punishment be Diminished for the Disbelievers? 461
What Does 'Great Reward' Mean? 462

Our Prophet will be a Witness Against, or For his *Ummah* on the Day of Resurrection, When the Disbelievers Will Wish for Death 463
**The Prohibition of Approaching Prayer When Drunk or *Junub*** 466
**Description of *Tayammum*** 471
Chastising the Jews for Choosing Misguidance, Altering Allāh's Words, and Mocking Islām 477
Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise 480
Ka'b Al-Aḥbar Embraces Islām Upon Hearing *Āyah* [4:47] 480
Allāh Does not Forgive *Shirk*, Except After Repentance 481
Cursing the Jews for Claiming Purity for Themselves and Believing in *Jibt* and *Ṭāghūt* 484
Disbelievers Are not Better Guided Than Believers 486
Allāh's Curse on the Jews 487
The Envy and Miserly Conduct of the Jews 488
The Punishment of Those Who Disbelieve in Allāh's Books and Messengers 490
The Wealth of the Righteous; Paradise and its Joy 491
The Command to Return the Trusts 492
The Order to Be Just 494
**The Necessity of Obeying the Rulers in Obedience to Allāh** 495
**The Necessity of Referring to the Qur'ān and Sunnah** 498
Referring to Other than the Qur'ān and Sunnah for Judgment is Characteristic of Non-Muslims 500
Chastising the Hypocrites 501
**The Necessity of Obeying the Messenger** 503
One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions 504
Most People Disobey What They Are Ordered 507
Whoever Obeys Allāh and His Messenger Will Be Honored by Allāh 508
The Necessity of Taking Precautions Against the Enemy 512
Refraining from Joining *Jihād* is a Sign of Hypocrites 513

**The Encourgment to Participation in *Jihād*** 514
**Encouraging *Jihād* to Defend the Oppressed** 515
The Wish that the Order for *Jihād* be Delayed 517
There is no Escaping Death 519
The Hypocrites Sense a Bad Omen from the Prophet! 520
**Obeying the Messenger is Obeying Allāh** 522
The Foolishness of the Hypocrites 523
The Qur'ān is True 525
**The Prohibition of Disclosing Uninvestigated News** 527
**Allāh Commands His Messenger ﷺ to Perform *Jihād*** 529
Inciting the Believers to Fight 530
**Interceding for a Good or Evil Cause** 532
**Returning the *Salām* With a Better *Salām*** 533
Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uḥud 537
**Combatants and Noncombatants** 539
**The Ruling Concerning Killing a Believer by Mistake** 542
**Warning Against Intentional Murder** 547
Will the Repentance of those who Commit Intentional Murder be Accepted? 549
Greeting with the *Salām* is a Sign of Islām 550
**The *Mujāhid* and those Who Do not Join *Jihād* are Not the Same, and [*Jihād* is *Farḍ Kifāyah*]** 555
**The Prohibition of Residing Among the Disbelievers While Able to Emigrate** 559
***Ṣalāt Al-Qaṣr*, Shortening the Prayer** 563
**The Description of The Fear Prayer** 567
**The Order for Ample Remembrance After the Fear Prayer** 570
**The Encouragment to Pursue the Enemy Despite Injuries** 571
**The Necessity of Referring to What Allāh has Revealed for Judgement** 573
**The Encouragment to Seek Forgiveness, and Warning against False Accusation** 576
**Righteous *Najwā*, Secret Talk** 579

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers 580
In Reality the Idolators Worship Shayṭān 583
The Reward of Righteous Believers 587
Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking 589
Ibrāhīm is Allāh's *Khalīl* 593
**The Ruling Concerning Female Orphans** 595
**The Ruling Concerning Desertion on the Part of the Husband** 599
**Meaning of "Making Peace is Better"** 600
The Necessity of *Taqwā* of Allāh 604
**Commanding Justice and Conveying the Witness for Allāh** 606
The Order to Have Faith after Believing 609
Characteristics of the Hypocrites and Their Destination 611
Hypocrites Wait and Watch what Happens to Muslims 614
The Hypocrites Try to Deceive Allāh and Sway Between Believers and Disbelievers 616
**The Prohibition of *Wilāyah* with the Disbelievers** 621
The Hypocrites, the Friends of Disbelievers, are in the Lowest Depth of the Fire, Unless they Repent 622

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

﴿253. *Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor); and to 'Īsā, the son of Maryam, We gave clear proofs and evidences, and supported him with Rūḥ-il-Qudus [Jibrīl]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.*﴾

## Allāh Honored Some Prophets Above Others

Allāh states that He has honored some Prophets to others. For instance, Allāh said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا﴾

﴿*And indeed, We have preferred some of the Prophets above others, and to Dāwud We gave the Zabūr (Psalms)*﴾ [17:55].

In the *Āyah* above, Allāh said,

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ﴾

﴿*Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly)*﴾

meaning, Mūsā and Muḥammad ﷺ, and also Ādam according to a *Ḥadīth* recorded in *Ṣaḥīḥ Ibn Ḥibbān* from Abu Dharr.

﴿وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

﴿*Others He raised to degrees (of honor)*﴾ as is evident in the *Ḥadīth* about the *Isrā'* journey, when the Messenger of Allāh ﷺ saw the Prophets in the various heavens according to their rank with Allāh.

If somebody asks about the collective meaning of this *Āyah* and the *Ḥadīth* that the Two *Ṣaḥīḥs* collected from Abu Hurayrah which states, "Once, a Muslim man and a Jew had an argument and the Jew said, 'No, by Him Who gave Mūsā superiority over all human beings!' Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, 'Over Muḥammad too, O evil one?!' The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

«لَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَأَجِدُ مُوسَى بَاطِشًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ؟ فَلَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ»

«*Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Mūsā holding on to the pillar of Allāh's Throne. I will not know whether the unconsciousness Mūsā suffered on the Day of the Trumpet*[1] *sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.*»[2] In another narration, the Prophet ﷺ said, «*Do not give superiority to some Prophets above others.*»[3]

The answer to this question is that this *Ḥadīth* prohibits preferring some Prophets above others in cases of dispute and

[1] Refer to *Sūrat Al-Baqarah* 2:55-56

[2] *Fatḥ Al-Bāri* 6:508, Muslim 4:1844.

[3] *Fatḥ Al-Bāri* 6:519, Muslim 4:1844.

argument, such as the incident mentioned in the *Ḥadīth*. The *Ḥadīth* indicates that it is not up to creation to decide which Prophet is better, for this is Allāh's decision. The creation is only required to submit to, obey and believe in Allāh's decision.

Allāh's statement,

﴿وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ﴾

*﴿And We gave 'Īsā, the son of Maryam, clear signs﴾*

refers to the proofs and unequivocal evidences that testify to the truth that Īsā delivered to the Children of Israel, thus testifying that he was Allāh's servant and His Messenger to them.

﴿وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ﴾

*﴿And supported him with Rūḥ-il-Qudus﴾*

meaning Allāh aided Īsā with Jibrīl, peace be upon him. Allāh then said,

﴿وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟﴾

*﴿If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another.﴾*

meaning all this happened by Allāh's decree, and this is why He said next,

﴿وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

*﴿But Allāh does what He wills.﴾*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

*﴿254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾*

Allāh commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

﴿مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ﴾

﴿*before a Day comes*﴾ meaning, the Day of Resurrection,

﴿لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ﴾

﴿*when there will be no bargaining, nor friendship, nor intercession.*﴾

This *Āyah* indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him. Similarly, Allāh said,

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴿*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another*﴾ [23:101].

﴿وَلَا شَفَٰعَةٌ﴾

﴿*Nor intercession*﴾ meaning, they will not benefit by the intercession of anyone.

Allāh's statement,

﴿وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*and it is the disbelievers who are the wrongdoers*﴾

indicates that no injustice is worse than meeting Allāh on that Day while a disbeliever. Ibn Abi Ḥātim recorded that 'Aṭā' bin Dīnār said, "All thanks are due to Allāh Who said,

﴿وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*and it is the disbelievers who are the wrongdoers*﴾

but did not say, 'And it is the wrongdoers who are the disbelievers.'"[1]

[1] Ibn Abi Ḥātim 3:966.

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾﴾

﴿*255. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*﴾

## The Virtue of *Āyat Al-Kursi*

This is *Āyat Al-Kursi* and tremendous virtues have been associated with it, for the authentic *Ḥadīth* describes it as 'the greatest *Āyah* in the Book of Allāh.' Imām Aḥmad recorded that 'Ubayy bin Ka'b said that the Prophet ﷺ asked him about the greatest *Āyah* in the Book of Allāh, and 'Ubayy answered, "Allāh and His Messenger know better." When the Prophet repeated his question several times, 'Ubayy said, "*Āyat Al-Kursi.*" The Prophet ﷺ commented,

«لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ»

«*Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Āyah has a tongue and two lips with which she praises the King (Allāh) next to the leg of the Throne.*»[1]

This *Ḥadīth* was also collected by Muslim[2], but he did not

[1] Aḥmad 5:14.

[2] Muslim 1:556.

include the part that starts with, "By He in Whose Hand..."

Imām Aḥmad recorded that Abu Ayyub said that he had some dates and a Ghoul[1] used to take some, and he complained to the Prophet. The Prophet ﷺ said to him, "When you see her, say, 'In the Name of Allāh, answer to the Messenger of Allāh'." Abu Ayyub said that when she came again, he said these words and he was able to grab her. She begged, "I will not come again," so Abu Ayyub released her. Abu Ayyub went to the Prophet ﷺ and the Prophet asked him, "What did your prisoner do?" Abu Ayyub said, "I grabbed her and she said twice, 'I will not come again,' and I released her." The Prophet ﷺ said, "She will come back." Abu Ayyub said, "So I grabbed her twice or three times, yet each time [I would release her when] she vowed not to come back. I would go to the Prophet ﷺ who would ask me, 'What is the news of your prisoner?' I would say, 'I grabbed her, then released her when she said that she would not return.' The Prophet ﷺ would say that she would return. Once, I grabbed her and she said, 'Release me and I will teach you something to recite so that no harm touches you, that is, *Āyat Al-Kursi.*' Abu Ayyub went to the Prophet ﷺ and told him, and the Prophet ﷺ said, "She is liar, but she told the truth."[2] At-Tirmidhi recorded this *Ḥadīth* in the chapter of the virtues of the Qur'ān and said, "*Ḥasan Gharīb.*"[3] In Arabic, 'Ghoul' refers to the *Jinn* when they appear at night.

Al-Bukhāri recorded a similar story in his *Ṣaḥīḥ* from Abu Hurayrah, in the chapters on the virtues of the Qur'ān and the description of Shayṭān. In this narration, Abu Hurayrah said,

"Allāh's Messenger assigned me to keep watch over the *Ṣadaqah* (charity) of Ramaḍān. A person snuck in and started taking handfuls of foodstuff. I caught him and said, 'By Allāh, I will take you to Allāh's Messenger.' He said, 'Release me, for I am meek and have many dependents and am in great need.' I released him, and in the morning Allāh's Messenger ﷺ asked

[1] That is a category of the *Jinn*, attributed with many different characteristics by different scholars.

[2] Aḥmad 5:422.

[3] *Tuḥfat Al-Aḥwadhi* 8:183.

me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allāh's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allāh's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allāh's Messenger ﷺ had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to Allāh's Messenger.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do last night, O Abu Hurayrah!' I replied, 'O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allāh's Messenger ﷺ said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to Allāh's Messenger as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allāh will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite *Āyat Al-Kursi- Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*, till you finish the whole verse. (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' So, I released him. In the morning, Allāh's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allāh's Messenger! He claimed that he would teach me some words by which Allāh will grant me some benefit, so I let him go.' Allāh's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite *Āyat Al-Kursi* from the beginning to the end, *Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*. He further said to me: (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' (One of the narrators) then commented that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?' Abu Hurayrah said, 'No.' He said, 'It

was Shayṭān.'"[1] An-Nasā'i also recorded this *Ḥadīth* in *Al-Yawm wa Al-Laylah*.[2]

## Allāh's Greatest Name is in *Āyat Al-Kursi*

Imām Aḥmad recorded that Asmā' bint Yazīd bin As-Sakan said, "I heard the Messenger of Allāh ﷺ say about these two *Āyāt*,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴿*Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴾ [2:255], and,

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝٢﴾

﴿*Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴾ [3:1-2],

«إِنَّ فِيهِمَا اسْمَ اللهِ الأَعْظَمَ»

«*They contain Allāh's Greatest Name.*»[3]

This is also the narration collected by Abu Dāwud, At-Tirmidhi and Ibn Mājah,[4] and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

Further, Ibn Marduwyah recorded that Abu Umāmah reported that the Prophet ﷺ said,

«اسْمُ اللهِ الأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثٍ: سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهٰ»

«*Allāh's Greatest Name, if He was supplicated with it, He answers the supplication, is in three Sūrahs - Al-Baqarah, Āl 'Imrān and Ṭa-Ha.*»[5]

Hishām bin 'Ammār, the *Khaṭīb* (orator) of Damascus (one of the narrators in the above narration), said, "As for *Al-Baqarah*, it is in,

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[1] *Fatḥ Al-Bāri* 8:672, 4:568, 6:386.

[2] Ad-Dārimi no. 532.

[3] Aḥmad 6:461.

[4] Abu Dāwud 2:168, *Tuḥfat Al-Aḥwadhi* 9:447, Ibn Mājah 2:1267

[5] Aṭ-Ṭabarāni 8:282.

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ﴾

*﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾* [2:255]; in *Āl 'Imrān*, it is in,

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ۝٢﴾

*﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾* [3:1-2], while in *Ṭa-Ha*, it is in,

﴿وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ﴾

*﴿And (all) faces shall be humbled before (Allāh), the Ever Living, the One Who sustains and protects all that exists﴾* [20:111]."

## *Āyat Al-Kursi* has Ten Complete Arabic Sentences

1. Allāh's statement,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

*﴿Allāh! None has the right to be worshipped but He ﴾*

mentions that Allāh is the One and Only Lord of all creation.

2. Allāh's statement,

﴿ٱلۡحَيُّ ٱلۡقَيُّومُ﴾

*﴿Al-Ḥayyul-Qayyūm﴾* testifies that Allāh is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allāh and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allāh said,

﴿وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ بِأَمۡرِهِۦۚ﴾

*﴿And among His signs is that the heaven and the earth stand by His command﴾* [30:25].

3. Allāh's statement,

﴿لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ﴾

*﴿Neither slumber nor sleep overtakes Him﴾*

means, no shortcoming, unawareness or ignorance ever

touches Allāh. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allāh's statement,

﴿لَا تَأْخُذُهُ سِنَةٌ﴾

﴿*Neither slumber overtakes Him*﴾ indicates that no unawareness due to slumber ever overtakes Allāh. Allāh said afterwards,

﴿وَلَا نَوْمٌ﴾

﴿*nor sleep*﴾, which is stronger than slumber. It is recorded in the *Ṣaḥīḥ*[1] that Abu Musa said, "The Messenger of Allāh ﷺ delivered a speech regarding four words:

«إِنَّ اللهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ - أَوِ النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

«*Allāh does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.*»

4. Allāh's statement,

﴿لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ﴾

﴿*To Him belongs whatever is in the heavens and whatever is on the earth*﴾

indicates that everyone is a servant for Allāh, a part of His kingdom and under His power and authority. Similarly, Allāh said,

﴿إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

[1] Muslim 1:161.

﴿*There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)*﴾ [19:93-95].

5. Allāh's statement,

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾

is similar to His statements,

﴿۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ۝﴾

﴿*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with*﴾ [53:26], and,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

﴿*They cannot intercede except for him with whom He is pleased*﴾ [21:28].

These *Āyāt* assert Allāh's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the *Ḥadīth* about the intercession, states that the Prophet ﷺ said,

«آتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ - قَالَ: - فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ»

«*I will stand under the Throne and fall in prostration, and Allāh will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet ﷺ then said, "He will allow me a proportion whom I will enter into Paradise."*»[1]

6. Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

[1] Muslim 1:180.

﴿*He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter*﴾

this refers to His perfect knowledge of all creation; its past, present and future. Similarly, Allāh said that the angels proclaimed;

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾﴾

﴿*And we (angels) descend not except by the command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful*﴾ [19:64].

7. Allāh's statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿*And they will never compass anything of His Knowledge except that which He wills*﴾,

asserts the fact that no one attains any part of Allāh's knowledge except what Allāh conveys and allows. This part of the *Āyah* indicates that no one ever acquires knowledge of Allāh and in His Attributes, except what He conveys to them. For instance, Allāh said,

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

﴿*But they will never compass anything of His knowledge*﴾ [20:110].

8. Allāh said,

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿*His Kursi extends over the heavens and the earth.*﴾

Wakī' narrated in his *Tafsīr* that Ibn 'Abbās said, "*Kursi* is the footstool, and no one is able to give due consideration to [Allāh's] Throne."[1] Al-Ḥākim recorded this *Ḥadīth* in his *Mustadrak*[2] from Ibn 'Abbās, who did not relate it to the Prophet ﷺ. Al-Ḥākim said, "It is *Ṣaḥīḥ* according to the criteria

[1] Aṭ-Ṭabarāni 12:39.

[2] Al-Ḥākim 2:282.

of the Two *Ṣaḥīḥs*, and they (Al-Bukhāri and Muslim) did not record it." In addition, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the *Kursi*."[1]

9. Allāh said,

﴿وَلَا يَـُٔودُهُۥ حِفْظُهُمَا﴾

﴿*And He feels no fatigue in guarding and preserving them*﴾

meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allāh sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allāh's statement,

﴿وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

﴿*And He is the Most High, the Most Great*﴾ is similar to His statement,

﴿ٱلْكَبِيرُ ٱلْمُتَعَالِ﴾

﴿*the Most Great, the Most High*﴾ [13:9].

These and similar *Āyāt* and authentic *Ḥadīths* about Allāh's Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them [with the attributes of the creation] or altering their apparent meanings.

﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

[1] Ibn Abi Ḥātim 3:981.

﴿256. *There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.*﴾

## No Compulsion in Religion

Allāh said,

﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ﴾

﴿*There is no compulsion in religion*﴾, meaning, "Do not force anyone to become Muslim, for Islām is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islām. Rather, whoever Allāh directs to Islām, opens his heart for it and enlightens his mind, will embrace Islām with certainty. Whoever Allāh blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islām."

It was reported that the Anṣār were the reason behind revealing this *Āyah*, although its indication is general in meaning. Ibn Jarīr recorded that Ibn 'Abbās said [that before Islām], "When (an Anṣār) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. When Banu An-Naḍīr (the Jewish tribe) were evacuated [from Al-Madīnah], some of the children of the Anṣār were being raised among them, and the Anṣār said, 'We will not abandon our children.' Allāh revealed,

﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ﴾

﴿*There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.*﴾"[1]

Abu Dāwud and An-Nasā'ī[2] also recorded this *Ḥadīth*.

As for the *Ḥadīth* that Imām Aḥmad recorded, in which Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْ» قَالَ: إِنِّي أَجِدُنِي كَارِهًا قَالَ: «وَإِنْ كُنْتَ كَارِهًا»

[1] Aṭ-Ṭabari 5:407.

[2] Abu Dāwud 3:132, An-Nasā'ī in *Al-Kubrā* 6:304.

«*"Embrace Islām." The man said, "I dislike it." The Prophet ﷺ said, "Even if you dislike it."*»[1]

First, this is an authentic *Ḥadīth*, with only three narrators between Imām Aḥmad and the Prophet ﷺ. However, it is not relevant to the subject under discussion, for the Prophet ﷺ did not force that man to become Muslim. The Prophet ﷺ merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet ﷺ said to the man that even though he dislikes embracing Islām, he should still embrace it, 'for Allāh will grant you sincerity and true intent.'

## *Tawḥīd* is the Most Trustworthy Handhold

Allāh's statement,

﴿فَمَن يَكْفُرْ بِالطَّٰغُوتِ وَيُؤْمِنۢ بِاللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿*Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower*﴾

is in reference to, "Whoever shuns the rivals of Allāh, the idols, and those that Shayṭān calls to be worshipped besides Allāh, whoever believes in Allāh's Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾

﴿*then he has grasped the most trustworthy handhold.*﴾

Therefore, this person will have acquired firmness [in the religion] and proceeded on the correct way and the straight path. Abu Al-Qāsim Al-Baghawi recorded that 'Umar said, "*Jibt* means magic, and *Ṭāghūt* means Shayṭān. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man's honor resides with his religion and his status is based upon

[1] Aḥmad 3:181.

his character, even if he was Persian or Nabaṭian."[1] 'Umar's statement that *Ṭāghūt* is Shayṭān is very sound, for this meaning includes every type of evil that the ignorant people of *Jāhiliyyah* (pre Islāmic era of ignorace) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allāh's statement,

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا﴾

﴿*then he has grasped the most trustworthy handhold that will never break*﴾

means, "He will have hold of the true religion with the strongest grasp." Allāh equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allāh said here,

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا﴾

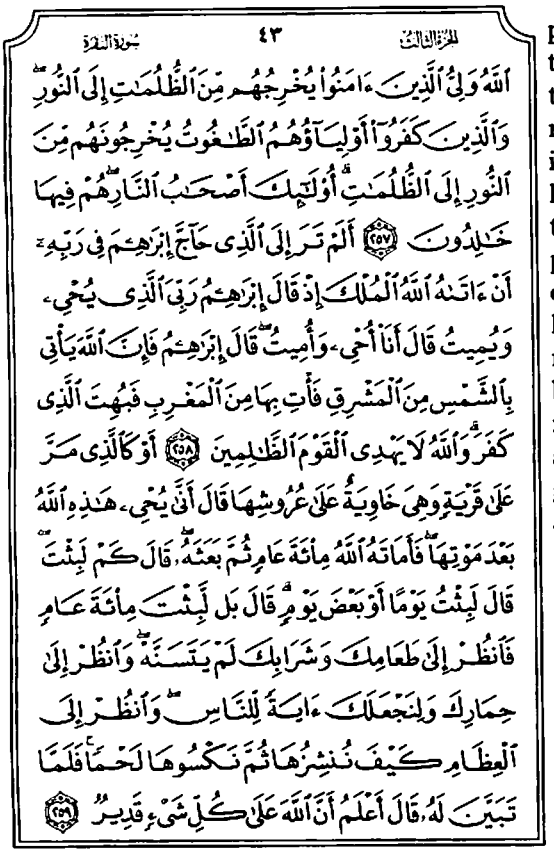
﴿*then he has grasped the most trustworthy handhold that will never break.*﴾

Mujāhid said, "The most trustworthy handhold is *Īmān* (faith)."[2] As-Suddi said that it refers to Islām.[3] Imām Aḥmad recorded that Qays bin 'Abbād said, "I was in the *Masjid* when a man whose face showed signs of humbleness came and prayed two *Rak'ahs* that were modest in length. The people said, 'This is a man from among the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, 'When you entered the *Masjid*, the people said such and such things.' He said, 'All praise is due to Allāh! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allāh, and I narrated it to him. I saw that I was in a green garden,' and he described the garden's plants and spaciousness, 'and there was an iron

[1] Aṭ-Ṭabari 5:417. Nabaṭian refers to a people who resided in Jordan, i.e. even if he was not an Arab.

[2] Aṭ-Ṭabari 5:421.

[3] Aṭ-Ṭabari 5:421.


سورة البقرة ٤٣ الجزء الثالث

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي
وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ
عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ
بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ
فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ
حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came and raised my robe from behind and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allāh ﷺ and told him about the vision and he said,

«أَمَّا الرَّوْضَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ الْعُرْوَةُ الْوُثْقَىٰ، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

*«As for the garden, it represents Islām; as for the pole, it represents the pillar of Islām; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.»*

This Companion was 'Abdullāh bin Salām."[1]

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*;[2] and Al-Bukhāri also recorded it with another chain of narration.[3]

[1] Aḥmad 5:452.

[2] *Fatḥ Al-Bāri* 7:161, Muslim 4:1930.

[3] *Fatḥ Al-Bāri* 2:418.

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

*﴿257. Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliyā' (supporters and helpers) are Ṭāghūt (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾*

Allāh stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islām, or Paradise. Verily, Allāh delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shayṭān is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

﴿أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

*﴿Those are the dwellers of the Fire, and they will abide therein forever.﴾*

This is why Allāh mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allāh said,

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

*﴿And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā﴾* [6:153],

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

*﴿And originated the darknesses and the light﴾* [6:1], and,

﴿عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ﴾

﴿*to the right and to the lefts*﴾ [16:48].

There are many other *Āyāt* on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾﴾

﴿*258. Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are wrongdoers.*﴾

## The Debate Between Ibrāhīm Al-Khalīl and King Nimrod

The king who disputed with Ibrāhīm was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujāhid stated. It was also said that he was Nimrod, son of Fālikh, son of 'Ābir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujāhid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulaymān bin Dāwud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar."[1] Allāh knows best.

Allāh said,

﴿أَلَمْ تَرَ﴾

﴿*Have you not looked*﴾ meaning, "With your heart, O Muḥammad!"

﴿إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ﴾

[1] Aṭ-Ṭabari 5:433.

﴿at him who disputed with Ibrāhīm about his Lord﴾

meaning, about the existence of Allāh. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir'awn said later to his people,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى﴾

﴿I know not that you have a god other than me﴾ [28:38].

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the *Āyah* continued,

﴿أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ﴾

﴿Because Allāh had given him the kingdom.﴾

It appears that Nimrod asked Ibrāhīm to produce proof that Allāh exists. Ibrāhīm replied,

﴿رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ﴾

﴿My Lord is He Who gives life and causes death﴾

meaning, "The proof of Allāh's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said,

﴿أَنَا أُحْىِۦ وَأُمِيتُ﴾

﴿I give life and cause death.﴾

Qatādah, Muḥammad bin Isḥāq and As-Suddi said that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death."[1] However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatādah said it meant. This explanation does not provide an answer to what Ibrāhīm said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended

[1] Aṭ-Ṭabari 5:433,436,437.

that it was he who brings life and death. Later on, Fir'awn imitated him and announced,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴿*I know not that you have a god other than me*﴾ [28:38].

This is why Ibrāhīm said to Nimrod,

﴿فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

﴿*Verily, Allāh brings the sun from the east; then bring it you from the west.*﴾

This *Āyah* means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrāhīm's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allāh said,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*And Allāh guides not the people, who are wrongdoers*﴾

meaning, Allāh deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrāhīm used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrāhīm refuted both claims of Nimrod, all praise is due to Allāh.

As-Suddi stated that the debate between Ibrāhīm and Nimrod occurred after Ibrāhīm was thrown in the fire, for Ibrāhīm did not meet the king before that day.

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً

لِلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

*﴿259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is able to do all things."﴾*

## The Story of 'Uzayr

Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

*﴿Have you not looked at him who disputed with Ibrāhīm about his Lord﴾*

means, "Have you seen anyone like the person who disputed with Ibrāhīm about his Lord?" Then, Allāh connected the *Āyah*,

﴿أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

*﴿Or like the one who passed by a town in ruin up to its roofs﴾* to the *Āyah* above by using 'or'.

Ibn Abi Ḥātim recorded that 'Ali bin Abi Ṭālib said that the *Āyah* [2:259] meant 'Uzayr.[1] Ibn Jarīr[2] also reported it, and this explanation was also reported by Ibn Jarīr and Ibn Abi Ḥātim from Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and Sulaymān bin Buraydah.[3]

[1] Ibn Abi Ḥātim 3:1009.

[2] Aṭ-Ṭabari 5:439.

[3] Aṭ-Ṭabari 5:439,440, Ibn Abi Ḥātim 3:1009-1010.

Mujāhid bin Jabr said that the *Āyah* refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

﴿وَهِيَ خَاوِيَةٌ﴾

﴿*in ruin*﴾ means, it became empty of people. Allāh's statement,

﴿عَلَىٰ عُرُوشِهَا﴾

﴿*up to its roofs*﴾ indicates that the roofs and walls (of the village) fell to the ground. 'Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

﴿أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا﴾

﴿*Oh! How will Allāh ever bring it to life after its death?*﴾

because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allāh said,

﴿فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾

﴿*So Allāh caused him to die for a hundred years, then raised him up (again).*﴾

The city was rebuilt seventy years after the man ('Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allāh resurrected 'Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allāh does with him, how He brings life back to his body. When his resurrection was complete, Allāh said to him, meaning through the angel,

﴿كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

﴿*"How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day."*﴾

The scholars said that since the man died in the early part of the day and Allāh resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

﴿أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ﴾

﴿*"Or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they*

*show no change."*﴾

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

﴿وَٱنظُرْ إِلَىٰ حِمَارِكَ﴾

﴿*And look at your donkey!*﴾, "How Allāh brings it back to life while you are watching."

﴿وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ﴾

﴿*And thus We have made of you a sign for the people*﴾ that Resurrection occurs.

﴿وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا﴾

﴿*Look at the bones, how We Nunshizuha*﴾

meaning, collect them and put them back together. In his *Mustadrak*, Al-Ḥākim, recorded that Kharijah bin Zayd bin Thābit said that his father said that the Messenger of Allāh ﷺ read this *Āyah*,

﴿كَيْفَ نُنشِزُهَا﴾

﴿*how We Nunshizuha.*﴾ Al-Ḥākim said; "Its chain is *Ṣaḥīḥ* and they (Al-Bukhāri and Muslim) did not record it."[1] The *Āyah* was also read,

(نُنْشِرُهَا)

*"Nunshiruha"* meaning, bring them back to life, as Mujāhid stated.[2]

﴿ثُمَّ نَكْسُوهَا لَحْمًا﴾

﴿*And clothe them with flesh.*﴾

As-Suddi said, " 'Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allāh sent a wind that collected the bones from all over the area. Allāh then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allāh then covered these bones with flesh, nerves, veins and skin. Allāh sent an angel

[1] Al-Ḥākim 2:234.

[2] Aṭ-Ṭabari 5:476.

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ
تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ
لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى ۙ لَّهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ
أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟
صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ
شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

who blew life in the donkeys' nostrils, and the donkey started to bray by Allāh's leave."[1] All this occurred while 'Uzayr was watching, and this is when he proclaimed,

﴿قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*﴿He said, "I know (now) that Allāh is able to do all things,"﴾*

meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾﴾

*﴿260. And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."﴾*

[1] Aṭ-Ṭabari 5:468.

## The Khalīl Supplicates to Allāh to Show Him How He Resurrects the Dead

The scholars said that there are reasons behind this request by Ibrāhīm. For instance, when Ibrāhīm said to Nimrod,

﴿رَبِّيَ ٱلَّذِي يُحْيِۦ وَيُمِيتُ﴾

﴿*My Lord (Allāh) is He Who gives life and causes death,*﴾

he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrāhīm said,

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

﴿*"My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith."*﴾

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

«*We are more liable to be in doubt than Ibrāhīm when he said, "My Lord! Show me how You give life to the dead." Allāh said, "Don't you believe?" Ibrāhīm said, "Yes (I believe), but (I ask) in order to be stronger in faith."*»[1]

The Prophet's statement in the *Ḥadīth* means, "We are more liable to seek certainty."

## The Answer to Al-Khalīl's Request

Allāh said,

﴿قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ﴾

﴿*He said: "Take four birds, then cause them to incline towards you."*﴾

Scholars of *Tafsīr* disagreed over the type of birds mentioned here, although this matter in not relevant due to the fact that the Qur'ān did not mention it. Allāh's statement,

[1] *Fatḥ Al-Bāri* 8:49.

﴿فَصُرْهُنَّ إِلَيْكَ﴾

﴿*cause them to incline towards you*﴾ means, cut them to pieces. This is the explanation of Ibn 'Abbās, Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Al-Aswad Ad-Dīli, Wahb bin Munabbih, Al-Ḥasan and As-Suddi.[1] Therefore, Ibrāhīm caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn 'Abbās said, "Ibrāhīm kept the heads of these birds in his hand. Next, Allāh commanded Ibrāhīm to call the birds to him, and he did as Allāh commanded him. Ibrāhīm witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrāhīm, so that the example that Ibrāhīm was witnessing would become more impressive. Each bird came to collect its head from Ibrāhīm's hand, and if he gave the bird another head the bird refused to accept it. When Ibrāhīm gave each bird its own head, the head was placed on its body by Allāh's leave and power."[2] This is why Allāh said,

﴿وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿*And know that Allāh is All-Mighty, All-Wise*﴾

and no one can overwhelm or resist Him. Whatever Allāh wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

'Abdur-Razzāq recorded that Ma'mar said that Ayyub said that Ibn 'Abbās commented on what Ibrāhīm said,

﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

﴿*but to be stronger in Faith*﴾, "To me, there is no *Āyah* in the Qur'ān that brings more hope than this *Āyah*."[3] Ibn Abi Ḥātim recorded that Muḥammad bin Al-Munkadir said that 'Abdullāh bin 'Abbās met 'Abdullāh bin 'Amr bin Al-'Āṣ and

[1] Ibn Abi Ḥātim 3:1039,1040.

[2] Al-Qurṭubi 3:300.

[3] Aṭ-Ṭabari 5:489.

said to him, "Which *Āyah* in the Qur'ān carries more hope for you?" Ibn 'Amr said,

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟﴾

﴿*Say: "O 'Ibādī (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.*﴾ [39:53].

Ibn 'Abbās said, "But I say that it is Allāh's statement,

﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ﴾

﴿*And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe)...*﴾

Allāh accepted Ibrāhīm's affirmation when he merely said, 'Yes.' This *Āyah* refers to the doubts that attack the heart and the thoughts that Shayṭān inspires."[1] Al-Ḥākim also recorded this in *Al-Mustadrak* and said; "Its chain is *Ṣaḥīḥ* but they did not record it."[2]

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

﴿*261. The parable of those who spend their wealth in the way of Allāh, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴾

## Rewards of Spending in Allāh's Cause

This is a parable that Allāh made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allāh multiplies the good deed ten to seven hundred times. Allāh said,

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ﴾

﴿*The parable of those who spend their wealth in the way of Allāh...*﴾

[1] Ibn Abi Ḥātim 3:1032.

[2] Al-Ḥākim 4:260.

Sa'īd bin Jubayr commented, "Meaning spending in Allāh's obedience."[1] Makḥūl said that the *Āyah* means, "Spending on *Jihād*, on horse stalls, weapons and so forth."[2] The parable in the *Āyah* is more impressive on the heart than merely mentioning the number seven hundred. This *Āyah* indicates that Allāh 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The *Sunnah* also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imām Aḥmad recorded that Abu Mas'ūd said that a man once gave away a camel, with its bridle on, in the cause of Allāh and the Messenger of Allāh ﷺ said,

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ»

«*On the Day of Resurrection, you will have seven hundred camels with their bridles.*»[3]

Muslim and An-Nasā'i also recorded this *Ḥadīth*, and Muslim's narration reads, "A man brought a camel with its bridle on and said, 'O Messenger of Allāh! This is in the sake of Allāh.' The Messenger said,

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ»

«*You will earn seven hundred camels as reward for it on the Day of Resurrection.*»[4]

Another *Ḥadīth*: Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللهُ، يَقُولُ اللهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَّةٌ، الصَّوْمُ جُنَّةٌ»

«*Every good deed that the son of Ādam performs will be multiplied ten folds, to seven hundred folds, to many other*

[1] Ibn Abi Ḥātim 3:1047.

[2] Ibn Abi Ḥātim 3:1047.

[3] Aḥmad 4:121.

[4] Muslim 3:1505, An-Nasā'ī 6:49.

*folds, to as much as Allāh wills. Allāh said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake." The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pure to Allāh than the scent of musk. Fasting is a shield (against sinning), fasting is a shield.»*[1] Muslim recorded this *Ḥadīth*.[2]

Allāh's statement,

﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾

﴿*Allāh gives manifold increase to whom He wills*﴾

is according to the person's sincerity in his deeds.

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

﴿*And Allāh is All-Sufficient for His creatures' needs, All-Knower*﴾

meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it. All the praise and thanks are due to Allāh.

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾﴾

﴿*262. Those who spend their wealth in the cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.*﴾

﴿*263. Kind words and forgiving of faults are better than Ṣadaqah (charity) followed by injury. And Allāh is Rich (free of*

[1] Aḥmad 2:443.

[2] Muslim 2:807.

*all needs) and He is Most Forbearing.﴾*

*﴿264. O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾*

## To Remind About Charity Given is Forbidden

Allāh praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allāh's statement,

﴿وَلَآ أَذًى﴾

*﴿or with injury﴾*, indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allāh next promised them the best rewards for this good deed,

﴿لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

*﴿their reward is with their Lord﴾*, indicating that Allāh Himself will reward them for these righteous actions. Further,

﴿وَلَا خَوْفٌ عَلَيْهِمْ﴾

*﴿On them shall be no fear﴾* regarding the horrors of the Day of Resurrection,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

*﴿nor shall they grieve﴾* regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allāh then said,

﴿قَوْلٌ مَّعْرُوفٌ﴾

*﴿Kind words﴾* meaning, compassionate words and a

supplication for Muslims,

﴿وَمَغْفِرَةٌ﴾

﴿*and forgiving*﴾ meaning, forgiving an injustice that took the form of actions or words,

﴿خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى﴾

﴿*are better than Ṣadaqah (charity) followed by injury.*﴾

﴿وَٱللَّهُ غَنِىٌّ﴾

﴿*And Allāh is Rich*﴾ not needing His creation,

﴿حَلِيمٌ﴾

﴿*Most Forbearing*﴾ forgives, releases and pardons them.

There are several *Ḥadīths* that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِم، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»

«*Three persons whom Allāh shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.*»[1]

This is why Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

﴿*O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury*﴾

stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allāh then said,

﴿كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ﴾

[1] Muslim 1:102.

﴿like him who spends his wealth to be seen of men﴾

meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people." The boasting person pretends to give away charity for Allāh's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allāh or gaining His pleasure and generous rewards, and this is why Allāh said,

﴿وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿and he does not believe in Allāh, nor in the Last Day.﴾

Allāh next set the example of whoever gives charity to show off. Aḍ-Ḍaḥḥāk commented that the example fits one who follows his acts of charity with reminders or harm.[1] Allāh said,

﴿فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ﴾

﴿His likeness is the likeness of Ṣafwān﴾ where *Ṣafwān*, from is *Ṣafwānah*, meaning 'the smooth rocks,'

﴿عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ﴾

﴿on which is little dust; on it falls a Wābil﴾ meaning, heavy rain,

﴿فَتَرَكَهُ صَلْدًا﴾

﴿which leaves it bare.﴾ This *Āyah* means that heavy rain left the *Ṣafwān* completely barren of dust. Such is the case with Allāh's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allāh said,

﴿لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾

﴿وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

[1] Aṭ-Ṭabari 5:527.

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ
لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا
لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم
بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ
﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ
وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾
يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ
أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ
فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

﴿265. *And the parable of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.*﴾

This is the example of the believers who give away charity seeking only Allāh's pleasure,

﴿وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ﴾

﴿*while they in their own selves are sure and certain*﴾

meaning, they are certain that Allāh shall reward them for these righteous acts with the best rewards. Similarly, in a *Ḥadīth* collected by Al-Bukhāri and Muslim, the Messenger of Allāh ﷺ said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا»

«*Whoever fasts Ramaḍān with faith and expectation...*»

meaning, believing that Allāh commanded the fast, all the while awaiting His reward for fasting it.[1]

[1] *Fatḥ Al-Bāri* 4 :300.

Allāh's statement,

﴿كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ﴾

﴿*is that of a garden on a Rabwah*﴾ means, the example of a garden on 'a height above the ground', as the majority of scholars have stated. Ibn 'Abbās and Aḍ-Ḍaḥḥāk added that it also has flowing rivers.[1]

Allāh's statement,

﴿أَصَابَهَا وَابِلٌ﴾

﴿*Wābil falls on it*﴾ means, heavy rain as we stated, So it produces its,

﴿أُكُلَهَا﴾

﴿*yield of harvest*﴾ meaning, fruits or produce,

﴿ضِعْفَيْنِ﴾

﴿*doubles*﴾, as compared to other gardens.

﴿فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ﴾

﴿*And if it does not receive Wābil, a Ṭall suffices it.*﴾

Aḍ-Ḍaḥḥāk said that the *'Ṭall'* is light rain.[2] The *Āyah* indicates that the garden on the *Rabwah* is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allāh accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allāh said next,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And Allāh is All-Seer of what you do*﴾ meaning, none of His servants' deeds ever escapes His perfect watch.

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾﴾

[1] Aṭ-Ṭabari 5:539.

[2] Aṭ-Ṭabari 5:539.

﴿266. *Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His Āyāt to you that you may give thought.*﴾

## The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhāri recorded that Ibn 'Abbās and 'Ubayd bin 'Umayr said that 'Umar bin Al-Khaṭṭāb asked the Companions of the Messenger of Allāh, "According to your opinion, about whom was this *Āyah* revealed,

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ﴾

﴿*Would any of you wish to have a garden with date palms and vines...?*﴾."

They said, "Allāh knows best." 'Umar became angry and said, "Say we know or we do not know." Ibn 'Abbās said, "O Leader of the Faithful! I have an opinion about it." 'Umar said, "O my nephew! Say your opinion and do not belittle yourself." Ibn 'Abbās said, "This is an example set for a deed." 'Umar said, "What type of deed?" Ibn 'Abbās said, "For a wealthy man who works in Allāh's pleasure and then Allāh sends Shayṭān to him, and he works in disobedience, until he annuls his good works."[1]

This *Ḥadīth* suffices as an explanation for the *Āyah*, for it explains the example it sets by a person who does good first and then follows it with evil, may Allāh save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none. This is why Allāh said,

﴿وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ﴾

﴿*while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind*﴾

with heavy wind,

[1] *Fatḥ Al-Bāri* 8:49.

﴿فِيهِ نَارٌ فَٱحْتَرَقَتْ﴾

﴿*that is fiery, so that it is burnt*﴾ meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like?

Ibn Abi Ḥātim recorded that Al-'Awfi said that Ibn 'Abbās said, "Allāh has set a good parable, and all His parables are good. He said,

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ﴾

*﴿Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein.﴾*

But he lost all this in his old age,

﴿وَأَصَابَهُ ٱلْكِبَرُ﴾

﴿*while he is striken with old age*﴾ while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden. Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allāh, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden. The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allāh's garden when he most needed it, when he became old and his offspring weak."[1]

In his *Mustadrak*, Al-Ḥākim recorded that the Messenger of Allāh ﷺ used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِضَاءِ عُمُرِي»

*«O Allāh! Make Your biggest provision for me when I am old in age and at the time my life ends.»*[2]

[1] Ibn Abi Ḥātim 3:1074.

[2] Al-Ḥākim 1:542.

This is why Allāh said,

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

﴿*Thus Allāh makes clear to you His Laws in order that you may give thought*﴾

meaning, comprehend and understand the parables and their intended implications. Similarly, Allāh said,

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴿*And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His signs)*﴾ [29:43].

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾﴾

﴿*267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (free of all needs), and worthy of all praise.*﴾

﴿*268. Shaytān threatens you with poverty and orders you to commit Faḥshā' (evil deeds) whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴾

﴿*269. He grants Ḥikmah to whom He wills, and he, to whom Ḥikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.*﴾

## The Encouragement to Spend Honest Money for Allāh's Sake

Allāh commands His believing servants to spend in charity, as Ibn 'Abbās stated, from the pure, honest money that they

earned and from the fruits and vegetables that He has grown for them in the land. Ibn 'Abbās said, "Allāh commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allāh is pure and good and only accepts that which is pure and good." This is why Allāh said,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ﴾

﴿*and do not aim at that which is bad*﴾ meaning, filthy (impure) money,

﴿مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ﴾

﴿*to spend from it, (though) you would not accept it*﴾

meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allāh is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

﴿*and do not aim at that which is bad to spend from it*﴾

means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarīr recorded that Al-Barā' bin 'Āzib commented on Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

﴿*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,*﴾

that it was revealed about the Anṣār. When the season for harvesting date-trees would start, the Anṣār would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the *Masjid* of the Messenger of Allāh. The poor emigrant Companions would eat from these dates. However, some of them (Anṣār) would also add lesser type of dates in between ripe-date branches, thinking they are

allowed to do so. Allāh revealed this *Āyah* about those who did this,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

*﴿and do not aim at that which is bad to spend from it.﴾*[1]

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ﴾

*﴿you would not accept it save if you close your eyes and tolerate therein﴾*

means, "If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allāh said,

﴿إِلَّا أَن تُغْمِضُوا فِيهِ﴾

*﴿save if you close your eyes and tolerate therein﴾*

meaning, 'How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions?" Ibn Abi Ḥātim and Ibn Jarīr recorded this *Ḥadīth* and Ibn Jarīr added, "And this is the meaning of Allāh's statement,

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

*﴿By no means shall you attain Al-Birr, unless you spend of that which you love﴾*" [4:92][2]

Allāh said next,

﴿وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

*﴿And know that Allāh is Rich (free of all needs), and worthy of all praise﴾*

meaning, "Although Allāh commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less." Similarly, Allāh said,

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[1] Aṭ-Ṭabari 5:559.

[2] Ibn Abi Ḥātim 3:1088, Aṭ-Ṭabari 5:565.

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ﴾

*﴿It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him﴾* [22:37].

Allāh is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allāh's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allāh is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him?

## Shaytānic Doubts Concerning Spending in Charity

Allāh said,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾﴾

*﴿Shaytān threatens you with poverty and orders you to commit Faḥshā'; whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾*

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَ أَمَّا لَمَّةُ الْمَلَكِ فَإِيعَادٌ بِالْخَيْرِ، وَتَصْدِيقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ، فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ الْأُخْرَى فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ»

*«Shaytān has an effect on the son of Ādam, and the angel also has an effect. As for the effect of Shaytān, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allāh and let him thank Allāh for it. Whoever finds the former, let him seek refuge - with Allāh -*

*from Shayṭān.*

The Prophet ﷺ then recited,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا﴾

*﴿Shayṭān threatens you with poverty and orders you to commit Faḥshā'; whereas Allāh promises you forgiveness from Himself and bounty﴾*[1]

This is the narration that At-Tirmidhi and An-Nasā'ī collected in the book of *Tafsīr* in their *Sunan* collections.[2]

Allāh said,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ﴾

*﴿Shayṭān threatens you with poverty﴾*, so that you hold on to whatever you have and refrain from spending it in Allāh's pleasure.

﴿وَيَأْمُرُكُم بِٱلْفَحْشَآءِ﴾

*﴿And orders you to commit Faḥshā'﴾*, meaning, "Shayṭān forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allāh said,

﴿وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ﴾

*﴿Whereas Allāh promises you forgiveness from Himself﴾* instead of the evil that Shayṭān enjoins on you,

﴿وَفَضْلًا﴾

*﴿And Bounty﴾* as opposed to the poverty that Shayṭān frightens you with,

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

*﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾*

## The Meaning of *Al-Ḥikmah*

Allāh said,

﴿يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ﴾

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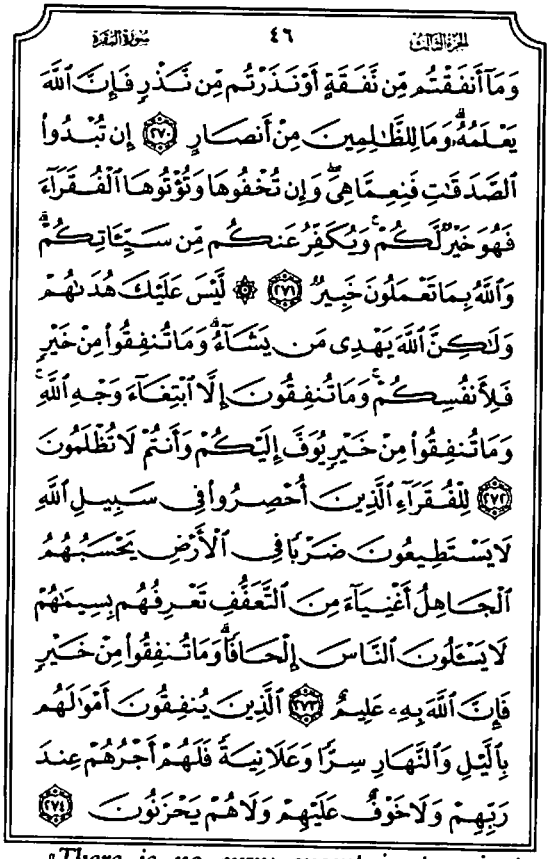
[1] Ibn Abi Ḥātim 3:1090.

[2] *Tuḥfat Al-Aḥwadhi* 8:332, An-Nasā'ī in *Al-Kubrā* 6:305.



وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ
يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟
ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ
وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ
﴿٢٧٢﴾ لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

﴿*He grants Ḥikmah to whom He wills.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "That is knowledge of the Qur'ān. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables."[1] Imām Aḥmad recorded that Ibn Mas'ūd said that he heard the Messenger of Allāh ﷺ saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

*«There is no envy except in two instances: a person whom Allāh has endowed with wealth and he spends it righteously, and a person whom Allāh has given Ḥikmah and he judges by it and teaches it to others.»*[2]

This was also collected by Al-Bukhāri, Muslim, An-Nasā'i, Ibn Mājah.[3]

Allāh's statement,

﴿وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

﴿*But none remember (will receive admonition) except men of*

[1] Aṭ-Ṭabari 5:576.

[2] Aḥmad 1:432.

[3] *Fatḥ Al-Bāri* 1:199, Muslim 1:559, An-Nasā'ī in *Al-Kubrā* 3:426, Ibn Mājah 2:1407.

*understanding.﴾*

means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications."

﴿وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾﴾

*﴿270. And whatever you spend for spendings (e.g., in Ṣadaqah) or whatever vow you make, be sure Allāh knows it all. And for the wrongdoers there are no helpers.﴾*

*﴿271. If you disclose your Ṣadaqāt (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.﴾*

Allāh states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise. Allāh also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

﴿وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

*﴿And for the wrongdoers there are no helpers.﴾*

meaning, who will save them from Allāh's anger and torment on the Day of Resurrection.

## The Virtue of Disclosing or Concealing Charity

Allāh said,

﴿إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ﴾

*﴿If you disclose your Ṣadaqāt, it is well﴾* meaning, "It is well if you make known the charity that you give away."

Allāh's statement,

﴿وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ﴾

*﴿But if you conceal them and give them to the poor, that is*

*better for you.*﴾

this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it. The Messenger of Allāh ﷺ said,

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

*«He who utters aloud Qur'ānic recitation is just like he who discloses charity acts. He who conceals Qur'ānic recitation is just like he who conceals charity acts.»*[1]

The *Āyah* indicates that it is better that acts of charity be concealed, as reiterated by the *Ḥadīth* that the Two *Ṣaḥīḥs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

*«Allāh will give shade to seven on the Day when there will be no shade but His. (They are:) a just ruler, a youth who has been brought up in the worship of Allāh, two persons who love each other only for Allāh's sake who meet and part in Allāh's cause only, a man whose heart is attached to the Masjids from the time he departs the Masjid until he returns to it, a person who remembers Allāh in seclusion and his eyes are then flooded with tears, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I fear Allāh, Lord of the worlds', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.»*[2]

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[1] Abu Dāwud 2:83.

[2] *Fath Al-Bāri* 3:344, Muslim 2:715.

Allāh's statement,

﴿وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ﴾

﴿*(Allāh) will expiate you some of your sins*﴾ means, in return for giving away charity, especially if it was concealed. Therefore, you will gain goodness by your rank being raised, and your sins being forgiven.

Allāh's statement,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*And Allāh is Well-Acquainted with what you do*﴾ means, "No good deed that you perform escapes His knowledge, and He shall reward for it."

﴿۞ لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

﴿*272. Not upon you (Muḥammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.*﴾

﴿*273. (Charity is) for Fuqarā' (the poor), who in Allāh's cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allāh knows it well.*﴾

﴿*274. Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.*﴾

## Giving Charity to Polytheists

Abu 'Abdur-Raḥmān An-Nasā'ī recorded that Ibn 'Abbās said that they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to them when they inquired about this matter, and this *Āyah* was revealed,

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾﴾

﴿*Not upon you (Muḥammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.*﴾[1]

Allāh's statement,

﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ﴾

﴿*And whatever you spend in good, it is for yourselves*﴾

is similar to His other statement,

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ﴾

﴿*Whosoever does righteous good deed, it is for (the benefit of) his ownself.*﴾

There are many other similar *Āyāt* in the Qur'ān.
Allāh said next,

﴿وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ﴾

﴿*When you spend not except seeking Allāh's Face.*﴾

Al-Ḥasan Al-Baṣri commented, "Whenever the believer spends, including what he spends on himself, he seeks Allāh's Face with it."[2] 'Aṭā' Al-Khurāsāni said that the *Āyah* means, "You give away charity for the sake of Allāh. Therefore, you will not be asked about the deeds [or wickedness] of those who receive it."[3] This is a sound meaning indicating that when one spends in charity for Allāh's sake, then his reward will be

[1] An-Nasā'ī in *Al-Kubrā* 6:305.
[2] Ibn Abi Ḥātim 3:1115.
[3] Ibn Abi Ḥātim 3:1115.

with Allāh. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the *Āyah*,

﴿وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

﴿*And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.*﴾

The Two *Ṣaḥīḥs* recorded a *Ḥadīth* by Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى غَنِيٍّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيٍّ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، وَعَلَى سَارِقٍ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهَا عَنْ سَرِقَتِهِ»

«*A man said, "Tonight, I shall give charity." He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allāh! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again." He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms." He said, "O Allāh! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity." So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms." He said, "O Allāh! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief." Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might*

*make him take a lesson and spend his wealth that Allāh has given him. As for the thief, it might make him abstain from stealing."*[1]

## Who Deserves Charity

Allāh said,

﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ﴾

﴿*(Charity is) for the poor, who in Allāh's cause are restricted (from travel)*﴾

meaning, the migrants who migrated to Allāh and His Messenger, resided in Al-Madīnah and did not have resources that sufficiently provided them with their needs,

﴿لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ﴾

﴿*And cannot Ḍarbān (move about) in the land*﴾

meaning, "They cannot travel in the land to seek means of livelihood." Allāh said in other instances [using a variation of the word *Ḍarbān*]

﴿وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴿*And when you (Muslims) travel in the land, there is no sin on you if you shorten the Ṣalāh (the prayer)*﴾ [4:101], and,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ﴾

﴿*He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause*﴾ [73:20].

Allāh then said,

﴿يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ﴾

﴿*The one who knows them not, thinks that they are rich because of their modesty*﴾

meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and

[1] *Fatḥ Al-Bāri* 3:340, Muslim 2:709.

speech. There is a *Ḥadīth* with this meaning that the Two *Ṣaḥīḥs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنىً يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

*«The Miskīn (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the Miskīn is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.»*[1]

Imām Aḥmad also recorded this *Ḥadīth* from Ibn Mas'ūd.[2] Allāh's statement,

﴿تَعْرِفُهُم بِسِيمَاهُمْ﴾

﴿*You may know them by their mark*﴾ means, "Those who have good minds discover their situation," just as Allāh said in other instances,

﴿سِيمَاهُمْ فِي وُجُوهِهِم﴾

﴿*The mark of them (i.e. of their faith) is on their faces*﴾ [48:29], and,

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

﴿*But surely, you will know them by the tone of their speech!*﴾ [47:30].

Allāh's statement,

﴿لَا يَسْـَٔلُونَ النَّاسَ إِلْحَافًا﴾

﴿*they do not beg of people at all*﴾ means, they do not beg and, thus, do not require people to provide them with more than what they actually need. Indeed, those who ask people for help, while having what suffices for their needs, have begged.

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[1] *Fatḥ Al-Bāri* 3:399.

[2] Aḥmad 1:384.

Imām Aḥmad recorded that Abu Sa'īd said, "My mother sent me to the Messenger of Allāh ﷺ to ask him for help, but when I came by him I sat down. The Prophet ﷺ faced me and said to me,

«مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ، وَمَنِ اسْتَعَفَّ أَعَفَّهُ اللهُ، وَمَنِ اسْتَكَفَّ كَفَاهُ اللهُ، وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ»

*«Whoever felt satisfied, then Allāh will enrich him. Whoever is modest, Allāh will make him decent. Whoever is content, then Allāh will suffice for him. Whoever asks people, while having a small amout, he will have begged the people.»*

Abu Sa'īd said, "I said to myself, 'I have a camel, Al-Yāqūtah, and indeed, it is worth more than a small amount.' And I went back without asking the Prophet ﷺ for anything."[1] This is the same wording for this *Ḥadīth* collected by Abu Dāwud and An-Nasā'ī.[2]

Allāh's statement,

﴿وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِۦ عَلِيمٌ﴾

﴿*And whatever you spend in good, surely Allāh knows it well*﴾

indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

## Praise for those who Spend in Charity

Allāh said,

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٢٧٤﴾

﴿*Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.*﴾

This *Āyah* praises those who spend in charity for Allāh's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two

[1] Aḥmad 3:9.

[2] Abu Dāwud 2:279, An-Nasā'ī 5:95.

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى
يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ
مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ
مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ
فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ
ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ
وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟
فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

*Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abi Waqqāṣ:

«وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهَا دَرَجَةً وَرِفْعَةً، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ»

*«You will not spend charity with which you seek Allāh's Face, but you will ascend a higher degree and status because of it, including what you put in your wife's mouth.»*[1]

Imām Aḥmad recorded that Abu Mas'ūd said that the Prophet ﷺ said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً»

*«When the Muslim spends on his family while awaiting the reward for it from Allāh, it will be written as charity for him.»*[2]

Al-Bukhāri and Muslim also recorded this *Ḥadīth*.[3]
Allāh said,

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

﴿*shall have their reward with their Lord*﴾, on the Day of Resurrection, as reward for what they spent in acts of

[1] *Fatḥ Al-Bāri* 3:196, Muslim 4:1250.
[2] Aḥmad 4:122.
[3] *Fatḥ Al-Bāri* 1:55, Muslim 2:695.

obedience. We previously explained the *Āyah*,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿*there shall be no fear on them nor shall they grieve.*﴾

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾﴾

﴿*275. Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytān leading him to insanity. That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā. So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to Ribā), such are the dwellers of the Fire – they will Abide therein.*﴾

## The Punishment for Dealing with *Ribā* (Interest and Usury)

After Allāh mentioned the righteous believers who give charity, pay *Zakāh* and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allāh describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

﴿*Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytān leading him to insanity.*﴾

This *Āyah* means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possesed by a demon would. Ibn 'Abbās said, "On the Day of Resurrection, those who consume *Ribā* will be

resurrected while insane and suffering from seizures."[1] Ibn Abi Ḥātim also recorded this and then commented, "This *Tafsīr* was reported from 'Awf bin Mālik, Sa'īd bin Jubayr, As-Suddi, Ar-Rabī' bin Anas, Qatādah and Muqātil bin Ḥayyān."[2] Al-Bukhāri recorded that Samurah bin Jundub said in the long *Ḥadīth* about the dream that the Prophet ﷺ had,

«فَأَتَيْنَا عَلَى نَهْرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ-: أَحْمَرَ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا»

«*We reached a river -the narrator said, "I thought he said that the river was as red as blood"- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.*»

The explanation of this dream was that the person in the river was one who consumed *Ribā*.[3]

Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟﴾

﴿*That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā*﴾

indicates that the disbelievers claimed that *Ribā* was allowed due to the fact that they rejected Allāh's commandments, not that they equated *Ribā* with regular trade. The disbelievers did not recognize that Allāh allowed trade in the Qur'ān, for if they did, they would have said, "*Ribā* is trade." Rather, they said,

﴿إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟﴾

﴿*Trading is only like Ribā*﴾ meaning, they are similar, so why did

[1] Aṭ-Ṭabari 6:9.

[2] Ibn Abi Ḥātim 3:1130,1131.

[3] *Fatḥ Al-Bāri* 3:295.

Allāh allow this, but did not allow that, they asked in defiance of Allāh's commandments.

Allāh's statement,

﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟﴾

*﴿Whereas Allāh has permitted trading and forbidden Ribā﴾*

might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allāh decided that ruling on trade is different from that of *Ribā*. Indeed, Allāh is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allāh is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allāh said,

﴿فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ﴾

*﴿So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge),﴾*

meaning, those who have knowledge that Allāh made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allāh will forgive their previous dealings in *Ribā*,

﴿عَفَا ٱللَّهُ عَمَّا سَلَفَ﴾

*﴿Allāh has forgiven what is past.﴾*

On the day Makkah was conquered the Prophet ﷺ said,

«وَكُلُّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ، وَأَوَّلُ رِبًا أَضَعُ، رِبَا الْعَبَّاسِ»

*«All cases of Ribā during the time of Jāhiliyyah (pre-Islāmic period of ignorance) is annulled and under my feet, and the first Ribā I annul is the Ribā of Al-'Abbās (the Prophet's uncle).»*[1]

We should mention that the Prophet ﷺ did not require the

[1] Abu Dāwud 3:628.

return of the interest that they gained on their *Ribā* during the time of *Jāhiliyyah*. Rather, he pardoned the cases of *Ribā* that occured in the past, just as Allāh said,

﴿فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ﴾

*﴿shall not be punished for the past; his case is for Allāh (to judge).﴾*

Sa'īd bin Jubayr and As-Suddi said that,

﴿فَلَهُۥ مَا سَلَفَ﴾

*﴿shall not be punished for the past﴾* refers to the *Ribā* one consumed before it was prohibited.[1] Allāh then said,

﴿وَمَنْ عَادَ﴾

*﴿But whoever returns﴾* meaning, deals in *Ribā* after gaining knowledge that Allāh prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allāh said,

﴿فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ﴾

*﴿such are the dwellers of the Fire – they will abide therein forever.﴾*

Abu Dāwud recorded that Jābir said, "When

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

*﴿Those who eat Ribā will not stand (on the Day of Resurrection) except like a person beaten by Shaytān leading him to insanity﴾*

was revealed, the Messenger of Allāh ﷺ said,

«مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤْذَنْ بِحَرْبٍ مِنَ اللهِ وَرَسُولِهِ»

*«Whoever does not refrain from Mukhabarah, then let him receive a notice of war from Allāh and His Messenger.»*"[2]

Al-Ḥākim also recorded this in his *Mustadrak*,[3] and he said, "It is *Ṣaḥīḥ* according to the criteria of Muslim, and he did not record it." *Mukhābarah* (sharecropping), farming land in return

[1] Ibn Abi Ḥātim 3:1135.

[2] Abu Dāwud 3:695.

[3] Al-Ḥākim 2:285.

for some of its produce, was prohibited. *Muzābanah*, trading fresh dates still on trees with dried dates already on the ground, was prohibited. *Muḥāqalah*, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that *Ribā* might be involved, for the quality and equity of such items are only known after they become dry.

The subject of *Ribā* is a difficult subject for many scholars. We should mention that the Leader of the Faithful, 'Umar bin Al-Khaṭṭāb, said, "I wished that the Messenger of Allāh ﷺ had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the *Kalālah* (those who leave neither descendants nor ascendants as heirs) and some types of *Ribā*."[1] 'Umar was refering to the types of transactions where it is not clear whether they involve *Ribā* or not. The *Sharī'ah* supports the rule that for any matter that is unlawful, then the means to it are also unlafwful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two *Ṣaḥīḥs* recorded that An-Nu'mān bin Bashīr said that he heard the Messenger of Allāh ﷺ say,

«إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ»

*«Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.»*[2]

The *Sunan* records that Al-Ḥasan bin 'Ali said that he heard the Messenger of Allāh ﷺ say,

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[1] *Fatḥ Al-Bāri* 10:48, Muslim 4:2322.

[2] *Fatḥ Al-Bāri* 1:153, Muslim 3:1219.

«دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ»

*«Leave that which makes you doubt for that which does not make you doubt.»*[1]

Aḥmad recorded that Sa'īd bin Al-Musayyib said that 'Umar said, "The *Āyah* about *Ribā* was one of the last *Āyāt* to be revealed, and the Messenger of Allāh ﷺ died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."[2]

Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ»

*«Ribā is seventy types, the least of which is equal to one having sexual intercourse with his mother.»*[3]

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a *Ḥadīth* that Aḥmad recorded in which 'Ā'ishah said, "When the *Āyāt* in *Sūrat Al-Baqarah* about *Ribā* were revealed, the Messenger of Allāh ﷺ went out to the *Masjid* and recited them and also prohibited trading in alcohol."[4] The Six collections recorded this *Ḥadīth*, with the exception of At-Tirmidhi.[5] The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا»

*«May Allāh curse the Jews! Allāh forbade them to eat animal fat, but they melted it and sold it, eating its price.»*[6]

'Ali and Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

[1] *Tuḥfat Al-Aḥwadhi* 7:221, An-Nasā'ī 8:328.

[2] Aḥmad 1:36, Ibn Mājah no. 2276.

[3] Ibn Majah 2:764, similar was recorded by Al-Ḥākim 2:37, and he said "It is *Ṣaḥiḥ* according to the criteria of the Two Shaykhs, but they did not record it."

[4] Aḥmad 6:46.

[5] *Fatḥ Al-Bāri* 8:51, Muslim 3:1206, Abu Dāwud 3:759, An-Nasā'ī in *Al-Kubrā* 6:306, Ibn Mājah 2:1122.

[6] *Fatḥ Al-Bāri* 6:572, Muslim 1207.

«*May Allāh curse whoever consumes Ribā, whoever pays Ribā, the two who are witnesses to it, and the scribe who records it.*»[1]

They say they only have witnesses and a scribe to write the *Ribā* contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

﴿*276. Allāh will destroy Ribā and will give increase for Ṣadaqāt. And Allāh likes not the disbelievers, sinners.*﴾

﴿*277. Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.*﴾

## Allāh Does Not Bless *Ribā*

Allāh states that He destroys *Ribā*, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their *Ribā*, Allāh will torment them in this life and punish them for it on the Day of Resurrection. Allāh said,

﴿قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ﴾

﴿*Say: "Not equal are Al-Khabīth (evil things) and Aṭ-Ṭayyib (good things), even though the abundance of Al-Khabīth may please you"*﴾ [5:100]

﴿وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ﴾

﴿*And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell*﴾ [8:37], and,

[1] Muslim 3:1219.

﴿وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ﴾

﴿*And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh*﴾ [30:39].

Ibn Jarīr said that Allāh's statement,

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟﴾

﴿*Allāh will destroy Ribā*﴾ is similar to the statement reported of 'Abdullāh bin Mas'ūd, "*Ribā* will end up with less, even if it was substantial."[1] Imām Aḥmad recorded a similar statement in *Al-Musnad*.[2]

## Allāh Increases Charity, Just as One Raises His Animal

Allāh's statement,

﴿وَيُرْبِى ٱلصَّدَقَٰتِ﴾

﴿*And will give increase for Ṣadaqāt*﴾

means, Allāh makes charity grow, or He increases it. Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

«*Whoever gives in charity what equals a date from honest resources, and Allāh only accepts that which is good and pure, then Allāh accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.*»[3]

This was recorded in the book of *Zakāh*.[4]

## Allāh Does not Like the Disbelieving Sinners

Allāh's statement,

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[1] Aṭ-Ṭabari 6:15.

[2] Aḥmad 1:395.

[3] *Fatḥ Al-Bāri* 3:326, 13:426.

[4] Muslim 2:702.

﴿وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

*﴿And Allāh likes not the disbelievers, sinners﴾*

indicates that Allāh does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the *Āyah* on *Ribā* and what Allāh ended it with. Those who consume *Ribā* are not satisfied with the permissible and pure resources that Allāh provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allāh provides.

## Praising Those Who Thank Allāh

Allāh praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allāh informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allāh said,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

*﴿Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴾*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

*﴿278. O you who believe! Have Taqwā of Allāh and give up what remains from Ribā, if you are (really) believers.﴾*

*﴿279. And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt*

*with unjustly.﴾*

*﴿280. And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴾*

*﴿281. And have Taqwā the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾*

## The Necessity of *Taqwā* and Avoiding *Ribā*

Allāh commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ﴾

*﴿O you who believe! Have Taqwā of Allāh﴾*

meaning, fear Him and remember that He is watching all that you do.

﴿وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟﴾

*﴿And give up what remains of Ribā﴾* meaning, abandon the *Ribā* that people still owe you upon hearing this warning,

﴿إِن كُنتُم مُّؤْمِنِينَ﴾

*﴿if you indeed have been believers﴾*

believing in the trade that He allowed you and the prohibition of *Ribā*. Zayd bin Aslam, Ibn Jurayj, Muqātil bin Ḥayyān and As-Suddi said that this *Āyah* was revealed about Bani 'Amr bin 'Umayr, a sub-tribe of Thaqīf, and Bani Al-Mughīrah, from the tribe of Bani Makhzum, between whom were outstanding transactions of *Ribā* leftover from time of *Jāhiliyyah*. When Islām came and both tribes became Muslims, Thaqīf required Bani Al-Mughīrah to pay the *Ribā* of that transaction, but Bani Al-Mughirah said, "We do not pay *Ribā* in Islām." 'Attāb bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allāh ﷺ about this matter. This *Āyah* was then revealed and the Messenger of Allāh ﷺ conveyed it to 'Attāb,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ﴾

﴿*O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger.*﴾

They said, "We repent to Allāh and abandon whatever is left of our *Ribā*", and they all abandoned it[1] This *Āyah* serves as a stern threat to those who continue to deal in *Ribā* after Allāh revealed this warning.

### *Ribā* Constitutes War Against Allāh and His Messenger

Ibn Jurayj said that Ibn 'Abbās said that,

﴿فَأْذَنُوا بِحَرْبٍ﴾

﴿*then take a notice of war*﴾ means, "Be sure of a war from Allāh and His Messenger."[2] He also said, "On the Day of Resurrection, those who eat *Ribā* will be told, 'take up arms for war.'" He then recited,

﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

﴿*And if you do not do it, then take a notice of war from Allāh and His Messenger.*﴾[3]

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about,

﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾

﴿*And if you do not do it, then take a notice of war from Allāh and His Messenger,*﴾

"Whoever kept dealing with *Ribā* and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from *Ribā*, the Muslim Leader should cut off his head."[4]

Allāh then said,

﴿وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ﴾

﴿*But if you repent, you shall have your capital sums. Deal not unjustly*﴾

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[1] Ibn Abi Ḥātim 3:1140,1141. This story is not authentic.

[2] Aṭ-Ṭabari 6:26.

[3] Aṭ-Ṭabari 6:25.

[4] Aṭ-Ṭabari 6:25.

by taking the *Ribā*,

﴿وَلَا تُظْلَمُونَ﴾

*﴿And you shall not be dealt with unjustly﴾*

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Ḥātim recorded that 'Amr bin Al-Aḥwaṣ said, "The Messenger of Allāh ﷺ gave a speech during the Farewell *Ḥajj* saying;

«أَلَا إِنَّ كُلَّ رِبًا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ، وَأَوَّلُ رِبًا مَوْضُوعٍ، رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ»

*«Verily, every case of Ribā from the Jāhiliyyah is completely annulled. You will only take back your capital, without increase or decrease. The first Ribā that I annul is the Ribā of Al-'Abbās bin 'Abdul-Muṭṭalib, all of it is annulled.»*[1]

## Being Kind to Debtors Who Face Financial Difficulties

Allāh said,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾﴾

*﴿And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴾*

Allāh commands creditors to be patient with debtors who are having a hard time financially,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

*﴿And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.﴾*

During the time of *Jāhiliyyah*, when the debt came to term, the creditor would say to the debtor, "Either pay now or interest will be added to the debt."

Allāh encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward

[1] Ibn Abi Ḥātim 3:1147.

from Him for this righteous deed,

﴿وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿*But if you remit it by way of charity, that is better for you if you did but know*﴾

meaning, if you forfeit your debts and cancel them completely.

Imām Aḥmad recorded that Sulayman bin Buraydah said that his father said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«*Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.*»

I also heard the Prophet ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«*Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.*»

I said, 'O Messenger of Allāh! I heard you say, 'Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.' I also heard you say, 'Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.' He ﷺ said,

«لَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَحِلَّ الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَاهُ صَدَقَةٌ»

«*He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.*»[1]

Aḥmad recorded that Muḥammad bin Ka'b Al-Quraẓi said that Abu Qatādah had a debt on a man, who used to hide from Abu Qatādah when he looked for him to pay what he owed him. One day, Abu Qatādah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating. Abu

[1] Aḥmad 5:360.

Qatādah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house." The man came out and Abu Qatādah asked him, "Why are you hiding from me?" The man said, "I am having a hard time financially, and I do not have any money." Abu Qatādah said, "By Allāh, are you truly facing a hard time?" He said, "Yes." Abu Qatādah cried and said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ نَفَّسَ عَنْ غَرِيمِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ»

*«Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allāh) on the Day of Resurrection.»*"[1]

Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ*.[2]

Al-Ḥāfiẓ Abu Ya'lā Al-Mawṣili recorded that Ḥudhayfah said that the Messenger of Allāh ﷺ said,

«أُتِيَ اللهُ بِعَبْدٍ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتَ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ مِثْقَالَ ذَرَّةٍ فِي الدُّنْيَا أَرْجُوكَ بِهَا - قَالَهَا ثَلَاثَ مَرَّاتٍ - قَالَ الْعَبْدُ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أُيَسِّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ، قَالَ: فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ مَنْ يُسِّرُ، ادْخُلِ الْجَنَّةَ»

*«On the Day of Resurrection, one of Allāh's servants will be summoned before Him and He will ask him, "What deeds did you perform for Me in your life?" He will say, "O Lord! In my life, I have not performed a deed for Your sake that equals an atom," three times. The third time, the servant will add, "O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times." Allāh will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise."»*

Al-Bukhāri, Muslim and Ibn Mājah also recorded this *Ḥadīth* from Ḥudhayfah, and Muslim recorded a similar wording from 'Uqbah bin 'Āmir and Abu Mas'ūd Al-Badri.[3]

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[1] Aḥmad 5:308.

[2] Muslim 4:2084.

[3] *Fatḥ Al-Bāri* 6:570, Muslim 3:1195, Ibn Mājah 2:808.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى
فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا يَأْبَ
كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ
ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ
فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ
مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟
أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ
عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ
تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۖ وَلَا يُضَآرَّ كَاتِبٌ
وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟
ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾

Allāh further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly. Allāh also warned them against His torment,

﴿وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

*﴿And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾*

It was reported that this was the last *Āyah* revealed from the Glorious Qur'ān. An-Nasā'ī recorded that Ibn 'Abbās said, "The last *Āyah* to be revealed from the Qur'ān was,

﴿وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾

*﴿And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly."﴾*[1]

[1] An-Nasā'ī in *Al-Kubrā* 6:307.

This is the same narration reported by Aḍ-Ḍaḥḥāk and Al-'Awfi from Ibn 'Abbās.[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكْتُبُوهُۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبُۢ بِٱلْعَدْلِۖ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلْيَكْتُبْۚ وَلْيُمْلِلِ ٱلَّذِي عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـٔٗاۚ فَإِن كَانَ ٱلَّذِي عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِۚ وَٱسْتَشْهِدُواْ شَهِيدَيْنِ مِن رِّجَالِكُمْۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٞ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسْـَٔمُوٓاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَاۗ وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمْۖ وَلَا يُضَآرَّ كَاتِبٞ وَلَا شَهِيدٞۚ وَإِن تَفْعَلُواْ فَإِنَّهُۥ فُسُوقُۢ بِكُمْۚ وَٱتَّقُواْ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٞ ﴿٢٨٢﴾﴾

*﴿282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write, as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if*

[1] Aṭ-Ṭabari 6:40.

*you do (such harm), it would be wickedness in you. So have Taqwā of Allāh; and Allāh teaches you. And Allāh is the All-Knower of everything.*﴾

## The Necessity of Writing Transactions That Take Effect Later on

This *Āyah* is the longest in the Glorious Qur'ān. Imām Abu Ja'far bin Jarīr recorded that Sa'īd bin Al-Musayyib said that he was told that the *Āyah* most recently revealed from above the Throne – the last *Āyah* to be revealed in the Qur'ān – was the *Āyah* about debts.[1]

Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ﴾

﴿*O you who believe! When you contract a debt for a fixed period, write it down*﴾

directs Allāh's believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the *Āyah*,

﴿ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴿*that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves.*﴾

The Two *Ṣaḥīḥs* recorded that Ibn 'Abbās said, "Allāh's Messenger ﷺ came to Al-Madīnah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allāh ﷺ said,

«مَنْ أَسْلَفَ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ»

«*Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.*»[2]

Allāh's statement,

﴿فَٱكْتُبُوهُ﴾

[1] Aṭ-Ṭabari 6:41.

[2] *Fatḥ Al-Bāri* 4:105, Muslim 3:1226.

﴿*write it down*﴾ is a command from Him to record such transactions to endorse and preserve their terms. Ibn Jurayj said, "Whoever borrowed should write the terms, and whoever bought should have witnesses."[1] Abu Sa'īd, Ash-Sha'bi, Ar-Rabī' bin Anas, Al-Ḥasan, Ibn Jurayj and Ibn Zayd said that recording such transactions was necessary before, but was then abrogated by Allāh's statement,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُۥ﴾

﴿*Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).*﴾[2]

Allāh's statement,

﴿وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ﴾

﴿*Let a scribe write it down in justice between you*﴾

and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion. Allāh's statement,

﴿وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ﴾

﴿*Let not the scribe refuse to write, as Allāh has taught him, so let him write*﴾

means, "Those who know how to write should not refrain from writing transaction contracts when asked to do so." Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allāh taught him what he knew not. Therefore, let him write, just as the *Ḥadīth* stated,

«إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَصْنَعَ لِأَخْرَقَ»

«*It is a type of charity to help a worker and to do something for a feeble person.*»[3]

In another *Ḥadīth*, the Prophet ﷺ said,

«مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

[1] Aṭ-Ṭabari 6:47.
[2] Aṭ-Ṭabari 6:47,49,50.
[3] *Fatḥ Al-Bāri* 5:176.

*"Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection."*[1]

Mujāhid and 'Aṭā' said that if asked to do so, "The scribe is required to record."

Allāh's statement,

﴿وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ﴾

﴿*Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord*﴾

indicates that the debtor should dictate to the scribe what he owes, so let him fear Allāh,

﴿وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا﴾

﴿*And diminish not anything of what he owes,*﴾ meaning, not hide any portion of what he owes.

﴿فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا﴾

﴿*But if the debtor is of poor understanding*﴾

and is not allowed to decide on such matters, because he used to waste money, for instance,

﴿أَوْ ضَعِيفًا﴾

﴿*Or weak*﴾, such as being too young or insane,

﴿أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ﴾

﴿*Or is unable to dictate for himself*﴾ because of a disease, or ignorance about such matters,

﴿فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ﴾

﴿*then let his guardian dictate in justice.*﴾

## Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ﴾

﴿*And get two witnesses out of your own men*﴾

requiring witnesses to attend the dictation of contracts to

[1] Aṭ-Ṭabarāni 5:11.

further preserve the contents,

﴿فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ﴾

﴿*And if there are not two men (available), then a man and two women*﴾

this requirement is only for contracts that directly or indirectly involve money. Allāh requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet ﷺ described. Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

«*O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.*»

One eloquent woman said, "O Messenger of Allāh! Why do we comprise the majority of the people of the Fire?" He said,

«تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ، أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ»

«*You curse a lot and you do not appreciate your mate. I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.*»

She said, "O Messenger of Allāh! What is this shortcoming in mind and religion?" He ﷺ said,

«أَمَّا نُقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِي لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّينِ»

«*As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramaḍān*»[1]

Allāh's statement,

﴿مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ﴾

﴿*such as you agree for witnesses*﴾ requires competency in the

[1] Muslim 1 :87.

witnesses. Further, Allāh's statement,

﴿أَن تَضِلَّ إِحْدَىٰهُمَا﴾

﴿*so that if one of them errs*﴾ refers to the two women witnesses; whenever one of them forgets a part of the testimony,

﴿فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ﴾

﴿*the other can remind her*﴾ meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allāh's statement,

﴿وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟﴾

﴿*And the witnesses should not refuse when they are called*﴾ means, when people are called to be witnesses, they should agree, as Qatādah and Ar-Rabī' bin Anas stated. Similarly, Allāh said,

﴿وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ فَلْيَكْتُبْ﴾

﴿*Let not the scribe refuse to write as Allāh has taught him, so let him write.*﴾

Some say that this *Āyah* indicates that agreeing to become a witness is *Farḍ Kifāyah* (required on at least a part of the Muslim *Ummah*). However, the majority of the scholars say that the *Āyah*,

﴿وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟﴾

﴿*And the witnesses should not refuse when they are called*﴾ is referring to testifying to what the witnesses actually witnessed,[1] thus befitting their description of being 'witnesses'. Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes *Farḍ Kifāyah*. Mujāhid and Abu Mijlaz said, "If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward."[2] It was reported that Ibn 'Abbās and Al-

[1] Aṭ-Ṭabari 6:68.

[2] Ibn Abi Ḥātim 3:1181, Aṭ-Ṭabari 6:71.

Ḥasan Al-Baṣri said that the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allāh's statement,

﴿وَلَا تَسْـَٔمُوٓاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ﴾

﴿*You should not become weary to write it (your contract), whether it be small or large, for its fixed term*﴾

perfects this direction from Allāh by commanding that the debt be written, whether the amount is large or small. Allāh said,

﴿وَلَا تَسْـَٔمُوٓاْ﴾

﴿*You should not become weary*﴾ meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small. Allāh's statement,

﴿ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴿*that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves*﴾

means, writing transactions that will be fulfillled at a later date is more just with Allāh meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

﴿وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴿*And more convenient to prevent doubts among yourselves*﴾

meaning, this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allāh's statement,

﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا﴾

﴿*save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down*﴾

indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allāh said,

﴿وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمْ﴾

﴿*But take witnesses whenever you make a commercial contract.*﴾

However, this command was abrogated by,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُۥ﴾

﴿*Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).*﴾

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the *Ḥadīth* that Khuzaymah bin Thābit Al-Anṣāri narrated which Imām Aḥmad collected. 'Umārah bin Khuzaymah Al-Anṣāri said that his uncle, who was among the Prophet's Companions, told him that the Prophet ﷺ was making a deal for a horse with a bedouin man. The Prophet ﷺ asked the bedouin to follow him so that he could pay him the price of the horse. The Prophet ﷺ went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if the Prophet ﷺ was actually determined to buy it. Some people offered more money for the horse than the Prophet ﷺ had. The bedouin man said to the Prophet ﷺ, "If you want to buy this horse, then buy it or I will sell it to someone else." When he heard the bedouin man's words, the Prophet ﷺ stood up and said, "Have I not bought that horse from you?" The bedouin said, "By Allāh! I have not sold it to you." The Prophet ﷺ said, "Rather, I did buy it from you." The people gathered around the Prophet ﷺ and the Bedouin while they were disputing, and the bedouin said, "Bring forth a witness who testifies that I sold you the horse." Meanwhile, the Muslims who came said to the bedouin, "Woe to you! The Prophet only says the truth." When Khuzaymah bin Thābit came and heard the dispute between the Prophet ﷺ and the bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse," Khuzaymah said, "I bear witness that you sold him the horse." The Prophet ﷺ said to Khuzaymah, "What is the basis of your testimony?" Khuzaymah said, "That I entrusted you, O Messenger of Allāh!" Therefore, the Messenger ﷺ made Khuzaymah's testimony

equal to the testimony of two men.[1] This was also recorded by Abu Dāwud and An-Nasā'ī.[2]

Allāh's statement,

﴿وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ﴾

﴿*Let neither scribe nor witness suffer (or cause) any harm*﴾ also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony. This is the explanation of Al-Ḥasan and Qatādah."[3]

Allāh's statement,

﴿وَإِن تَفْعَلُوا فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ﴾

﴿*But if you do (such harm), it would be wickedness in you*﴾ means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from."

Allāh's statement,

﴿وَٱتَّقُوا ٱللَّهَ﴾

﴿*So have Taqwā of Allāh*﴾ means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

﴿وَيُعَلِّمُكُمُ ٱللَّهُ﴾

﴿*And Allāh teaches you.*﴾ Similarly, Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن تَتَّقُوا ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا﴾

﴿*O you who believe! If you have Taqwā of Allāh, He will grant you Furqān [(a criterion to judge between right and wrong)]*﴾ [8:29], and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَءَامِنُوا بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ﴾

﴿*O you who believe! Have Taqwā of Allāh, and believe in His*

[1] Aḥmad 5:215.

[2] Abu Dāwud 4:31, An-Nasā'ī 7:301.

[3] Aṭ-Ṭabari 6:85,86.

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ
اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُ
آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا أُنزِلَ
إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ
أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

*Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight)*﴾ [57:28].

Allāh said;

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿*And Allāh is the All-Knower of everything*﴾ stating that Allāh has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

﴿۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾﴾

*283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwā of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.*﴾

## What is the 'Mortgaging' Mentioned in the *Āyah*?

Allāh said,

﴿وَإِن كُنتُمْ عَلَىٰ سَفَرٍ﴾

﴿*And if you are on a journey*﴾ meaning, traveling and some of you borrowed some money to be paid at a later date,

﴿وَلَمْ تَجِدُوا كَاتِبًا﴾

﴿*and cannot find a scribe*﴾ who would record the debt for you. Ibn 'Abbās said, "And even if they find a scribe, but did not find paper, ink or pen." Then,

﴿فَرِهَٰنٌ مَّقْبُوضَةٌ﴾

﴿*let there be a pledge taken (mortgaging)*﴾

given to the creditor in lieu of writing the transaction. The Two *Ṣaḥīḥs* recorded that Anas said that the Messenger of Allāh ﷺ died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet ﷺ bought on credit as provisions for his household. In another narration, the *Ḥadīth* stated that this Jew was among the Jews of Al-Madīnah.[1]

Allāh said,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ﴾

﴿*then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).*﴾

Ibn Abi Ḥātim recorded, with a sound chain of narration, that Abu Sa'īd Al-Khudri said, "This *Āyah* abrogated what came before it (i.e. that which required recording the transaction and having witnesses present)."[2] Ash-Sha'bi said, "If you trust each other, then there is no harm if you do not write the loan or have witnesses present."[3] Allāh's statement,

﴿وَلْيَتَّقِ اللَّهَ رَبَّهُ﴾

﴿*And let him have Taqwā of Allāh*﴾ means, the debtor.

Imām Aḥmad and the *Sunan* recorded that Qatādah said that Al-Ḥasan said that Samurah said that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 4:354, Muslim 3:1226.

[2] Ibn Abi Ḥātim 3:1202.

[3] Ibn Abi Ḥātim 3:1203.

«عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ»

«*The hand (of the debtor) will carry the burden of what it took until it gives it back.*»[1]

Allāh's statement,

﴿وَلَا تَكْتُمُوا الشَّهَـٰدَةَ﴾

﴿*And conceal not the evidence*﴾ means, do not hide it or refuse to announce it. Ibn 'Abbās and other scholars said, "False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony. This is why Allāh said,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ﴾

﴿*For he who hides it, surely, his heart is sinful*﴾.

As-Suddi commented, "Meaning he is a sinner in his heart."[2]

This is similar to Allāh's statement,

﴿وَلَا نَكْتُمُ شَهَـٰدَةَ اللَّهِ إِنَّآ إِذًا لَّمِنَ الْـَٔاثِمِينَ﴾

﴿*We shall not hide testimony of Allāh, for then indeed we should be of the sinful*﴾ [5:106].

Allāh said,

﴿۞ يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّٰمِينَ بِالْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰٓ أَن تَعْدِلُوا ۚ وَإِن تَلْوُۥٓا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾

﴿*O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do*﴾ [4:135]

and in this *Āyah* [2:283] He said,

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[1] Aḥmad 5:13, Abu Dāwud 3:822, *Tuḥfat Al-Aḥwadhi* 4:482, An-Nasā'ī in *Al-Kubrā* 3:411, Ibn Mājah 2:802.

[2] Aṭ-Ṭabari 6:100.

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

*﴿And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.﴾*

﴿لِّلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

*﴿284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.﴾*

## Would the Servants be Accountable for What They Conceal in Their Hearts?

Allāh states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is. Allāh also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allāh said,

﴿قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾﴾

*﴿Say (O Muḥammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things﴾* [3:29], and,

﴿يَعْلَمُ السِّرَّ وَأَخْفَى﴾

*﴿He knows the secret and that which is yet more hidden.﴾*

There are many other *Āyāt* on this subject. In this *Āyah* [2:284], Allāh states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this *Āyah* was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that

such reckoning would diminish their good deeds.

Imām Aḥmad recorded that Abu Hurayrah said, "When

﴿لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

﴿*To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things*﴾

was revealed to the Messenger of Allāh ﷺ, it was very hard for the Companions of the Messenger ﷺ. The Companions came to the Messenger and fell to their knees saying, 'O Messenger of Allāh! We were asked to perform what we can bear of deeds: the prayer, the fast, *Jihād* and charity. However, this *Āyah* was revealed to you, and we cannot bear it.' The Messenger of Allāh ﷺ said,

«أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ»

«*Do you want to repeat what the People of the Two Scriptures before you said, that is, 'We hear and we disobey?' Rather, say, 'We hear and we obey, and we seek Your forgiveness, O our Lord, and the Return is to You.*»

When the people accepted this statement and their tongues recited it, Allāh sent down afterwards,

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾﴾

﴿*The Messenger believes in what has been sent down to him from his Lord, and (so do)the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."*﴾

When they did that, Allāh abrogated the *Āyah* [2:284] and sent down the *Āyah*,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

*﴿Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error."﴾* until the end."[1]

Muslim recorded it with the wording; "When they did that, Allāh abrogated it [2:284] and sent down,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

*﴿Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".﴾*

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾

*﴿"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)"﴾*

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

*﴿"Our Lord! Put not on us a burden greater than we have strength to bear."﴾*

Allāh said, 'I shall (accept your supplication),'

﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

*﴿"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Supporter and Protector) and give us victory over the disbelieving people."﴾*

Allāh said, 'I shall.' "[2]

Imām Aḥmad recorded that Mujāhid said, "I saw Ibn 'Abbās and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he

[1] Aḥmad 2:412.

[2] Muslim 1:115.

read this *Āyah* and cried.' He asked, 'Which *Āyah*?' I said,

﴿وَإِن تُبْدُوا مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾

*'﴿And whether you disclose what is in yourselves or conceal it.﴾'*

Ibn 'Abbās said, 'When this *Āyah* was revealed, it was very hard on the Companions of the Messenger of Allāh ﷺ and worried them tremendously. They said: O Messenger of Allāh! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allāh ﷺ said,

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

*«Say, 'We hear and we obey.'»*

They said, 'We hear and we obey.' Thereafter, this *Āyah* abrogated the previous *Āyah*,

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ﴾

*﴿The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh﴾*, until,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

*﴿Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴾*

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions.'»[1]

The Group recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَالَمْ تَكَلَّمْ أَوْ تَعْمَلْ»

*«Allāh has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.»*[2]

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[1] Aḥmad 1:332.

[2] *Fatḥ Al-Bāri* 9:300, Muslim 1:117, Abu Dāwud 2:657, *Tuḥfat Al-Aḥwadhi* 4:361, An-Nasā'ī 6:156, Ibn Mājah 1:658.

The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا»

*«Allāh said (to His angels), "If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds."»*[1]

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾﴾

﴿*285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."*﴾

﴿*286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the disbelieving people."*﴾

[1] *Fath Al-Bāri* 13:473, Muslim 1:117.

## The *Ḥadīths* on the Virtue of These Two *Āyāt*, May Allāh Benefit Us by Them

Al-Bukhāri recorded that Abu Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كَفَتَاهُ»

*«Whoever recites the last two Āyāt in Sūrat Al-Baqarah at night, they will suffice for him.»*[1]

The rest of the six also recorded similar wording for this *Ḥadīth*.[2] The Two *Ṣaḥīḥs* recorded this *Ḥadīth* using various chains of narration,[3] and Imām Aḥmad also recorded it.[4]

Muslim recorded that 'Abdullāh said, "When the Messenger of Allāh ﷺ went on the *Isrā* journey, he ascended to the *Sidrat Al-Muntahā*[5] in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered the lote tree which did cover it!*﴾ [53:16] meaning, a mat made of gold.

The Messenger of Allāh ﷺ was then given three things: the five prayers, the last *Āyāt* in *Sūrat Al-Baqarah* and forgiveness for whoever did not associate anything or anyone with Allāh from his *Ummah*."[6]

Earlier we mentioned the *Ḥadīth* regarding the virtues of *Sūrat Al-Fatiḥah* from Ibn 'Abbās which stated, "While the Messenger of Allāh ﷺ was with Jibrīl, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet ﷺ and said, 'Receive the good news of two lights that you have

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[1] *Fatḥ Al-Bāri* 8:672.

[2] Muslim 1:555, Abu Dāwud 2:118, *Tuḥfat Al-Aḥwadhi* 8:188, An-Nasā'ī in *Al-Kubrā* 5:14, Ibn Mājah 1:435.

[3] *Fatḥ Al-Bāri* 8:712, 7:369, Muslim 1:554.

[4] Aḥmad 4:118.

[5] Lote-tree of the utmost boundary, beyond which none can pass.

[6] Muslim 1:157.

been given and which no Prophet before you was given: the Opener of the Book (*Al-Fatiḥah*) and the last *Āyāt* in *Sūrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit.'" This *Ḥadīth* was collected by Muslim and An-Nasā'ī,[1] and this is the wording collected by An-Nasā'ī.

## The *Tafsīr* of the Last Two *Āyāt* of *Sūrat Al-Baqarah*

Allāh said,

﴿كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ﴾

*﴿Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers."﴾*

Therefore, each of the believers believes that Allāh is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allāh's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allāh. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allāh's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allāh's leave. Later on, the Law of Muḥammad, the Final Prophet and Messenger from Allāh, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muḥammad's Law remains the only valid Law, and all the while a group of his *Ummah* will always be on the path of truth, apparent and dominant. Allāh's statement,

﴿وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا﴾

*﴿And they say, "We hear, and we obey"﴾* means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

﴿غُفْرَانَكَ رَبَّنَا﴾

*﴿(We seek) Your forgiveness, our Lord﴾* contains a plea and

[1] Muslim 1:554, An-Nasā'ī in *Al-Kubrā* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿*Allāh burdens not a person beyond his scope*﴾ means, Allāh does not ask a soul what is beyond its ability. This only demonstrates Allāh's kindness, compassion and generosity towards His creation. This *Āyah* is the *Āyah* that abrogated the *Āyah* that worried the Companions, that is, Allāh's statement,

﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾

﴿*And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.*﴾

This indicates that although Allāh will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allāh said next,

﴿لَهَا مَا كَسَبَتْ﴾

﴿*He gets reward for that which he has earned*﴾ of good,

﴿وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

﴿*And he is punished for that which he has earned*﴾ of evil, that is, concerning the acts that one is responsible for.

Allāh then said, [mentioning what the believers said] while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴿*"Our Lord! Push us not if we forget or fall into error,"*﴾

meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the *Ḥadīth* by Abu Hurayrah, that Muslim collected, wherein Allāh said, "I shall (accept your supplication)."[1] There is also the *Ḥadīth* by Ibn 'Abbās that Allāh said, "I did (accept your

[1] Muslim 1:115.

supplication)."[1]

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾

*﴿Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),﴾*

means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muḥammad ﷺ, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the *Ḥanīfī* (Islāmic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said that Allāh said, "I shall (accept your supplication)."[2] Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said that Allāh said, "I did (accept your supplication)."[3] There is the *Ḥadīth* recorded through various chains of narration that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

*«I was sent with the easy Ḥanifiyyah way.»*[4]

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

*﴿Our Lord! Put not on us a burden greater than we have strength to bear﴾*

of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

*﴿Our Lord! Put not on us a burden greater than we have strength to bear.﴾*

We mentioned that Allāh said, "I shall (accept your supplication)"[5] in one narration, and, "I did (accept your supplication)," in another narration.

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[1] Muslim 1:116.

[2] Muslim 1:115.

[3] Muslim 1:116.

[4] Aḥmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Ḥumaydi, see *Aṣ-Ṣaḥīḥah* 1829, 2924.

[5] Ibn Abi Ḥātim 3:1235.

﴿وَٱعْفُ عَنَّا﴾

﴿*Pardon us*﴾ meaning, between us and You regarding what You know of our shortcomings and errors.

﴿وَٱغْفِرْ لَنَا﴾

﴿*And grant us forgiveness* ﴾ concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

﴿وَٱرْحَمْنَآ﴾

﴿*Have mercy on us*﴾ in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allāh's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allāh answered these pleas, "I shall," in one narration and, "I did," in another narration.

﴿أَنتَ مَوْلَىٰنَا﴾

﴿*You are our Mawlā*﴾ meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

﴿فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴿*And give us victory over the disbelieving people*﴾

those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet ﷺ, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allāh said, "I shall," in one narration, and, "I did," in the *Ḥadīth* that Muslim collected from Ibn 'Abbās.

Further, Ibn Jarīr recorded that Abu Isḥāq said that whenever Mu'ādh would finish reciting this *Sūrah*,

﴿فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴿*And give us victory over the disbelieving people*﴾, he would say "*Āmīn.*"[1]

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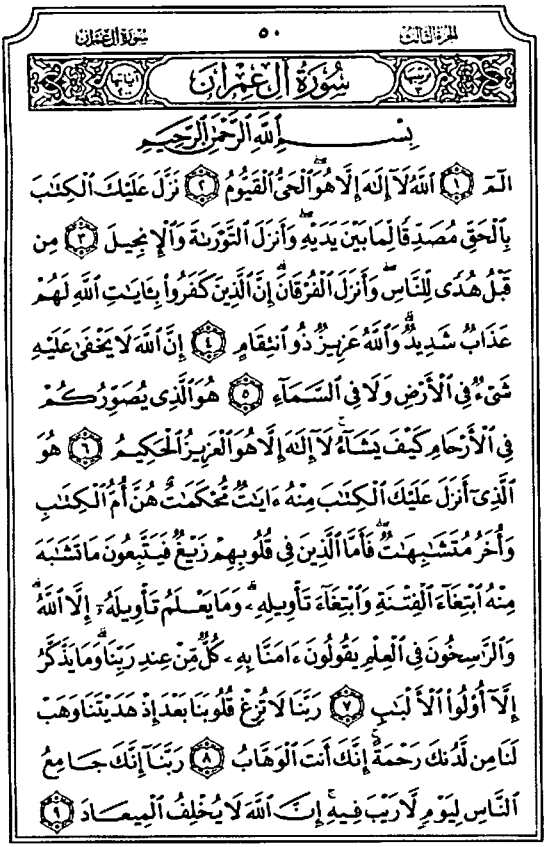
[1] Aṭ-Ṭabari 6:146.

# The *Tafsīr* of *Sūrah Āl 'Imrān* (Chapter 3)


الجزء الثالث ٥٠ سورة آل عمران

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ ﴿٣﴾ مِن
قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ
فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ
الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ
النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

*Sūrah Al 'Imrān* was revealed in Al-Madīnah, as evident by the fact that the first eighty-three *Āyāt* in it relate to the delegation from Najrān that arrived in Al-Madīnah on the ninth year of *Hijrah* (632 CE). We will elaborate on this subject when we explain the *Āyah* about the *Mubāhalah* [3:61] in this *Sūrah*, Allāh willing. We should also state that we mentioned the virtues of *Sūrah Āl 'Imrān* along with the virtues of *Sūrat Al-Baqarah* in the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*.

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

﴿الٓمٓ ﴿١﴾ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾﴾

﴿*In the Name of Allāh, the Most Gracious, the Most Merciful*﴾

﴿1. *Alif-Lām-Mīm.*﴾

﴿2. *Allāh! None has the right to be worshipped but He, the*

*Ever Living, the One Who sustains and protects all that exists.﴾*

*﴿3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrāh and the Injīl,﴾*

*﴿4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Āyāt of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution.﴾*

We mentioned the *Ḥadīth* in the *Tafsīr* of *Āyat Al-Kursi* [2:255] that mentions that Allāh's Greatest Name is contained in these two *Āyāt*,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

*﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾* and,

﴿الٓمٓ ۝١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝٢﴾

*﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.﴾*

We also explained the *Tafsīr* of,

﴿الٓمٓ﴾

*﴿Alif-Lām-Mīm﴾* in the beginning of *Sūrat Al-Baqarah*, and the meaning of,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

*﴿Allāh! Lā ilahā illa Huwa, Al-Ḥayyul-Qayyūm﴾*

in the *Tafsīr* of *Āyat Al-Kursi*. Allāh's statement,

﴿نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

*﴿It is He Who has sent down the Book to you with truth,﴾*

means, revealed the Qur'ān to you, O Muḥammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allāh. Verily, Allāh revealed the Qur'ān with His knowledge, and the angels testify to this fact, Allāh is sufficient as a Witness. Allāh's statement,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*Confirming what came before it*﴾ means, from the previous divinely revealed Books, sent to the servants and Prophets of Allāh. These Books testify to the truth of the Qur'ān, and the Qur'ān also testifies to the truth these Books contained, including the news and glad tidings of Muḥammad's prophethood and the revelation of the Glorious Qur'ān.

Allāh said,

﴿وَأَنزَلَ التَّوْرَىٰةَ﴾

﴿*And He sent down the Tawrāh*﴾ to Musa (Mūsā) son of 'Imrān,

﴿وَالْإِنجِيلَ﴾

﴿*And the Injīl*﴾, to 'Īsā, son of Mary,

﴿مِن قَبْلُ﴾

﴿*Aforetime*﴾ meaning, before the Qur'ān was revealed,

﴿هُدًى لِّلنَّاسِ﴾

﴿*As a guidance to mankind*﴾ in their time.

﴿وَأَنزَلَ الْفُرْقَانَ﴾

﴿*And He sent down the criterion*﴾

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ﴾

﴿*Truly, those who disbelieve in the Āyāt of Allāh*﴾

means they denied, refused and unjustly rejected them,

﴿لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿*For them there is a severe torment*﴾ on the Day of Resurrection,

﴿وَٱللَّهُ عَزِيزٌ﴾

﴿*And Allāh is All-Mighty*﴾ meaning, His grandeur is invincible and His sovereignty is infinite,

﴿ذُو ٱنتِقَامٍ﴾

﴿*All-Able of Retribution.*﴾ from those who reject His *Āyāt* and defy His honorable Messengers and great Prophets.

﴿إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۝٥ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٦﴾

﴿*5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.*﴾

﴿*6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.*﴾

Allāh states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

﴿هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ﴾

﴿*He it is Who shapes you in the wombs as He wills.*﴾ meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

﴿لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*Lā ilāha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.*﴾

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This *Āyah* refers to the fact that 'Īsā, son of Mary, is a created servant, just as Allāh created the rest of mankind. Allāh created 'Īsā in the womb (of his mother) and shaped him as He willed. Therefore, how could 'Īsā be divine, as the Christians, may Allāh's curses descend on them, claim? 'Īsā was created in the womb and his creation changed from stage to stage, just as Allāh said,

﴿يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴿*He creates you in the wombs of your mothers, creation after*

*creation in three veils of darkness.*﴾ [39:6].

﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾﴾

﴿*7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wīl, but none knows its Ta'wīl except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.*﴾

﴿*8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."*﴾

﴿*9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise."*﴾

## The *Mutashābihāt* and *Muḥkamāt Āyāt*

Allāh states that in the Qur'ān, there are *Āyāt* that are *Muḥkamāt*, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are *Āyāt* in the Qur'ān that are *Mutashābihāt* not entirely clear for many, or some people. So those who refer to the *Muḥkam Āyāt* to understand the *Mutashābih Āyāt*, will have acquired the correct guidance, and vice versa. This is why Allāh said,

﴿هُنَّ أُمُّ ٱلْكِتَٰبِ﴾

﴿*They are the foundations of the Book*﴾, meaning, they are the basis of the Qur'ān, and should be referred to for clarification, when warranted,

﴿وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾

﴿*And others not entirely clear*﴾ as they have several meanings, some that agree with the *Muḥkam* and some that carry other literal indications, although these meaning might not be desired.

The *Muḥkamāt* are the *Āyāt* that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the *Mutashābihāt Āyāt*, they include the abrogated *Āyāt*, parables, oaths, and what should be believed in, but not implemented.

Muḥammad bin Isḥāq bin Yasār commented on,

﴿مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ﴾

﴿*In it are verses that are entirely clear*﴾ as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear *Āyāt*, they can (but must not) be altered and changed, and this is a test from Allāh to the servants, just as He tested them with the allowed and prohibited things. So these *Āyāt* must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allāh said,

﴿فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ﴾

﴿*So as for those in whose hearts there is a deviation*﴾ meaning, those who are misguided and deviate from truth to falsehood,

﴿فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ﴾

﴿*they follow that which is not entirely clear thereof*﴾ meaning, they refer to the *Mutashābih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashābihāt* encompass such a wide area of meanings. As for the *Muḥkam Āyāt*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allāh said,

﴿ٱبْتِغَآءَ ٱلْفِتْنَةِ﴾

﴿*seeking Al-Fitnah*﴾ meaning, they seek to misguide their following by pretending to prove their innovation by relying on

the Qur'ān – the *Mutashābih* of it – but, this is proof against and not for them. For instance, Christians might claim that [Īsā is divine because] the Qur'ān states that he is *Rūḥullāh* and His Word, which He gave to Mary, all the while ignoring Allāh's statements,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

﴿*He ['Īsā] was not more than a servant. We granted Our favor to him.*﴾ [43:59], and,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ﴾

﴿*Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" and he was.*﴾ [3:59].

There are other *Āyāt* that clearly assert that Īsā is but one of Allāh's creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh's statement,

﴿وَابْتِغَاءَ تَأْوِيلِهِ﴾

﴿*And seeking for its Ta'wīl,*﴾ to alter them as they desire. Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ recited,

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾

﴿*It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,*﴾, until,

﴿أُولُو الْأَلْبَابِ﴾

﴿*Men of understanding*﴾ and he said,

«فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى اللهُ، فَاحْذَرُوهُمْ»

«*When you see those who argue in it (using the Mutashābihāt), then they are those whom Allāh meant. Therefore, beware of them.*»[1]

Al-Bukhāri recorded a similar *Ḥadīth* in the *Tafsīr* of this

[1] Aḥmad 6:48.

*Āyah* [3:7], as did Muslim in the book of *Qadar* (the Divine Will) in his *Ṣaḥīḥ*, and Abu Dāwud in the *Sunnah* section of his *Sunan*, from 'Ā'ishah; "The Messenger of Allāh ﷺ recited this *Āyah*,

﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ﴾

﴿*It is He Who has sent down to you the Book. In it are verses that are entirely clear,*﴾ until,

﴿وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

﴿*And none receive admonition except men of understanding.*﴾

He then said,

«فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُمْ»

«*When you see those who follow what is not so clear of the Qur'ān, then they are those whom Allāh described, so beware of them.*»[1]

This is the wording recorded by Al-Bukhāri.

## Only Allāh Knows the True *Ta'wīl* (Interpretation) of the *Mutashābihāt*

Allāh said,

﴿وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ﴾

﴿*But none knows its Ta'wīl except Allāh.*﴾

Similarly, as preceded in what has been reported from Ibn 'Abbās, "*Tafsīr* is of four types: *Tafsīr* that the Arabs know in their language; *Tafsīr* that no one is excused of being ignorant of; *Tafsīr* that the scholars know; and *Tafsīr* that only Allāh knows."[2] Scholars of Qur'ān recitation have different opinions about pausing at Allāh's Name in this *Āyah*. This stop was reported from 'Ā'ishah, 'Urwah, Abu Ash-Sha'thā' and Abu Nahīk.

Some pause after reciting,

﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

[1] *Fath Al-Bāri* 8:57, Muslim 4:2053, Abu Dāwud 5:6.

[2] Aṭ-Ṭabari 1:75. This report is from a disconnected chain of narrators.

﴿*And those who are firmly grounded in knowledge*﴾

saying that the Qur'ān does not address the people with what they cannot understand. Ibn Abi Najīḥ said that Mujāhid said that Ibn 'Abbās said, "I am among those who are firmly grounded in its *Ta'wīl* interpretation."[1] The Messenger of Allāh ﷺ supplicated for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ»

«*O Allāh! Bestow on him knowledge in the religion and teach him the Ta'wīl (interpretation).*»[2]

*Ta'wīl* has two meanings in the Qur'ān, the true reality of things, and what they will turn out to be. For instance, Allāh said,

﴿وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأۡوِيلُ رُءۡيَايَ مِن قَبۡلُ﴾

﴿*And he said: "O my father! This is the Ta'wīl of my dream aforetime!".*﴾ [12:100], and,

﴿هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ﴾

﴿*Await they just for it's Ta'wīl? On the Day (Day of Resurrection) it's Ta'wīl is finally fulfillled.*﴾(7:53)

refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the *Āyah* above [3:7], then pausing after reciting Allāh's Name is warranted, because only Allāh knows the true reality of things. In this case, Allāh's statement,

﴿وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ﴾

﴿*And those who are firmly grounded in knowledge*﴾

is connected to His statement,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

﴿*say: "We believe in it"*﴾ If the word *Ta'wīl* means the second

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[1] Aṭ-Ṭabari 6:203. Editor's note; This report is not authentic, and its meaning contradicts the authentic narration from him that he recited the *Āyah;* "None knows its interpretation except Allāh, and the firmly grounded [*Yaqūl*] say." This is recorded by Aṭ-Ṭabari 6:203, and its chain of narrators meets the criteria of Al-Bukhari.

[2] *Fatḥ Al-Bāri* 1:205.

meaning, that is, explaining and describing, such as what Allāh said,

﴿نَبِّئْنَا بِتَأْوِيلِهِۦٓ﴾

*﴿(They said): "Inform us of the Ta'wīl of this"﴾*

meaning its explanation, then pausing after reciting,

﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

*﴿And those who are firmly grounded in knowledge﴾*

is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allāh's statement,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

*﴿say: "We believe in it"﴾* describes the conduct of the scholars. Similarly, Allāh said,

﴿وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾

*﴿And your Lord comes, and the angels, in rows.﴾* [89:22]

means, your Lord will come, and the angels will come in rows.

Allāh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

*﴿We believe in it﴾* means, they believe in the *Mutashābih*.

﴿كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

*﴿all of it is from our Lord﴾* meaning, both the *Muḥkam* and the *Mutashābih* are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allāh and nothing that comes from Allāh is ever met by contradiction or discrepancy. Allāh said,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

*﴿Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein many a contradiction.﴾* [4:82].

Allāh said in his *Āyah* [3:7],

﴿وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

﴿*And none receive admonition except men of understanding.*﴾

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his *Tafsīr* that Nafi' bin Yazīd said, "Those firmly grounded in knowledge are those who are modest for Allāh's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allāh said that they supplicate to their Lord,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾

﴿*Our Lord! Let not our hearts deviate (from the truth) after You have guided us.*﴾

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashābih* in the Qur'ān. Rather, make us remain firmly on Your straight path and true religion."

﴿وَهَبْ لَنَا مِن لَّدُنكَ﴾

﴿*And grant us from Ladunka*﴾ meaning, from You,

﴿رَحْمَةً﴾

﴿*Mercy*﴾ with which You make our hearts firm, and increase in our Faith and certainty,

﴿إِنَّكَ أَنتَ الْوَهَّابُ﴾

﴿*Truly, You are the Bestower*﴾

Ibn Abi Ḥātim and Ibn Jarīr recorded that Umm Salamah said that the Prophet ﷺ used to supplicate,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«*O You Who changes the hearts, make my heart firm on Your religion.*»

He then recited,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ۝٨﴾

﴿*"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly,*

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم
مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ
فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ
لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ
يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى
ٱلْأَبْصَٰرِ ﴿١٣﴾ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ
وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ
أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

*You are the Bestower."*﴾[1]

The *Āyah* continues,

﴿رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ﴾

﴿*"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt"*﴾

meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾﴾

﴿*10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.*﴾

﴿*11. Like the behavior of the people of Fir'awn and those before them; they belied Our Āyāt. So Allāh punished them for their sins. And Allāh is severe in punishment.*﴾

[1] Ibn Abi Ḥātim 2:84, Aṭ-Ṭabari 6:213.

## On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allāh states that the disbelievers shall be fuel for the Fire,

﴿يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴿*The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).*﴾ [40:52].

Further, what they were granted in this life of wealth and offspring shall not avail them with Allāh, or save them from His punishment and severe torment. Similarly, Allāh said,

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾﴾

﴿*So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.*﴾ [9:55], and,

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾﴾

﴿*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.*﴾ [3:196, 197].

Allāh said in this *Āyah* [3:10],

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*Verily, those who disbelieve*﴾ meaning, disbelieved in Allāh's *Āyāt*, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

﴿لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ﴾

﴿*Neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.*﴾

meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

*﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴾* [21:98].

Allāh said next,

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ﴾

*﴿Like the Da'b of the people of Fira'wn.﴾* Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the *Āyah* means, "Like the behavior of the people of Fir'awn."[1] This is the same *Tafsīr* of 'Ikrimah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, and others. Other scholars said that the *Āyah* means, "Like the practice, conduct, likeness of the people of Fir'awn."[2] These meanings are all plausible, for the *Da'b* means practice, behavior, tradition and habit. The *Āyah* indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir'awn and the previous nations met, those who rejected the Messengers, the *Āyāt*, and proofs of Allāh that they were sent with.

﴿وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ﴾

*﴿And Allāh is severe in punishment.﴾* meaning, His punishment is severe and His torment is painful. None can escape Allāh's grasp, nor does anything escape His knowledge. Allāh does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾﴾

*﴿12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."﴾*

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[1] Aṭ-Ṭabari 6:224.

[2] Ibn Abi Ḥātim 2:92.

*﴿13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allāh, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴾*

## Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allāh commanded the Prophet Muḥammad ﷺ to proclaim to the disbelievers,

﴿سَتُغْلَبُونَ﴾

*﴿You will be defeated﴾* in this life,

﴿وَتُحْشَرُونَ﴾

*﴿And gathered together﴾* on the Day of Resurrection,

﴿إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمِهَادُ﴾

*﴿to Hell, and worst indeed is that place of rest﴾*

Muḥammad bin Isḥāq bin Yasār recorded that 'Āṣim bin 'Umar bin Qatādah said that when the Messenger of Allāh ﷺ gained victory in the battle of Badr and went back to Al-Madīnah, he gathered the Jews in the marketplace of Bani *Qaynuqā'*.

Therefore, Allāh said,

﴿قَدْ كَانَ لَكُمْ ءَايَةٌ﴾

*﴿There has already been a sign for you﴾* meaning, O Jews, who said what you said! You have an *Āyah*, meaning proof, that Allāh will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

﴿فِى فِئَتَيْنِ﴾

*﴿In the two armies﴾* meaning, two camps,

﴿ٱلْتَقَتَا ۖ﴾

*﴿that met﴾* in combat (in Badr),

﴿فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ﴾

﴿*One was fighting in the Cause of Allāh*﴾ the Muslims,

﴿وَأُخْرَىٰ كَافِرَةٌ﴾

﴿*And as for the other, in disbelief*﴾ meaning, the idolators of Quraysh at Badr. Allāh's statement,

﴿يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ﴾

﴿*They saw them with their own eyes twice their number*﴾ means, the idolators thought that the Muslims were twice as many as they were, for Allāh made this illusion a factor in the victory that Islām had over them.

It was said that the meaning of Allāh's statement,

﴿يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ﴾

﴿*They saw them with their own eyes twice their number*﴾ is that the Muslims saw twice as many idolators as they were, yet Allāh gave them victory over the disbelievers. 'Abdullāh bin Mas'ūd said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ﴾

﴿*And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.*﴾ [8:44]".[1]

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allāh and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allāh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴿لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

﴿*so that Allāh might accomplish a matter already ordained.*﴾ [8:42]

[1] Aṭ-Ṭabari 6:234.

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allāh said;

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴿*And Allāh has already made you victorious at Badr, when you were a weak little force*﴾ [3:123]. In this *Āyah* [3:13] Allāh said,

﴿وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ﴾

﴿*And Allāh supports with His victory whom He wills. Verily, in this is a lesson for those who understand.*﴾

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allāh's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

﴿*14. Beautified for men is the love of things they covet; women, children, Qanāṭīr Al-Muqanṭarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.*﴾

﴿*15. Say: "Shall I inform you of things far better than those? For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājun Muṭahharatun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants."*﴾

## The True Value of This Earthly Life

Allāh mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the *Ṣaḥīḥ* recorded that the Messenger ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

«*I did not leave behind me a test more tempting to men than women.*»[1]

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many *Ḥadīth*s that encourage getting married, such as,

«وَإِنَّ خَيْرَ هٰذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاءً»

«*Verily, the best members of this Ummah are those who have the most wives*»[2] He ﷺ also said,

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

«*This life is a delight, and the best of its delight is a righteous wife*»[3]

The Prophet ﷺ said in another *Ḥadīth*,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«*I was made to like women and perfume, and the comfort of my eye is the prayer.*»[4]

'Ā'ishah, may Allāh be pleased with her, said, "Nothing was more beloved to the Messenger of Allāh ﷺ than women, except horses," and in another narration, "...than horses except women."[5]

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the

[1] *Fatḥ Al-Bāri* 9:41.

[2] *Fatḥ Al-Bāri* 9:15. That is, a maximum of four at the same time.

[3] Muslim 2:1090.

[4] An-Nasā'ī in *Al-Kubrā* 5:280.

[5] An-Nasā'ī 6:217, 7:61.

*Ummah* of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A *Ḥadīth* states,

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَاثِرٌ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ»

«*Marry the Wadūd (kind) and Walūd (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.*»[1]

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of *Tafsīr* have conflicting opinions about the amount of the *Qinṭār*, all of which indicate that the *Qinṭār* is a large amount of money, as Aḍ-Ḍaḥḥāk and other scholars said.[2] Abu Hurayrah said "The *Qinṭar* is twelve thousand *Uwqiyah*, each *Uwqiyah* is better than what is between the heavens and earth." [This was recorded by Ibn Jarīr [3] ].

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allāh, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islām, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allāh's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a *Ḥadīth* that we will mention, Allāh willing, when we explain Allāh's statement,

﴿وَأَعِدُّوا لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ﴾

﴿*And make ready against them all you can of power, including steeds of war.*﴾ [8:60].

[1] Abu Dāwud, An-Nasā'i, and Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 6:250.

[3] Aṭ-Ṭabari 6:244.

As for the *Musawwamah* horses, Ibn 'Abbās said that they are the branded, beautiful horses.[1] This is the same explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Abdur-Raḥmān bin 'Abdullāh bin Abzā, As-Suddi, Ar-Rabī' bin Anas and Abu Sinān and others.[2] Makḥūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.[3] Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤْذَنُ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ - أَوْ أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْهِ-»

*«Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.'»*[4]

Allāh's statement,

﴿وَٱلْأَنْعَـٰمِ﴾

﴿*Cattle*﴾ means, camels, cows and sheep.

﴿وَٱلْحَرْثِ﴾

﴿*And fertile land*﴾ meaning, the land that is used to farm and grow plants.

Allāh then said,

﴿ذَٰلِكَ مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*This is the pleasure of the present world's life*﴾

meaning, these are the delights of this life and its short lived joys,

﴿وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ﴾

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[1] Aṭ-Ṭabari 6:252.

[2] Ibn Abi Ḥātim 2:123-125.

[3] Ibn Abi Ḥātim 2:127.

[4] Aḥmad 5:170.

﴿*But Allāh has the excellent return with Him*﴾

meaning, the best destination and reward.

## The Reward of the Those Who Have *Taqwā* is Better Than All Joys of This World

This is why Allāh said,

﴿قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ﴾

﴿*Say: "Shall I inform you of things far better than those?"*﴾

This *Āyah* means, "Say, O Muḥammad, to the people, 'Should I tell you about what is better than the delights and joys of this life that will soon perish?' " Allāh informed them of what is better when He said,

﴿لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿*For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow*﴾

meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

﴿خَالِدِينَ فِيهَا﴾

﴿*Therein (is their) eternal (home)*﴾ meaning, they shall remain in it forever and ever and will not want to be removed from it.

﴿وَأَزْوَاجٌ مُّطَهَّرَةٌ﴾

﴿*And Azwājun Muṭahharatun (purified mates or wives)*﴾

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

﴿وَرِضْوَانٌ مِّنَ اللَّهِ﴾

﴿*And Allāh will be pleased with them*﴾ meaning, Allāh's pleasure will descend on them and He shall never be angry with them after that. This is why Allāh said in in *Sūrah Barā'ah*,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴿*But the pleasure of Allāh is greater*﴾ [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ ٱلنَّارِ ﴿١٦﴾ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ
وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾ شَهِدَ
ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ
ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ
بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ
ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ
ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا
عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْآخِرَةِ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾

﴿وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

*﴿And Allāh is All-Seer of the (His) servants﴾*

and, He gives each provisions according to what they deserve.

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾﴾

*﴿16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."﴾*

*﴿17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allāh. Those who spend [in good] and those who pray and beg Allāh's pardon in the last hours of the night.﴾*

## The Supplication and Description of *Al-Muttaqīn*

Allāh describes the *Muttaqīn*, His pious servants, whom He promised tremendous rewards,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا﴾

*﴿Those who say: "Our Lord! We have indeed believed"﴾*

in You, Your Book and Your Messenger.

﴿فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

*﴿so forgive us our sins﴾* because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and

shortcomings, with Your bounty and mercy,

﴿وَقِنَا عَذَابَ ٱلنَّارِ﴾

﴿*and save us from the punishment of the Fire.*﴾

Allāh then said,

﴿ٱلصَّٰبِرِينَ﴾

﴿*(They are) those who are patient*﴾

while performing acts of obedience and abandoning the prohibitions.

﴿وَٱلصَّٰدِقِينَ﴾

﴿*those who are true*﴾ concerning their proclamation of faith, by performing the difficult deeds.

﴿وَٱلْقَٰنِتِينَ﴾

﴿*and obedient*﴾ meaning, they submit and obey Allāh,

﴿وَٱلْمُنفِقِينَ﴾

﴿*those who spend*﴾ from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

﴿وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ﴾

﴿*and those who pray and beg Allāh's pardon in the last hours of the night*﴾

and this testifies to the virtue of seeking Allāh's forgiveness in the latter part of the night. It was reported that when Ya'qūb said to his children,

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ﴾

﴿*I will ask my Lord for forgiveness for you*﴾ [12:98] he waited until the latter part of the night to say his supplication.

Furthermore, the Two *Ṣaḥīḥs*, the *Musnad* and *Sunan* collections recorded through several Companions that the Messenger of Allāh ﷺ said,

«يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالَىٰ فِي كُلِّ لَيْلَةٍ إِلَىٰ سَمَاءِ الدُّنْيَا حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟»

*«Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request? Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone seeking My forgiveness, so that I may forgive him?"»*[1]

The Two *Ṣaḥīḥs* recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ performed *Witr* during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part."[2] 'Abdullāh bin 'Umar used to pray during the night and would ask, "O Nāfi'! Is it the latter part of the night yet?" and if Nāfi' said, "Yes," Ibn 'Umar would start supplicating to Allāh and seeking His forgiveness until dawn. This *Ḥadīth* was collected by Ibn Abi Ḥātim.[3]

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾﴾

*﴿18. Allāh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise.﴾*

*﴿19. Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Āyāt of Allāh, then surely, Allāh is Swift in reckoning.﴾*

*﴿20. So if they dispute with you say: "I have submitted myself*

[1] *Fatḥ Al-Bāri* 11:133, Muslim 1:521, Abu Dāwud 2:77, *Tuḥfat Al-Aḥwadhi* 9:471, An-Nasā'ī in *Al-Kubrā* 6:123, Ibn Mājah 1:435. Aḥmad 2:487.

[2] *Fatḥ Al-Bāri* 2:564, Muslim 1:512.

[3] Ibn Abi Ḥātim 2:145.

*to Allāh, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh sees the servants.*﴾

## The Testimony of *Tawḥīd*

Allāh bears witness, and verily, Allāh is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

﴿أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*that Lā ilāha illa Huwa*﴾ meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allāh is the Most Rich, Free from needing anyone or anything. Allāh said in another *Āyah*,

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ﴾

﴿*But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muḥammad ﷺ)*﴾ [4:166].

Allāh then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ﴾

﴿*Allāh bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this)*﴾.

This *Āyah* emphasizes the great virtue of those who have knowledge.

﴿قَآئِمًۢا بِٱلْقِسْطِ﴾

﴿*(He) maintains His creation in justice*﴾ in all that He does,

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*None has the right to be worshipped but He*﴾

thus emphasizing this fact,

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*the Almighty, the All-Wise.*﴾ the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

## The Religion with Allāh is Islām

Allāh said,

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

﴿*Truly, the religion with Allāh is Islām.*﴾ Allāh states that there is no religion accepted with Him from any person, except Islām. Islām includes obeying all of the Messengers until Muḥammad ﷺ who finalized their commission, thus closing all paths to Allāh except through Muḥammad ﷺ. Therefore, after Allāh sent Muḥammad ﷺ, whoever meets Allāh following a path other than Muḥammad's, it will not be accepted of him. In another *Āyah*, Allāh said,

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

﴿*And whoever seeks a religion other than Islām, it will never be accepted of him*﴾ [3:85].

In this *Āyah* [3:19], Allāh said, asserting that the only religion accepted with Him is Islām,

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

﴿*Truly, the religion with Allāh is Islām.*﴾

Allāh then states that those who were given the Scripture beforehand divided in the religion after Allāh sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allāh said,

﴿وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ﴾

﴿*Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.*﴾

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allāh then said,

﴿وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ﴾

﴿*And whoever disbelieves in the Āyāt of Allāh*﴾

meaning, whoever rejects what Allāh sent down in His Book,

﴿فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

﴿*then surely, Allāh is Swift in reckoning.*﴾

Allāh will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allāh said.

﴿فَإِنْ حَآجُّوكَ﴾

﴿*So if they dispute with you (Muḥammad ﷺ)*﴾

so if they argue with you about *Tawḥid*,

﴿فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ﴾

﴿*Say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"*﴾

meaning, Say, 'I have made my worship sincere for Allāh Alone without partners, rivals, offspring or companion,

﴿وَمَنِ ٱتَّبَعَنِ﴾

﴿*and those who follow me*﴾ who followed my religion and embraced my creed.' In another *Āyah*, Allāh said,

﴿قُلْ هَٰذِهِۦ سَبِيلِيٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى﴾

﴿*Say (O Muḥammad ﷺ): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me..."*﴾ [12:108].

## Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind

Allāh commanded His servant and Messenger, Muḥammad ﷺ, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allāh sent him with. Allāh said,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ﴾

﴿*And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do*

*you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.*﴾

meaning, their reckoning is with Allāh and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allāh said,

﴿وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

﴿*And Allāh sees the servants.*﴾

for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴿*He cannot be questioned for what He does, while they will be questioned.*﴾ [21:23]

because of His perfect wisdom and mercy. This and similar *Āyāt* are clear proofs that the Message of Muḥammad ﷺ is universal to all creation, as it is well established in the religion, according to the various texts of the Book and *Sunnah*. For instance, Allāh said,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴾ [7:158], and,

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ﴿١﴾﴾

﴿*Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).*﴾ [25:1].

The Two *Ṣaḥīḥs* and other collections of *Ḥadīth* recorded that the Prophet ﷺ sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allāh had commanded him.[1] 'Abdur-Razzāq recorded that Ma'mar said, that

[1] *Fatḥ Al-Bārī* 1:42, Muslim 4:1993.

Hammām said that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

«*By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.*» Muslim recorded this *Ḥadīth*.[1]

The Prophet ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I was sent to the red and black.*»[2] and,

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*A Prophet used to be sent to his people, but I was sent to all mankind.*»[3]

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۝٢١ أُو۟لَـٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ۝٢٢﴾

﴿*21. Verily, those who disbelieve in the Āyāt of Allāh and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.*﴾

﴿*22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.*﴾

## Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This *Āyah* chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allāh's *Āyāt* and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it.

[1] Muslim 1:134.

[2] Muslim no. 371.

[3] Al-Bukhāri no. 335.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾
ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ
فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ ۖ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ
مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ
فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾
لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۖ وَمَن
يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ
تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾ قُلْ
إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

They also killed many Prophets when they conveyed to them what Allāh legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

﴿وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ﴾

﴿*And kill those men who order just dealings*﴾ thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«*Kibr (arrogance) is refusing the truth and degrading people*»[1]

This is why when they rejected the truth and acted arrogantly towards the creation, Allāh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allāh said,

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴿*then announce to them a painful torment*﴾

meaning, painful and humiliating,

﴿أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٢٢﴾﴾

﴿*They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.*﴾.

[1] Muslim 1 :93.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾﴾

﴿23. *Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.*﴾

﴿24. *This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.*﴾

﴿25. *How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.*﴾

## Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment

Allāh criticizes the Jews and Christians who claim to follow their Books, the Tawrāh and the Injīl, because when they are called to refer to these Books where Allāh commanded them to follow Muḥammad ﷺ, they turn away with aversion. This censure and criticism from Allāh was all because of their defiance and rejection. Allāh said next,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ﴾

﴿*This is because they say: "The Fire shall not touch us but for a number of days."*﴾

meaning, what made them dare to challenge and defy the truth is their false claim that Allāh will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the *Tafsīr* of *Sūrat Al-Baqarah.*

Allāh then said,

﴿وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ﴾

﴿*And that which they used to invent regarding their religion has deceived them.*﴾

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allāh did not grant them authority to support this claim. Allāh said, while threatening and warning them,

﴿فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ﴾

﴿*How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).*﴾

meaning, what will their condition be like after they have uttered this lie about Allāh, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil? Allāh will ask them about all this and punish them for what they have done. This is why Allāh said,

﴿فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ﴾

﴿*How (will it be) when We gather them together on the Day about which there is no doubt.*﴾

meaning, there is no doubt that this Day will come,

﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿*And each person will be paid in full what he has earned? And they will not be dealt with unjustly.*﴾.

﴿قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

﴿*26. Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.*﴾

﴿*27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give*

*wealth and sustenance to whom You will, without limit.*﴾

**Encouraging Gratitude**

Allāh said,

﴿قُلِ﴾

﴿*Say*﴾ O Muḥammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

﴿اللَّهُمَّ مَالِكَ الْمُلْكِ﴾

﴿*O Allāh! Possessor of the power*﴾ meaning, all sovereignty is Yours,

﴿تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ﴾

﴿*You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.*﴾

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This *Āyah* encourages thanking Allāh for the favors He granted His Messenger ﷺ and his *Ummah*. Allāh transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allāh ﷺ to all mankind and *Jinn*. Allāh endowed the Prophet ﷺ with the best of qualities from the prophets before him. Allāh also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allāh and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allāh allowed Muḥammad's *Ummah* to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allāh's peace and blessings be on the Prophet ﷺ until the Day of Judgment, and as long as the day and night succeed each other. This is why Allāh said,

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ﴾

﴿*Say: "O Allāh! Possessor of the power,"*﴾ meaning, You decide what You will concerning Your creation and You do what you will. Allāh refutes those who thought that they could decide for Allāh,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

﴿*And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"*﴾ [43:31].

Allāh refuted them by saying,

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿*Is it they who would portion out the Mercy of your Lord?*﴾ [43:32],

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allāh said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿*Allāh knows best with whom to place His Message*﴾ and,

﴿انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴿*See how We prefer one above another (in this world)*﴾ [17:21]

Allāh said,

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿*You make the night enter into the day, and You make the day enter into the night*﴾

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allāh's statement,

﴿وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿*You bring the living out of the dead, and You bring the dead out of the living.*﴾

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

﴿وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ﴾

﴿*And You give wealth and sustenance to whom You will, without limit.*﴾

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

﴿لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾﴾

﴿*28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, unless you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.*﴾

## The Prohibition of Supporting the Disbelievers

Allāh prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allāh warned against such behavior when He said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ﴾

﴿*And whoever does that, will never be helped by Allāh in any way*﴾

meaning, whoever commits this act that Allāh has prohibited, then Allāh will discard him. Similarly, Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ﴾

﴿*O you who believe! Take not My enemies and your enemies as friends, showing affection towards them*﴾, until,

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

﴿*And whosoever of you does that, then indeed he has gone astray from the straight path.*﴾ [60:1]. Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَـٰنًا مُّبِينًا﴾

﴿*O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?*﴾ [4:144], and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

﴿*O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.*﴾ [5:51].

Allāh said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirīn, Anṣār and Bedouins,

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

﴿*And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.*﴾ [8:73].

Allāh said next,

﴿إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً﴾

﴿*unless you indeed fear a danger from them*﴾

meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhāri recorded that Abu Ad-Dardā' said, "We smile in the face of some people although our hearts curse them."[1] Al-Bukhāri said that Al-Ḥasan said, "The *Tuqyah*[2] is allowed until the Day of Resurrection." Allāh said,

﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

﴿*And Allāh warns you against Himself.*﴾ meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

[1] *Fath Al-Bāri* 10:544.

[2] To shield what is in one's heart.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ
ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلْكَٰفِرِينَ ﴿٣٢﴾ ۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ
وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ
مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا
وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ
وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

﴿*And to Allāh is the final return*﴾ meaning, the return is to Him and He will reward or punish each person according to their deeds.

﴿قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ
كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ
لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ
بِٱلْعِبَادِ ﴿٣٠﴾﴾

﴿*29. Say: "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."*﴾

﴿*30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself and Allāh is full of kindness with the servants.*﴾

## Allāh Knows What the Hearts Conceal

Allāh tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not

even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*﴿And Allāh is able to do all things.﴾*

and His ability encompasses everything. This *Āyah* alerts Allāh's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allāh said afterwards,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

*﴿On the Day when every person will be confronted with all the good he has done,﴾*

meaning, on the Day of Resurrection, Allāh brings the good and evil deeds before the servant, just as He said,

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

*﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾* [75:13].

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

﴿يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ﴾

*﴿"Would that between me and you were the distance of the two easts" – a horrible companion (indeed)!﴾* [43:38].

Allāh then said, while threatening and warning,

﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

*﴿And Allāh warns you against Himself﴾* meaning, He warns you against His punishment. Allāh then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

﴿وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ﴾

*﴿And Allāh is full of kindness with the servants﴾*

Al-Ḥasan Al-Baṣri said, "Allāh is so kind with them that He warns them against Himself." Others commented,[1] "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾﴾

*﴿31. Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. Muḥammad), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾*

*﴿32. Say: "Obey Allāh and the Messenger." But if they turn away, then Allāh does not like the disbelievers.﴾*

## Allāh's Love is Attained by Following the Messenger ﷺ

This honorable *Āyah* judges against those who claim to love Allāh, yet do not follow the way of Muḥammad ﷺ. Such people are not true in their claim until they follow the *Sharī'ah* (Law) of Muḥammad ﷺ and his religion in all his statements, actions and conditions. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

*«Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.»*[2]

This is why Allāh said here,

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

*﴿Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."﴾*

meaning, what you will earn is much more than what you

[1] Aṭ-Ṭabari 6:202.

[2] *Fatḥ Al-Bāri* 5:355.

sought in loving Him, for Allāh will love you. Al-Ḥasan Al-Baṣri and several scholars among the Salaf commented, "Some people claimed that they love Allāh. So Allāh tested them with this *Āyah*;

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

﴿*Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."*﴾."[1]

Allāh then said,

﴿وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*"And forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."*﴾

meaning, by your following the Messenger ﷺ, you will earn all this with the blessing of his mission. Allāh next commands everyone,

﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟﴾

﴿*Say: "Obey Allāh and the Messenger." But if they turn away*﴾

by defying the Prophet ﷺ,

﴿فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾

﴿*then Allāh does not like the disbelievers.*﴾ thus, testifying that defiance of the Messenger's way constitutes *Kufr*. Indeed, Allāh does not like whoever does this, even if he claims that he loves Allāh and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger ﷺ from Allāh to the two creations: mankind and the *Jinn*. This is the Prophet ﷺ who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the *Āyah*,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ﴾

﴿*And (remember) when Allāh took the Covenant of the Prophets*﴾ [3:81], Allāh willing.

[1] Ibn Abi Ḥātim 2:205.

﴿۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾﴾

*﴿33. Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm and the family of 'Imrān above the nations.﴾*

*﴿34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.﴾*

## The Chosen Ones Among the People of the Earth

Allāh states that He has chosen these households over the people of the earth. For instance, Allāh chose Ādam, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allāh chose Nūh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allāh in worship. Allāh avenged the way Nūh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nūh supplicated against them. So Allāh caused them to drown, and none among them was saved, except those who followed the religion that Allāh sent to Nūh. Allāh also chose the household of Ibrāhīm, including the master of all mankind, and the Final Prophet, Muḥammad, peace be upon him. Allāh also chose the household of 'Imrān, the father of Marym bint 'Imrān, the mother of 'Īsā, peace be upon them. So 'Īsā is from the offspring of Ibrāhīm, as we will mention in the *Tafsīr* of *Sūrat Al-An'ām*, Allāh willing, and our trust is in Him.

﴿إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾﴾

*﴿35. (Remember) when the wife of 'Imrān said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾*

﴿36. *Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore, – "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shayṭān, the outcast."*﴾

## The Story of Maryam's Birth

The wife of 'Imrān mentioned here is the mother of Maryam, and her name is Ḥannah bint Fāqūdh. Muḥammad bin Isḥāq mentioned that Ḥannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allāh to grant her offspring. Allāh accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the *Masjid* in Jerusalem), when she became aware that she was pregnant. She said,

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾

﴿*O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.*﴾

meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ﴾

﴿*Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore.*﴾

﴿وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ﴾

﴿*And the male is not like the female,*﴾ in strength and the commitment to worship Allāh and serve the *Masjid* in Jerusalem.

﴿وَإِنِّي سَمَّيْتُهَا مَرْيَمَ﴾

﴿*And I have named her Maryam,*﴾

thus, testifying to the fact that it is allowed to give a name to

the newly born the day it is born, as is apparent from the *Āyah*, which is also a part of the law of those who were before us. Further, the *Sunnah* of the Messenger of Allāh ﷺ mentioned that the Prophet ﷺ said,

«وُلِدَ لِيَ اللَّيْلَةَ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»

*«This night, a son was born for me and I called him by my father's name, Ibrāhīm.»* Al-Bukhāri and Muslim[1] collected this *Ḥadīth*.

They also recorded that Anas bin Mālik brought his newborn brother to the Messenger of Allāh ﷺ who chewed a piece of date and put it in the child's mouth and called him 'Abdullāh.[2] Other new born infants were also given names on the day they were born.

Qatādah narrated that Al-Ḥasan Al-Baṣri said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ»

*«Every new born boy held in security by his 'Aqīqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.»*

This *Ḥadīth* was collected by Aḥmad and the collectors of the *Sunan*,[3] and was graded *Ṣaḥīḥ* by At-Tirmidhi. We should mention that another narration for this *Ḥadīth* contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allāh knows best.

Allāh's statement that Maryam's mother said,

﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾

*﴿"...And I seek refuge with You for her and for her offspring from Shayṭān, the outcast."﴾*

means, that she sought refuge with Allāh from the evil of Shayṭān, for her and her offspring, i.e., 'Īsā, peace be upon him. Allāh accepted her supplication, for 'Abdur-Razzāq

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[1] *Fatḥ Al-Bāri* 3:306, Muslim 4:1807.

[2] *Fatḥ Al-Bāri* 9:501.

[3] Aḥmad 5:7, Abu Dāwud 3:259, *Tuḥfat Al-Aḥwadhi* 5:115, An-Nasā'ī 7:166, Ibn Mājah 2:1057.

recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا»

«*Every newly born baby is touched by Shaytān when it is born, and the baby starts crying because of this touch, except Maryam and her son.*»

Abu Hurayrah then said, "Read if you will,

﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾

﴿*And I seek refuge with You for her and for her offspring from Shaytān, the outcast*﴾." [1] The Two Ṣaḥīḥs recorded this Ḥadīth. [2]

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

﴿*37. So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā. Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.*﴾

## Maryam Grows Up; Her Honor is with Allāh

Allāh states that He has accepted Maryam as a result of her mother's vow and that He,

﴿وَأَنۢبَتَهَا نَبَاتًا حَسَنًا﴾

﴿*made her grow in a good manner*﴾ meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

[1] 'Abdur-Razzāq 1:119.

[2] *Fatḥ Al-Bāri* 8:60, Muslim 4:1838.

﴿وَكَفَّلَهَا زَكَرِيَّا﴾

*﴿And put her under the care of Zakariyyā﴾*

meaning, Allāh made Zakariyyā her sponsor. Allāh made Zakariyyā Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Isḥāq and Ibn Jarīr stated, or her brother-in-law, as mentioned in the *Ṣaḥīḥ*,

«فَإِذَا يَحْيَى وَعِيسَى، وَهُمَا ابْنَا الْخَالَةِ»

*«I saw John and 'Īsā, who are maternal cousins.»*[1]

We should state that in general terms, what Ibn Isḥāq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Ḥamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭālib, saying,

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

*«The maternal aunt is just like the mother.»*[2]

Allāh then emphasizes Maryam's honor and virtue at the place of worship she attended,

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا﴾

*﴿Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance.﴾*

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Ash-Sha'thā, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfi and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."[3] When Zakariyyā would see this;

﴿قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا﴾

*﴿He said: "O Maryam! From where have you gotten this?"﴾*

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[1] *Fatḥ Al-Bāri* 6:539.

[2] *Fatḥ Al-Bāri* 7:571.

[3] Ibn Abi Ḥātim 2:227-229.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً
طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ
يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ
ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ
كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ
قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر
رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ
ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ
عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى
وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ
إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ
ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ
عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾

meaning, where did you get these fruits from?

﴿قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ﴾

*﴿She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾*

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾﴾

*﴿38. At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."﴾*

*﴿39. Then the angels called him, while he was standing in prayer in the Mihrāb, (saying): "Allāh gives you glad tidings of Yaḥyā, believing in the Word from Allāh, and Sayyidan, and Ḥaṣūran, a Prophet, from among the righteous."﴾*

*﴿40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills."﴾*

﴾41. *He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning."*﴿

## The Supplication of Zakariyyā, and the Good News of Yaḥyā's Birth

When Zakariyyā saw that Allāh provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyyā had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allāh and called Him in secret,

﴿رَبِّ هَبْ لِي مِن لَّدُنكَ﴾

﴾*O my Lord! Grant me from Ladunka,*﴿ from You,

﴿ذُرِّيَّةً طَيِّبَةً﴾

﴾*A good offspring*﴿ meaning, a righteous offspring,

﴿إِنَّكَ سَمِيعُ ٱلدُّعَآءِ﴾

﴾*You are indeed the All-Hearer of invocation.*﴿ Allāh said,

﴿فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ﴾

﴾*Then the angels called him, while he was standing in prayer in the Mihrāb,*﴿

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allāh told us about the good news that the angels delivered to Zakariyyā,

﴿أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾

﴾*Allāh gives you glad tidings of Yaḥyā,*﴿

of a child from your offspring, his name is Yaḥyā. Qatādah and other scholars said that he was called Yaḥyā (literally, 'he lives') because Allāh filled his life with faith.[1]

[1] Ibn Abi Ḥātim 2:235.

Allāh said next,

﴿مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾

﴿*believing in the Word from Allāh*﴾ Al-'Awfi reported that Ibn 'Abbās said, and also Al-Ḥasan, Qatādah, 'Ikrimah, Mujāhid, Abu Ash-Sha'thā, As-Suddi, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, and several others said that the *Āyah*,

﴿مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾

﴿*believing in the Word from Allāh*﴾ means, "Believing in 'Īsā, son of Maryam."[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and Sa'īd bin Jubayr said that Allāh's statement,

﴿وَسَيِّدًا﴾

﴿*And Sayyidan*﴾ means, a wise man.[2] Ibn 'Abbās, Ath-Thawri and Aḍ-Ḍaḥḥāk said that *Sayyidan* means, "The noble, wise and pious man."[3] Sa'īd bin Al-Musayyib said that *Sayyid* is the scholar and *Faqīh*. 'Aṭiyah said that *Sayyid* is the man noble in behavior and piety. 'Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujāhid said that *Sayyidan* means, honored by Allāh.

Allāh's statement,

﴿وَحَصُورًا﴾

﴿*And Ḥaṣūran*﴾ does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyyā said in his supplication for the benefit of Yaḥyā,

﴿هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً﴾

﴿*Grant me from You, a good offspring*﴾, meaning, grant me a son who will have offspring, and Allāh knows best.

Allāh's statement,

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[1] Ibn Abi Ḥātim 2:235-237.

[2] Ibn Abi Ḥātim 2:238.

[3] Aṭ-Ṭabari 6:375,376.

﴿وَنَبِيًّا مِّنَ الصَّٰلِحِينَ﴾

﴿*A Prophet, from among the righteous*﴾ delivers more good news of sending Yaḥyā as Prophet after the good news that he will be born. This good news was even better than the news of Yaḥyā's birth. In a similar statement, Allāh said to the mother of Mūsā,

﴿إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

﴿*Verily, We shall bring him back to you, and shall make him one of the Messengers.*﴾ [28:7]

When Zakariyyā heard the good news, he started contemplating about having children at his age. He said,

﴿قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَٱمْرَأَتِي عَاقِرٌ قَالَ﴾

﴿*"O my Lord! How can I have a son when I am very old, and my wife is barren?" (He) said...*﴾ meaning the angel said,

﴿كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَآءُ﴾

﴿*"Thus Allāh does what He wills."*﴾ meaning, this is Allāh's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

﴿قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً﴾

﴿*He said: "O my Lord! Make a sign for me"*﴾

meaning make a sign that alerts me that the child will come,

﴿قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا﴾

﴿*(Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals."*﴾

meaning, you will not be able to speak except with signals, although you are not mute. In another *Āyah*, Allāh said,

﴿ثَلَٰثَ لَيَالٍ سَوِيًّا﴾

﴿*For three nights, though having no bodily defect.*﴾ [19:10]

Allāh then commanded Zakariyyā to supplicate, thank and praise Him often in that condition,

﴿وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَٰرِ﴾

﴿*And remember your Lord much and glorify (Him) in the*

*afternoon and in the morning.*﴾

We will elaborate more on this subject in the beginning of *Sūrah Maryam* (chapter 19), Allāh willing.

﴿وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾

﴾*42. And (remember) when the angels said: "O Maryam! Verily, Allāh has chosen you, purified you, and chosen you above the women of the nations."*﴾

﴾*43. "O Maryām! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Rākī'īn."*﴾

﴾*44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.*﴾

## The Virtue of Maryam Over the Women of Her Time

Allāh states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allāh also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that 'Ali bin Abi Ṭālib said, "I heard the Messenger of Allāh ﷺ say,

«خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ»

*«The best woman (in her time) was Maryam, daughter of 'Imrān, and the best woman (of the Prophet's time) is Khadījah (his wife), daughter of Khuwaylid.»*"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2] Ibn Jarīr recorded that Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةُ

[1] *Tuhfat Al-Aḥwadhi* 10:388.

[2] *Fatḥ Al-Bāri* 6:542, Muslim 4:1886.

فِرْعَوْنَ»

*«Many men achieved perfection, but among women, only Maryam the daughter of 'Imrān and Āsīah, the wife of Fir'awn, achieved perfection.»*[1]

The Six – with the exception of Abu Dāwud - recorded it. [2] Al-Bukhāri's wording for it reads,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

*«Many men reached the level of perfection, but no woman reached such a level except Āsīah, the wife of Fir'awn, and Maryam, the daughter of 'Imrān. The superiority of 'Ā'ishah (his wife) to other women, is like the superiority of Tharīd (meat and bread dish) to other meals.»*[3]

We mentioned the various chains of narration and wordings for this *Ḥadīth* in the story of Īsā, son of Maryam, in our book, *Al-Bidayah wan-Nihayah*, all the thanks are due to Allāh.

Allāh states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allāh had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allāh demonstrated His might by creating a son inside her without male intervention. Allāh said,

﴿يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ﴾

*﴿"O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rākiʿīn."﴾*

As for *Qunūt* (*Aqnuti* in the *Āyah*), it means to submit with humbleness. In another *Āyah*, Allāh said,

﴿بَلْ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

[1] Aṭ-Ṭabari 6:397.

[2] *Fatḥ Al-Bāri* 6:543, Muslim 4:1886, *Tuḥfat Al-Aḥwadhi* 5:563, An-Nasā'ī in *Al-Kubrā* 5:93, Ibn Mājah 2:1091.

[3] *Fatḥ Al-Bāri* 7:133.

﴿*Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qānitūn) to Him.*﴾ [2:116]

Allāh next said to His Messenger ﷺ after He mentioned Maryam's story,

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

﴿*This is a part of the news of the Ghayb which We reveal.*﴾ "and narrate to you (O Muḥammad ﷺ)."

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴿*You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.*﴾

meaning, "You were not present, O Muḥammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allāh disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed."

Ibn Jarīr recorded that 'Ikrimah said, "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Mūsā. They were responsible for taking care of Bayt Al-Maqdis (the *Masjid*) at that time, just as there were those who took care of the *Ka'bah*. Maryam's mother said to them, 'Take this child whom I vowed [to serve the *Masjid*], I have set her free, since she is my daughter, for no menstruating woman should enter the *Masjid*, and I shall not take her back home.' They said, 'She is the daughter of our Imām,' as 'Imrān used to lead them in prayer, 'who took care of our sacrificial rituals.' Zakariyyā said, 'Give her to me, for her maternal aunt is my wife.' They said, 'Our hearts cannot bear that you take her, for she is the daughter of our Imām.' So they conducted a lottery with the pens with which they wrote the Tawrāh, and Zakariyyā won the lottery and took Maryam into his care.'".[1] 'Ikrimah,[2] As-Suddi, Qatādah, Ar-Rabī' bin Anas, and several

[1] Aṭ-Ṭabari 6:351.

[2] Ibn Abi Ḥātim 2:266.

الجزء الثالث ٥٦ سورة آل عمران

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ
اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾
وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ ﴿٤٨﴾
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ ۖ
أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ
هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾ ۞ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنصَارُ اللَّهِ آمَنَّا بِاللَّهِ ۖ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

others[1] said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyyā's pen, which remained afloat in its place. Zakariyyā was also their master, chief, scholar, Imām and Prophet, may Allāh's peace and blessings be on him and the rest of the Prophets.

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ
رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾﴾

*﴿45. (Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masīḥ, 'Īsā, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allāh."﴾*

[1] Ibn Abi Ḥâtim 2:267,268.

﴾46. *"He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."*﴿

﴾47. *She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: 'Be!' – and it is."*﴿

## Delivering the Good News to Maryam of 'Īsā's Birth

This *Āyah* contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allāh said,

﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ﴾

﴾*(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him,*﴿

a son who will come into existence with a word from Allāh, 'Be', and he was. This is the meaning of Allāh's statement (about Yaḥyā)

﴿مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾

﴾*Believing in the Word from Allāh.*﴿ [3:39], according to the majority of the scholars.

﴿ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ﴾

﴾*His name will be Al-Masīḥ, 'Īsā, the son of Maryam*﴿

and he will be known by this name in this life, especially by the believers. Īsā was called "Al-Masīḥ" (the Messiah) because when he touched (*Masḥ*) those afflicted with an illness, they would be healed by Allāh's leave. Allāh's statement,

﴿عِيسَى ٱبْنُ مَرْيَمَ﴾

﴾*'Īsā, the son of Maryam*﴿ relates Īsā to his mother, because he did not have a father.

﴿وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ﴾

﴾*Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh.*﴿

meaning, he will be a leader and honored by Allāh in this life,

because of the Law that Allāh will reveal to him, sending down the Scripture to him, along with the other bounties that Allāh will grant him with. 'Īsā will be honored in the Hereafter and will intercede with Allāh, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allāh, peace be upon them all.

## 'Īsā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا﴾

﴿*He will speak to the people, in the cradle and in manhood,*﴾

calling to the worship of Allāh Alone without partners, while still in the cradle, as a miracle from Allāh, and when he is a man, by Allāh's revelation to him.

Muḥammad bin Isḥāq recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عِيسَىٰ وَصَاحِبُ جُرَيْجٍ»

«*No infant spoke in the cradle except 'Īsā and the companion of Jurayj.*»[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَىٰ، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَرُ»

«*No infant spoke in the cradle except three, 'Īsā, the boy during the time of Jurayj, and another boy.*»[2]

﴿وَمِنَ ٱلصَّٰلِحِينَ﴾

﴿*And he will be one of the righteous.*﴾ in his statements and actions, for he will possess, pure knowledge and righteous works.

## 'Īsā was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allāh, she said;

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[1] Ibn Abi Ḥātim 2:272,273.

[2] Ibn Abi Ḥātim 2:272, *Fatḥ Al-Bāri* no. 3436, Muslim 2550.

﴿رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ﴾

*﴿"O my Lord! How shall I have a son when no man has touched me."﴾*

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allāh forbid?" The angel conveyed to Maryam, Allāh's answer,

﴿كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ﴾

*﴿So (it will be) for Allāh creates what He wills.﴾*

He is Mighty in power and nothing escapes His ability. Allāh used the word 'create' here instead of the word 'does' as in the tale about Zakariyyā [3:40], to eradicate any evil thought concerning 'Īsā. Allāh next emphasized this fact when He said,

﴿إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾

*﴿When He has decreed something, He says to it only: "Be!" – and it is.﴾*

meaning, what Allāh wills, comes into existence instantly and without delay. In another *Āyah*, Allāh said,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

*﴿And Our commandment is but one as the twinkling of an eye.﴾* [54:50],

meaning, "We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye."

﴿وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾﴾

*﴿48. And He will teach him the Book and Al-Ḥikmah, and the Tawrāh and the Injīl.﴾*

*﴿49. And will make him a Messenger to the Children of Israel*

*(saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I heal the blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe."﴾*

*﴿50. "(And I have come) confirming that which was before me of the Tawrāh, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwā of Allāh and obey me."﴾*

*﴿51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the straight path."﴾*

## The Description of 'Īsā and the Miracles He Performed

Allāh states that the good news brought to Maryam about 'Īsā was even better because Allāh would teach him,

﴿ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

*﴿the Book and Al-Ḥikmah﴾*. It appears that the 'Book' the *Āyah* mentioned here refers to writing. We explained the meaning of *Al-Ḥikmah* in the *Tafsīr* of *Sūrat Al-Baqarah*.

﴿ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ﴾

*﴿the Tawrāh and the Injīl﴾*. The Tawrāh is the Book that Allāh sent down to Mūsā, son of 'Imrān, while the Injīl is what Allāh sent down to 'Īsā, son of Maryam, peace be upon them, and 'Īsā memorized both Books. Allāh's statement,

﴿وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ﴾

*﴿And will make him a Messenger to the Children of Israel﴾* means, that Allāh will send 'Īsā as a Messenger to the Children of Israel, proclaiming to them,

أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ﴾

*﴿I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave﴾.*

These are the miracles that 'Īsā performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allāh's leave. Allāh made this a miracle for 'Īsā to testify that He had sent him.

﴿وَأُبْرِئُ ٱلْأَكْمَهَ﴾

﴿*And I heal him who is Akmah*﴾ meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

﴿وَٱلْأَبْرَصَ﴾

﴿*And the leper*﴾ which is a known disease,

﴿وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ﴾

﴿*And I bring the dead to life by Allāh's leave*﴾.

Many scholars stated that Allāh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mūsā, magic was the trade of the time, and magicians held a high position. So Allāh sent Mūsā with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mūsā's miracle came from the Almighty, Most Great, they embraced Islām and became pious believers. As for 'Īsā, he was sent during a time when medicine and knowledge in physics were advancing. 'Īsā brought them the types of miracles that could not be performed, except by one sent by Allāh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muḥammad ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allāh; if mankind and the *Jinn* tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'ān is the Word of Allāh and is nothing like that of the creatures.

'Īsā's statement,

﴿وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ﴾

﴿*And I inform you of what you eat, and what you store in your houses*﴾

means, I tell you about what one of you has just eaten and

what he is keeping in his house for tomorrow.

﴿إِنَّ فِي ذَٰلِكَ﴾

﴿*Surely, therein*﴾, all these miracles,

﴿لَآيَةً لَّكُمْ﴾

﴿*is a sign for you*﴾ testifying to the truth of what I was sent to you with,

﴿إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ﴾

﴿*If you believe. And I have come confirming that which was before me of the Tawrāh,*﴾

affirming the Tawrāh and upholding it,

﴿وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾

﴿*and to make lawful to you part of what was forbidden to you.*﴾

This part of the *Āyah* indicates that Īsā abrogated some of the Laws of the Tawrāh and informed the Jews of the truth regarding some issues that they used to dispute about. In another *Āyah*;

﴿وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾

﴿*And in order to make clear to you some of the (points) in which you differ*﴾ [43:63].

Īsā said next,

﴿وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ﴾

﴿*And I have come to you with a proof from your Lord.*﴾

"Containing affirmation and evidence to the truth of what I am conveying to you."

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ﴾

﴿*So have Taqwā of Allāh and obey me. Truly, Allāh is my Lord and your Lord, so worship Him (Alone).*﴾

for I and you are equal in our servitude, submission and humbleness to Him,

﴿هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿*This is the straight path.*﴾

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ
ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ
ٱلْمَٰكِرِينَ ﴿٥٤﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ
إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ
كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْآخِرَةِ وَمَا
لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾
ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ
مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ
لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾
فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ
أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾

﴿فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ ۖ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾﴾

﴿52. *Then when 'Īsā came to know of their disbelief, he said: "Who will be my helpers in Allāh's cause?" Al-Hawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims."*﴾

﴿53. *"Our Lord! We believe in what You have sent down, and we follow the Messenger ['Īsā]; so write us down among those who bear witness."*﴾

﴿54. *And they (disbelievers) plotted and Allāh planned too. And Allāh is the Best of those who plot*﴾

## The Disciples Give Their Support to 'Īsā

Allāh said,

﴿فَلَمَّآ أَحَسَّ عِيسَىٰ﴾

﴿*Then when 'Īsā came to know*﴾, meaning, 'Īsā felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ﴾

﴿*Who will be my helper in Allāh's cause?*﴾ Mujāhid commented,

"Meaning, who would follow me to Allāh?"[1] However, it appears that 'Īsā was asking, "Who would help me convey the Message of Allāh?"

The Prophet ﷺ said during the *Ḥajj* season, before the Hijrah,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي»

*«Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.»*[2]

until he found the Anṣār.[3] The Anṣār helped the Prophet ﷺ and gave him refuge. He later migrated to them, they comforted the Prophet ﷺ and protected him from all his enemies, may Allāh be pleased with them all. This is similar to what happened with 'Īsā, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allāh said about them;

﴿قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ۝٥٢ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ۝٥٣﴾

*﴿Al-Ḥawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness."﴾*

*Ḥawāri* in Arabic - means 'support'. The Two *Ṣaḥīḥs* recorded that when the Prophet ﷺ encouraged the people to fight during the battle of *Al-Aḥzāb*, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرُ»

*«Every Prophet has a Ḥawāri, and Az-Zubayr is my Ḥawāri»*[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said about,

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[1] Ibn Abi Ḥātim 3:290.

[2] Aḥmad 3:322.

[3] *Al Bidāyah wan-Nihāyah* 5:140.

[4] *Fatḥ Al-Bāri* 6:63, Muslim 4:1879.

﴿فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ﴾

*﴿so write us down among those who bear witness﴾*

"Meaning among the *Ummah* of Muḥammad."[1] This *Ḥadīth* has a good chain of narration.

## The Jews Plot to Kill 'Īsā

Allāh states that the Children of Israel tried to kill 'Īsā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that 'Īsā was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about 'Īsā, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture 'Īsā to torture and crucify him. When they surrounded 'Īsā's home and he thought that they would surely capture him, Allāh saved him from them, raising him up from the house to heaven. Allāh put the image of 'Īsā on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was 'Īsā. They captured that man, humiliated and crucified him. They also placed thorns on his head.[2] However, Allāh deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allāh made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allāh said,

﴿وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ﴾

*﴿And they plotted, and Allāh planned too. And Allāh is the Best of those who plot.﴾*

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ

[1] Some of this story is based on a report from Ibn 'Abbās which appears in the explanation of *Sūrat An-Nisā'* no. 156.

[2] Ibn Abi Ḥātim 2:294.

فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن
نَّاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

﴿55. *And (remember) when Allāh said: "O 'Īsā! I will take you and raise you to Myself and purify [save] you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."*

﴿56. *"As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers."*﴾

﴿57. *And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the wrongdoers.*﴾

﴿58. *This is what We recite to you of the verses and the Wise Reminder.*﴾

## Meaning of 'Take You'

Allāh said,

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴿*I will take you and raise you to Myself*﴾ while you are asleep. Allāh said in a similar *Āyat*,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

﴿*It is He Who takes your souls by night (when you are asleep).*﴾ [6:60], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

﴿*It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep.*﴾ [39:42].

The Messenger of Allāh ﷺ used to recite the following words when he would awaken;

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

«*All the thanks are due to Allāh Who brought us back to life after He had caused us to die (sleep), and the Return is to Him*».[1]

Allāh said,

﴿وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

﴿*And because of their disbelief and allegations against Maryam and because of their saying "We killed Al-Masīḥ 'Īsā, son of Maryam, the Messenger of Allāh," – but they killed him not, nor crucified him, but it appeared that way to them*﴾ until,

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴿*For surely; they killed him not But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he ['Īsā] will be a witness against them.*﴾ [4:156-159]

'His death' refers to 'Īsā, and the *Āyah* means that the People of the Book will believe in 'Īsā, before 'Īsā dies. This will occur when 'Īsā comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in 'Īsā, for he will annul the *Jizyah*[2] and he will only accept Islām from people. Ibn Abi Ḥātim recorded that Al-Ḥasan said that Allāh's statement,

﴿إِنِّى مُتَوَفِّيكَ﴾

﴿*I will take you*﴾ is in reference to sleep, for Allāh raised 'Īsā while he was asleep.[3]

## Altering the Religion of 'Īsā

Allāh said,

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[1] *Fatḥ Al-Bāri* 11:134.

[2] A tax levied on non-Muslims living under Muslim control.

[3] Ibn Abi Ḥātim 2:296.

﴿وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟﴾

*﴿And purify [save] you from those who disbelieve﴾*

by raising you to heaven,

﴿وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ﴾

*﴿And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection﴾*

This is what happened. When Allāh raised 'Īsā to heaven, his followers divided into sects and groups. Some of them believed in what Allāh sent 'Īsā as, a servant of Allāh, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Īsā, believing that he was the son of Allāh. Some of them said that 'Īsā was Allāh Himself, while others said that he was one of a Trinity. Allāh mentioned these false creeds in the Qur'ān and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of 'Īsā by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that 'Īsā established to the east, built churches for 'Īsā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Īsā became the religion of Constantine, who built more then twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allāh aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allāh's curse descend on them.

When Allāh sent Muḥammad ﷺ, those who believed in him also believed in Allāh, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet ﷺ, the Final Messenger and the master of all mankind,

who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allāh abrogated all the laws that were sent down to the Prophets with the Law He sent Muḥammad ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muḥammad's religion shall always be dominant and victorious over all other religions. This is why Allāh allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allāh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allāh's statement,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا﴾

*﴿Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.﴾* [24:55].

Therefore, Muslims are the true believers in 'Īsā. The Muslims then acquired Ash-Shām from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muḥammad ﷺ, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future,[1] and seize its treasures.

[1] This occured after Ibn Kathīr's time.

## Threatening the Disbelievers with Torment in This Life and the Hereafter

Allāh said,

﴿وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ﴿٥٦﴾﴾

*﴿And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.﴾*

This is what Allāh did to the Jews who disbelieved in 'Īsā and the Christians who went to the extreme over him. Allāh tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

﴿مَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ﴾

*﴿And they have no Wāq (defender or protector) against Allāh﴾* [13:34].

﴿وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ﴾

*﴿And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full﴾*

in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

﴿وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ﴾

*﴿And Allāh does not like the wrongdoers.﴾*

Allāh then said,

﴿ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾﴾

*﴿This is what We recite to you of the verses and the Wise Reminder.﴾*

meaning, "What We narrated to you, O Muhammd, regarding 'Īsā, his birth and his life, is what Allāh conveyed and revealed

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ ۚ أَفَلَا
تَعْقِلُونَ ﴿٦٥﴾ هَا أَنتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ
عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ
لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ
بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ
الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَا أَهْلَ
الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾

to you, sent down from the *Al-Lawḥ Al-Maḥfūẓ* (The Preserved Tablet). So there is no doubt in it. Similarly, Allāh said in *Sūrah Maryam*;

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ
الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا
كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ
سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُن فَيَكُونُ ﴿٣٥﴾﴾

*﴿Such is 'Īsā, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is.﴾*

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾ الْحَقُّ
مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾﴾

*﴿59. Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be!" and he was.﴾*

*﴿60. (This is) the truth from your Lord, so be not of those who doubt.﴾*

*﴿61. Then whoever disputes with you concerning him after the*

*knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allāh's curse upon the liars."*﴾

﴿*62. Verily, this is the true narrative, and there is no god except Allāh. And indeed, Allāh is the Almighty, the All-Wise.*﴾

﴿*63. And if they turn away, then surely, Allāh is All-Aware of those who do mischief.*﴾

## The Similarities Between the Creation of Ādam and the Creation of 'Īsā

Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ﴾

﴿*Verily, the likeness of 'Īsā before Allāh*﴾

regarding Allāh's ability, since He created him without a father,

﴿كَمَثَلِ ءَادَمَ﴾

﴿*is the likeness of Ādam*﴾, for Allāh created Ādam without a father or a mother. Rather,

﴿خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾

﴿*He created him from dust, then (He) said to him: "Be!" and he was.*﴾

Therefore, He Who created Ādam without a father or a mother is able to create 'Īsā, as well, without a father. If the claim is made that 'Īsā is Allāh's son because he was created without a father, then the same claim befits Ādam even more. However, since such a claim regarding Ādam is obviously false, then making the same claim about 'Īsā is even more false.

Furthermore, by mentioning these facts, Allāh emphasizes His ability, by creating Ādam without a male or female, Ḥawā' from a male without a female, and 'Īsā from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allāh said in *Sūrah Maryam*,

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

﴿*And We made him a sign for mankind*﴾ [19:21].

Allāh said in this *Āyah*,

﴿ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾﴾

﴿*(This is) the truth from your Lord, so be not of those who doubt.*﴾

meaning, this is the only true story about 'Īsā, and what is beyond truth save falsehood? Allāh next commands His Messenger ﷺ to call those who defy the truth, regarding 'Īsā, to the *Mubāhalah* (the curse).

## The Challenge to the *Mubāhalah*

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ﴾

﴿*Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves"*﴾ for the *Mubāhalah*,

﴿ثُمَّ نَبْتَهِلْ﴾

﴿*then we pray*﴾, supplicate,

﴿فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ﴾

﴿*and we invoke Allāh's curse upon the liars*﴾ among the two of us.

The reason for the call to *Mubāhalah* and the revelation of the *Āyāt* from the beginning of this *Sūrah* until here, is that a delegation from the Christians of Najrān (in Yemen) came to Al-Madīnah to argue about 'Īsā, claiming that he was divine and the son of Allāh. Allāh sent down the beginning of this *Sūrah* until here, to refute their claims, as Imām Muḥammad bin Isḥāq bin Yasār and other scholars stated.

Muḥammad bin Isḥāq bin Yasār said in his famous *Sīrah*, "The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make

decisions. These men were Al-'Āqib, also known as 'Abdul-Masīḥ, As-Sayyid, also known as Al-Ayham, Abu Ḥārithah bin 'Alqamah, of [the family of] Bakr bin Wā'il and Uways bin Al-Ḥārith. They also included, Zayd, Qays, Yazīd, Nabīh, Khuwaylid, 'Amr, Khālid, 'Abdullāh and Yuḥannas. Three of these men were chiefs of this delegation, Al-'Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin 'Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā'il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was."[1] Abu Ḥārithah knew the description of the Messenger of Allāh ﷺ from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Isḥāq said, "Muḥammad bin Ja'far bin Az-Zubayr said that, 'The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madīnah, entered his *Masjid* wearing robes and garments, after the Prophet ﷺ had prayed the *'Aṣr* prayer. They accompanied a caravan of camels led by Bani Al-Ḥārith bin Ka'b. The Companions of the Messenger of Allāh ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin 'Alqamah and Al-'Āqib 'Abdul-Masīḥ or As-Sayyid Al-Ayham spoke to the Messenger of Allāh ﷺ, and they were Christians like the king (Roman King). However, they disagreed about 'Īsā; some of them said, 'He is Allāh,' while some said, 'He is the son of Allāh,' and some others said, 'He is one of a trinity.' Allāh is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that 'Īsā is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by

[1] Ibn Hishām 2:222.

Allāh's leave, so that Īsā would be a sign from Allāh for people.

They also claim that Īsā is the son of Allāh, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Ādam before him, so they claim. They also claim that Īsā is one of a trinity, because Allāh would say, 'We did, command, create and demand.' They said, 'If Allāh were one, he would have said, 'I did, command, create and decide.' This is why they claim that Īsā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qur'ān refuted all these false Christian claims.

Ibn Isḥāq continued, "When these *Āyāt* came to the Messenger from Allāh ﷺ, thus judging between him and the People of the Book, Allāh also commanded the Prophet ﷺ to call them to the *Mubāhalah* if they still refused the truth. The Prophet ﷺ called them to the *Mubāhalah*. They said, 'O Abu Al-Qāsim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-'Āqib, to whom they referred to for advice. They said to him, 'O 'Abdul-Masīḥ! What is your advice?' He said, 'By Allāh, O Christian fellows! You know that Muḥammad is a Messenger and that he brought you the final word regarding your fellow ('Īsā). You also know that no Prophet conducted *Mubāhalah* with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow ('Īsā), then conduct a treaty with the man (Muḥammad) and go back to your land.' They came to the Prophet ﷺ and said, 'O Abu Al-Qāsim! We decided that we cannot do *Mubāhalah* with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'"[1]

Al-Bukhāri recorded that Ḥudhayfah said, "Al-'Āqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

[1] Ibn Hishām 2:233.

Allāh ﷺ seeking to invoke Allāh for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allāh, if he were truly a Prophet and we invoke Allāh for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allāh ﷺ said;

«لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ» فاستشرف لها أصحاب رسول الله ﷺ، فقال: «قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ» فلما قام، قال رسول الله ﷺ: «هَذَا أَمِينُ هٰذِهِ الْأُمَّةِ»

*«"Verily, I will send a trusted man with you, a truly trustworthy man." The Companions of the Messenger of Allāh ﷺ all felt eager to be that man. The Messenger ﷺ said, "O Abu 'Ubaydah bin Al-Jarrāḥ! Stand up." When Abu 'Ubaydah stood up, the Messenger of Allāh ﷺ said, "This is the trustee of this Ummah."»*[1]

Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said on another occasion,

«لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هٰذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»

*«Every Ummah has a trustee, and the trustee of this Ummah is Abu 'Ubaydah bin Al-Jarrāḥ.»*[2]

Imām Aḥmad recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying next to the *Ka'bah*, I will step on his neck.' The Prophet later said,

«لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا، ولو أن اليهود تمنوا الموت لماتوا، ورأوا مقاعدهم من النار، ولو خرج الذين يباهلون رسول الله ﷺ لرجعوا لا يجدون مالًا ولا أهلًا».

*«Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubāhalah with the Messenger of Allāh, ﷺ went ahead with it, they would not have found estates or families*

[1] *Fatḥ Al-Bāri* 7:695.

[2] *Fatḥ Al-Bāri* 7:696.

*when they returned home».*"[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'i[2] also recorded this *Ḥadīth*, which At-Tirmidhi graded *Ḥasan Ṣaḥīḥ*.

Allāh then said,

﴿إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ﴾

﴿*Verily, this is the true narrative*﴾ meaning, what we narrated to you, O Muḥammad, about 'Īsā is the plain truth that cannot be avoided,

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٣﴾ فَإِن تَوَلَّوْا﴾

﴿*and none has the right to be worshipped but Allāh. And indeed, Allāh is the All-Mighty, the All-Wise. And if they turn away,*﴾ by abandoning this truth,

﴿فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ﴾

﴿*then surely, Allāh is All-Aware of those who do mischief.*﴾

for those who abandon the truth for falsehood commit mischief, and Allāh has full knowledge of them and will subject them to the worst punishment. Verily, Allāh is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

﴿*64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."*﴾

## Every Person Knows about *Tawḥīd*

This *Āyah* includes the People of the Book, the Jews and Christians, and those who follow their ways.

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[1] Aḥmad 1:248.

[2] *Fatḥ Al-Bāri* 8:595, *Tuḥfat Al-Aḥwadhi* 9:77, An-Nasā'ī in *Al-Kubrā* 6:518.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ﴾

*﴿Say: "O people of the Scripture! Come to a word"﴾*

'Word' - in Arabic - also means a complete sentence, as evident from this *Āyah*. Allāh described this word as being one,

﴿سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾

*﴿that is the same between us and you﴾*, an honest and righteous word that is fair to both parties. Allāh then explained this word,

﴿أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا﴾

*﴿that we worship none but Allāh (Alone), and that we associate no partners with Him,﴾*

we worship neither a statue, cross, idol, *Ṭāghūt* (false gods), fire or anything else. Rather, we worship Allāh Alone without partners, and this is the message of all of Allāh's Messengers. Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

*﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."﴾* [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

*﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭāghūt (all false deities)."﴾* [16:36]. Allāh said next,

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾

*﴿"and that none of us shall take others as lords besides Allāh."﴾*

Ibn Jurayj commented, "We do not obey each other in disobedience to Allāh."

﴿فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

*﴿Then, if they turn away, say: "Bear witness that we are Muslims."﴾*

if they abandon this fair call, then let them know that you will remain in Islām as Allāh has legislated for you.

We should mention that the letter that the Prophet ﷺ sent to Heraclius reads, "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace Islām and you will acquire safety, embrace Islām and Allāh will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

*﴿"O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."﴾"*

Muḥammad bin Isḥāq and other scholars said that the beginning of *Sūrah Āl 'Imrān*, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the *Jizyah* (tax money paid to the Muslim State). However, there is no disagreement that the *Āyah* that ordained the *Jizyah* [9:29] was revealed after the *Fatḥ* (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this *Āyah* [3:64] be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muḥammad bin Isḥāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Ḥudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the *Mubāhalah*; not as *Jizyah*. The *Āyah* about the *Jizyah* was later revealed, and its ruling supported what occurred with the Najrān people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet ﷺ) and four-fifths (for the fighters) agreed with the practice of 'Abdullāh bin Jaḥsh during the raid that he led before Badr. An *Āyah* later on upheld the way 'Abdullāh

divided the booty. Therefore, it is possible that the Prophet ﷺ wrote this statement (Say, "O People of the Scripture...") in his letter to Heraclius before the *Āyah* was revealed. Later on, the Qur'ān agreed with the Prophet's statement, word by word. It is also a fact that the Qur'ān was revealed in agreement with what 'Umar said regarding the captured disbelievers at Badr, the *Ḥijāb* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you the Maqām (place) of Ibrāhīm as a place of prayer.*﴾ [2:125], and,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴿*It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.*﴾ [66:5].

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴿*65. O people of the Scripture! Why do you dispute about Ibrāhīm, while the Tawrāh and the Injīl were not revealed till after him? Have you then no sense?*﴾

﴿*66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.*﴾

﴿*67. Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa and he was not of the Mushrikīn*﴾

﴿*68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.*﴾

## Disputing with the Jews and Christians About the Religion of Ibrāhīm

Allāh censures the Jews and Christians for their dispute with Muslims over Ibrāhīm Al-Khalīl and the claim each group made that he was one of them. Muḥamrnad bin Isḥāq bin Yasār reported that Ibn 'Abbās said, "The Christians of Najrān and Jewish rabbis gathered before the Messenger of Allāh ﷺ and disputed in front of him. The rabbis said, 'Ibrāhīm was certainly Jewish.' The Christians said, 'Certainly, Ibrāhīm was Christian.' So Allāh sent down,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ﴾

*﴿O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm,﴾*

meaning, 'How is it that you, Jews, claim that Ibrāhīm was Jew, although he lived before Allāh sent down the Tawrāh to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?"[1] This is why Allāh said,

﴿أَفَلَا تَعْقِلُونَ﴾

*﴿Have you then no sense?﴾*

Allāh then said,

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ﴾

*﴿Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge?﴾*

This *Āyah* criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrāhīm. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muḥammad ﷺ was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allāh criticized them for this behavior. Allāh commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows

[1] Aṭ-Ṭabari 6:490.

the true reality of all things. This is why Allāh said,

﴿وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

*﴿It is Allāh Who knows, and you know not.﴾*

Allāh said,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا﴾

*﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa﴾*, shunning *Shirk* and living in *Imān*,

﴿وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

*﴿and he was not of the Mushrikīn.﴾*

This *Āyah* is similar to the *Āyah* in *Sūrat Al-Baqarah*,

﴿وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟﴾

*﴿And they say, "Be Jews or Christians, then you will be guided..."﴾* [2:135].

Allāh said next,

﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

*﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.﴾*

This *Āyah* means, "The people who have the most right to be followers of Ibrāhīm are those who followed his religion and this Prophet, Muḥammad ﷺ, and his Companions from the Muhājirīn, Anṣār and those who followed their lead." Sa'īd bin Manṣūr recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ»

*«Every Prophet had a Walī (supporter, best friend) from among the Prophets. My Walī among them is my father Ibrāhīm, the Khalīl (intimate friend) of my Lord, the Exalted and Most Honored»*

The Prophet ﷺ then recited,

﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ
وَأَنتُمۡ تَعۡلَمُونَ ﴿٧١﴾ وَقَالَت طَّآئِفَةٌ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ
بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ
لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾ وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ
ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ
عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ
عَلِيمٞ ﴿٧٣﴾ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ
ٱلۡعَظِيمِ ﴿٧٤﴾ ۞ وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ
يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ إِلَّا
مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ
سَبِيلٞ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ﴿٧٥﴾
بَلَىٰ مَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ﴿٧٦﴾ إِنَّ
ٱلَّذِينَ يَشۡتَرُونَ بِعَهۡدِ ٱللَّهِ وَأَيۡمَٰنِهِمۡ ثَمَنٗا قَلِيلًا أُوْلَٰٓئِكَ لَا
خَلَٰقَ لَهُمۡ فِي ٱلۡأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيۡهِمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٧٧﴾

﴿*Verily, among mankind who have the best claim to Ibrāhīm are those who followed him...*﴾[1]

Allāh's statement,

﴿وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ﴾

﴿*And Allāh is the Walī (Protector and Helper) of the believers.*﴾ means, Allāh is the Protector of all those who believe in His Messengers.

﴿وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ﴿٦٩﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ﴿٧٠﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ﴿٧١﴾ وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾ وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴿٧٣﴾ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٧٤﴾﴾

*69. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.*

*70. "O People of the Scripture! Why do you disbelieve in the Āyāt of Allāh, while you bear witness."*

[1] Sa'īd bin Manṣūr 3;1047.

﴾71. *"O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?"*﴿

﴾72. *And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.*﴿

﴾73. *And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allāh." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."*﴿

﴾74. *He selects for His Mercy whom He wills and Allāh is the Owner of great bounty.*﴿

## The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allāh states that the Jews envy the faithful and wish they could misguide them. Allāh states that the punishment of this behavior will fall back upon them, while they are unaware. Allāh criticizes them,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾﴾

﴾*O People of the Scripture!: Why do you disbelieve in the Āyāt of Allāh, while you bear witness.*﴿

You know for certain that Allāh's *Āyāt* are true and authentic,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾﴾

﴾*O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know?*﴿

by hiding what is in your Books about the description of Muḥammad ﷺ, while you know what you do.

﴿وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ﴾

﴾*And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it*

*at the end of the day,﴾*

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islāmic religion." This is why they said next.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

*﴿so that they may turn back.﴾* Ibn Abi Najīḥ said that Mujāhid commented about this *Āyah*, which refers to the Jews, "They attended the dawn prayer with the Prophet ﷺ and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."[1]

﴿وَلَا تُؤْمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمْ﴾

*﴿"And believe no one except the one who follows your religion."﴾*

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allāh replied,

﴿قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ﴾

*﴿Say: (O Prophet) "Verily, right guidance is the guidance of Allāh."﴾*

Allāh guides the hearts of the faithful to the perfect faith through the clear *Āyāt*, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muḥammad ﷺ. This occurs, O you Jews, even though you hide the description of Muḥammad ﷺ. the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ﴾

[1] Aṭ-Ṭabari 6:508.

﴿(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord."﴾

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allāh's proof against you in this life and the Hereafter." Allāh said,

﴿قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ﴾

﴿Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills.﴾

meaning, all affairs are under His control, and He gives and takes. Verily, Allāh gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allāh has the perfect wisdom and the unequivocal proofs.

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allāh is the Owner of great bounty.﴾

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muḥammad ﷺ over all other prophets, and by directing you to the best *Sharī'ah* there is.

﴿۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾﴾

﴿75. Among the People of the Scripture is he who, if entrusted with a Qinṭār (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But

*they tell a lie against Allāh while they know it.*﴾

﴿*76. Yes, whoever fulfills his pledge and fears Allāh much; verily, then Allāh loves the Muttaqīn (the pious).*﴾

## How Trustworthy Are the Jews?

Allāh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

﴿مَّنْ إِن تَأْمَنْهُ بِقِنطَارٍ﴾

﴿*if entrusted with a Qinṭār (a great amount)*﴾ of money,

﴿يُؤَدِّهِ إِلَيْكَ﴾

﴿*will readily pay it back;*﴾ This *Āyah* indicates that this type would likewise give what is less than a *Qinṭār*, as is obvious. However,

﴿وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا﴾

﴿*and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,*﴾

and insisting on acquiring your rightful property. If this is what he would do with one *Dinār*, then what about what is more than a *Dinār*? We mentioned the meaning of *Qinṭār* in the beginning of this *Sūrah*, while the value of *Dinār* is well known. Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿*because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)."*﴾

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allāh has allowed it for us." Allāh replied,

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿*But they tell a lie against Allāh while they know it.*﴾

for they invented this lie and word of misguidance. Rather, Allāh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣa'ṣa'ah bin Yazīd said that a man asked Ibn 'Abbās, "During battle, we capture some property belonging to *Ahl Adh-Dhimmah*,[1] such as chickens and sheep." Ibn 'Abbās said, "What do you do in this case?" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

﴿لَيْسَ عَلَيْنَا فِي ٱلْأُمِّيِّـۧنَ سَبِيلٌ﴾

*﴿There is no blame on us to betray and take the properties of the illiterates (Arabs).﴾*

Verily, if they pay the *Jizyah*, then you are not allowed their property, except when they willingly give it up."[2]

Allāh then said,

﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ﴾

*﴿Yes, whoever fulfills his pledge and fears Allāh much,﴾*

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muḥammad ﷺ when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allāh's prohibitions, obeys Him and adheres to the *Sharī'ah* that He sent with His Final Messenger ﷺ and the master of all mankind.

﴿فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

*﴿verily, then Allāh loves the Muttaqīn.﴾*

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَـٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾﴾

*﴿77. Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾*

[1] Jews and Christians living under Muslim control.

[2] *Tafsīr 'Abdur-Razzāq* 1 :123.

## There is No Share in the Hereafter for Those Who Break Allāh's Covenant

Allāh states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allāh by following Muḥammad ﷺ, announcing his description [from their books] to people and affirming his truth, then,

﴿أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾

﴿*they shall have no portion in the Hereafter.*﴾

They will not have a share or part in the Hereafter's rewards,

﴿وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

﴿*Neither will Allāh speak to them nor look at them on the Day of Resurrection*﴾

with His mercy. This *Āyah* indicates that Allāh will not speak words of kindness nor look at them with any mercy,

﴿وَلَا يُزَكِّيهِمْ﴾

﴿*nor will He purify them*﴾ from sins and impurities. Rather, He will order them to the Fire,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*and they shall have a painful torment.*﴾

There are several *Ḥadīths* on the subject of this *Āyah*, some of which follow.

### The First *Ḥadīth*

Imām Aḥmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»
قلت: يا رسول الله، من هم؟ خابوا وخسروا قال: وأعاده رسول الله ﷺ ثلاث مرات، قال: «الْمُسْبِلُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ، وَالْمَنَّانُ»

«*There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allāh! Who are they, may they gain failure and loss?' He said, repeating this*

*statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).'»"*[1]

This was also recorded by Muslim, and the collectors of the *Sunan*.[2]

## Another *Ḥadīth*

Imām Aḥmad recorded that 'Adi bin 'Amīrah Al-Kindi said, "Imru' Al-Qays bin 'Ābis, a man from Kindah, disputed with a man from Ḥaḍramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥaḍramūt to present his evidence, but he did not have any. The Prophet ﷺ required Imru' Al-Qays to swear to his truthfulness, but the man from Ḥaḍramūt said, 'O Messenger of Allāh! If you only require him to swear, then by the Lord of the *Ka'bah* (Allāh), my land is lost.' The Messenger of Allāh ﷺ said,

«مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»

*«Whoever swears while lying to acquire the property of others, will meet Allāh while He is angry with him.»"*

Rajā' one of the narrators of the *Ḥadīth*, said that the Messenger of Allāh ﷺ then recited,

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾

*﴿Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths... ﴾*

Imru' Al-Qays said, 'What if one forfeits this dispute, what will he gain, O Messenger of Allāh?' The Prophet ﷺ answered, 'Paradise.' Imru' Al-Qays said, 'Bear witness that I forfeit all the land for him."[3] An-Nasā'i also recorded this *Ḥadīth*.[4]

[1] Aḥmad 5:148.

[2] Muslim 1:102, Abu Dāwud 4:346, *Tuḥfat Al-Aḥwadhi* 4:401, An-Nasā'ī 7:245, Ibn Mājah 2:744.

[3] Aḥmad 4:191.

[4] An-Nasā'ī in *Al-Kubrā* 3:486.

## Another Ḥadīth

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»

«*Whoever takes a false oath to deprive a Muslim of his property will meet Allāh while He is angry with him.*»

Al-Ash'ath said, "By Allāh! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allāh. The Prophet ﷺ asked me, 'Do you have evidence?' I said, 'I don't have evidence.' He said to the Jew, 'Take an oath then.' I said, 'O Allāh's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allāh revealed the verse,

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾

﴿*Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...*﴾"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2]

## Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَىٰ سِلْعَةٍ بَعْدَ الْعَصْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَىٰ لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ»

«*Three persons whom Allāh shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the 'Aṣr prayer; and a man who gives his pledge of allegiance to an*

[1] Aḥmad 1:379.

[2] *Fatḥ Al-Bāri* 5:336, Muslim 1:122.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ
مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ
مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن
دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ
وَٱلنَّبِيِّۧنَ أَرْبَابًا ۚ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾
وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ
وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ
قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾
أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

*Imām (Muslim Ruler), and if the Imām gives him (something), he fulfills the pledge, but if the Imām does not give him, he does not fulfill the pledge».*[1]

Abu Dāwud and At-Tirmidhi[2] also recorded this *Ḥadīth*, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾﴾

﴿*78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.*﴾

### The Jews Alter Allāh's Words

Allāh states that some Jews, may Allāh's curses descend on them, distort Allāh's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allāh.

[1] Aḥmad 2:480.

[2] Abu Dāwud 3:749, *Tuḥfat Al-Aḥwadhi* 5:218.

They attribute their own lies to Allāh, even though they know that they have lied and invented falsehood. Therefore, Allāh said,

﴿وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

*﴿and they speak a lie against Allāh while they know it.﴾*

Mujāhid, Ash-Sha'bi, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ﴾

*﴿who distort the Book with their tongues,﴾*

means, "They alter them (Allāh's Words)."[1]

Al-Bukhāri reported that Ibn 'Abbās said that the *Āyah* means they alter and add although none among Allāh's creation can remove the Words of Allāh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrāh and the Injīl remain as Allāh revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

﴿وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ﴾

*﴿they say: "This is from Allāh," but it is not from Allāh;﴾*

As for Allāh's Books, they are still preserved and cannot be changed." Ibn Abi Ḥātim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allāh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى

[1] Ibn Abi Ḥātim 2:361.

مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۚ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

*﴿79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Ḥukm and prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾*

*﴿80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allāh's will?﴾*

## No Prophet Ever Called People to Worship him or to Worship Other Than Allāh

This *Āyah* [3:79] means, it is not for a person whom Allāh has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allāh," meaning, along with Allāh. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allāh commands them, as their honorable Messengers conveyed to them. They also forbid what Allāh forbade for them, by the words of His honorable Messengers. The Messengers, may Allāh's peace and blessings be on all of them, are the emissaries between Allāh and His creation, conveying Allāh's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allāh's statement,

﴿وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

*﴿On the contrary (he would say), "Be you Rabbaniyyūn, because you are teaching the Book, and you are studying it."﴾*

means, the Messenger recommends the people to be *Rabbaniyyūn*. Ibn 'Abbās, Abu Razīn and several others said that *Rabbaniyyūn* means, "Wise, learned, and forbearing."[1]

[1] Ibn Abi Ḥātim 2:365.

Aḍ-Ḍaḥḥāk commented concerning Allāh's statement,

﴿بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

﴿*because you are teaching the Book, and you are studying it.*﴾

"Whoever learns the Qur'ān deserves to become a *Faqīh* (learned)."

﴿وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

﴿*and you are studying it*﴾, preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا﴾

﴿*Nor would he order you to take angels and Prophets for lords.*﴾

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

﴿أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ﴾

﴿*Would he order you to disbelieve after you have submitted to Allāh's will?*﴾

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to *Kufr*. The Prophets only call to *Imān* which commands worshipping Allāh Alone without partners. Allāh said in other *Āyāt*,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me".*﴾ [21:25],

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)."*﴾ [16:36], and,

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴿*And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allāh)?"*﴾ [43:45]

Allāh said concerning the angels,

﴿۞ وَمَن يَقُلْ مِنْهُمْ إِنِّيٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾

*﴿And if any of them should say: "Verily, I am a god besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾* [21:29].

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾﴾

*﴿81. And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up Iṣri?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾*

*﴿82. Then whoever turns away after this, they are the rebellious.﴾*

## Taking a Pledge From the Prophets to Believe in Our Prophet, Muḥammad ﷺ

Allāh states that He took a pledge from every Prophet whom He sent from Ādam until 'Īsā, that when Allāh gives them the Book and the *Ḥikmah*, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allāh has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allāh, the Most High, Most Honored, said

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ﴾

*﴿And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah."﴾*

meaning, if I give you the Book and the *Ḥikmah*,

﴿ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى﴾

﴿*"and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said, "Do you agree (to it) and will you take up Iṣri?"*﴾

Ibn 'Abbās, Mujāhid, Ar-Rabī', Qatādah and As-Suddi said that *'Iṣri'* means, "My covenant."[1] Muḥammad bin Isḥāq said that,

﴿إِصْرِى﴾

﴿*Iṣri*﴾ means, "The responsibility of My covenant that you took,"[2] meaning, the ratified pledge that you gave Me.

﴿قَالُوٓاْ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ﴾

﴿*They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." then whoever turns away after this,"*﴾

from fulfilling this pledge and covenant,

﴿فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

﴿*they are the rebellious.*﴾ 'Ali bin Abi Ṭālib and his cousin 'Abdullāh bin 'Abbās said, "Allāh never sent a Prophet but after taking his pledge that if Muḥammad ﷺ were sent in his lifetime, he would believe in and support him."[3] Allāh commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him. Ṭāwus, Al-Ḥasan Al-Baṣri and Qatādah said, "Allāh took the pledge from the Prophets that they would believe in each other", and this statement does not contradict what 'Ali and Ibn 'Abbās stated.

Therefore, Muḥammad is the Final Prophet ﷺ until the Day of Resurrection. He is the greatest Imām, who if he existed in

[1] Ibn Abi Ḥātim 2:373,374.

[2] Ibn Abi Ḥātim 2:273.

[3] Aṭ-Ṭabari 6:555.

الجزء الثالث ٦١ سورة آل عمران

قُلْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ
مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾
كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟
أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ
وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ
عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ
كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ
ٱفْتَدَىٰ بِهِۦٓ ۗ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muḥammad ﷺ led the Prophets in prayer during the night of *Isrā'* when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is *Al-Maqām Al-Maḥmūd* (the praised station) [refer to 17:79] that only Muḥammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muḥammad ﷺ will carry the task of intercession, may Allāh's peace and blessings be on him.

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ
ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

*﴿83. Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾*

*﴿84. Say: "We believe in Allāh and in what has been sent*

*down to us, and what was sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and Al-Asbāt, and what was given to Mūsā, 'Īsā and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted."*﴾

﴿*85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.*﴾

## The Only Valid Religion To Allāh is Islām

Allāh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allāh Alone without partners, to Whom,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*submitted all creatures in the heavens and the earth,*﴾

Willingly, or not. Allāh said in other *Āyāt*,

﴿وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿*And unto Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.*﴾ [13:15], and,

﴿أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾﴾

﴿*Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded*﴾ [16:48-50].

Therefore, the faithful believer submits to Allāh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allāh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wakī' reported that Mujāhid said that the *Āyah*,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿*While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly*﴾, is similar to the *Āyah*,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾

﴿*And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh"*﴾[1] [39:38].

He also reported that Ibn 'Abbās said about,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿*while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.*﴾

"When He took the covenant from them." [2]

﴿وَإِلَيْهِ يُرْجَعُونَ﴾

﴿*And to Him shall they all be returned*﴾

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allāh then said,

﴿قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا﴾

﴿*Say: "We believe in Allāh and in what has been sent down to us*﴾ the Qur'ān,

﴿وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ﴾

﴿*and what was sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb*﴾ the scriptures and revelation,

﴿وَٱلْأَسْبَاطِ﴾

﴿*and the Asbāṭ,*﴾ the *Asbāṭ* are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ﴾

﴿*and what was given to Mūsā, 'Īsā*﴾ the Tawrāh and the Injīl,

[1] Aṭ-Ṭabari 6:565.

[2] Aṭ-Ṭabari 6:565. Refer to 7:172-173.

﴿وَالنَّبِيُّونَ مِن رَّبِّهِمْ﴾

*﴿and the Prophets from their Lord.﴾*

and this encompasses all of Allāh's Prophets.

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ﴾

*﴿We make no distinction between one another among them﴾*

we believe in all of them,

﴿وَنَحْنُ لَهُ مُسْلِمُونَ﴾

*﴿And to Him (Allāh) we have submitted (in Islām)﴾*

Therefore, faithful Muslims believe in every Prophet whom Allāh has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allāh, and in every Prophet sent by Allāh. Allāh said next,

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

*﴿And whoever seeks a religion other than Islām, it will never be accepted of him,﴾*

whoever seeks other than what Allāh has legislated, it will not be accepted from him,

﴿وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

*﴿and in the Hereafter he will be one of the losers.﴾*

As the Prophet ﷺ said in an authentic *Ḥadīth*,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

*«Whoever commits an action that does not conform to our matter (religion) then it is rejected».*[1]

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾﴾

[1] *Fatḥ Al-Bāri* 5:355.

﴾86. *How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? And Allāh guides not the people who are wrongdoers.*

﴾87. *They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.*﴿

﴾88. *They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.*﴿

﴾89. *Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

## Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarīr recorded that Ibn 'Abbās said, "A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allāh ﷺ for me, if I can repent.' Then,

﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ﴾

﴾*How shall Allāh guide a people who disbelieved after their belief*﴿ until,

﴿فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾*Verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

was revealed and his people sent word to him and he re-embraced Islām."[1]

This is the wording recorded by An-Nasā'i, Al-Ḥākim and Ibn Ḥibbān.[2] Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ﴾

﴾*How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them?* ﴿

[1] Aṭ-Ṭabari 6:572.

[2] An-Nasā'ī in *Al-Kubrā* 6:311, Al Hākim 4:366, Ibn Ḥibbān 6:323.

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness? This is why Allāh said,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*And Allāh guides not the people who are wrongdoers.*﴾

He then said,

﴿أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾﴾

﴿*They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.*﴾

Allāh curses them and His creation also curses them.

﴿خَٰلِدِينَ فِيهَا﴾

﴿*They will abide therein*﴾ in the curse,

﴿لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾

﴿*Neither will their torment be lightened nor will it be delayed or postponed.*﴾

for, the torment will not be lessened, not even for an hour. After that, Allāh said,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾﴾

﴿*Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

This *Āyah* indicates Allāh's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾﴾

﴿*90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.*﴾

﴿91. *Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.*﴾

## Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

﴿وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ﴾

﴿*And of no effect is the repentance of those who continue to do evil deeds until death faces one of them*﴾ [4:18].

This is why Allāh said,

﴿لَن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ﴾

﴿*never will their repentance be accepted. And they are those who went astray.*﴾

to those who abandon the path of truth for the path of wickedness. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said that some people embraced Islām, reverted to disbelief, became Muslims again, then reverted from Islām. They sent their people inquiring about this matter and they asked the Messenger of Allāh ﷺ. On that, this *Āyah* was revealed,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ﴾

﴿*Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted*﴾. The chain of narration is satisfactory.[1]

Thereafter, Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ

[1] *Ad-Durr Al-Manthūr* 2:258.

﴿ٱفْتَدَىٰ بِهِۦٓ﴾

﴿*Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.*﴾

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet ﷺ was asked about 'Abdullāh bin Jud'ān, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him? The Prophet ﷺ said,

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

«*No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.*»[1]

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ﴾

﴿*...nor shall compensation be accepted from him, nor shall intercession be of use to him,*﴾ [2:123], and

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ﴾

﴿*...on which there will be neither mutual bargaining nor befriending.*﴾ [14:31], and,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾﴾

﴿*Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment*﴾ [5:36].

This is why Allāh said here,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ﴾

[1] Muslim 1:196.

﴿*Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom*﴾.

The implication of this *Āyah* is that the disbeliever shall never avoid the torment of Allāh, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيْ رَبِّ خَيْرَ مَنْزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مِرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ، فَيَقُولُ لَهُ: تَفْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَيْ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ، فَيُرَدُّ إِلَى النَّارِ»

«*A man from among the people of Paradise will be brought and Allāh will ask him, "O son of Ādam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allāh will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allāh will say to him, "O son of Ādam! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allāh will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allāh will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.*»[1]

This is why Allāh said,

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ﴾

[1] Aḥmad 3:207.

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ
إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ
ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ
﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ
إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ
مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ
﴿٩٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ
عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟
فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ
﴿١٠٠﴾

﴿*For them is a painful torment and they will have no helpers.*﴾

for they shall not have anyone who will save them from the torment of Allāh or rescue them from His painful punishment.

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾﴾

﴿*92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.*﴾

## *Al-Birr* is Spending from the Best of One's Wealth

In his *Tafsīr*, Wakī' reported, that 'Amr bin Maymūn said that

﴿لَن تَنَالُوا۟ ٱلْبِرَّ﴾

﴿*By no means shall you attain Al-Birr*﴾ is in reference to attaining Paradise.[1]

Imām Aḥmad reported that Anas bin Mālik said, "Abu Ṭalḥah had more property than any other among the Anṣār in Al-Madīnah, and the most beloved of his property to him was Bayruḥā' garden, which was in front of the (Messenger's) *Masjid*. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

[1] Aṭ-Ṭabari : 6:587.

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

﴿*By no means shall you attain Al-Birr unless You spend of that which you love,*﴾

Abu Ṭalḥah said, 'O Allāh's Messenger! Allāh says,

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

﴿*By no means shall you attain Al-Birr, unless you spend of that which you love;*﴾

No doubt, Bayruḥā' garden is the most beloved of all my property to me. So I want to give it in charity in Allāh's cause, and I expect its reward and compensation from Allāh. O Allāh's Messenger! Spend it where Allāh makes you think is feasible.' On that, Allāh's Messenger ﷺ said,

«بَخٍ بَخٍ، ذَاكَ مَالٌ رَابِحٌ، ذَاكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

«*Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.*»

Abu Ṭalḥah said, 'I will do so, O Allāh's Messenger.' Then Abu Ṭalḥah distributed that garden among his relatives and cousins." [1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2] They also recorded that 'Umar said, "O Messenger of Allāh! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it?" The Prophet ﷺ said,

«حَبِّسِ الْأَصْلَ وَسَبِّلِ الثَّمَرَةَ»

«*Retain the land to give its fruits in Allāh's cause.*»[3]

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[1] Aḥmad 3:141.

[2] *Fatḥ Al-Bāri* 8:71 and Muslim 2:663.

[3] Its meaning is with Muslim 3:1256 and An-Nasā'ī 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾﴾

*﴿93. All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrāh was revealed. Say: "Bring here the Tawrāh and recite it, if you are truthful."﴾*

*﴿94. Then after that, whosoever shall invent a lie against Allāh, then it is these that are the wrongdoers.﴾*

*﴿95. Say:"Allāh has spoken the truth; follow the religion of Ibrāhīm the Ḥanīf (monotheist), and he was not of the Mushrikīn (idolators)."﴾*

## The Questions that the Jews Asked Our Prophet ﷺ

Imām Aḥmad recorded that Ibn 'Abbās said, "A group of Jews came to Allāh's Prophet ﷺ and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allāh, similar to the pledge that Ya'qūb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islām.' They said, 'Agreed.' The Prophet ﷺ said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters:

1. What kinds of food did Isrā'īl prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
3. Tell us about the condition of the unlettered Prophet during sleep,
4. And who is his *Wali* (supporter) among the angels?' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrāh to Mūsā, do you not know that Isrā'īl once became very ill? When his illness was prolonged, he vowed to Allāh that if He cures His illness, he would prohibit the best types of drink and food for himself.

Was not the best food to him camel meat and the best drink camel milk?' They said, 'Yes, by Allāh.' The Messenger ﷺ said, 'O Allāh, be Witness against them.' The Prophet ﷺ then said, 'I ask you by Allāh, other than Whom there is no deity (worthy of worship), Who sent down the Tawrāh to Mūsā, do you not know that man's discharge is thick and white and woman's is yellow and thin? If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allāh's leave. Hence, if the man's is more than the woman's, the child will be male, by Allāh's leave. If the woman's discharge is more than the man's, then the child will be female, by Allāh's leave.' They said, 'Yes.' He said, 'O Allāh, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrāh to Mūsā, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?' They said, 'Yes, by Allāh!' He said, 'O Allāh, be Witness.' They said, 'Tell us now about your *Wali* among the angels, for this is when we either follow or shun you.' He said, 'My *Wali* (who brings down the revelation from Allāh) is Jibrīl, and Allāh never sent a Prophet, but Jibrīl is his *Wali*.' They said, 'We then shun you. Had you a *Wali* other than Jibrīl, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾

﴿*Say: "Whoever is an enemy to Jibrīl..."*﴾ [2:97]." [1]

Allāh's statement,

﴿مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ﴾

﴿*before the Tawrāh was revealed*﴾ [3:93], means, Isrā'īl forbade that for himself before the Tawrāh was revealed. There are two objectives behind revealing this segment of the *Āyah*. First, he forbade himself the most delightful things for Allāh's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allāh's statement,

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴿*By no means shall you attain Al-Birr, unless you spend of*

[1] Aḥmad 1 :287.

*that which you love*﴾ [3:92].

What we are allowed in our Law is to spend in Allāh's obedience from what we like and covet [but not to prohibit what Allāh has allowed]. Allāh said in other *Āyāt*;

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴿*And gives his wealth, in spite of love for it,*﴾ [2:177], and;

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ﴾

﴿*And they give food, in spite of their love for it,*﴾ [76:8].

The second reason is that after Allāh refuted the false Christian beliefs and allegations about 'Īsā and his mother. Allāh started refuting the Jews here, may Allāh curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allāh has stated in their Book, the Tawrāh, that when Nūḥ departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrā'īl forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrāh later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrāh prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya'qūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrāh. All these examples are in the Tawrāh and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for 'Īsā and if such legislation falls under the category of abrogation or not. Why do they not then follow 'Īsā in this regard? Rather, the Jews defied and rebelled against 'Īsā and against the correct religion that Allāh sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ﴾

﴿*All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrāh was revealed*﴾ [3:93]

meaning, before the Tawrāh was revealed, all types of foods were allowed, except what Isrā'īl prohibited for himself. Allāh then said,

﴿قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Say: "Bring here the Tawrāh and recite it, if you are truthful."*﴾,

for the Tawrāh affirms what we are stating here. Allāh said next,

﴿فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾﴾

﴿*Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers.*﴾ [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrāh eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrāh,

﴿فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*then these it is that are the wrongdoers.*﴾

Allāh then said,

﴿قُلْ صَدَقَ ٱللَّهُ﴾

﴿*Say, "Allāh has spoken the truth;"*﴾ [3:95]

meaning, O Muḥammad, say that Allāh has said the truth in what He conveyed and legislated in the Qur'ān,

﴿فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*follow the religion of Ibrāhīm the Ḥanīf, and he was not of the idolators."*﴾ [3:95].

Therefore, follow the religion of Ibrāhīm that Allāh legislated in the Qur'ān. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allāh said in other *Āyāt*,

﴿قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴿*Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolators."*﴾ [6:161]

and,

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters.*﴾ [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾﴾

﴿*96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn).*

*97. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn.*﴾

## The *Ka'bah* is the First House of Worship

Allāh said,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

﴿*Verily, the first House appointed for mankind*﴾

for all people, for their acts of worship and religious rituals. They go around the House [in *Ṭawāf*], pray in its vicinity and remain in its area in *I'tikaf*.

﴿لَلَّذِي بِبَكَّةَ﴾

﴿*was that at Bakkah,*﴾ meaning, the *Ka'bah* that was built by Ibrāhīm Al-Khalīl, whose religion the Jews and Christians claim

they follow. However, they do not perform *Ḥajj* to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform *Ḥajj*. Allāh said next,

﴿مُبَارَكًا﴾

﴿*full of blessing*﴾, sanctified,

﴿وَهُدًى لِّلْعَٰلَمِينَ﴾

﴿*and a guidance for Al-'Ālamīn.*﴾

Imām Aḥmad recorded that Abu Dharr said; "I said, 'O Allāh's Messenger! Which *Masjid* was the first to be built on the surface of the earth?' He said, 'Al-Masjid Al-Ḥarām (in Makkah).' I said, 'Which was built next?' He replied 'Al-Masjid Al-Aqsā (in Jerusalem).' I said, 'What was the period of time between building the two?' He said, 'Forty years.' He added,

«ثُمَّ حَيْثُ أَدْرَكَتْ الصَّلَاةُ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ»

«*Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.*»"[1] Al-Bukhāri and Muslim[2] also collected this *Ḥadīth*.

## The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿لَلَّذِى بِبَكَّةَ﴾

﴿*was that at Bakkah*﴾, where Bakkah is one of the names of Makkah. Bakkah means, 'it brings *Buka'* (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do *Buka* next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atīq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amīn (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāḥ, [as well as others].

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[1] Aḥmad 5:150.

[2] *Fatḥ Al-Bāri* 6:469. Muslim 1:370.

## The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ ءَايَـٰتٌۢ بَيِّنَـٰتٌ﴾

﴿*In it are manifest signs*﴾ [3:97], means, clear signs that Ibrāhīm built the *Ka'bah* and that Allāh has honored and blessed it. Allāh then said,

﴿مَّقَامُ إِبْرَٰهِيمَ﴾

﴿*the Maqām (station) of Ibrāhīm*﴾ When the building [the *Ka'bah*] was raised, Ibrāhīm stood on; the *Maqām* so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the *Maqām* used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khaṭṭab moved the *Maqām* farther to the east, so that those who go around the House in *Ṭawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Ṭawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer*﴾ [2:125].

We mentioned the *Ḥadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfī said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ ءَايَـٰتٌۢ بَيِّنَـٰتٌ مَّقَامُ إِبْرَٰهِيمَ﴾

﴿*In it are manifest signs, the Maqām of Ibrāhim;*﴾

"Such as the *Maqām and Al-Mash'ar* [*Al-Ḥarām*]." [1] Mujāhid said, "The impression of Ibrāhīm's feet remains on the *Maqām* as a clear sign." [2] It was reported that 'Umar bin 'Abdul-'Azīz, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayyān and others said similarly. [3]

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[1] Aṭ-Ṭabari 7:26.

[2] Aṭ-Ṭabari 7:27.

[3] Ibn Abi Ḥātim 2:412,413.

### *Al-Ḥaram*, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*whosoever enters it, he attains security,*﴾ [3:97]

meaning, the *Ḥaram* of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of *Jāhiliyyah*. Al-Ḥasan Al-Baṣri said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the *Ḥarām*. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allāh said,

﴿أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ﴾

﴿*Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?*﴾ [29:67], and,

﴿فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ۝٤﴾

﴿*So let them worship (Allāh) the Lord of this House (the Ka'bah). (He) Who has fed them against hunger, and has made them safe from fear*﴾ [106:3-4].

It is not allowed for anyone to hunt in the *Ḥaram* or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Ḥadīth*s of the Prophet ﷺ and the statements of the Companions testify. The Two *Ṣaḥīḥs* recorded (this being the wording of Muslim) that Ibn 'Abbās said, "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»

«*There is no more Hijrah (migration to Makkah), only Jihād and good intention. If you were mobilized, then march forth.*»

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ

نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَىٰ خَلَاهَا»

*«Beware! Allāh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allāh's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allāh's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.»*

Al-'Abbās said, 'Except the lemon grass, O Allāh's Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

«إِلَّا الْإِذْخِرَ»

*«Except lemongrass».*"[1]

The Two *Ṣaḥīḥs* also recorded that Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubayr), "O Commander! Allow me to tell you what Allāh's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet ﷺ with my own eyes when he, after glorifying and praising Allāh, said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

*«Allāh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His*

[1] *Fatḥ Al-Bāri* 4 :56, Muslim 2 :986.

*Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.»."*

Abu Shurayḥ was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayḥ! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."[1]

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ»

*«None of you is allowed to carry a weapon in Makkah.»* Muslim[2] recorded this *Ḥadīth.*

'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri said that he heard the Messenger of Allāh ﷺ say while standing at Al-Ḥazwarah in the marketplace of Makkah,

«وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ»

*«By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you.»*[3]

Imām Aḥmad collected this *Ḥadīth* and this is his wording. At-Tirmidhi, An-Nasā'ī and Ibn Mājah[4] also collected it. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"

## The Necessity of Performing *Ḥajj*

Allāh said,

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

*﴿And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey﴾* [3:97].

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[1] Muslim 2:987.

[2] Muslim 2:989.

[3] Aḥmad 4:305.

[4] *Tuḥfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 2:1038.

This *Āyah* established the obligation of performing *Ḥajj*. There are many *Ḥadīth*s that mention it as one of the pillars and fundamentals of Islām, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

*«O people! Ḥajj has been enjoined on you, therefore, perform Ḥajj.»*

A man asked, "Is it every year, O Allāh's Messenger?" The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ»

*«Had I said yes, it would have become an obligation and you would not have been able to fulfill it.»* He said next,

«ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»

*«Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.»*[1] Muslim recorded similarly.

## Meaning of 'Afford' in the *Āyah*

There are several categories of "the ability to under take the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu 'Īsa At-Tirmidhi recorded that Ibn 'Umar said, "A man stood up and asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh! Who is the pilgrim?' He said, 'He who has untidy hair and clothes.' Another man asked, 'Which *Ḥajj* is better, O Messenger of Allāh?' He said, 'The noisy

[1] Aḥmad 2:508, Muslim 2: 975.

(with supplication to Allāh) and bloody (with sacrifice).' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allāh?' He said, 'Having provision and a means of transportation.'" [1] This is the narration that Ibn Mājah collected.[2] Al-Ḥākim narrated that Anas said that the Messenger of Allāh was asked about Allāh's statement,

﴿مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

*﴿for those who are able to undertake the journey;﴾* [3:97]

"What does 'able to undertake the journey' mean?" The Prophet ﷺ answered, "Having sufficient provision and a means of transportation." Al-Ḥākim stated that this *Ḥadīth*'s chain of narration is authentic, following the guidelines of Muslim in his *Ṣaḥīḥ*, but the Two *Ṣaḥīḥs* did not collect it.[3] Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ»

*«Whoever intends to perform Ḥajj, let him rush to perform it.»*[4] Abu Dāwud also collected this *Ḥadīth*.[5]

## The One who Denies the Necessity of *Ḥajj* Becomes a Disbeliever

Allāh said,

﴿وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ﴾

*﴿...and whoever disbelieves, then Allāh stands not in need of any of the 'Alamīn﴾* [3:97].

Ibn 'Abbās, Mujāhid and several others commented on this *Āyah*, "Whoever denies the necessity of *Ḥajj* becomes disbeliever, and Allāh is far Richer than to need him." Al-Ḥāfiẓ

[1] *Tuḥfat Al-Aḥwadhi* 8:348.

[2] Ibn Mājah 2:96.

[3] Al-Ḥākim 1:442. The *Ḥadīths* about provision and means that are mentioned here are all weak narrations. Al-Bayhaqi graded the *Ḥadīth Ḥasan*, but Al-Albāni and Muqbil bin Hādi graded it weak. See *Al-Irwā'* no. 988.

[4] Aḥmad 1:225.

[5] Abu Dāwud 2:350.

Abu Bakr Al-Ismā'īli recorded that 'Umar bin Al-Khaṭṭab said, "Whoever can afford *Ḥajj* but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to 'Umar.[1]

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾﴾

*﴿98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Āyāt of Allāh, while Allāh is Witness to what you do?"﴾*

*﴿99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses? And Allāh is not unaware of what you do."﴾*

## Chastising the People of the Book for Their Disbelief and Blocking the Path of Allāh

In this *Āyah* Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh's *Āyāt* and hindering those who seek to believe from His path, although they know that what the Messenger ﷺ was sent with is the truth from Allāh. They learned this from the previous Prophets and honorable Messengers, may Allāh's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hāshimi Prophet ﷺ from Makkah, the master of the Children of Ādam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allāh has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allāh states that He is never unaware of what they do, and He will hold them responsible for their actions,

[1] *Al-Ḥilyah* 9:252.

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾﴾

﴿*The Day whereon neither wealth nor sons will avail*﴾ [26:88].

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾﴾

﴿*100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!*﴾

﴿*101. And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger? And whoever depends upon Allāh, then he is indeed guided to the right path.*﴾



وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ
رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسْلِمُونَ ﴿١٠٢﴾ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ
فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ
﴿١٠٣﴾ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا
تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ
وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ
فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ
وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَٰتُ
ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ
﴿١٠٨﴾

## Warning Muslims Against Imitating People of the Scriptures

Allāh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allāh gave them by sending His Messenger ﷺ. Similarly, Allāh said,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم﴾

﴿*Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you*

*have believed, out of their own envy*﴾ [2:109].

In this *Āyah* [3:100], Allāh said,

﴿إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ﴾

﴿*If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!*﴾, then said,

﴿وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ﴾

﴿*And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger?*﴾,

meaning, disbelief is far from touching you, since the *Āyāt* of Allāh are being sent down on His Messenger ﷺ day and night, and he recites and conveys them to you. Similarly, Allāh said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝٨﴾

﴿*And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers*﴾ [57:8].

A *Ḥadīth* states that one day, the Prophet ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟» قالوا: الملائكة. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ»؟ وذكروا الأنبياء، قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ»؟ قالوا: فنحن. قال: «وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ»؟ قالوا: فأي الناس أعجب إيمانًا؟ قال: «قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«*"Who among the faithful believers do you consider has the most amazing faith?" They said, "The angels." He said, "Why would they not believe, since they are with their Lord?" They mentioned the Prophets, and the Prophet ﷺ said, "Why would they not believe while the revelation is sent down to them?" They said, "Then, we are." He said, "Why would not you believe when I am among you?" They asked, "Who has the most amazing faith?" The Prophet ﷺ said, "A people who will*

*come after you and who will find only books that they will believe in.''*[1]

Allāh said next,

﴿وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿*And whoever depends upon Allāh, then he is indeed guided to the right path*﴾ [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

﴿*102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.*﴾

﴿*103. And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.*﴾

## Meaning of '*Taqwā* of Allāh'

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd commented on the *Āyah*,

﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ﴾

﴿*Have Taqwā of Allāh as is His due,*﴾

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." [2] This has

[1] Aṭ-Ṭabarāni 4:22,23.

[2] Ibn Abi Ḥātim 2:446.

an authentic chain of narration to 'Abdullāh bin Mas'ūd. Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*, from Ibn Mas'ūd, who related it to the Prophet ﷺ. Al-Ḥākim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhāri and Muslim], and they did not record it."[1] This is what he said, but it appears that it is only a statement of 'Abdullāh bin Mas'ūd, and Allāh knows best. It was also reported that Anas said, "The servant will not have *Taqwā* of Allāh as is His due until he keeps his tongue idle." [2] Allāh's statement,

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

﴿*and die not except as (true) Muslims*﴾ [3:102], means, preserve your Islām while you are well and safe, so that you die as a Muslim. The Most Generous Allāh has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islām.

Imām Aḥmad recorded that Mujāhid said, "The people were circling around the Sacred House when Ibn 'Abbās was sitting, holding a bent-handled walking stick. Ibn 'Abbās said, The Messenger of Allāh [recited],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾﴾

﴿*Have Taqwā of Allāh as is His due, die not except as (true) Muslims.*﴾ [3:102], [then he said;]

«وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عِيشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ؟»

«*Verily, if a drop of Zaqqūm (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqūm?*» [3]

This was recorded by At-Tirmidhi, An-Nasā'i, Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ* and Al-Ḥākim his *Mustadrak*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*" [4] while Al-Ḥākim said; "It meets the

[1] Al-Ḥākim 2:294.

[2] Ibn Abi Ḥātim 2:448.

[3] Aḥmad 1:300.

[4] *Tuḥfat Al-Aḥwadhi* 7:307, An-Nasā'ī in *Al-Kubrā* 6:313, Ibn Mājah 2:1446, Ibn Ḥibbān 9:278, Al Ḥākim 2:294.

conditions of the Two Ṣaḥīḥs and they did not record it."

Imām Aḥmad recorded that Jābir said that three nights before the Messenger of Allāh ﷺ died he heard him saying;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَّ»

*«None of you should die except while having sincere trust in Allāh, the Exalted and Most Honorable.»*[1] Muslim also recorded it.[2]

The Two Ṣaḥīḥs record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

*«Allāh said, "I am as My servant thinks of Me."»*[3]

## The Necessity of Holding to the Path of Allāh and the Community of the Believers

Allāh said next,

﴿وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟﴾

*﴿And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.﴾* It was said that,

﴿بِحَبْلِ ٱللَّهِ﴾

*﴿to the Rope of Allāh﴾* refers to Allāh's covenant, just as Allāh said in the following Āyah,

﴿ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ﴾

*﴿Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men;﴾* [3:112],

in reference to pledges and peace treaties.

Allāh's statement

﴿وَلَا تَفَرَّقُوا۟﴾

*﴿and be not divided among yourselves﴾*, orders sticking to the

[1] Aḥmad 3:315.

[2] Muslim 4:2205.

[3] *Fatḥ Al-Bāri* 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Ḥadīth*s that require adhering to the *Jamā'ah* (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَرْضَىٰ لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

«*It pleases Allāh for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allāh altogether and do not divide, and that you advise whoever Allāh appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.*»[1]

Allāh said,

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا﴾

﴿*and remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren*﴾ [3:103].

This was revealed about the Aws and Khazraj. During the time of *Jāhiliyyah*, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allāh brought Islām, those among them who embraced it became brothers who loved each other by Allāh's grace, having good ties for Allāh's sake and helping each other in righteousness and piety. Allāh said,

﴿هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ﴾

[1] Muslim 3:1340.

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
﴿١٠٩﴾ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ
أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ
وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ
عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ
بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ
حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾ ۞ لَيْسُوا۟ سَوَآءً ۗ
مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ
وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ
فِي ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

﴿*He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them*﴾[8:62,63],

until the end of the *Āyah*. Before *Islām*, their disbelief had them standing at the edge of a pit of the Fire, but Allāh saved them from it and delivered them to faith. The Messenger of Allāh ﷺ reminded the Anṣār [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Ḥunayn. During that time, some Anṣār did not like the way the booty was divided, since they did not get what the others did, although that was what Allāh directed His Prophet ﷺ to do. The Messenger of Allāh gave them a speech, in which he said,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي؟»

«*O Anṣār! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?*»

Whenever the Prophet ﷺ asked them a question, they would answer, "Indeed, Allāh and His Messenger have granted us

bounty." [1]

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾﴾

*﴿104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (all that Islām orders) and forbidding Al-Munkar (all that Islām has forbidden). And it is they who are the successful.﴾*

*﴿105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾*

*﴿106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith."﴾*

*﴿107. And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾*

*﴿108. These are the Āyāt of Allāh. We recite them to you in truth, and Allāh wills no injustice to the 'Ālamīn.﴾*

*﴿109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.﴾*

## The Command to Establish the Invitation to Allāh

Allāh said,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ﴾

*﴿Let there arise out of you a group of people﴾*

[1] An-Nasā'ī in *Al-Kubrā* 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

*﴿And it is they who are the successful.﴾*

Aḍ-Ḍaḥḥāk said, "They are a special group of the Companions and a special group of those after them, that is those who perform *Jihād* and the scholars." [1]

The objective of this *Āyah* is that there should be a segment of this Muslim *Ummah* fulfilling this task, even though it is also an obligation on every member of this *Ummah*, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنكُمْ مُنكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

*«Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.»* In another narration, The Prophet ﷺ said,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

*«There is no faith beyond that, not even the weight of a mustard seed.»*[2]

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبَ لَكُمْ»

*«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»*[3]

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[1] Aṭ-Ṭabari 7:92.

[2] Muslim 1:69,70.

[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Ḥadīth* and said, "*Ḥasan*".[1] There are many other *Ḥadīths* and *Āyāt* on this subject, which will be explained later.

## The Prohibition of Division

Allāh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

﴿*And be not as those who divided and differed among themselves after the clear proofs had come to them*﴾ [3:105].

In this *Āyah*, Allāh forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imām Aḥmad recorded that Abu 'Amir 'Abdullāh bin Luḥay said, "We performed *Ḥajj* with Mu'āwiyah bin Abi Sufyān. When we arrived at Makkah, he stood up after praying *Ẓuhr* and said, 'The Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - يَعْنِي الْأَهْوَاءَ - كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلَبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ»

«*The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama'āh.*[2] *Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.*»

[Mu'āwiyah said next:] By Allāh, O Arabs! If you do not adhere to what came to you from your Prophet ﷺ then other people are even more prone not to adhere to it." [3] Similar was recorded by Abu Dāwud[4] from Aḥmad bin Ḥanbal and Muḥammad bin Yaḥyā.

[1] *Tuḥfat Al- Aḥwadhi* 6:390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Aḥmad 4:102.

[4] Abu Dāwud 5:5.

## The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

*﴿On the Day when some faces will become white and some faces will become black;﴾* [3:106]

on the Day of Resurrection. This is when the faces of followers of the *Sunnah* and the *Jama'āh* will radiate with whiteness, and the faces of followers of *Bid'ah* (innovation) and division will be darkened, as has been reported from Ibn 'Abbās.[1] Allāh said,

﴿فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ﴾

*﴿As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it?"﴾*

Al-Ḥasan Al-Baṣri said, "They are the hypocrites."[2]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

*﴿Then taste the torment (in Hell) for rejecting faith,﴾*

and this description befits every disbeliever.

﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾﴾

*﴿And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾*

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu 'Īsā At-Tirmidhi recorded that Abu Ghālib said, "Abu Umāmah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, 'The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.' He then recited,

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[1] Ibn Abi Ḥātim 2:464. Editor's note: Although this statement is very popular, if it is not fabricated, it is among the weakest kinds of narrations, all of its chains resting upon a narrator are well-known for fabrication.

[2] Ibn Abi Ḥātim 2:465.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

*﴿On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;﴾*

until the end of the *Āyah*. I said to Abu Umamāh, 'Did you hear this from the Messenger of Allāh?' He said, 'If I only heard it from the Messenger of Allāh once, twice, thrice, four times, or seven times, I would not have narrated it to you.' " At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."[1] Ibn Mājah[2] and Aḥmad[3] recorded similarly.

Allāh said,

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ﴾

*﴿These are the Āyāt of Allāh. We recite them to you﴾*

meaning, 'These are the verses of Allāh, His proofs and signs that We reveal to you, O Muḥammad,'

﴿بِٱلْحَقِّ﴾

*﴿in truth﴾* making known the true reality of this world and the Hereafter.

﴿وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَـٰلَمِينَ﴾

*﴿and Allāh wills no injustice to the 'Ālamīn.﴾*

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

﴿وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

*﴿and to Allāh belongs all that is in the heavens and all that is in the Earth.﴾*,

they are all His servants and His property,

﴿وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

*﴿And all matters go back to Allāh,﴾*

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[1] *Tuḥfat Al-Aḥwadhi* 8:351.

[2] Ibn Mājah 1:62.

[3] Aḥmad 5:256.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ اللَّهِ وَيَقْتُلُونَ الْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾﴾

*﴿110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾*

*﴿111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴾*

*﴿112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the wrath of Allāh, and destitution is put over them. This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress (the limits set by Allāh).﴾*

## Virtues of the *Ummah* of Muḥammad ﷺ, the Best Nation Ever

Allāh states that the *Ummah* of Muḥammad ﷺ is the best nation ever,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

*﴿You are the best of peoples ever raised up for mankind﴾* [3:110].

Al-Bukhāri recorded that Abu Hurayrah commented on this

*Āyah*, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islām." [1] Similar was said by Ibn 'Abbās, Mujāhid, 'Aṭiyah Al-'Awfī, 'Ikrimah, 'Aṭā' and Ar-Rabī' bin Anas that,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿*You are the best of peoples ever raised up for mankind;*﴾ means, the best of peoples for the people.[2]

The meaning of the *Āyah* is that the *Ummah* of Muḥammad is the most righteous and beneficial nation for mankind. Hence Allāh's description of them,

﴿تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴿*you enjoin Al-Ma'rūf and forbid Al-Munkar and believe in Allāh*﴾ [3:110].

Aḥmad,[3] At-Tirmidhi,[4] Ibn Mājah,[5] and Al-Ḥākim recorded that Ḥakīm bin Mu'āwiyah bin Ḥaydah narrated that his father said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ تُوَفُّونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللهِ عَزَّ وَجَلَّ»

«*You are the final of seventy nations, you are the best and most honored among them to Allāh.*»

This is a well-known *Ḥadīth* about which At-Tirmidhi said, "*Ḥasan*", and which is also narrated from Mu'ādh bin Jabal and Abu Sa'īd. The *Ummah* of Muḥammad achieved this virtue because of its Prophet, Muḥammad, peace be upon him, the most regarded of Allāh's creation and the most honored Messenger with Allāh. Allāh sent Muḥammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muḥammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said,

[1] *Fatḥ Al-Bāri* 8:72.

[2] Ibn Abi Ḥātim 2:472,473.

[3] Aḥmad 5:3.

[4] *Tuḥfat Al-Aḥwadhi* 8:352.

[5] Ibn Mājah 2:1433.

"The Messenger of Allāh ﷺ said,

«أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

*«I was given what no other Prophet before me was given.»*

We said, 'O Messenger of Allāh! What is it?' He said,

«نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ»

*«I was given victory by fear, I was given the keys of the earth, I was called Aḥmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.»."* [1]

The chain of narration for this *Ḥadīth* is *Ḥasan*. There are several *Ḥadīths* that we should mention here.

The Two *Ṣaḥīḥs* recorded that Az-Zuhri said that, Sa'īd bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allāh ﷺ saying,

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ» فقام عكاشة بن محصن الأسدي يرفع نمرة عليه، فقال: يا رسول الله، ادع الله أن يجعلني منهم، فقال رسول الله ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثم قام رجل من الأنصار فقال: يا رسول الله! ادع الله أن يجعلني منهم، فقال: «سَبَقَكَ بِهَا عُكَّاشَةُ»

*«A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full."Ukkāshah bin Miḥṣan Al-Asadi stood up, saying, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger of Allāh ﷺ said, 'O Allāh! Make him one of them.' A man from the Anṣār also stood and said, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger said, 'Ukkashah has beaten you to it.'»*[2]

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[1] Aḥmad 1:98.

[2] *Fatḥ Al-Bāri* 11:413 , Muslim 1:197.

## Another *Ḥadīth* that Establishes the Virtues of the *Ummah* of Muḥammad ﷺ in this Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh ﷺ saying,

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّةِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ تَكُونُوا الشَّطْرَ»

*«'I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.' We said, 'Allāhu Akbar'. He then said, 'I hope that they will be one-third of the people.' We said, 'Allāhu Akbar'. He then said, 'I hope that you will be one-half.'»"* [1]

Imām Aḥmad recorded the same *Ḥadīth* with another chain of narration,[2] and this *Ḥadīth* meets the criteria of Muslim in his *Ṣaḥīḥ*. In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said to us,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

*«Does it please you that you will be one-fourth of the people of Paradise?»*

We said, *'Allāhu Akbar!'* He added,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

*«Does it please you that you will be one-third of the people of Paradise?»* We said, *'Allāhu Akbar!'* He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

*«I hope that you will be half of the people of Paradise.»"*[3]

## Another *Ḥadīth*

Imām Aḥmad recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ، هَذِهِ الْأُمَّةُ مِنْ ذَلِكَ ثَمَانُونَ صَفًّا»

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[1] Aḥmad 3:346.

[2] Aḥmad 3:383.

[3] *Fatḥ Al-Bāri* 11:385, Muslim 1:200.

«*The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.*»[1]

Imām Aḥmad also collected this *Ḥadīth* through another chain of narration.[2] At-Tirmidhi and Ibn Mājah[3] also collected this *Ḥadīth*, and At-Tirmidhi said, 'This *Ḥadīth* is *Ḥasan*.'[4]

'Abdur-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَىٰ بَعْدَ غَدٍ»

«*We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allāh gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).*»

Al-Bukhāri[5] and Muslim[6] collected this *Ḥadīth*. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»

«*We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...*» until the end of the *Ḥadīth*.[7]

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[1] Aḥmad 5:355.

[2] Aḥmad 5:347.

[3] *Tuḥfat Al-Aḥwadhi* 7:256.

[4] Ibn Mājah 2:134.

[5] Al-Bukhāri no. 896, 3486 and 3487.

[6] Muslim no. 855.

[7] Muslim no. 855.

These and other *Ḥadīths* conform to the meaning of the *Āyah*,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

*﴿You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh﴾.*

Therefore, whoever among this *Ummah* acquires these qualities, will have a share in this praise. Qatādah said, "We were told that 'Umar bin Al-Khaṭṭab recited this *Āyah* [3:110] during a *Ḥajj* that he performed, when he saw that the people were rushing. He then said, 'Whoever likes to be among this [praised] *Ummah*, let him fulfill the condition that Allāh set in this *Āyah*.'" Ibn Jarīr[1] recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allāh criticized, when He said,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ﴾

*﴿They did not forbid one another from the Munkar which they committed...﴾* [5:79].

This is the reason why, after Allāh praised the Muslim *Ummah* with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

﴿وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ﴾

*﴿And had the People of the Scripture (Jews and Christians) believed﴾* [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

*﴿it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾*

Therefore only a few of them believe in Allāh and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

[1] Aṭ-Ṭabari 7:102.

## The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allāh then said,

﴿لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾﴾

﴿*They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.*﴾ [3:111]

This is what occurred, for at the battle of Khaybar, Allāh brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madīnah, the tribes of Qaynuqā', Naḍīr and Qurayẓah, were also humiliated by Allāh. Such was the case with the Christians in the area of Ash-Shām later on, when the Companions defeated them in many battles and took over the leadership of Ash-Shām forever. There shall always be a group of Muslims in Ash-Shām area until 'Īsā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. 'Īsā will at that time rule according to the Law of Muḥammad ﷺ, break the cross, kill the swine, banish the *Jizyah* and only accept Islām from the people.

Allāh said next,

﴿ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ﴾

﴿*Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men;*﴾

meaning, Allāh has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

﴿إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ﴾

﴿*except when under a covenant from Allāh,*﴾

under the *Dhimmah* (covenant of protection) from Allāh that requires them to pay the *Jizyah* (tax, to Muslims,) and makes them subservient to Islāmic Law.

﴿وَحَبْلٍ مِّنَ ٱلنَّاسِ﴾

﴿*and a covenant from men;*﴾ meaning, covenant from men,

such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn 'Abbās said that,

﴿إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ﴾

*﴿except when under a covenant from Allāh, and a covenant from men;﴾*

refers to a covenant of protection from Allāh and a pledge of safety from people.[1] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Ar-Rabī' bin Anas.[2] Allāh's statement,

﴿وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ﴾

*﴿they have drawn on themselves the wrath of Allāh,﴾*

means, they earned Allāh's anger, which they deserved,

﴿وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾

*﴿and destitution is put over them﴾*, meaning they deserve it by decree and legislatively.

Allāh said next,

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ﴾

*﴿This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.﴾*

meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allāh said,

﴿ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

*﴿This is because they disobeyed and used to transgress (the limits set by Allāh).﴾*

meaning, what lured them to disbelieve in Allāh's *Ayāt* and kill His Messengers, is the fact that they often disobeyed Allāh's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

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[1] Aṭ-Ṭabari 7:112.

[2] Ibn Abi Ḥātim 2:480,481.

﴿ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾



إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۖ وَدُّوا۟ مَا عَنِتُّمْ ۖ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ ۖ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ ۖ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

﴿113. *Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.*﴾

﴿114. *They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.*﴾

﴿115. *And whatever good they do, nothing will be rejected of them; for Allāh knows well the Muttaqīn (the pious).*﴾

﴿116. *Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allāh. They are the dwellers of the Fire, therein they will abide.*﴾

*﴿117. The parable of what they spend in this world is that of a wind of Ṣir; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴾*

## Virtues of the People of the Scriptures Who Embrace Islām

Muḥammad bin Isḥāq and others, including Al-'Awfī who reported it from Ibn 'Abbās, said; "These *Ayāt* were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is 'Abdullāh bin Salām, Asad bin 'Ubayd, Tha'labah bin Sa'yah, Usayd bin Sa'yah, and so forth. This *Āyah* means that those among the People of the Book whom Allāh rebuked earlier are not at all the same as those among them who embraced Islām. Hence Allāh's statement,

﴿لَيْسُوا سَوَآءً﴾

*﴿Not all of them are alike﴾* [3:113]." [1]

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allāh said,

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ﴾

*﴿a party of the People of the Scripture stand for the right﴾*

for they implement the Book of Allāh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

﴿يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ﴾

*﴿they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾*

They often stand in prayer at night for *Tahajjud*, and recite the Qur'ān in their prayer,

﴿يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾﴾

[1] *Al-Muḥarrar Al-Wajīz* 1 :492

﴿*They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous*﴾ [3:114].

This is the same type of people mentioned at the end of the *Sūrah*;

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ﴾

﴿*And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.*﴾ [3:199].

Allāh said here,

﴿وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ﴾

﴿*And whatever good they do, nothing will be rejected of them;*﴾ [3:115]

meaning, their good deeds will not be lost with Allāh. Rather, He will award them the best rewards,

﴿وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ﴾

﴿*for Allāh knows well the Muttaqīn (the pious).*﴾

for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allāh mentions the disbelieving polytheists:

﴿لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا﴾

﴿*neither their properties nor their offspring will avail them against Allāh*﴾ [3:116].

meaning, nothing can avert Allāh's torment and punishment from striking them,

﴿وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ﴾

﴿*They are the dwellers of the Fire, therein they will abide.*﴾

## The Parable of What the Disbelievers Spend in This Life

Allāh gave a parable for what the disbelievers spend in this life, as Mujāhid, Al-Ḥasan and As-Suddi said.[1]

[1] Ibn Abi Ḥātim 2:493.

﴿مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ﴾

*﴿The likeness of what they spend in this world is the likeness of a wind of Ṣir;﴾*

a frigid wind, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others have said.[1] 'Aṭā' said that *Ṣir*, means, 'cold and snow.'[2] Ibn 'Abbās and Mujāhid are also reported to have said that *Ṣir* means, 'fire'.[3] This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

﴿أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ﴾

*﴿It struck the harvest of a people who did wrong against themselves and destroyed it﴾* [3:117],

by burning. This *Āyah* mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allāh destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ﴾

*﴿And Allāh wronged them not, but they wronged themselves.﴾*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَا أَنتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾﴾

[1] Ibn Abi Ḥātim 2:494,495.
[2] Ibn Abi Ḥātim 2:496.
[3] Ibn Abi Ḥātim 2:495.

﴿118. *O you who believe! Take not as (your) Biṭānah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Āyāt if you understand.*﴾

﴿119. *Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."*﴾

﴿120. *If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.*﴾

## The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

﴿لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ﴾

﴿*Take not as (your) Biṭānah those other than your own*﴾ [3:118],

in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhāri and An-Nasā'ī recorded that, Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ»

*«Allāh has not sent any Prophet nor was there any Khalīfah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allāh gives immunity are immune.»*[1]

Ibn Abi Ḥātim reported that Ibn Abi Ad-Dahqānah said, "Umar bin Al-Khaṭṭab was told, 'There is young man here from the people of Ḥīrah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?' 'Umar said, 'I would then be taking advisors from among the disbelievers.'"[2] This *Āyah* and the story about 'Umar testify to the fact that Muslims are not allowed to use *Ahl Adh-Dhimmah* to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allāh said,

﴿لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ﴾

*﴿since they will not fail to do their best to corrupt you. They desire to harm you severely.﴾*

Allāh then said,

﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

*﴿Hatred has already appeared from their mouths, but what their breasts conceal is far worse.﴾*

meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islām and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾

*﴿Indeed We have made plain to you the Āyāt if you understand.﴾*

Allāh said next,

﴿هَاأَنتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ﴾

*﴿O! You are the ones who love them but they love you not﴾*,

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[1] *Fatḥ Al-Bāri* 13:201, An-Nasā'ī 7:158.

[2] Ibn Abi Ḥātim 2:500.

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

﴿وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ﴾

*﴿And you believe in all the Scriptures﴾*

meaning, you have no doubt in any part of Allāh's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that,

﴿وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ﴾

*﴿and you believe in all the Scriptures,﴾*

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarīr collected this statement.[1]

﴿وَإِذَا لَقُوكُمْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ﴾

*﴿And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage.﴾*

The word *Anāmil*, means the tips of the fingers, as Qatādah stated.[2] This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allāh describes,

﴿وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ﴾

*﴿But when they are alone, they bite their Anāmil at you in rage﴾*

and rage is extreme anger and fury. Allāh said to them,

﴿قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

*﴿Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."﴾*

for no matter how much you envy the believers and feel rage

[1] Aṭ-Ṭabari 7:149.

[2] Aṭ-Ṭabari 7:153.

towards them, know that Allāh shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

*﴿Allāh knows what is in the breasts.﴾*

Allāh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allāh will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allāh said,

﴿إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا﴾

*﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it﴾* [3:120].

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allāh's decree, just as occurred during the battle of Uḥud, the hypocrites become pleased. Allāh said to His believing servants,

﴿وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا﴾

*﴿But if you remain patient and have Taqwā, not the least harm will their cunning do to you.﴾*

Allāh directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allāh and trusting Him. Allāh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allāh wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees Verily, whoever relies on Allāh, Allāh shall suffice for him.

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ
أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ
مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ
﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا
النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا
مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ
مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ
﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ
﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Allāh then mentions the story of Uḥud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾

*﴿121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uḥud). And Allāh is All-Hearer, All-Knower.﴾*

*﴿122. When two parties from among you were about to lose heart, but Allāh was their Walī (Supporter and Protector). And in Allāh should the believers put their trust.﴾*

*﴿123. And Allāh has already made you victorious at Badr, when you were a weak little force. So have Taqwā of Allāh that you may be grateful.﴾*

## The Battle of Uḥud

According to the majority of scholars, these *Āyāt* are describing the battle of Uḥud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others said.[1] The battle of Uḥud

[1] Ibn Abi Ḥātim 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uḥud occurred in the middle of the month of Shawwāl, and Allāh knows best.

## The Reason Behind the Battle of Uḥud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyān led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Aḥabīsh tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uḥud facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uḥud to meet the disbelievers.

The Messenger of Allāh ﷺ went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allāh to go out?" They said, "O Messenger of Allāh! If you wish, we will remain in Al-Madīnah." The Messenger of Allāh ﷺ said,

«مَا يَنْبَغِي لِنَبِيٍّ إِذَا لَبِسَ لَأْمَتَهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللهُ لَهُ».

*«It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor.»*[1]

[1] Recorded by Al-Bukhāri in abridged form, and At-Ṭabarāni and others recorded the story with authentic connected chains.

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawṭ area, 'Abdullāh bin Ubayy went back to Al-Madīnah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allāh ﷺ marched until he reached the hillside in the area of Uḥud, where they camped in the valley with Mount Uḥud behind them. The Messenger of Allāh ﷺ said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

*«No one starts fighting until I issue the command to fight.»*

The Messenger ﷺ prepared his forces for battle, and his army was seven hundred men. He appointed 'Abdullāh bin Jubayr, from Bani 'Amr bin 'Awf, to lead the archers who were fifty men. The Prophet ﷺ said to them,

«انْضَحُوا الْخَيْلَ عَنَّا، وَلَا نُؤْتَيَنَّ مِنْ قِبَلِكُمْ، وَالْزَمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ»

*«Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.»*

The Prophet ﷺ wore two protective shields and gave the flag to Mus'ab bin 'Umayr of Bani 'Abd Ad-Dār. The Prophet ﷺ also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khālid bin Al-Walīd to lead the right side of the horsemen and 'Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani 'Abd Ad-Dār. Allāh willing, we will mention the details of this battle later on, if Allāh wills. Allāh said here,

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ﴾

*﴿And (remember) when you left your household in the morning to post the believers at their stations for the battle﴾* [3:121],

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

﴿وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿*And Allāh is All-Hearer, All-Knower*﴾, He hears what you say and knows what you conceal in your hearts. Allāh said next,

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾

﴿*When two parties from among you were about to lose heart,*﴾ [3:122].

Al-Bukhāri recorded that Jābir bin 'Abdullāh said, "The *Āyah*,

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾

﴿*When two parties from among you were about to lose heart*﴾ was revealed about us, [the two Muslim tribes of] Bani Ḥārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allāh said in it,

﴿وَٱللَّهُ وَلِيُّهُمَا﴾

﴿*but Allāh was their Walī (Supporter and Protector)*﴾ [3:122]."[1]

Muslim recorded this *Ḥadīth* from Sufyān bin 'Uyaynah.[2]

## Reminding the Believers of Their Victory at Badr

Allāh said,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ﴾

﴿*And Allāh has already made you victorious at Badr,*﴾[3:123] meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramaḍān, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqān* [the Day of the Clarification], by which Allāh gave victory and dominance to Islām and its people and disgraced and destroyed *Shirk*, even though the Muslims were few. The Muslims numbered

[1] *Fath Al-Bāri* 8:63

[2] Muslim 4:1948.

three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allāh gave victory to His Messenger ﷺ, supported His revelation, and illuminated success on the faces of the Prophet ﷺ and his following. Allāh also brought disgrace to Shayaṭān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

*﴿And Allāh has already made you victorious at Badr, when you were a weak little force﴾*,

when you were few then. This *Āyah* reminds them that victory is only from Allāh, not because of a large army and adequate supplies. This is why Allāh said in another *Āyah*,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا﴾

*﴿..and on the day of Ḥunayn (battle) when you rejoiced at your great number, but it availed you naught﴾* [9:25], until,

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

*﴿And Allāh is Oft-Forgiving, Most Merciful﴾* [9:27].

Badr is an area between Makkah and Al-Madīnah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

﴿فَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾

*﴿So have Taqwā of Allāh that you may be grateful.﴾* [3:123],

means, fulfill the obligations of His obedience.

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى

﴿ٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾﴾

﴿124. *(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down?"*﴾

﴿125. *"But, if you hold on to patience and have Taqwā, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."*﴾

﴿126. *Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.*﴾

﴿127. *That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.*﴾

﴿128. *Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.*﴾

﴿129. *And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.*﴾

## The Support of the Angels

The scholars of *Tafsīr* differ over whether the promise contained in these *Āyāt* referred to the battle of Badr or Uḥud.

### The First View

There are two opinions about this, one of them saying that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ﴾

﴿*(Remember) when you said to the believers*﴾ [3:124],

is related to His statement,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ﴾

﴿*And Allāh has already made you victorious at Badr*﴾ [3:123].

This was reported from Al-Ḥasan Al-Baṣri, 'Āmr Ash-Sha'bi, Ar-Rabī' bin Anas and several others,[1] Ibn Jarīr also agreed

[1] Ibn Abi Ḥātim no. 519-521.

with this opinion. 'Abbād bin Manṣūr said that Al-Ḥasan said that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ﴾

*﴿(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels?"﴾* [3:124],

is about the battle of Badr;[1] Ibn Abi Ḥātim also recorded this statement.

Ibn Abi Ḥātim then reported that 'Āmr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jābir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allāh revealed;

﴿أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ﴾

*﴿"Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"﴾*, until,

﴿مُسَوِّمِينَ﴾

*﴿having marks (of distinction)﴾* [3:124,125].

The news of the defeat of the idolators [at Badr] reached Kurz and he did not reinforce them, and thus, Allāh did not reinforce the Muslims with the five (thousands of angels)." [2]

As for Ar-Rabī' bin Anas, he said, "Allāh supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand." [3] If one asks, according to this opinion, how can we combine between this *Āyah* and Allāh's statement about Badr,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾

*﴿(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession."﴾* [8:9], until,

﴿إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

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[1] Aṭ-Ṭabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] Aṭ-Ṭabari 7:178.

﴿*Verily! Allāh is All-Mighty, All-Wise*﴾? We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above *Āyah* [3:124]. The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two *Āyāt* above [8:9 and 3:124] are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allāh knows best. Allāh's statement,

﴿بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟﴾

﴿*But if you hold on to patience and have Taqwā,*﴾ [3:125]

means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Ḥasan, Qatādah, Ar-Rabī' and As-Suddi said that Allāh's statement,

﴿وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا﴾

﴿*and they will come rushing*﴾ means, they (angels) will rush to you instantaneously.[1] Al-'Awfi said that Ibn 'Abbās said that the *Āyah* means, "All at once". It is also said that it means, before their anger subsides (against the disbelievers).[2]

## The Second View

The second opinion stipulates that the promise mentioned here [concerning the angels participating in battle] is related to Allāh's statement,

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ﴾

﴿*And (remember) when you left your household in the morning to post the believers at their stations for the battle*﴾

of Uḥud. However, we should add, the angels did not come to the aid of Muslims at Uḥud, because Allāh made it conditional,

﴿بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟﴾

﴿*But if you hold on to patience and have Taqwā*﴾ [3:125].

[1] Ibn Abi Ḥātim 2:523,524.

[2] Aṭ-Ṭabari 7:182.

The Muslims were not patient at Uḥud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

﴿يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ﴾

﴿*your Lord will help you with five thousand angels having marks*﴾, of distinction.

Abu Isḥāq As-Subay'i said; from Ḥārithah bin Muḍarrib said that 'Ali bin Abi Ṭālib said, "The angels were distinguished by wearing white wool at Badr." [1] The angels also had special markings distinguishing their horses.

Allāh said,

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ﴾

﴿*Allāh made it not but as a message of good news for you and as an assurance to your hearts*﴾ [3:126].

This *Āyah* means, "Allāh sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allāh and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allāh said after commanding the believers to fight,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾﴾

﴿*But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them*﴾ [47:4-6].

This is why Allāh said here,

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾﴾

[1] Ibn Abi Ḥātim 2:525.

﴿*Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise*﴾ [3:126].

This *Āyah* means, "Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allāh said,

﴿لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوٓا۟﴾

﴿*That He might cut off a part of those who disbelieve,*﴾ [3:127]

meaning, out of His wisdom, He commands you to perform *Jihād* and to fight.

Allāh then mentions the various consequences of performing *Jihād* against the disbelievers. For instance, Allāh said,

﴿لِيَقْطَعَ طَرَفًا﴾

﴿*That He might cut off a part...*﴾ meaning, to cause a part of a nation to perish,

﴿مِّنَ الَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ﴾

﴿*of those who disbelieve, or expose them to infamy,*﴾

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allāh said next,

﴿أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟﴾

﴿*or expose them to infamy, so that they retire*﴾

to go back to their land,

﴿خَآئِبِينَ﴾

﴿*frustrated*﴾ without achieving their aims.

Allāh then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَىْءٌ﴾

﴿*Not for you is the decision*﴾ [3:128]

meaning, "The matter is all in My Hand." Allāh also said,

﴿فَإِنَّمَا عَلَيْكَ الْبَلَٰغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning.﴾ [13:40], and,

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ [2:272], and,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills﴾ [28:56].

Muḥammad bin Isḥāq said that Allāh's statement,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾

﴿Not for you is the decision;﴾, means, "No part of the decision regarding My servants is yours, except what I command you."[1] Allāh then mentions the rest of the consequences of *Jihād*,

﴿أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿whether He pardons them﴾ concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

﴿أَوْ يُعَذِّبَهُمْ﴾

﴿or punishes them;﴾ in this life and the Hereafter because of their disbelief and errors,

﴿فَإِنَّهُمْ ظَٰلِمُونَ﴾

﴿verily, they are the wrongdoers﴾, and thus, they deserve such a fate.

Al-Bukhāri recorded that, Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying – when he raised his head from bowing in the second unit of the *Fajr* prayer – "O Allāh! Curse so-and-so," after saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. Thereafter, Allāh revealed this *Āyah*,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾

[1] Aṭ-Ṭabari 7:195.

﴿*Not for you is the decision;*﴾[1] This was also recorded by An-Nasā'ī.[2] Imām Aḥmad recorded that Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying,

«اللَّهُمَّ الْعَنْ فُلَانًا، اللَّهُمَّ الْعَنِ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو، اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّةَ»

«*O Allāh! Curse so-and-so. O Allāh! Curse Al-Ḥarith bin Hishām. O Allāh! Curse Suhayl bin 'Amr. O Allāh! Curse Ṣafwān bin Umayyah.*»

Thereafter, this *Āyah* was revealed;

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

﴿*Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers*﴾ [3:128].

All these persons were pardoned (after they embraced Islām later on).[3]

Al-Bukhāri recorded that Abu Hurayrah said that when Allāh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd.* He would then say, (the *Qunūt*)

«اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ»

«*O Allāh! Save Al-Walīd bin Al-Walīd, Salamah bin Hishām, 'Ayyāsh bin Abi Rabī'ah and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from years of famine like that of the time of Yūsuf.*»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allāh! Curse so-and-so

[1] *Fatḥ Al-Bāri* 8:73.

[2] An-Nasā'ī in *Al-Kubrā* 6:314.

[3] Aḥmad 2:93.

(persons)," mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾

*﴿Not for you is the decision.﴾*[1]

Al-Bukhāri recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟»

*«How can a people achieve success after having injured their Prophet?»*

Thereafter,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾

*﴿Not for you is the decision,﴾* was revealed.[2]

Imām Aḥmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uḥud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هٰذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ؟»

*«How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?»* Allāh revealed,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

*﴿Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.﴾*[3] Muslim also collected this *Ḥadīth*.[4]

Allāh then said,

﴿وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ﴾

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[1] Al-Bukhāri no. 4560.

[2] *Fath Al-Bāri* 7:365.

[3] Aḥmad 3:99.

[4] Muslim no. 1791.

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ
فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ
عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا
فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟
لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ
مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ
﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾
وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ
﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ
وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

﴿And to Allāh belongs all that is in the heavens and all that is in the Earth.﴾ [3:129],

everything is indeed the property of Allāh and all are servants in His Hand.

﴿يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ﴾

﴿He forgives whom He wills, and punishes whom He wills.﴾

for His is the decision and none can resist His decision. Allāh is never asked about what He does, while they will be asked,

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾
وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾
وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾
ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ
ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ
وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُم
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾﴾

*﴿130. O you who believe! Do not consume Ribā doubled and multiplied, but fear Allāh that you may be successful.﴾*

*﴿131. And fear the Fire, which is prepared for the*

*disbelievers.*﴾

﴿132. *And obey Allāh and the Messenger that you may obtain mercy.*﴾

﴿133. *And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious).*﴾

﴿134. *Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the Muḥsinīn (the good-doers).*﴾

﴿135. *And those who, when they have committed Fāḥishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.*﴾

﴿136. *For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).*﴾

## Interest (*Ribā*) is Prohibited

Allāh prohibits His believing servants from dealing in *Ribā* and from requiring interest on their capital, just as they used to do during the time of *Jāhiliyyah*. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allāh also commands His servants to have *Taqwā* of Him so that they may achieve success in this life and the Hereafter. Allāh also threatens them with the Fire and warns them against it, saying,

﴿وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢﴾

﴿*And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.*﴾ [3:131,132].

## The Encouragment to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

﴿وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

*﴿And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious)﴾* [3:133].

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allāh's statement,

﴿عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

*﴿as wide as the heavens and the earth﴾*

draws the attention to the spaciousness of Paradise. For instance, Allāh said in another *Āyah*, while describing the couches of Paradise,

﴿بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ﴾

*﴿lined with silk brocade﴾* [55:54], so what about their outer covering? It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the *Ṣaḥīḥ*;

«إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ»

*«When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).»*[1]

This *Āyah* [3:133 above] is similar to Allāh's statement in *Sūrat Al-Ḥadīd*,

﴿سَابِقُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

[1] *Fath Al-Bāri* 6:14.

﴿*Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the Earth*﴾ [57:21].

Al-Bazzār recorded that Abu Hurayrah said that a man came to the Messenger of Allāh ﷺ and asked him, about Allāh's statement,

﴿وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

﴿*Paradise as wide as the heavens and the Earth*﴾ [3:133];

"Where is the Fire then?" The Prophet ﷺ said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلَّ شَيْءٍ، فَأَيْنَ النَّهَارُ؟»

«*When the night comes, it overtakes everything, so where is the day?*»

The man said, "Where Allāh wants it to be." The Prophet ﷺ said,

«وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللهُ عَزَّ وَجَلَّ»

«*Similarly, the Fire is where Allāh wants it to be.*»[1]

This *Ḥadīth* has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allāh wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allāh stated,

﴿كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*whereof is as the width of the heaven and the Earth*﴾ [57:21].

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allāh wills it to be.

Allāh said, while describing the people of Paradise,

﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ﴾

[1] *Kashf Al-Astār* 3:43.

﴿*Those who spend (in Allāh's cause) in prosperity and in adversity*﴾ [3:134],

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allāh said in another *Āyah*,

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

﴿*Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public*﴾ [2:274]

These believers are never distracted from obeying Allāh, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allāh said,

﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ﴾

﴿*who repress anger, and who pardon men;*﴾ [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، وَلكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

«*The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.*»[1]

This *Ḥadīth* is also recorded in the Two *Ṣaḥīḥs*.[2] Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ - ثَلَاثًا - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ، وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللهِ مِنْ جَرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ للهِ إِلَّا مَلَأَ جَوْفَهُ إِيمَانًا»

«*He who gives time to a debtor or forgives him, then Allāh will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a*

[1] Aḥmad 2:236.

[2] *Fatḥ Al-Bāri* 10:535, Muslim 4:2014.

*hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allāh than a dose of rage that the servant controls, and whenever the servant of Allāh controls it, he will be internally filled with faith.»*[1]

This *Ḥadīth* was recorded by Imām Aḥmad, its chain of narration is good, it does not contain any disparraged narrators, and the meaning is good.

Imām Aḥmad recorded that Sahl bin Mu'ādh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَىٰ رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ شَاءَ»

*«Whoever controlled rage while able to act upon it, then Allāh will call him while all creation is a witness, until He gives him the choice of any of the Hūris (fair females with wide, lovely eyes - as mates for the pious) he wishes.»*

Abu Dāwud, At-Tirmidhi and Ibn Mājah collected this *Ḥadīth*,[2] which At-Tirmidhi said was "*Ḥasan Gharīb*".

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرْعَةِ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللهِ»

*«There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allāh's Face.»*[3]

Ibn Jarīr and Ibn Mājah[4] also collected this *Ḥadīth*.

Allāh said,

﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ﴾

﴿*who repress anger*﴾ meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allāh, the Exalted and Most Honored. Allāh then said,

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[1] Aḥmad 1:327.

[2] Aḥmad 3:438,440, Abu Dāwud 5:137, *Tuḥfat Al-Aḥwadhi* 6:139, Ibn Mājah 2:1400.

[3] Aḥmad 2:128.

[4] Ibn Mājah 2:1401.

﴿وَٱلْعَافِينَ عَنِ ٱلنَّاسِ﴾

﴿*and who pardon men;*﴾ They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allāh said,

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴿*verily, Allāh loves the Muḥsinīn (the good-doers)*﴾.

This good conduct is a type of *Iḥsān* [excellence in the religion]. There is a *Ḥadīth* that reads,

«ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ اللهُ»

«*I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allāh will magnify his honor; and he who is humble for Allāh, then Allāh will raise his rank.*»[1]

Allāh said,

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ﴾

﴿*And those who, when they have committed Fāḥishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins*﴾ [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ

[1] Aḥmad 4:231.

لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

*«A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'»*[1] A similar narration was collected in the *Ṣaḥīḥ*.[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the *Āyah*,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

*﴿And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,﴾*

was revealed, Iblīs (Shayaṭān) cried." [3] Allāh's statement,

﴿وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ﴾

*﴿and none can forgive sins but Allāh﴾*, means that none except Allāh forgives sins.

Allāh said,

﴿وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

*﴿And do not persist in what (wrong) they have done, while they know﴾*,

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[1] Aḥmad 2:296.

[2] *Fatḥ Al-Bāri* 13:474.

[3] 'Abdul-Razzāq 1:133.

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ﴿١٤١﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟
مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن
قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ
إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِي۟ن مَّاتَ أَوْ قُتِلَ
ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ
ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ
لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَـٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ
ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْـَٔاخِرَةِ نُؤْتِهِۦ
مِنْهَا ۚ وَسَنَجْزِى ٱلشَّـٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَـٰتَلَ مَعَهُۥ
رِبِّيُّونَ كَثِيرٌ ۚ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟
وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّـٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ
إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ
ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

for they repent from their error, return to Allāh before death, do not insist on error, and if they err again, they repent from it. Allāh said here,

﴿وَهُمْ يَعْلَمُونَ﴾

*﴿while they know﴾*

Mujāhid and 'Abdullāh bin 'Ubayd bin 'Umayr commented, "Whoever repents, then Allāh will forgive him." Similarly, Allāh said,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

*﴿Know they not that Allāh accepts repentance from His servants﴾* [9:104], and,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

*﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾* [4:110]

and there are several examples similar to this *Ayāh*.

Next, Allāh said after this description,

﴿أُو۟لَـٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ﴾

*﴿For such, the reward is forgiveness from their Lord﴾* [3:136],

as a reward for these qualities,

﴿مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

*﴿forgiveness from their Lord, and Gardens with rivers flowing*

*underneath (Paradise)*﴾ carrying all kinds of drinks,

﴿خَٰلِدِينَ فِيهَا﴾

﴿*wherein they shall abide forever*﴾ and ever,

﴿وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴿*How excellent is this reward for the doers*﴾ Allāh praises Paradise in this part of the *Āyah*.

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾

﴿*137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied.*﴾

﴿*138. This is a plain statement for mankind, a guidance and instruction for the Muttaqīn.*﴾

﴿*139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.*﴾

﴿*140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allāh may know (test) those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.*﴾

﴿*141. And that Allāh may test those who believe and destroy the disbelievers.*﴾.

﴿*142. Do you think that you will enter Paradise before Allāh knows (tests) those of you who performed Jihād and knows (tests) those who are patient?*﴾

﴿*143. You did indeed wish for death before you met it. Now*

*you have seen it openly with your own eyes.*﴾

## The Wisdom Behind the Losses Muslims Suffered During Uḥud

Allāh states to His believing servants who suffered losses in the battle of Uḥud, including seventy dead,

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ﴾

﴿*Many similar ways (and mishaps of life) were faced before you*﴾,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allāh said,

﴿فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾

﴿*so travel through the earth, and see what was the end of those who denied*﴾. Allāh said next,

﴿هَذَا بَيَانٌ لِلنَّاسِ﴾

﴿*This is a plain statement for mankind*﴾,

meaning, the Qur'ān explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَمَوْعِظَةٌ﴾

﴿*And a guidance and instruction*﴾ for the Qur'ān contains the news of the past, and,

﴿هُدًى﴾

﴿*guidance*﴾ for your hearts,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿*and instruction for the Muttaqīn*﴾ to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

﴿وَلَا تَهِنُوا﴾

﴿*So do not become weak*﴾, because of what you suffered,

﴿وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾

*﴿nor be sad, and you will be triumphant if you are indeed believers﴾*,

for surely, the ultimate victory and triumph will be yours, O believers.

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ﴾

*﴿If a wound has touched you, be sure a similar wound has touched the others﴾* [3:140].

Therefore, the *Āyah* says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

*﴿And so are the days, that We give to men by turns﴾* ,

and at times – out of wisdom – We allow the enemy to overcome you, although the final good end will be yours.

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾

*﴿and that Allāh may know (test) those who believe,﴾*

meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn 'Abbās.

﴿وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ﴾

*﴿and that He may take martyrs from among you﴾*

those who would be killed in Allāh's cause and gladly offer their lives seeking His pleasure.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا﴾

*﴿And Allāh likes not the wrongdoers. And that Allāh may test those who believe﴾* [3:140,141],

by forgiving them their sins if they have any. Otherwise, Allāh will raise their grades according to the losses they suffered. Allāh's statement,

﴿وَيَمْحَقَ الْكَافِرِينَ﴾

*﴿and destroy the disbelievers﴾*, for it is their conduct that if they gain the upper hand, they transgress and commit aggression.

However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allāh then said,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾﴾

﴿*Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?*﴾ [3:142].

The *Āyah* asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allāh said in *Sūrat Al-Baqarah*,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا﴾

﴿*Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken...*﴾ [2:214]. Allāh said,

﴿الٓمٓ ﴿١﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا أَن يَقُولُوٓا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾﴾

﴿*Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested?*﴾ [29:1,2],

This is why He said here,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾﴾

﴿*Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?*﴾ [3:142]

meaning, you will not earn Paradise until you are tested and thus Allāh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allāh said,

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾

﴿*You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes*﴾ [3:143].

The *Āyah* proclaims, O believers! Before today, you wished

that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

*«Do not wish to encounter the enemy, and ask Allāh for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.»*[1]

This is why Allāh said here,

﴿فَقَدْ رَأَيْتُمُوهُ﴾

﴿*Now you have seen it*﴾: death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the *Āyah* contains a figure of speech that mentions imagining what can be felt but not seen.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ ۚ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾﴾

﴿*144. Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.*﴾

﴿*145. And no person can ever die except by Allāh's leave and at an appointed term. And whoever desires a reward in the*

[1] *Fatḥ Al-Bāri* 6:181, Muslim 3:1362.

*world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.﴾*

*﴿146. And many a Prophet fought and along with him many Ribbiyyūn. But they never lost heart for that which befall them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.﴾*

*﴿147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."﴾*

*﴿148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.﴾*

## The Rumor that the Prophet ﷺ was Killed at Uḥud

When Muslims suffered defeat in battle at Uḥud and some of them were killed, Shayṭān shouted, "Muḥammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muḥammad." Some Muslims believed this rumor and thought that the Messenger of Allāh ﷺ had been killed, claiming that this could happen, for Allāh narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allāh sent down to His Messenger His statement,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾

*﴿Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him.﴾*

he is to deliver Allāh's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najīḥ said that his father said that a man from the Muhājirīn passed by an Anṣāri man who was bleeding (during Uḥud) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣāri man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your rèligion." The *Āyah*,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾

﴿*Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him*﴾,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in *Dalā'il An-Nubuwwah*.[1]

Allāh said next, while chastising those who became weak,

﴿أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ﴾

﴿*If he dies or is killed, will you then turn back on your heels?*﴾, become disbelievers,

﴿وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

﴿*And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful*﴾,

those who obeyed Allāh, defended His religion and followed His Messenger ﷺ whether he was alive or dead. The *Ṣaḥīḥ*, *Musnad* and *Sunan* collections gathered various chains of narration stating that Abu Bakr recited this *Āyah* when the Messenger of Allāh ﷺ died. Al-Bukhāri recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunḥ. He dismounted, entered the *Masjid* and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you."

Ibn 'Abbās narrated that Abu Bakr then came out, while 'Umar was addressing the people, and Abu Bakr told him to sit down but 'Umar refused, and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muḥammad, then Muḥammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾

[1] *Dalā'il An-Nubuwwah* 3 :248. This is a *Mursal* narration.

﴿*Muḥammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.*﴾"

The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa'īd bin Al-Musayyib said that 'Umar said, "By Allāh! When I heard Abu Bakr recite this *Āyah*, my feet could not hold me, and I fell to the ground." [1]

Allāh said,

﴿وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا﴾

﴿*And no person can ever die except by Allāh's leave and at an appointed term.*﴾ [3:145]

meaning, no one dies except by Allāh's decision, after he has finished the term that Allāh has destined for him. This is why Allāh said,

﴿كِتَٰبًا مُّؤَجَّلًا﴾

﴿*at an appointed term*﴾ which is similar to His statements,

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ﴾

﴿*And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book*﴾ [35:11], and,

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾

﴿*He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)*﴾ [6:2].

This *Āyah* [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Ḥātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Ḥujr bin 'Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy?

[1] *Fatḥ Al-Bāri* 7:751.

﴿وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا﴾

*﴿And no person can ever die except by Allāh's leave and at an appointed term﴾?"*

He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "*Diwān* (Persian; crazy)," and they ran away.[1]

Allāh said next,

﴿وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا﴾

*﴿And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof﴾.*

Therefore, the *Āyah* proclaims, whoever works for the sake of this life, will only earn what Allāh decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allāh will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allāh said,

﴿مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ﴾

*﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.﴾* [42:20], and,

﴿مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾

*﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will*

[1] Ibn Abi Ḥātim 2:584.

*burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated*﴾ [17:18-19].

In this *Āyah* [3:145], Allāh said,

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾

﴿*And We shall reward the grateful.*﴾

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation [of Allāh] and their good deeds.

Allāh then comforts the believers because of what they suffered in Uḥud,

﴿وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿*And many a Prophet fought and along with him many Ribbiyyūn.*﴾

It was said that this *Āyah* means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarīr. It was also said that the *Āyah* means that many Prophets witnessed their companions' death before their eyes. However, Ibn Isḥāq mentioned another explanation in his *Sīrah*, saying that this *Āyah* means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in *Jihād* in Allāh's cause and for the sake of their religion did not make them lose heart. This is patience,

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

﴿*and Allāh loves the patient.*﴾"

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴿مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

﴿*And along with him many Ribbiyyūn*﴾.

In his book about the battles, Al-Amawi mentioned only this explanation for the *Āyah*.

Sufyān Ath-Thawri reported that, Ibn Mas'ūd said that,

﴿رِبِّيُّونَ كَثِيرٌ﴾

﴿*many Ribbiyyūn*﴾ means, thousands.[1] Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Ar-Rabī' and 'Aṭā' Al-Khurāsāni said that the word *Ribbiyyūn* means, 'large bands'. [2] 'Abdur-Razzāq narrated that Ma'mmar said that Al-Ḥasan said that,

﴿رِبِّيُّونَ كَثِيرٌ﴾

﴿*many Ribbiyyūn*﴾ means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا وَهَنُوا لِمَآ أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا﴾

﴿*But they never lost heart for that which befell them in Allāh's way, nor did they weaken nor degrade themselves.*﴾

Qatādah and Ar-Rabī' bin Anas said that,

﴿وَمَا ضَعُفُوا﴾

﴿*nor did they weaken*﴾, means, after their Prophet was killed.[3]

﴿وَمَا اسْتَكَانُوا﴾

﴿*nor degrade themselves*﴾, by reverting from the true guidance and religion. Rather, they fought on the path that Allāh's Prophet fought on until they met Allāh. Ibn 'Abbās said that,

﴿وَمَا اسْتَكَانُوا﴾

﴿*nor degrade themselves*﴾ means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾﴾

﴿*And Allāh loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."*﴾

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[1] Aṭ-Ṭabari 7:266.

[2] Ibn Abi Ḥātim 2:587-588.

[3] Ibn Abi Ḥātim 2:591.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟
يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾
بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى
فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَبِئْسَ
مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ
وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم
مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم
مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ
وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ
﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ
وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ
غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ
وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

[3:146-147],
and this was the statement that they kept repeating. Therefore,

﴿فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا﴾

*﴿So Allāh gave them the reward of this world﴾* victory, triumph and the good end,

﴿وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ﴾

*﴿and the excellent reward of the Hereafter﴾* added to the gains in this life,

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

*﴿And Allāh loves the good-doers﴾*.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

*﴿149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.﴾*

﴾150. *Nay, Allāh is your protector, and He is the best of helpers.*﴿

﴾151. *We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.*﴿

﴾152. *And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltūm and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.*﴿

﴾153. *(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allāh is Well-Aware of all that you do.*﴿

## The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uḥud

Allāh warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allāh said,

﴿إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ﴾

﴾*If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers*﴿ [3:149].

Allāh also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allāh said,

﴿بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ﴾

﴾*Nay, Allāh is your protector, and He is the best of helpers*﴿.

Allāh next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the

hearts of their disbelieving enemies, because of their *Kufr* and *Shirk*. And Allāh has prepared torment and punishment for them in the Hereafter. Allāh said,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ﴾

*﴿We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers﴾.*

In addition, the Two *Ṣaḥīḥs* recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

*«I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.»*[1]

Allāh said,

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ﴾

*﴿And Allāh did indeed fulfill His promise to you﴾* [3:152],

in the beginning of the day of Uḥud,

﴿إِذْ تَحُسُّونَهُم﴾

*﴿when you were killing them﴾*, slaying your enemies,

﴿بِإِذْنِهِ﴾

*﴿with His permission﴾*, for He allowed you to do that against them,

﴿حَتَّىٰ إِذَا فَشِلْتُمْ﴾

[1] *Fatḥ Al-Bāri* 1:519, Muslim 1:370.

﴿*until when you Fashiltūm*﴾. Ibn Jurayj said that Ibn 'Abbās said that *Fashiltūm* means, 'lost courage'.[1]

﴿وَتَنَٰزَعْتُمْ فِي ٱلْأَمْرِ وَعَصَيْتُم﴾

﴿*and fell to disputing about the order, and disobeyed*﴾

such as the mistake made by the archers,

﴿مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ﴾

﴿*after He showed you what you love*﴾, that is, victory over the disbelievers,

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا﴾

﴿*Among you are some that desire this world*﴾

referring to those who sought to collect the booty when they saw the enemy being defeated,

﴿وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ﴾

﴿*and some that desire the Hereafter. Then He made you flee from them, that He might test you*﴾.

This *Āyah* means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَقَدْ عَفَا عَنكُمْ﴾

﴿*but surely, He forgave you*﴾,

He forgave the error you committed, because, and Allāh knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhāri recorded that Al-Barā' said, "We met the idolators on that day (Uḥud) and the Prophet ﷺ appointed 'Abdullāh bin Jubayr as the commander of the archers. He instructed them, 'Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of 'Abdullāh bin Jubayr) said, 'The booty, the booty!' 'Abdullāh bin Jubayr said, 'Allāh's

[1] Aṭ-Ṭabari 7:291.

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyān shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quḥafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab ('Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' 'Umar could not control himself and said (to Abu Sufyān), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyān said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyān said, 'We have the (idol) Al-'Uzza, and you have no 'Uzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyān said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhāri collected this *Ḥadīth* using this chain of narration.[1]

Muḥammad bin Isḥāq said that, 'Abdullāh bin Az-Zubayr narrated that Az-Zubayr bin Al-'Awwām said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyān's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, 'Muḥammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then.'"

[1] *Fatḥ Al-Bāri* 7:405.

Muḥammad bin Isḥāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Ḥārithiyyah picked it up and gave it to the Quraysh who held it."

Allāh said,

﴿ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ﴾

﴿*Then He made you flee from them, that He might test you*﴾ [3:152].

Al-Bukhāri recorded that Anas bin Mālik said, "My uncle Anas bin An-Naḍr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uḥud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uḥud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhāri,[1] Muslim also collected a similar narration from Thābit from Anas.[2]

## The Defeat that the Muslims Suffered During the Battle of Uḥud

Allāh said,

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰٓ أَحَدٍ﴾

﴿*(And remember) when you (Tuṣ'idūna) ran away dreadfully without casting even a side glance at anyone*﴾,

and Allāh made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Ḥasan and Qatādah said

[1] *Fatḥ Al-Bāri* 7:411.

[2] Muslim 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.[1]

﴿وَلَا تَلْوُونَ عَلَىٰٓ أَحَدٍ﴾

*﴿without even casting a side glance at anyone﴾*

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾

*﴿and the Messenger was in your rear calling you back﴾*,

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uḥud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uḥud, to a rock and stood on it. On that, the Messenger of Allāh ﷺ kept heralding, 'Come to me, O servants of Allāh! Come to me, O servants of Allāh!' Allāh mentioned that the Muslims went up the Mount and that the Prophet ﷺ called them to come back, and said,

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾

*﴿(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back﴾*."[2]

Similar was said by Ibn 'Abbās, Qatādah, Ar-Rabī' and Ibn Zayd.[3]

## The Anṣār and Muhājirīn Defended the Messenger ﷺ

Al-Bukhāri recorded that Qays bin Abi Ḥāzim said, "I saw Ṭalḥah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uḥud.[4] It is recorded in the Two *Ṣaḥīḥs* that Abu 'Uthmān An-Nahdi said, "On that day (Uḥud) during which the Prophet ﷺ fought, only Ṭalḥah bin 'Ubaydullāh and Sa'd remained with the

[1] Ibn Abi Ḥātim 2:609.

[2] Aṭ-Ṭabari 7:301.

[3] Aṭ-Ṭabari 7:303.

[4] *Fatḥ Al-Bāri* 7:416.

Prophet."[1]

Sa'īd bin Al-Musayyib said, "I heard Sa'd bin Abi Waqqāṣ saying, 'The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uḥud and said, 'Shoot, may I sacrifice my father and mother for you.'" Al-Bukhāri also collected this *Ḥadīth*.[2] The Two *Ṣaḥīḥs* recorded that Sa'd bin Abi Waqqāṣ said, "On the day of Uḥud, I saw two men wearing white clothes, one to the right of the Prophet ﷺ and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibrīl and Mīkā'īl, peace be upon them.[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumaḥ swore in Makkah that he would kill the Messenger of Allāh ﷺ. When the Messenger ﷺ was told of his vow, he said, 'Rather, I shall kill him, Allāh willing.' On the day of Uḥud, Ubayy came while wearing iron shields and proclaiming, 'May I not be saved, if Muḥammad is saved.' He then headed to the direction of the Messenger of Allāh ﷺ intending to kill him, but Muṣ'ab bin 'Umayr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umayr was killed. The Messenger of Allāh ﷺ saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, 'Why are you so anxious, it is only a flesh wound?' Ubayy mentioned to them the Prophet's vow, 'Rather, I shall kill Ubayy', then commented, 'By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majāz (a popular pre-Islāmic marketplace), they would all have perished.' He then died and went to the Fire,

﴿فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

﴿*So, away with the dwellers of the blazing Fire!*﴾ [67:11]."

This was collected by Musā bin 'Uqbah from Az-Zuhri from Sa'īd bin Al-Musayyib.[4]

[1] Al-Bukhāri no. 4060 and Muslim no. 2414.

[2] Al-Bukhāri no. 4055.

[3] Al-Bukhāri no. 4054, Muslim no. 2306.

[4] The narrations from 'Urwah and Sa'īd are *Mursal*.

It is recorded in the Two Ṣaḥīḥ that when he was asked about the injuries the Messenger ﷺ sustained [in Uḥud], Sahl bin Sa'd said, "The face of Allāh's Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fāṭimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Ali was pouring water on her hand. When Fāṭimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet ﷺ and the blood stopped oozing out." Allāh said next,

﴿فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ﴾

*﴿There did Allāh give you one distress after another﴾* [3:153],

He gave you grief over your grief. Ibn 'Abbās said, 'The first grief was because of the defeat, especially when it was rumored that Muḥammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allāh ﷺ said, 'O Allāh! It is not for them to rise above us.'"[1]

'Abdur-Raḥmān bin 'Awf said, "The first distress was because of the defeat and the second when a rumor started that Muḥammad ﷺ was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujāhid and Qatādah said, "The first distress was when they heard that Muḥammad ﷺ was killed and the second when they suffered casualties and injury." It has also been reported that Qatādah and Ar-Rabī' bin Anas said that it was the opposite [order]. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allāh said,

﴿لِكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ﴾

*﴿by way of requital to teach you not to grieve for that which had escaped you﴾*,

for that you missed the booty and triumph over your enemy.

﴿وَلَا مَآ أَصَٰبَكُمْ﴾

*﴿nor for what struck you﴾*, of injury and fatalities, as Ibn 'Abbās, 'Abdur-Raḥmān bin 'Awf, Al-Ḥasan, Qatādah and As-Suddi

[1] This narration is not authentic.

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً
مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ
ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ
قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ
فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۙ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا
كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا
ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا
قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ
أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

stated.[1] Allāh said next,

﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴿*And Allāh is Well-Aware of all that you do.*﴾

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۙ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

*﴿154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allāh – the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us*

[1] Ibn Abi Ḥātim 2:613.

*would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in the breasts﴾.*

*﴿155. Those of you who turned back on the day the two hosts met, Shaytān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.﴾*

## Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allāh reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allāh said in *Sūrat Al-Anfāl* about the battle of Badr,

﴿إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ﴾

*﴿(Remember) when He covered you with a slumber as a security from Him﴾* [8:11].

Al-Bukhāri recorded that Anas said that, Abu Ṭalḥah said, "I was among those who were overcome by slumber during the battle of Uḥud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." [1] Al-Bukhāri collected this *Ḥadīth* in the stories of the battles without a chain of narration, and in the book of *Tafsīr* with a chain of narrators.[2] At-Tirmidhi, An-Nasā'ī and Al-Ḥākim recorded from Anas that Abu Talḥah said, "On the day of Uḥud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*".[3] An-Nasā'ī also recorded this *Ḥadīth* from Anas who said that Abu Talḥah

[1] *Fatḥ Al-Bāri* 7:22.

[2] *Fatḥ Al-Bāri* 8:76, *Tuḥfat Al-Aḥwadhi* 8:358.

[3] *Tuḥfat Al-Aḥwadhi* 8:358, An-Nasā'ī in *Al-Kubrā* 6:349, Al-Ḥākim 2:297.

said, "I was among those who were overcome by slumber." [1]

The second group mentioned in the *Āyah* were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

﴿*and thought wrongly of Allāh - the thought of ignorance*﴾ [3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ﴾

﴿*Then after the distress, He sent down security for you. Slumber overtook a party of you*﴾,

the people of faith, certainty, firmness and reliance (on Allāh) who are certain that Allāh shall give victory to His Messenger ﷺ and fulfill his objective.

﴿وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ﴾

﴿*While another party was thinking about themselves*﴾,

and they were not overcome by slumber because of their worry, fright and fear,

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

﴿*and thought wrongly of Allāh – the thought of ignorance*﴾.

Similarly, Allāh said in another statement,

﴿بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا﴾

﴿*Nay, but you thought that the Messenger and the believers would never return to their families*﴾ [48:12].

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islām and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allāh then described them that,

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[1] An-Nasā'ī in *Al-Kubrā* 6:349.

﴿يَقُولُونَ﴾

﴿*they said*﴾ in this situation,

﴿هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ﴾

﴿*"Have we any part in the affair?"*﴾ Allāh replied,

﴿قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ﴾

﴿*Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you.*﴾

Allāh exposed their secrets, that is,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا﴾

﴿*saying: "If we had anything to do with the affair, none of us would have been killed here."*﴾

although they tried to conceal this thought from the Messenger of Allāh ﷺ.

Ibn Isḥāq recorded that 'Abdullāh bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allāh ﷺ when fear intensified and Allāh sent sleep to us (during the battle of Uḥud). At that time, every man among us (except the hypocrites) was nodding off. By Allāh! As if in a dream, I heard the words of Mu'attib bin Qushayr, 'If we had anything to do with the affair, none of us would have been killed here.' I memorized these words of his, which Allāh mentioned later on,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا﴾

﴿*saying: "If we had anything to do with the affair, none of us would have been killed here.*﴾"

Ibn Abi Ḥātim collected this *Ḥadīth*.[1]

Allāh the Exalted said,

﴿قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ﴾

﴿*Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"*﴾

meaning, this is Allāh's appointed destiny and a decision that

[1] Ibn Abi Ḥātim 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِيَبْتَلِيَ ٱللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ﴾

*﴿that Allāh might test what is in your breasts; and to purify that which was in your hearts,﴾*

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

*﴿and Allāh is All-Knower of what is in the breasts﴾*,

and what the hearts conceal.

## Some of the Believers Give Flight on the Day of Uḥud

Allāh then said,

﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟﴾

*﴿Those of you who turned back on the day the two hosts met, Shaytān only caused them to err because of some of what they had earned﴾* [3:155],

because of some of their previous errors. Indeed, some of the *Salaf* said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allāh then said,

﴿وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ﴾

*﴿but Allāh, indeed, has forgiven them﴾*, their giving flight,

﴿إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ﴾

*﴿surely, Allāh is Oft-Forgiving, Most Forbearing﴾*

He forgives sins, pardons and exonerates His creatures. Imām Aḥmad recorded that Shaqīq said, " 'Abdur-Raḥmān bin 'Awf met Al-Walīd bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Raḥmān said, 'Tell him that I did not run away during Uḥud, remain behind during Badr, nor abandon the *Sunnah* of 'Umar.' Al-Walīd told 'Uthmān what 'Abdur-Raḥmān said. 'Uthman

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ
ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ
فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ ٱللَّهُ
فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ
بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِىٍّ أَن
يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ
ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ
﴿١٦٢﴾ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾

replied, 'As for his statement, "I did not run away during Uḥud," how can he blame me for an error that Allāh has already forgiven. Allāh said,

﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ﴾

*﴿Those of you who turned back on the day the two hosts met, Shaytān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them﴾.*

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allāh ﷺ, until she passed away. The Messenger of Allāh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allāh ﷺ will have participated in battle. As for his statement that I abandoned the *Sunnah* of 'Umar, neither I nor he are able to endure it. Go and convey this answer to him."'[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟
غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾﴾

[1] Aḥmad 1:68.

*﴾156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.﴿*

*﴾157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴿*

*﴾158. And whether you die or are killed, verily, unto Allāh you shall be gathered.﴿*

## Prohibiting the Ideas of the Disbeleivers about Death and Predestination

Allāh forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ﴾

*﴾O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren﴿*,

about their dead brethren,

﴿إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ﴾

*﴾when they travel through the earth﴿*

for the purpose of trading and otherwise,

﴿أَوْ كَانُوا۟ غُزًّى﴾

*﴾or go out to fight﴿*, participating in battles,

﴿لَّوْ كَانُوا۟ عِندَنَا﴾

*﴾"If they had stayed with us,"﴿* in our area,

﴿مَا مَاتُوا۟ وَمَا قُتِلُوا۟﴾

*﴾"they would not have died or been killed,"﴿*

they would not have died while traveling or been killed in battle. Allāh's statement,

﴿لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ﴾

*﴿so that Allāh may make it a cause of regret in their hearts.﴾*

means, Allāh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allāh refuted them by saying,

﴿وَاللَّهُ يُحْيِي وَيُمِيتُ﴾

*﴿It is Allāh that gives life and causes death.﴾*

for the creation is under Allāh's power, and the decision is His Alone. No one lives or dies except by Allāh's leave, and no one's life is increased or decreased except by His decree.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

*﴿And Allāh is All-Seer of what you do,﴾*

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allāh's statement,

﴿وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾﴾

*﴿And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾* [3:157],

indicating that death and martyrdom in Allāh's cause are a means of earning Allāh's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allāh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allāh said,

﴿وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾﴾

*﴿And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾* [3:158].

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ

وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

﴿159. *And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).*﴾

﴿160. *If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.*﴾

﴿161. *It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.*﴾

﴿162. *Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!*﴾

﴿163. *They are in varying grades with Allāh, and Allāh is All-Seer of what they do.*﴾

﴿164. *Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them, and instructing them (in) the Book (the Qur'ān) and Al-Ḥikmah [the wisdom and the Sunnah], while before that they had been in manifest error.*﴾

## Among the Qualities of Our Prophet Muḥammad ﷺ are Mercy and Kindness

Allāh addresses His Messenger ﷺ and reminds him and the believers of the favor that He has made his heart and words soft for his *Ummah*, those who follow his command and refrain from what he prohibits.

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ﴾

﴿*And by the mercy of Allāh, you dealt with them gently*﴾ [3:159].

meaning, who would have made you this kind, if it was not Allāh's mercy for you and them. Qatādah said that,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ﴾

﴿*And by the mercy of Allāh, you dealt with them gently*﴾

means, "With Allāh's mercy you became this kind." Al-Ḥasan Al-Baṣri said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This *Āyah* is similar to Allāh's statement,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾

﴿*Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh); for the believers (he is) full of pity, kind, and merciful*﴾ [9:128]. Allāh said next,

﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ﴾

﴿*And had you been severe and harsh-hearted, they would have broken away from about you;*﴾

The severe person is he who utters harsh words, and,

﴿غَلِيظَ الْقَلْبِ﴾

﴿*harsh-hearted*﴾ is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allāh gathered them and made you kind and soft with them, so that their hearts congregate around you." 'Abdullāh bin 'Amr said that he read the description of the Messenger of Allāh ﷺ in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."[1]

## The Order for Consultation and to Abide by it

Allāh said,

[1] *Fatḥ Al-Bāri* 8:449.

﴿فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ﴾

*﴿So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.﴾*

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uḥud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Aḥzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa'd bin 'Ubādah and Sa'd bin Mu'ādh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of Ḥudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform *'Umrah*." The Prophet ﷺ agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allāh ﷺ said to them, "O Muslims! Give me your advice about some men who falsely accused my wife ('Ā'ishah). By Allāh! I never knew of any evil to come from my wife. And they accused whom? They accused he from whom I only knew righteous conduct, by Allāh!" The Prophet ﷺ asked 'Ali and Usāmah about divorcing 'Ā'ishah. In summary, the Prophet ﷺ used to take his Companions' advice for battles and other important events.

Ibn Mājah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُسْتَشَارُ مُؤْتَمَنٌ»

*«The one whom advice is sought from is to be entrusted»*

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā'ī who graded it *Ḥasan*.[1]

## Trust in Allāh After Taking the Decision

Allāh's statement,

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿*Then when you have taken a decision, put your trust in Allāh,*﴾

means, if you conduct the required consultation and you then make a decision, trust in Allāh over your decision,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

﴿*certainly, Allāh loves those who put their trust (in Him)*﴾.

Allāh's statement,

﴿إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾﴾

﴿*If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust*﴾,

is similar to His statement that we mentioned earlier,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

﴿*And there is no victory except from Allāh the Almighty, the All-Wise*﴾ [3:126].

Allāh next commands the believers to trust in Him,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿*And in Allāh (Alone) let believers put their trust*﴾.

## Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allāh said,

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[1] Abu Dāwud 5:345, *Tuḥfat Al-Aḥwadhi* 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾

*﴿It is not for any Prophet to illegally take a part of the booty,﴾*

Ibn 'Abbās, Mujāhid and Al-Ḥasan said that the *Āyah* means, "It is not for a Prophet to breach the trust."[1] Ibn Jarīr recorded that, Ibn 'Abbās said that, this *Āyah*,

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾

*﴿It is not for any Prophet to illegally take a part of the booty,﴾*

was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allāh ﷺ might have taken it. When this rumor circulated, Allāh sent down,

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَـٰمَةِ﴾

*﴿It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.﴾*[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said *"Ḥasan Gharīb"*.[3] This *Āyah* exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَـٰمَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

*﴿and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾*

This *Āyah* contains a stern warning and threat against *Ghulūl* [stealing from the booty], and there are also *Ḥadīths*, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja'i said that the Prophet ﷺ said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ -

[1] Ibn Abi Ḥātim 2:37.

[2] Aṭ-Ṭabari 7:348.

[3] Abu Dāwud 4:280, *Tuḥfat Al-Aḥwadhi* 8:359.

أو فِي الدَّارِ - فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ»

*«The worst Ghulūl (i.e. stealing) with Allāh is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.»*[1]

Imām Aḥmad recorded that Abu Ḥumayd As-Sāīdi said, "The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the *Zakāh*. When he returned he said, This (portion) is for you and this has been given to me as a gift.' The Prophet ﷺ stood on the *Minbar* and said,

«مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِيءُ فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَىٰ إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ» ثم رفع يديه حتى رأينا عفرة إبطيه، ثم قال: «اللَّهُمَّ هَلْ بَلَّغْتُ» ثلاثًا.

*«What is the matter with a man whom we appoint to collect Zakāh, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakāh (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allāh! Haven't I conveyed Your Message.'»"*

Hishām bin 'Urwah added that Abu Ḥumayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two *Ṣaḥīḥs*.[2]

In the book of *Aḥkam* of his *Sunan*, Abu 'Īsā At-Tirmidhi

[1] Aḥmad 4:140.

[2] Aḥmad 5:423, Al Bukhāri no. 2597,7174, Muslim no. 1832.

recorded that Mu'ādh bin Jabal said, "The Messenger of Allāh ﷺ sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُولٌ»

*«Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.»*

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾

*﴿and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took﴾.*

«لِهٰذَا دَعَوْتُكَ فَامْضِ لِعَمَلِكَ»

*«This is why I summoned you, so now go and fulfill your mission.»*"[1] At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Gharīb.*"

In addition, Imām Aḥmad recorded that Abu Hurayrah said, "The Prophet ﷺ got up among us and mentioned *Ghulūl* and emphasized its magnitude. He then said,

«لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ»

*«I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allāh's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of*

[1] *Tuḥfat Al-Aḥwadhi* 4 :564.

*you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allāh's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede (with Allāh) for me,' and I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allāh's Messenger! Intercede (with Allāh) for me.' And I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.'»*[1] This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs* .[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allāh ﷺ came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allāh ﷺ said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا - أَوْ عَبَاءَةٍ -»

*«No. I have seen him in the Fire because of a robe that he stole (from the booty).»*

The Messenger of Allāh ﷺ then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

*«O Ibn Al-Khaṭṭāb! Go and announce to the people that only the faithful shall enter Paradise.»*

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*".[3]

## The Honest and Dishonest are Not Similar

Allāh said,

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[1] Aḥmad 2:426.

[2] *Fatḥ Al-Bāri* 6:214, Muslim 3: 1416.

[3] Aḥmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾﴾

*﴿Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!﴾* [3:162],

This refers to those seeking what pleases Allāh by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allāh's anger, has no means of escaping it and who will reside in *Jahannam* on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'ān, such as,

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ﴾

*﴿Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind?﴾* [13:19], and,

﴿أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

*﴿Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world?﴾* [28:61].

Allāh then said,

﴿هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ﴾

*﴿They are in varying grades with Allāh,﴾* [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Ḥasan Al-Baṣri and Muḥammad bin Isḥāq said.[1] Abu 'Ubaydah and Al-Kisā'i said that this *Āyah* refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another *Āyah*, Allāh said,

﴿وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟﴾

*﴿For all there will be degrees (or ranks) according to what they did﴾* [6:132]. Next, Allāh said,

[1] Ibn Abi Ḥātim 2:646, Aṭ-Ṭabari 7:367.

﴿وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ﴾

﴿*and Allāh is All-Seer of what they do*﴾, and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

## The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴿*Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves,*﴾

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allāh said:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾

﴿*And among His signs is that he created for them mates, that they may find rest in.*﴾

Meaning; of their own kind. And Allāh said;

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾

﴿*Say: "I am only a man like you. It has been revealed to me that your God is One God"*﴾ [18:110].

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴿*And We never sent before you any of the Messengers but verily, they ate food and walked in the markets*﴾ [25:20].

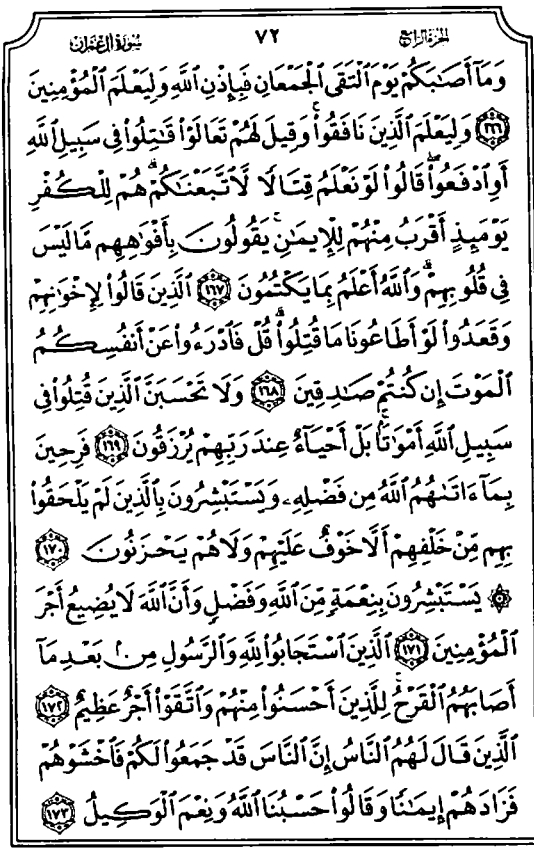
﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴿*And We sent not before you any but men unto whom We revealed, from among the people of townships*﴾ [12:109], and,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

﴿*O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...?"*﴾ [6:130].

Allāh's favor is perfected when His Messenger to the people




is from their own kind, so that they are able to talk to him and inquire about the meanings of Allāh's Word. This is why Allāh said,

﴿يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ﴾

﴿*reciting unto them His verses*﴾ [3:164], the Qur'ān,

﴿وَيُزَكِّيهِمْ﴾

﴿*and purifying them*﴾, commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

﴿وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ﴾

﴿*and instructing them (in) the Book and the Ḥikmah,*﴾ the *Qur'ān* and the *Sunnah*,

﴿وَإِن كَانُوا۟ مِن قَبْلُ﴾

﴿*while before that they had been*﴾, before sending this Prophet, Muḥammad ﷺ,

﴿لَفِى ضَلَـٰلٍ مُّبِينٍ﴾

﴿*in manifest error.*﴾ indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَوَلَمَّآ أَصَـٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَـٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾
وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا
لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ
وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ
أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾

*﴿165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allāh has power over all things.﴾*

*﴿166. And what you suffered on the day the two armies met, was by the leave of Allāh, in order that He might test the believers﴾.*

*﴿167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.﴾*

*﴿168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."﴾*

## The Reason and Wisdom Behind the Defeat at Uḥud

Allāh said,

﴿أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ﴾

*﴿When a single disaster smites you﴾*, in reference to when the Muslims suffered seventy fatalities during the battle of Uḥud,

﴿قَدْ أَصَبْتُم مِّثْلَيْهَا﴾

*﴿although you smote (your enemies) with one twice as great,﴾*

during Badr, when the Muslims killed seventy *Mushriks* and captured seventy others,

﴿قُلْتُمْ أَنَّىٰ هَٰذَا﴾

*﴿you say: "From where does this come to us?"﴾*

why did this defeat happen to us?

﴿قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

*﴿Say, "It is from yourselves."﴾* Ibn Abi Ḥātim recorded that 'Umar bin Al-Khaṭṭab said, "When Uḥud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr [in return for releasing the *Mushriks* whom they captured in that battle]. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allāh ﷺ gave flight and abandoned him. The Messenger ﷺ suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allāh then revealed,

﴿أَوَلَمَّا أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

*﴿When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves".﴾*,

because you took the ransom." Furthermore, Muḥammad bin Isḥāq, Ibn Jurayj, Ar-Rabī' bin Anas and As-Suddi said that the *Āyah*,

﴿قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

*﴿Say, "It is from yourselves."﴾* means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿And Allāh has power over all things.﴾* and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allāh then said,

﴿وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ﴾

*﴿And what you suffered on the day the two armies met, was by the leave of Allāh﴾*,

for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allāh's will

and decree out of His perfect wisdom,

﴿وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ﴾

*﴿in order that He might test the believers.﴾*

who were patient, firm and were not shaken,

﴿وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ﴾

*﴿And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you."﴾* [3:167],

This refers to the Companions of 'Abdullāh bin Ubayy bin Salūl who went back (to Al-Madīnah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوِ ٱدْفَعُوا۟﴾

*﴿or defend﴾*, so that the number of Muslims increases, as Ibn 'Abbās, Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Al-Ḥasan and As-Suddi stated. Al-Ḥasan bin Ṣāliḥ said that this part of the *Āyah* means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

﴿لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ﴾

*﴿"Had we known that fighting will take place, we would certainly have followed you."﴾*

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ﴾

*﴿They were that day, nearer to disbelief than to faith,﴾*

This *Āyah* indicates that a person passes through various stages, sometimes being closer to *Kufr* and sometimes closer to faith, as evident by,

﴿هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ﴾

﴿They were that day, nearer to disbelief than to faith,﴾

Allāh then said,

﴿يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ﴾

﴿saying with their mouths what was not in their hearts.﴾

for they utter what they do not truly believe in, such as,

﴿لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ﴾

﴿"Had we known that fighting will take place, we would certainly have followed you."﴾

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allāh said;

﴿وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

﴿And Allāh has full knowledge of what they conceal.﴾

﴿ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟﴾

﴿(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed."﴾

had they listened to our advice and not gone out, they would not have met their demise. Allāh said,

﴿قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿Say: "Avert death from your own selves, if you speak the truth."﴾

meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir bin 'Abdullāh said, "This *Āyah* [3:168] was revealed about 'Abdullāh bin Ubayy bin Salūl (the chief hypocrite)." [1]

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ

[1] Aṭ-Ṭabari 7:383.

فَانقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟
رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ ۖ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾
وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ
شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟
ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ
أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ
عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ
وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا
يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا
لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ
وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ
يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞
يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ
وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ
وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ
ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ
ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ
فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟
حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾
فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ
ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾
إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ
فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم
مُّؤْمِنِينَ ﴿١٧٥﴾

﴿169. *Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.*﴾

﴿170. *They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.*﴾

﴿171. *They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.*﴾

﴿172. *Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.*﴾

﴿173. *Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."*﴾

﴿174. *So they returned with grace and bounty from Allāh. No harm touched them; and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.*﴾

﴿175. *It is only Shaytān that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.*﴾

## Virtues of the Martyrs

Allāh states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his *Ṣaḥīḥ*, Muslim recorded that Masrūq said, "We asked 'Abdullāh about this *Āyah*,

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

﴿*Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.*﴾

He said, "We asked the Messenger of Allāh ﷺ the same question and he said,

«أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَىٰ، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تُرِكُوا»

«*Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allāh looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allāh asked them this question thrice, and when they realize that He will keep asking them until they*

*give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allāh knew that they did not have any other wish, so they were left.»'"*[1] There are several other similar narrations from Anas and Abu Sa'īd.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسُرُّهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«*No soul that has a good standing with Allāh and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.*» Muslim collected this *Ḥadīth*[2]

In addition, Imām Aḥmad recorded that, Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُنْقَلَبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ، فَقَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ»

«*When your brothers were killed in Uḥud, Allāh placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allāh gave us so that they will not abandon Jihād or warfare.' Allāh said, 'I will convey the news for you.'*» Allāh revealed these and the following *Āyat*,

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

﴿*Think not of those as dead who are killed in the way of Allāh.*

[1] Muslim 3: 1502.

[2] Aḥmad 3:126, Muslim 1877.

*Nay, they are alive, with their Lord, and they have provision.*﴾[1]

Qatādah, Ar-Rabī' and Aḍ-Ḍaḥḥāk said that these *Āyāt* were revealed about the martyrs of Uḥud.[2]

Abu Bakr Ibn Marduwyah recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ looked at me one day and said, 'O Jābir! Why do I see you sad?' I said, 'O Messenger of Allāh! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّه كَلَّمَ أَبَاكَ كِفَاحًا»، قال علي: الكفاح: المواجهة «قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ: أَيْ رَبِّ فَأَبْلِغْ مَنْ وَرَائِي»

*«Should I tell you that Allāh never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.'»* Allāh revealed,

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا﴾

﴾*Think not of those as dead who are killed in the way of Allāh...*﴿" [3]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّةِ، فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا»

*«The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.»*

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[1] Aḥmad 1:265.

[2] Aṭ-Ṭabari 7:389-390.

[3] *Dalā'il An-Nubuwwah* by Al-Bayhaqi 3:299.

Aḥmad[1] and Ibn Jarīr[2] collected this *Ḥadīth*, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allāh knows best.

Imām Aḥmad narrated a *Ḥadīth* that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allāh has prepared in it for him. This *Ḥadīth* has a unique, authentic chain of narration that includes three of the Four Imāms. Imām Aḥmad narrated this *Ḥadīth* from Muḥammad bin Idrīs Ash-Shāfi'ī who narrated it from Mālik bin Anas Al-Asbuḥi, from Az-Zuhri, from 'Abdur-Raḥmān bin Ka'b bin Mālik that his father said that the Messenger of Allāh ﷺ said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

*«The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allāh sends him back to his body when He resurrects him.»*[3]

This *Ḥadīth* states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allāh the Most Generous that He makes us firm on the faith.

Allāh's statement,

﴿فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ﴾

*﴿They rejoice in what Allāh has bestowed upon them﴾*

indicates that the martyrs who were killed in Allāh's cause are alive with Allāh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allāh's cause after them, for they will be meeting them soon. These martyrs do not have fear about

[1] Aḥmad 1:266

[2] Aṭ-Ṭabari 7:387

[3] Aḥmad 3:455.

the future or sorrow for what they left behind. We ask Allāh to grant us Paradise. The Two Ṣaḥīḥs record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'ūnah in one night. In this Ḥadīth, Anas reported that the Prophet ﷺ used to supplicate to Allāh in Qunūt in prayer against those who killed them. Anas said, "A part of the Qur'ān was revealed about them, but was later abrogated, 'Convey to our people that we met Allāh and He was pleased with us and made us pleased.'" [1]

Allāh said next,

﴿۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾﴾

﴿They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers﴾ [3:171].

Muḥammad bin Isḥāq commented, "They were delighted and pleased because of Allāh's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Raḥmān bin Zayd bin Aslam said, "This Āyah encompasses all the believers, martyrs and otherwise. Rarely does Allāh mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

## The Battle of Ḥamrā' Al-Asad

Allāh said,

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ﴾

﴿Those who answered (the Call of) Allāh and the Messenger after being wounded﴾ [3:172].

This occurred on the day of Ḥamrā' Al-Asad. After the idolators defeated the Muslims (at Uḥud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madīnah, so they set out to make that battle the final one. When the Messenger of Allāh ﷺ got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The

[1] Fatḥ Al-Bāri 7:445, Muslim 1:468.

Prophet ﷺ only allowed those who were present during Uḥud to accompany him, except for Jābir bin 'Abdullāh Al-Anṣāri, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allāh and His Messenger ﷺ.

Ibn Abi Ḥātim recorded that 'Ikrimah said, "When the idolators returned [towards Makkah] after Uḥud, they said, 'You neither killed Muḥammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allāh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrā Al-Asad. The idolators said, 'Rather, we will meet next year', and the Messenger of Allāh ﷺ went back [to Al-Madīnah], and this was considered a *Ghazwah* (battle). Allāh sent down,

﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾

*﴿Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.﴾*[1]

Al-Bukhāri recorded that 'Ā'ishah said to 'Urwah about the *Āyah*;

﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ﴾

*﴿Those who answered (the Call of) Allāh and the Messenger﴾*

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet ﷺ suffered the calamity at Uḥud and the idolators went back, he feared that the idolators might try to come back and he said, 'Who would follow them?' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone. [2]

As for Allāh's statement,

﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا﴾

*﴿Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only)*

[1] An-Nasā'ī in *Al-Kubrā* no.11083.

[2] Al-Bukhāri no. 4077.

*increased them in faith*﴾ [3:173],

it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allāh and sought His help,

﴿وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾

﴿*and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."*﴾

Al-Bukhāri recorded that Ibn 'Abbās said,

﴿حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴾

﴿*"Allāh Alone is Sufficient for us and He is the Best Disposer of affairs for us."*﴾

"Ibrāhīm said it when he was thrown in fire. Muḥammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allāh is Sufficient for us and He is the Best Disposer of affairs for us.'" [1] Abu Bakr Ibn Marduwyah recorded that Anas bin Mālik said that the Prophet ﷺ was told on the day of Uḥud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this *Āyah* [3:173].

This is why Allāh said,

﴿فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ﴾

﴿*So they returned with grace and bounty from Allāh. No harm touched them;*﴾

for when they relied on Allāh, Allāh took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

﴿بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ﴾

﴿*with grace and bounty from Allāh. No harm touched them;*﴾

safe from the wicked plots of their enemies,

﴿وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

[1] *Fatḥ Al-Bāri* 8:77.

﴿*and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.*﴾

Al-Bayhaqi recorded that Ibn 'Abbās said about Allāh's statement,

﴿فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ﴾

﴿*So they returned with grace and bounty from Allāh,*﴾

"The 'Grace' was that they were saved. The 'Bounty' was that a caravan passed by, and those days were [*Ḥajj*] season days. Thus the Messenger of Allāh ﷺ bought and sold and made a profit, which he divided between his Companions." [1]

Allāh then said,

﴿إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴾

﴿*It is only Shayṭān that suggests to you the fear of his friends,*﴾ [3:175]

meaning, Shayṭān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*so fear them not, but fear Me, if you are indeed believers.*﴾

meaning, "If Shayṭān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allāh said,

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ﴾

﴿*Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him!*﴾ [39:36], until,

﴿قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

﴿*Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."*﴾ [39:38]. Allāh said,

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿*So fight you against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.*﴾ [4:76] and

[1] *Dalā'il An-Nubuwwah* 3:318.

﴿أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ﴾

*﴿They are the party of Shaytān. Verily, it is the party of Shaytān that will be the losers!﴾* [58:19],

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾﴾

*﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾* [58:21] and

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ﴾

*﴿Verily, Allāh will help those who help His (cause).﴾* [22:40] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ﴾

*﴿O you who believe! If you help (in the cause of) Allāh, He will help you﴾* [47:7], and,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾

*﴿Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾* [40:51,52]

﴿وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾﴾

*﴿176. And let not those grieve you who rush with haste to*

*disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter. For them there is a great torment.﴾*

*﴿177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allāh. For them, there is a painful torment.﴾*

*﴿178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. ﴾*

*﴿179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen, but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and have Taqwā of Allāh, then for you there is a great reward.﴾*

*﴿180. And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allāh's is the inheritance of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.﴾*

## Comforting the Messenger of Allāh ﷺ

Allāh said to His Prophet,

﴿وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَـٰرِعُونَ فِى ٱلْكُفْرِ﴾

*﴿And let not those grieve you who rush with haste to disbelieve﴾* [3:176].

Because the Prophet ﷺ was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allāh said, 'Do not be saddened by this behavior,'

﴿إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْـَٔاخِرَةِ﴾

*﴿verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter.﴾*

for He decided with His power and wisdom that they shall not

acquire any share in the Hereafter,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

*﴿For them there is a great torment.﴾*

Allāh said about the disbelievers,

﴿إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ﴾

*﴿Verily, those who purchase disbelief at the price of faith,﴾*

by exchanging disbelief for faith,

﴿لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا﴾

*﴿not the least harm will they do to Allāh.﴾*

Rather, they will only harm themselves,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿For them, there is a painful torment.﴾*

Allāh said next,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ﴾

*﴿And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment﴾* [3:178].

This statement is similar to Allāh's other statements,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

*﴿Do they think that because We have given them abundant wealth and children, [that] We hasten unto them with good things. Nay, but they perceive not.﴾* [23:55,56] and

﴿فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝٤٤﴾

*﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.﴾* [68:44], and,

﴿وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ۝٨٥﴾

﴿*And let not their wealth or their children amaze you. Allāh's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers*﴾ [9:85].

Allāh then said,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

﴿*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*﴾ [3:179],

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This *Āyah* refers to Uḥud, since Allāh tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allāh and His Messenger ﷺ that the believers had. Allāh exposed the hypocrites in their defiance, reverting from *Jihād*, and the treachery they committed against Allāh and His Messenger ﷺ. This is why Allāh said,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

﴿*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*﴾

Mujāhid commented, "He distinguished between them during the day of Uḥud." [1] Qatādah said, "He distinguished between them in *Jihād* and *Hijrah*." [2] Allāh said next,

﴿وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

﴿*Nor will Allāh disclose to you the secrets of the Unseen.*﴾

meaning, you do not have access to Allāh's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allāh uncovers. Allāh's statement,

﴿وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ﴾

﴿*but Allāh chooses of His Messengers whom He wills.*﴾ is similar to another *Āyah*,

[1] Aṭ-Ṭabari 7:424.

[2] Aṭ-Ṭabari 7:424.

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

﴿*(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.*﴾ [72:26,27]. Allāh then said,

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ﴾

﴿*So believe in Allāh and His Messengers.*﴾

Obey Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ﴾

﴿*and if you believe and fear Allāh, then for you there is a great reward.*﴾

## The Censure of Selfishness, and Warning Against it

Allāh said,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ﴾

﴿ *And let not those who are stingy with that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.*﴾ [3:180]

Therefore, the *Āyah* says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allāh mentions the money that the miser collected on the Day of Resurrection,

﴿سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ﴾

﴿*the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.*﴾

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آتَاهُ اللهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ»

«*Whoever Allāh makes wealthy and he does not pay the Zakāh due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure.'*»

The Prophet ﷺ then recited the *Āyah*,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ﴾

﴿*And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them*﴾,

until the end.[1] Al-Bukhāri, but not Muslim, collected this *Ḥadīth* using this chain of narration, Ibn Ḥibbān also collected it in his *Ṣaḥīḥ*.[2]

Imām Aḥmad recorded that 'Abdullāh said that the Prophet ﷺ said,

«مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ»

«*Every person who does not pay the Zakāh due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, 'I am your treasure.'*»

'Abdullāh then recited the *Āyah* in Allāh's Book that testifies to this fact,

﴿سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.*﴾[3]

This was recorded by At-Tirmidhi,[4] An-Nasā'ī, [5] and Ibn

[1] *Fatḥ Al-Bāri* 8:78.

[2] Ibn Ḥibbān 5:107.

[3] Aḥmad 1:377.

[4] *Tuḥfat Al-Aḥwadhi* 8:393.

[5] An-Nasā'ī in *Al-Kubrā* 6:317.

الجزء الرابع ٧٤ سورة آل عمران

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ
اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾
فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُو بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ
وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا
وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

Mājah,[1] and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"

Allāh's statement,

﴿وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*And to Allāh belongs the inheritance of the heavens and the Earth*﴾, means,

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

﴿*and spend of that whereof He has made you trustees*﴾ [57:7].

Therefore, since all affairs are under Allāh's control, then spend from your money so it will benefit you on the Day of Return,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*and Allāh is Well-Acquainted with all that you do.*﴾

with your intentions and what your hearts conceal.

﴿لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُو بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾﴾

[1] *Ibn Mājah 2:568.*

﴿181. *Indeed, Allāh has heard the statement of those who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."*﴾

﴿182. *This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.*﴾

﴿183. *Those who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with Al-Bayināt and even with with what you speak of; why then did you kill them, if you are truthful?"*﴾

﴿184. *Then if they reject you, so were Messengers rejected before you, who came with Al-Bayināt and the Scriptures and the Book of Enlightenment.*﴾

## Allāh Warns the Idolators

Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh's statement,

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

﴿*Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?*﴾ [2:245]

was revealed, the Jews said, 'O Muḥammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ﴾

﴿*Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"*﴾ [3:181]."

This *Ḥadīth* was collected by Ibn Marduwyah and Ibn Abi Ḥātim.

Allāh's statement,

﴿سَنَكْتُبُ مَا قَالُوا۟﴾

﴿*We shall record what they have said*﴾

contains a threat and a warning that Allāh followed with His statement,

﴿وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾

*﴿and their killing of the Prophets unjustly,﴾*

This is what they say about Allāh and this is how they treat His Messengers. Allāh will punish them for these deeds in the worst manner,

﴿وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾﴾

*﴿and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.﴾*

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allāh said,

﴿ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ﴾

*﴿Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."﴾*

Allāh refuted their claim that in their Books, Allāh took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn 'Abbās and Al-Ḥasan stated. Allāh replied,

﴿قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ﴾

*﴿Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."﴾*

with proofs and evidence,

﴿وَبِٱلَّذِى قُلْتُمْ﴾

*﴿and even with what you speak of﴾*

a fire that consumes the accepted charity, as you asked,

﴿فَلِمَ قَتَلْتُمُوهُمْ﴾

﴿*why then did you kill them?*﴾ Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴿إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*if you are truthful*﴾, if you follow the truth and obey the Messengers?.

Allāh then comforts His Prophet Muḥammad ﷺ,

﴿فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾﴾

﴿*Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyināt and the Scripture, and the Book of Enlightenment.*﴾

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

﴿وَٱلزُّبُرِ﴾

﴿*and the Zubūr*﴾, the divinely revealed Books that were sent down to the Messengers,

﴿وَٱلْكِتَٰبِ ٱلْمُنِيرِ﴾

﴿*and the Book of Enlightenment*﴾ meaning the clarification and best explanation.

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾﴾

﴿*185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.*﴾

﴿*186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe*

*partners to Allāh; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.*﴾

## Every Soul Shall Taste Death

Allāh issues a general and encompassing statement that every living soul shall taste death. In another statement, Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝٢٧﴾

﴿*Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever*﴾ [55:26,27].

Therefore, Allāh Alone is the Ever-Living Who never dies, while the *Jinn*, mankind and angels, including those who carry Allāh's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This *Āyah* comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Ādam no longer have any new generations, and thus this world ends, Allāh will command that the Day of Resurrection commence. Allāh will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allāh will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾

﴿*And only on the Day of Resurrection shall you be paid your wages in full*﴾ [3:185].

## Who Shall Gain Ultimate Victory?

Allāh said,

﴿فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿*And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.*﴾

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِنْ شِئْتُمْ»

*«A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will»,*

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾

*﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful﴾.*

This was collected in the Two *Ṣaḥīḥs*, but using another chain of narration and without the addition (the *Āyah*.)[1] Abu Ḥātim Ibn Ḥibbān recorded it in his *Ṣaḥīḥ* without the addition[2] as did Al-Ḥākim in his *Mustadrak*.[3]

Allāh said,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

*﴿The life of this world is only the enjoyment of deception.﴾*

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allāh said,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ۝١٦ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ۝١٧﴾

*﴿Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.﴾* [87:16,17], and,

﴿وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ﴾

*﴿And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever﴾* [28:60]. A *Ḥadīth* states,

«وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أُصْبُعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْهِ»

*«By Allāh! This life, compared to the Hereafter, is just as*

[1] *Fatḥ Al-Bāri* 6:100.
[2] Ibn Ḥibbān 9:252.
[3] Al-Ḥākim 2:299

*insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.*"[1]

Qatādah commented on Allāh's statement,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

﴿*The life of this world is only the enjoyment of deception.*﴾

"Life is a delight. By Allāh, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allāh from this delight, if you can. Verily, there is no power except from Allāh."

## The Believer is Tested and Hears Grieving Statements from the Enemy

Allāh said,

﴿لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ﴾

﴿*You shall certainly be tried and tested in your wealth and properties and in yourselves*﴾,

just as He said in another *Āyah*,

﴿وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ﴾

﴿*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits*﴾ [2:155].

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾

﴿*and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh*﴾ [3:186].

Allāh said to the believers upon their arrival at Al-Madīnah, before Badr, while comforting them against the harm they

[1] Muslim no. 2858, At-Tirmidhi no. 2324.

suffered from the People of the Scriptures and the polytheists;

﴿وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ﴾

*﴿but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾*

Therefore, Allāh commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhāri recorded that Usāmah bin Zayd said that Allāh's Messenger ﷺ rode a donkey with a saddle covered by a velvet sheet and let Usāmah ride behind him (on the donkey). The Prophet ﷺ wanted to visit Sa'd bin 'Ubādah in Bani Al-Ḥārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was sitting, before 'Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullāh bin Rawaḥah was sitting in that gathering. When the Prophet ﷺ reached 'Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullāh bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allāh ﷺ greeted the gathering with *Salām*, called them to Allāh and recited some of the Qur'ān to them. 'Abdullāh bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' 'Abdullāh bin Rawaḥah said, 'Rather, O Messenger of Allāh! Attend our gatherings for we like that.' The Muslims, *Mushriks* and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa'd bin 'Ubādah, saying, 'O Sa'd! Have you heard what Abu Ḥubbāb said (meaning 'Abdullāh bin Ubayy)? He said such and such things.' Sa'd said, 'O Messenger of Allāh! Forgive and pardon him. By Allāh, Who sent down the Book to you, Allāh brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allāh changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allāh ﷺ forgave him. Indeed, the

Messenger of Allāh ﷺ and his Companions used to forgive the *Mushriks* and the People of the Scriptures, just as Allāh commanded them, and they used to tolerate the harm that they suffered. Allāh said,

﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾

*﴿and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh;﴾* [3:186], and,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ﴾

*﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allāh brings His command﴾* [2:109].

The Prophet ﷺ used to implement the pardon that Allāh commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allāh killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullāh bin Ubayy bin Salūl and the *Mushriks* and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims."[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allāh's cause, trusting in Him and returning to Him.

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾﴾

[1] Al-Bukhāri no. 4566, Muslim no. 1798.

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ
وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ
بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى
خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ
لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾
رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ
أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

﴿187. *(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.*﴾

﴿188. *Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.*﴾

﴿189. *And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.*﴾

## Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this *Āyah*, Allāh chastises the People of the Scriptures, from whom Allāh took the covenant by the words of their Prophets, that they would believe in Muḥammad ﷺ and describe him to the people, so that they would recognize and follow him when Allāh sent him. However, they hid this truth and preferred the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These *Āyāt* also contain a warning for the scholars not to

imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A *Ḥadīth* states that the Prophet ﷺ said,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

*«Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.»*[1]

## Chastising Those Who Love to be Praised for What They Have not Done

Allāh's statement,

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾

*﴿Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴾*,

refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two *Ṣaḥīḥs* recorded that the Prophet ﷺ said,

«مَنِ ادَّعَىٰ دَعْوَةً كَاذِبَةً لِيَتَكَثَّرَ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّةً»

*«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»*[2]

The *Ṣaḥīḥ* also recorded;

«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ»

*«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»*[3]

Imām Aḥmad recorded that Marwān told his guard Rāfi' to go to Ibn 'Abbās and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be

[1] Aṭ-Ṭabarāni 8:401.

[2] Al-Bukhāri no. 6105, 6652 Muslim 1:104.

[3] Muslim no. 2129.

tormented." Ibn 'Abbās said, "This *Āyah* was revealed about the People of the Scriptures." He then recited the *Āyah*,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

﴿*(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.*﴾ then the *Āyah*,

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾

﴿*Think not that those who rejoice in what they have done, and love to be praised for what they have not done*﴾

Ibn 'Abbās said, "The Prophet ﷺ asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them."[1] This was recorded by Al-Bukhāri,[2] Muslim,[3] At-Tirmidhi[4] and An-Nasā'ī.[5]

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "During the time of the Messenger of Allāh ﷺ, when the Messenger ﷺ would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet ﷺ in battle. When the Messenger ﷺ would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allāh revealed,

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾

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[1] Aḥmad 1:298.

[2] *Fatḥ Al-Bāri* 8:81.

[3] Muslim 4:2143.

[4] *Tuḥfat Al-Aḥwadhi* 8:66.

[5] An-Nasā'ī in *Al-Kubrā* 6:318.

﴿*Think not that those who rejoice in what they have done, and love to be praised for what they have not done*﴾,"

to the end of the *Āyah*." And Muslim recorded similarly. [1] Allāh said;

﴿فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ﴾

﴿*think not that they are rescued from the torment,*﴾

Do not think that they will be saved from punishment, rather it will certainly strike them. So Allāh said;

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*and for them is a painful torment.*﴾ Allāh then said,

﴿وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾﴾

﴿*And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.*﴾

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾﴾

﴿*190. Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.*﴾

﴿*191. Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not*

[1] Al-Bukhāri 4567 and Muslim 2777.

*created this without purpose, glory to You! Give us salvation from the torment of the Fire.﴾*

*﴿192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.﴾*

*﴿193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrār (the most righteous).﴾*

*﴿194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."﴾*

## The Proofs of *Tawḥīd* for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Verily, in the creation of the heavens and the Earth,*﴾ [3:190],

referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

﴿وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴿*And in the alternation of night and day*﴾,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allāh said,

﴿لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ﴾

﴿*there are indeed signs for men of understanding*﴾,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who

do not have sound comprehension. Allāh said about the latter type,

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allāh except that they attribute partners unto Him*﴾ [12:105,106].

Allāh then describes those who have good minds,

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

﴿*Those who remember Allāh standing, sitting, and lying down on their sides*﴾ [3:191].

Al-Bukhāri recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

«*Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.*»[1]

These people remember Allāh in all situations, in their heart and speech,

﴿وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*and think deeply about the creation of the heavens and the Earth*﴾,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, *Shari'ah*, His decree and *Āyāt*. Allāh said,

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe*

[1] *Fath Al-Bāri* 2:684.

*not in Allāh except that they attribute partners unto Him﴾* [12:105,106].

Allāh also praises His believing servants,

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth﴾,*

supplicating;

﴿رَبَّنَا مَا خَلَقْتَ هَـٰذَا بَـٰطِلًا﴾

*﴿"Our Lord! You have not created this without purpose,"﴾*

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allāh and deny that He does anything in jest and without purpose, saying,

﴿سُبْحَـٰنَكَ﴾

*﴿"glory to You,"﴾*, for You would never create anything without purpose,

﴿فَقِنَا عَذَابَ ٱلنَّارِ﴾

*﴿"Give us salvation from the torment of the Fire."﴾*,

meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment."

They next supplicate,

﴿رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾

*﴿"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;﴾*,

by humiliating and disgracing him before all people on the Day of Gathering,

﴿وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

﴿"and never will the wrongdoers find any helpers."﴾,

on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

﴿رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ﴾

﴿"Our Lord! Verily, we have heard the call of one calling to faith,"﴾,

a caller who calls to faith, referring to the Messenger of Allāh ﷺ,

﴿أَنْ ءَامِنُوا بِرَبِّكُمْ فَـَٔامَنَّا﴾

﴿'Believe in your Lord,' and we have believed﴾,

accepted his call and followed him.

﴿رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا﴾

﴿"Our Lord! Forgive us our sins"﴾, on account of our faith and obeying Your Prophet ﷺ

﴿فَٱغْفِرْ لَنَا ذُنُوبَنَا﴾

﴿"Forgive us our sins"﴾, and cover them,

﴿وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا﴾

﴿"and expiate from us our evil deeds"﴾,

between us and You, in private,

﴿وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ﴾

﴿"and make us die along with Al-Abrār."﴾,

join us with the righteous people.

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ﴾

﴿"Our Lord! Grant us what You promised unto us through Your Messengers"﴾

for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

﴿وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴿*"and disgrace us not on the Day of Resurrection,"*﴾,

before all creation,

﴿إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ﴾

﴿*"for You never break (Your) Promise."*﴾,

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten *Āyāt* at the end of [*Sūrah*] *Āl 'Imrān* when he woke up at night for (voluntary) prayer. Al-Bukhāri recorded that Ibn 'Abbās said, "I slept one night at the house of my aunt, Maymunah. The Messenger of Allāh ﷺ spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾﴾

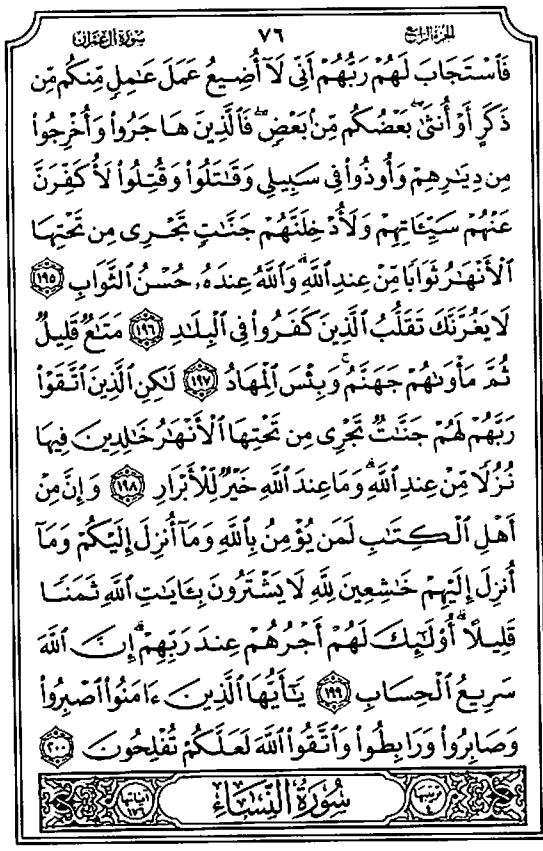
﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding*﴾ [3:190].

The Prophet ﷺ then stood up, performed ablution, used *Siwāk* (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the *Adhān*, the Prophet ﷺ prayed two units of prayer, went out (to the *Masjid*) and led the people in the Dawn prayer."[1] This was also collected by Muslim.[2]

Ibn Marduwyah recorded that 'Aṭā' said, "I, Ibn 'Umar and 'Ubayd bin 'Umayr went to 'Ā'ishah and entered her room, and there was a screen between us and her. She said, 'O 'Ubayd! What prevents you from visiting us?' He said, 'What the poet said, 'Visit every once in a while, and you will be loved more.' Ibn 'Umar said, 'Tell us about the most unusual thing you witnessed from the Messenger of Allāh ﷺ.' She cried and said, 'All his matters were amazing. On night, he came close to me until his skin touched my skin and said, 'Let me worship my

[1] *Fath Al-Bāri* 8:83.

[2] Muslim 1:530.


الجزء الرابع ٧٦ سورة آل عمران

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن
ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟
مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ
عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾
لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ
ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟
رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ
أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ
أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا
قَلِيلًا ۚ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟
وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

سُورَةُ النِّسَآءِ

Lord.' I said, 'By Allāh I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet ﷺ for the Dawn prayer, he said, 'O Messenger of Allāh! What makes you cry, while Allāh has forgiven you your previous and latter sins?' He ﷺ said,

«وَيْحَكَ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِيَ، وَقَدْ أُنْزِلَ عَلَيَّ فِي هٰذِهِ اللَّيْلَةِ»

*«O Bilāl! What prevents me from crying, when this night, this Āyah was revealed to me,»*

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾

*﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾*

«وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

*«Woe to he who recites it but does not contemplate it.»"* [1]

[1] *Mawārid Aẓ-Ẓamān* no. 139.

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾﴾

*﴿195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."﴾*

## Allāh Accepts the Supplication of Men of Understanding

Allāh said,

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

﴿*So their Lord accepted of them*﴾, answered their invocation. Sa'īd bin Manṣūr recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allāh! Allāh does not mention women in connection with *Hijrah* (Migration).' Allāh sent down the *Āyah*,

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

*﴿So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.﴾*

The Anṣār say that Umm Salamah was the first woman to migrate to them."[1] Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*,[2] and said, "It is *Ṣaḥīḥ* according to the criteria of Al-Bukhāri but they [Al-Bukhāri and Muslim] did not collect it".

Allāh's statement,

[1] Sa'īd bin Manṣūr 3:1136.

[2] Al-Ḥākim 2:300.

﴿أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

*"Never will I allow to be lost the work of any of you, be he male or female,"*

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh's statement,

﴿بَعْضُكُم مِّنۢ بَعْضٍ﴾

*"You are (members) one of another"*

means, you are all equal in relation to gaining My reward. Therefore,

﴿فَٱلَّذِينَ هَاجَرُوا۟﴾

*"those who emigrated"*, by leaving the land of *Shirk* and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

﴿وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ﴾

*"and were driven out from their homes"*,

when the *Mushriks* tormented them and forced them to migrate,

﴿وَأُوذُوا۟ فِى سَبِيلِى﴾

*"and suffered harm in My cause"*, for their only wrong, to the people, was that they believed in Allāh Alone. In similar *Āyāt*, Allāh said,

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ﴾

*"and have driven out the Messenger and yourselves because you believe in Allāh your Lord!"* [60:1], and,

﴿وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨﴾

*"And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!"* [85:8] . Allāh's statement,

﴿وَقَٰتَلُوا۟ وَقُتِلُوا۟﴾

*"and who fought and were killed (in My cause),"* [3:195]

refers to the highest rank there is, that one fights in the cause of Allāh and dies in the process, with his face covered in dust and blood. It is recorded in the *Ṣaḥīḥ* that a man said,

يا رسول الله، أرأيت إن قتلت في سبيل الله صابرًا محتسبًا مقبلًا غير مدبر، أيكفر الله عني خطاياي؟ قال: «نَعَمْ» ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» فأعاد عليه ما قال، فقال: «نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ آنِفًا»

*"'O Messenger of Allāh! If I was killed in Allāh's cause, observing patience, awaiting Allāh's reward, attacking, not retreating, would Allāh forgive my sins?' The Prophet ﷺ said, 'Yes.' The Prophet ﷺ* then asked the man, 'What did you ask?' When the man repeated the question, the Prophet *ﷺ said, 'Yes, except for the debt, for Jibrīl conveyed this to me right now'."*[1]

This is why Allāh said here,

﴿لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

*﴿verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow﴾*,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined [of delights in Paradise]. Allāh's statement,

﴿ثَوَابًا مِّنْ عِندِ ٱللَّهِ﴾

*﴿a reward from Allāh﴾* testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh's statement,

﴿وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ﴾

*﴿and with Allāh is the best of rewards."﴾*

for those who perform good deeds.

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾ مَتَـٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾﴾

*﴿196. Let not the free disposal (and affluence) of the disbelievers*

[1] Muslim 3:1501.

*throughout the land deceive you.*﴾

﴿*197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴾

﴿*198. But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the most righteous).*﴾

## Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allāh said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

﴿مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾﴾

﴿*A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴾

This *Āyah* is similar to several other *Āyāt*, such as,

﴿مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾﴾

﴿*None disputes in the Āyāt of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!*﴾ [40:4],

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴿*Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴾ [10:69,70],

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴾ [31:24],

﴿فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

﴿*So, give a respite to the disbelievers; deal gently with them for*

*a while.*﴾ [86:17], and,

﴿أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

﴿*Is he whom We have promised an excellent promise (Paradise) which he will find true - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?*﴾ [28:61].

After Allāh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ﴾

﴿*But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh,*﴾ [3:198], for certainly,

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴿*and that which is with Allāh is the best for Al-Abrār.*﴾

Ibn Jarīr recorded that Abu Ad-Dardā' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allāh's statements,

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴿*and that which is with Allāh is the best for Al-Abrār*﴾, and,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾﴾

﴿*And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.*﴾ [3:178]." [1]

[1] Aṭ-Ṭabari 7:496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَٰبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

*﴿199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is swift in account.﴾*

*﴿200. O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful.﴾*

## The Condition of Some of the People of the Scriptures and their Rewards

Allāh states that some of the People of the Book truly believe in Him and in what was sent down to Muḥammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْتَرُونَ بِـَٔايَٰتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ﴾

*﴿They do not sell the verses of Allāh for a small price﴾* [3:199], for they do not hide what they know of the glad tidings about the description of Muḥammad ﷺ, his Prophethood, and the description of his *Ummah*. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allāh said in *Sūrat Al-Qaṣaṣ*,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ الْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟﴾

*﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,﴾* [28:52-54]. Allāh said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ﴾

*﴿Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.﴾* [2:121],

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

*﴿And of the people of Mūsā there is a community who lead with truth and establish justice therewith.﴾* [7:159],

﴿۞ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴾

*﴿Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾* [3:113], and,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

*﴿Say: "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfillled." And they fall down on their faces weeping and it increases their humility.﴾* [17:107- 109].

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islāmic faith, such as 'Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmic faith. Allāh said,

﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ﴾

*﴿Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We*

*are Christians."*﴾ [5:82], until,

﴿فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴿*So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever*﴾ [5:85]. In this *Āyah*,

Allāh said,

﴿أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

﴿*for them is a reward with their Lord*﴾ [3:199].

When Ja'far bin Abi Ṭālib recited *Sūrah Maryam* [chapter 19] to An-Najāshi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.[1] The Two *Ṣaḥīḥs* record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

«إِنَّ أَخًا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ»

«*A brother of yours from Ethiopia has passed, come to offer the funeral prayer.*»

He went out with the Companions to the *Muṣallā* lined them up in rows, and after that led the prayer.[2]

Ibn Abi Najīḥ narrated that Mujāhid said that,

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ﴾

﴿*And there are, certainly, among the People of the Scripture*﴾, refers to those among them who embraced Islām.[3] 'Abbād bin Manṣūr said that he asked Al-Ḥasan Al-Baṣri about Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ﴾

﴿*And there are, certainly, among the People of the Scripture, those who believe in Allāh*﴾.

Al-Ḥasan said, "They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

[1] Ibn Hishām 1:357.

[2] *Fatḥ Al-Bāri* 7:230, Muslim 2:657.

[3] Aṭ-Ṭabari 7:499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muḥammad ﷺ, and for believing in Muḥammad ﷺ (after he was sent as Prophet)." Ibn Abi Ḥātim recorded both of these statements. The Two *Ṣaḥīḥs* record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

«*Three persons will acquire a double reward.*»[1]

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي»

«*A person from among the People of the Book who believed in his Prophet and in me.*»

Allāh's statement,

﴿لَا يَشْتَرُونَ بِـَٔايَـٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا﴾

﴿*They do not sell the verses of Allāh for a small price*﴾,

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allāh said,

﴿أُو۟لَـٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

﴿*for them is a reward with their Lord. surely, Allāh is Swift in account.*﴾

Mujāhid commented on the verse,

﴿سَرِيعُ ٱلْحِسَابِ﴾

﴿*(Surely, Allāh is) swift in account*﴾, "He is swift in reckoning," as Ibn Abi Ḥātim and others have recorded from him.

## The Command for Patience and *Ribāṭ*

Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟﴾

﴿*O you who believe! Endure and be more patient, and Rābiṭū*﴾ [3:200].

Al-Ḥasan Al-Baṣri said, "The believers are commanded to be

[1] *Fatḥ Al-Bāri* 6:169, Muslim 1:134.

patient in the religion that Allāh chose for them, Islām. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion." [1] Similar explanation given by several other scholars among the *Salaf*.

As for *Murabaṭah*, it is to endure in acts of worship and perseverence. It also means to await prayer after prayer, as Ibn 'Abbās, Sahl bin Ḥanīf and Muḥammad bin Ka'b Al-Qurazi stated. Ibn Abi Ḥātim collected a *Ḥadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

«أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ»

«*Should I tell you about actions with which Allāh forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribāṭ, this is the Ribāṭ, this is the Ribāṭ.*»[2]

They also say that the *Murabaṭah* in the above *Āyah* refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several *Ḥadīths* that encourage *Murabaṭah* and mention its rewards. Al-Bukhāri recorded that Sahl bin Sa'd As-Sa'īdi said that the Messenger of Allāh ﷺ said,

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

«*A Day of Ribāṭ in the cause of Allāh is better than this life and all that is in it.*»[3]

Muslim recorded that Salmān Al-Fārisi said that the Messenger of Allāh ﷺ said,

«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ

[1] At-Ṭabari 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhāri no. 2892.

يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ»

*«Ribāṭ for a day and a night is better than fasting the days of a month and its Qiyām (voluntary prayer at night). If one dies in Ribāṭ, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.»*[1]

Imām Aḥmad recorded that Faḍālah bin 'Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللهِ، فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ»

*«Every dead person will have his record of deeds sealed, except for whoever dies while in Ribāṭ in the cause of Allāh, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.»*[2]

This is the same narration collected by Abu Dāwud and At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*".[3] Ibn Ḥibbān also collected this *Ḥadīth* in his *Ṣaḥīḥ*.[4]

At-Tirmidhi recorded that Ibn 'Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللهِ»

*«Two eyes shall not be touched by the Fire: an eye that cried for fear from Allāh and an eye that spent the night guarding in Allāh's cause.»*[5]

Al-Bukhāri recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ، طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي

[1] Muslim no. 1913.
[2] Aḥmad 6:20.
[3] Abu Dāwud 3:20, *Tuḥfat Al-Aḥwadhi* 5:249.
[4] Ibn Ḥibbān 7:69.
[5] At-Tirmidhi no. 1639.

سَبِيلِ اللهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ»

«*Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamīṣah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allāh's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.*»[1]

Ibn Jarīr recorded that Zayd bin Aslam said, "Abu 'Ubaydah wrote to 'Umar bin Al-Khaṭṭab and mentioned to him that the Romans were mobilizing their forces. 'Umar wrote back, 'Allāh will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allāh says in His Book,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴿*O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful*﴾' [3:200]."[2]

Al-Ḥāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullāh bin Al-Mubārak, that Muḥammad bin Ibrāhīm bin Abi Sakīnah said, "While in the area of Tarsus, 'Abdullāh bin Al-Mubārak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fuḍayl bin 'Iyāḍ in the year one hundred and seventy, 'O he who worships in the vicinity of the Two Holy *Masjids*! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses

[1] Al-Bukhāri no. 2886.

[2] Aṭ-Ṭabari 7:503.

without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust [in battle]. We were narrated about in the speech of our Prophet, an authentic statement that never lies. That the dust that erupts by Allāh's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allāh speaks among us that the martyr is not dead, and the truth in Allāh's Book cannot be denied.' I met Al-Fuḍayl Ibn Ṭyāḍ in the Sacred *Masjid* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Raḥmān ('Abdullāh bin Al-Mubārak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Ḥadīth*?' I said, 'Yes.' He said, 'Write this *Ḥadīth* as reward for delivering the letter of Abu 'Abdur-Raḥmān to me. He then dictated, 'Manṣūr bin Al-Mu'tamir narrated to us that Abu Sāliḥ narrated from Abu Hurayrah that a man asked, 'O Messenger of Allāh! Teach me a good deed that will earn me the reward of the *Mujāhidīn* in Allāh's cause.' The Prophet ﷺ said,

«هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَفْتُرَ، وَتَصُومَ فَلَا تُفْطِرَ؟»

*«Are you able to pray continuously and fast without breaking the fast?»*

The man said, 'O Messenger of Allāh! I cannot bear it.' The Prophet ﷺ said,

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طُوِّقْتَ ذٰلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، أَوَ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ، فَيُكْتَبُ لَهُ بِذٰلِكَ الْحَسَنَاتُ»

*«By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujāhidīn in Allāh's cause. Did you not know that the horse of the Mujāhid earns rewards for him as long as it lives.»*[1]

Allāh said next,

﴿وَاتَّقُوا اللَّهَ﴾

﴿*and have Taqwā of Allāh*﴾, concerning all your affairs and

[1] Aḥmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'ādh when he sent him to Yemen,

«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

*«Have Taqwā of Allāh wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.»*[1]

Allāh said next,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿so that you may be successful.﴾*, in this life and the Hereafter. Ibn Jarīr recorded that Muḥammad bin Ka'b Al-Quraẓi said that, Allāh's statement,

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿and have Taqwā of Allāh, so that you may be successful.﴾*

means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."[2]

The *Tafsīr* of *Sūrah Āl 'Imrān* ends here, all praise is due to Allāh, and we ask Him that we die while on the path of the Qur'ān and *Sunnah*, *Āmīn*.

[1] *Tuḥfat Al-Aḥwadhi* 6:123.

[2] Aṭ-Ṭabari 7:510.

# The *Tafsīr* of *Sūrat An-Nisā'* (Chapter 4)

## Virtues of *Sūrat An-Nisā'*, A Madinan *Sūrah*

Al-'Awfī reported that Ibn 'Abbās said that *Sūrat An-Nisā'* was revealed in Al-Madīnah. Ibn Marduwyah recorded similar statements from 'Abdullāh bin Az-Zubayr and Zayd bin Thābit. In his *Mustadrak*, Al-Ḥākim recorded that 'Abdullāh bin Mas'ūd said, "There are five *Āyāt* in *Sūrat An-Nisā'* that I would prefer to the life of this world and all that is in it,

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

﴿*Surely, Allāh wrongs not even the weight of an atom,*﴾ [4:40],

﴿إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ﴾

﴿*If you avoid the great sins which you are forbidden to do*﴾ [4:31],

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills*﴾ [4:48],

﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ﴾

﴿*If they (hypocrites), when they had been unjust to themselves, had come to you*﴾ [4:64], and,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴿*And whoever does evil or wrongs himself, but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful*﴾ [4:110]." [1]

Al-Ḥākim recorded that Ibn 'Abbās said, "Ask me about *Sūrat An-Nisā'*, for I learned the Qur'ān when I was still young." Al-Ḥākim said, "This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of the Two *Ṣaḥīḥ*s, and they did not collect it." [2]

[1] Al-Ḥākim 2:305.

[2] Al-Ḥākim 2:301.

الجزء الرابع ٧٧ سورة النساء

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ
وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ
كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا
مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾ وَآتُوا
النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ
هَنِيئًا مَّرِيئًا ﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ
قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ وَابْتَلُوا
الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا
إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ
غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful*

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

﴿*1. O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwā of Allāh through Whom you demand your mutual (rights), and revere the wombs. Surely, Allāh is always watching over you.*﴾

## The Command to have *Taqwā*, a Reminder about Creation, and Being Kind to Relatives

Allāh commands His creatures to have *Taqwā* of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Ādam, peace be unto him.

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾

﴿*And from him He created his wife*﴾ Ḥawwā' (Eve), who was created from Ādam's left rib, from his back while he was sleeping. When Ādam woke up and saw Ḥawwā', he liked her

and had affection for her, and she felt the same toward him. An authentic *Ḥadīth* states,

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ»

«*Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.*»[1] Allāh's statement,

﴿وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

﴿*And from them both He created many men and women;*﴾

means, Allāh created from Ādam and Ḥawwā' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allāh. Allāh then said,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

﴿*And have Taqwā of Allāh through Whom you demand your mutual (rights) and revere the wombs*﴾,

protect yourself from Allāh by your acts of obedience to Him. Allāh's statement,

﴿الَّذِي تَسَاءَلُونَ بِهِ﴾

﴿*through Whom you demand your mutual (rights)*﴾,

is in reference to when some people say, "I ask you by Allāh, and then by the relation of the *Raḥim* (the womb, i.e. my relationship to you)", according to Ibrāhīm, Mujāhid and Al-Ḥasan.[2] Aḍ-Ḍaḥḥāk said; "Fear Allāh Whom you invoke when you conduct transactions and contracts." [3] "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī', and others have stated.[4]

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[1] *Fatḥ Al-Bāri* 6:418.

[2] Aṭ-Ṭabari 7:519.

[3] Aṭ-Ṭabari 7:518.

[4] Aṭ-Ṭabari 7:521,522.

Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

﴿*Surely, Allāh is always watching over you.*﴾

means, He watches all your deeds and sees your every circumstance. In another *Āyah*, Allāh said;

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

﴿*And Allāh is Witness over all things.*﴾ [58:6]. An authentic *Ḥadīth* states,

«اعْبُدِ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

«*Worship Allāh as if you see Him, for even though you cannot see Him, He sees you.*»[1]

This part of the *Āyah* encourages having a sense of certainty that Allāh is always watching, in a complete and perfect manner.

Allāh mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them.

In his *Ṣaḥīḥ*, Muslim recorded that Jarīr bin 'Abdullāh Al-Bajali said that a delegation from Muḍar came to the Messenger of Allāh ﷺ, and he saw their state, wearing striped woolen clothes due to poverty. After the *Ẓuhr* prayer, the Messenger of Allāh ﷺ stood up and gave a speech in which he recited,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

﴿*O mankind! Have Taqwā of your Lord, Who created you from a single person,*﴾

until the end of the *Āyah*. He ﷺ also recited,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

﴿*O you who believe! Have Taqwā of Allāh. And let every person look to what he has sent forth for the tomorrow*﴾ [59:18].

He also encouraged them to give charity, saying,

[1] *Fatḥ Al-Bāri* 1:140.

«تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ»

*«A man gave Ṣadaqah from his Dīnār, from his Dirham, from his Sā' of wheat, from his Sā' of dates»* until the end of the *Ḥadīth*.[1]

This narration was also collected by Aḥmad and the *Sunan* compilers from Ibn Mas'ūd.[2]

﴿وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾﴾

﴿2. *And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.*﴾

﴿3. *And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta'ūlū.*﴾

﴿4. *And give to the women (whom you marry) their Ṣaduqāt (or dowry) Niḥlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.*﴾

## Protecting the Property of the Orphans

Allāh commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

﴿وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ﴾

[1] Muslim 2:705.

[2] Aḥmad 4:358, An-Nasā'ī 5:75 Ibn Mājah 1:74.

﴿*and do not exchange (your) bad things for (their) good ones;*﴾

Sa'īd bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal (of the orphans)."[1] Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk commented, "Do not give something of bad quality for something of good quality." [2] As-Suddi said, "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, 'A sheep for a sheep.' He would also take a good *Dirham* and exchange it for a fake *Dirham*, saying, 'A *Dirham* for a *Dirham*.'" [3] Allāh's statement,

﴿وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ﴾

﴿*and devour not their substance to your substance.*﴾

means, do not mix them together so that you eat up both, as Mujāhid, Sa'īd bin Jubayr, Muqātil bin Ḥayyān, As-Suddi and Sufyān bin Ḥassīn stated.[4] Allāh said,

﴿إِنَّهُۥ كَانَ حُوبًا كَبِيرًا﴾

﴿*Surely, this is a great sin.*﴾, a major and substantial sin, according to Ibn 'Abbās.[5] This was also reported from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Ibn Sīrīn, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk, Abu Mālik, Zayd bin Aslam and Abu Sinān.[6] The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

## The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allāh said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ﴾

[1] Aṭ-Ṭabari 7:525.

[2] Aṭ-Ṭabari 7:525.

[3] Aṭ-Ṭabari 7:526.

[4] Aṭ-Ṭabari 7:528.

[5] Aṭ-Ṭabari 7:530.

[6] Aṭ-Ṭabari 7:530.

﴿*And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two*﴾

Allāh commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allāh has not restricted him.

Al-Bukhāri recorded that 'Ā'ishah said, "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this *Āyah* was revealed about his case;

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا﴾

﴿*If you fear that you shall not be able to deal justly*﴾"[1]

Al-Bukhāri recorded that 'Urwah bin Az-Zubayr said that he asked 'Ā'ishah about the meaning of the statement of Allāh,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾

﴿*If you fear that you shall not be able to deal justly with the orphan girls.*﴾

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them." 'Ā'ishah further said, "After that verse, the people again asked the Messenger of Allāh ﷺ (about marriage with orphan girls), so Allāh revealed the *Āyah*,

﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾

﴿*They ask your instruction concerning the women..*﴾ [4:127]."

She said, "Allāh's statement in this *Āyah*,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

[1] *Fath Al-Bāri* 8:87.

﴿*yet whom you desire to marry*﴾ [4:127]

refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." [1]

## The Permission to Marry Four Women

Allāh's statement,

﴿مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

﴿*two or three, or four*﴾, means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allāh's statement in another *Āyah*,

﴿جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

﴿*Who made the angels messengers with wings, - two or three or four*﴾ [35:1],

does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the *Āyah* decrees, since the *Āyah* specifies what men are allowed of wives, as Ibn 'Abbās and the majority of scholars stated. If it were allowed for them to have more than four wives, the *Āyah* would have mentioned it.

Imām Aḥmad recorded that Sālim said that his father said that Ghīlān bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet ﷺ said to him, "Choose any four of them (and divorce the rest)." During the reign of 'Umar, Ghīlān divorced his remaining wives and divided his money between his children. When 'Umar heard news of this, he said to Ghīlān, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allāh! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the

[1] *Fatḥ Al-Bāri* 8:87.

grave of Abu Righal (from Thamūd, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shāfiī, At-Tirmidhi, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi collected this *Ḥadīth* up to the Prophet's statement, "Choose any four of them." Only Aḥmad collected the full version of this *Ḥadīth*.[1]

Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet ﷺ would have allowed Ghīlān to keep more than four of his wives since they all embraced Islām with him. When the Prophet ﷺ commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islām, then this ruling applies even more so to marrying more than four.

## Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allāh's statement,

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

*﴿But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.﴾*

The *Āyah* commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another *Āyah*, Allāh said,

﴿وَلَن تَسْتَطِيعُوا أَن تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ﴾

*﴿You will never be able to do perfect justice between wives even if it is your ardent desire﴾* [4:129]. Allāh said,

﴿ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾

[1] Aḥmad 2:14, *Al-Umm* 5:49, At-Tirmidhi no.1128, Ibn Mājah no.1953, Ad-Dāraquṭni 3:271 Al-Bayhaqi 7:182.

﴿*That is nearer to prevent you from Ta'ūlū*﴾,

meaning, from doing injustice. Ibn Abi Ḥātim, Ibn Marduwyah and Abu Ḥātim Ibn Ḥibbān, in his *Ṣaḥīḥ*, recorded that 'Ā'ishah said that, the Prophet ﷺ said that the *Āyah*,

﴿ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا۟﴾

﴿*That is nearer to prevent you from Ta'ūlū*﴾,

means, from doing injustice.[1] However, Ibn Abi Ḥātim said that his father said that this *Ḥadīth* to the Prophet ﷺ is a mistake, for it should be attributed to 'Ā'ishah not the Prophet ﷺ.

Ibn Abi Ḥātim reported from Ibn 'Abbās, 'Ā'ishah, Mujāhid, Ikrimah, Al-Ḥasan, Abu Mālik, Abu Razīn, An-Nakha'ī, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi and Muqātil bin Ḥayyān that *Ta'ūlū* means to deviate [from justice].[2]

## Giving the Dowry is Obligatory

'Ali bin Abi Ṭalḥah reported Ibn 'Abbās saying, *Niḥlah*, in Allāh's statement,

﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً﴾

﴿*And give to the women (whom you marry) their Saduqāt Niḥlah*﴾ refers to the dowry.[3]

Muḥammad bin Isḥāq narrated from Az-Zuhri that 'Urwah said that 'Ā'ishah said that '*Niḥlah*' means 'obligatory'. Muqātil, Qatādah and Ibn Jurayj said, '*Niḥlah*' means 'obligatory' Ibn Jurayj added: 'specified.'[4] Ibn Zayd said, "In Arabic, *Niḥlah*, refers to what is necessary. So Allāh is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet ﷺ is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry [intended]."[5] Therefore, the man is required

[1] Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 7:549-551.

[3] Aṭ-Ṭabari 7:553.

[4] Aṭ-Ṭabari 7:553.

[5] Aṭ-Ṭabari 7:553.

to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allāh said afterwards,

﴿فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا﴾

﴿*But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.*﴾

﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ۝٥ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ۝٦﴾

﴿*5. And give not unto the unwise your wealth which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.*﴾

﴿*6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allāh is All-Sufficient in taking account.*﴾

## Holding the Property of the Unwise in Escrow

Allāh prohibited giving the unwise the freedom to do as they wish with wealth, which Allāh has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾

*﴿And give not unto the unwise your property﴾*

refers to children and women.[1] Similar was also said by Ibn Mas'ūd, Al-Ḥakam bin 'Uyaynah, Al-Ḥasan and Aḍ-Ḍaḥḥāk: "Women and boys."[2] Sa'īd bin Jubayr said that 'the unwise' refers to the orphans.[3] Mujāhid, 'Ikrimah and Qatādah said; "They are women."[4]

## Spending on the Unwise with Fairness

Allāh said,

﴿وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا﴾

*﴿but feed and clothe them therewith, and speak to them words of kindness and justice. ﴾*

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented, "Do not give your wealth, what Allāh has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision." [5] Mujāhid said that the *Āyah*,

﴿وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا﴾

*﴿and speak to them words of kindness and justice.﴾*

refers to kindness and keeping good relations. This honorable *Āyah* commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

## Giving Back the Property of the Orphans When They Reach Adulthood

Allāh said,

﴿وَابْتَلُوا الْيَتَامَىٰ﴾

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[1] Aṭ-Ṭabari 7:562.
[2] Aṭ-Ṭabari 7:562.
[3] Aṭ-Ṭabari 7:563.
[4] Aṭ-Ṭabari 7:564
[5] Aṭ-Ṭabari 7:570.

﴿*And test orphans*﴾ meaning, test their intelligence, as Ibn 'Abbās, Mujāhid, Al-Ḥasan, As-Suddi and Muqātil bin Ḥayyān stated.[1]

﴿حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ﴾

﴿*until they reach the age of marriage*﴾,

the age of puberty, according to Mujāhid.[2] The age of puberty according to the majority of scholars comes when the child has a wet dream.

In his *Sunan*, Abu Dāwud recorded that 'Ali said, "I memorized these words from the Messenger of Allāh ﷺ,

«لَا يُتْمَ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ»

«*There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.*»[3]

In another *Ḥadīth*, 'Ā'ishah and other Companions said that the Prophet ﷺ said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ»

«*The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.*»[4]

Or, the age of fifteen is considered the age of adolescence. In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Umar said, "I was presented in front of the Prophet ﷺ on the eve of the battle of Uḥud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." 'Umar bin 'Abdul-'Azīz commented when this *Ḥadīth* reached him, "This is the difference between a child and an adult."[5]

There is a difference of opinion over whether pubic hair is

[1] Aṭ-Ṭabari 7:574.

[2] Aṭ-Ṭabari 7:575.

[3] Abu Dāwud 3:293.

[4] Abu Dāwud 4:558-560.

[5] Al-Bukhāri no. 2664, Muslim no.1868.

considered a sign of adulthood, and the correct opinion is that it is. The *Sunnah* supports this view, according to a *Ḥadīth* collected by Imām Aḥmad[1] from 'Aṭiyah Al-Qurazi who said, We were presented to the Prophet ﷺ on the day of Qurīẓah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four *Sunan* compilers also recorded similar to it.[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīh*."

Allāh's statement,

﴿فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا إِلَيْهِمْ أَمْوَٰلَهُمْ﴾

*﴿if then you find sound judgment in them, release their property to them,﴾*

Sa'īd bin Jubayr said that this portion of the *Āyah* means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others among the Imāms.[3] The scholars of *Fiqh* stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

## Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allāh said,

﴿وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟﴾

*﴿But consume it not wastefully and hastily, fearing that they should grow up.﴾*

Allāh commands that the money of the orphan should not be spent unnecessarily,

﴿إِسْرَافًا وَبِدَارًا﴾

*﴿Wastefully and hastily﴾* for fear they might grow up. Allāh also commands,

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[1] Aḥmad 4:310.

[2] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhi* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

[3] Aṭ-Ṭabari 7:576.

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ﴾

*﴿And whoever among guardians is rich, he should take no wages,﴾*

Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

*﴿but if he is poor, let him have for himself what is just and reasonable.﴾*

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "This *Āyah*,

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

*﴿And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.﴾*

was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate."[1] Al-Bukhāri also collected this *Ḥadīth*.[2]

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his father told him that a man asked the Messenger of Allāh ﷺ, "I do not have money, but I have an orphan under my care." The Messenger said,

«كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَذِّرٍ وَلَا مُتَأَثِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَ مَالَكَ - أَوْ قَالَ - تَفْدِيَ مَالَكَ بِمَالِهِ»

*«Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.»"* [3]

Allāh said,

﴿فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ﴾

*﴿And when you release their property to them.﴾*

after they become adults, and you see that they are wise, then,

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[1] Aṭ-Ṭabari 7:593.

[2] *Fatḥ Al-Bāri* 8:89.

[3] Aḥmad 3:186.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا
﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ يُوصِيكُمُ اللَّهُ
فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن
كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ
فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

﴿فَأَشْهِدُوا عَلَيْهِمْ﴾

*﴿take a witness in their presence;﴾* Allāh commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allāh said next,

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

*﴿and Allāh is All-Sufficient in taking account.﴾*

meaning, Allāh is sufficient as Witness, Reckoner and Watcher over their work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allāh knows all of that. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَلِيَنَّ مَالَ يَتِيمٍ»

*«O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.»*[1]

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ

[1] Muslim 3:1458.

مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم
مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

﴿7. *There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large – a legal share.*﴾

﴿8. *And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.*﴾

﴿9. *And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwā of Allāh and speak truthfully.*﴾

﴿10. *Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!*﴾

## The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained

Sa'īd bin Jubayr and Qatādah said, "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allāh revealed;

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

﴿*There is a share for men from what is left by parents and those nearest in relation*﴾."

Therefore, everyone is equal in Allāh's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwyah reported that Jābir said, "Umm Kujjah came to the Messenger of Allāh ﷺ and said to him, 'O Messenger of Allāh! I have two daughters whose father died, and they do not own anything.' So Allāh revealed;

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

﴿*There is a share for men from what is left by parents and those nearest in relation.*﴾"

We will mention this *Ḥadīth* when explaining the two *Āyāt* about inheritance. Allāh knows best.[1] Allāh said,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ﴾

﴿*are present at the time of division,*﴾ those who do not have a share in the inheritance,

﴿وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾

﴿*and the orphans and the poor*﴾, are also present upon dividing the inheritance, give them a share of the inheritance.[2] Al-Bukhāri recorded that Ibn 'Abbās said that the *Āyah*,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾

﴿*And when the relatives and the orphans and the poor are present at the time of division*﴾, was not abrogated.[3]

Ibn Jarīr recorded that Ibn 'Abbās said that this *Āyah* still applies and should be implemented.[4] Ath-Thawri said that Ibn Abi Najīḥ narrated from Mujāhid that implementing this *Āyah*, "Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away."[5] Similar explanation was reported from Ibn Mas'ūd, Abu Mūsā, 'Abdur-Raḥmān bin Abi Bakr, Abu Al-'Āliyah, Ash-Sha'bi and Al-Ḥasan.[6] Ibn Sīrīn, Sa'īd bin Jubayr, Makḥul, Ibrāhīm An-Nakha'ī, 'Aṭā' bin Abi Rabāḥ, Az-Zuhri and Yaḥyā bin Ya'mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated.

Al-'Awfi reported that Ibn 'Abbās said that this *Āyah*,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ﴾

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[1] Abu Dāwud 3:314.

[2] *Fatḥ Al-Bāri* 8:90.

[3] Aṭ-Ṭabari 8:8.

[4] Aṭ-Ṭabari 8:8.

[5] Aṭ-Ṭabari 8:8.

[6] Narrations about the cause of this *Āyah*'s revelation are not authentic.

﴿*And when are present at the time of division*﴾,

refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allāh the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

## Observing Fairness in the Will

Allāh said,

﴿وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ﴾

﴿*And let those have the same fear in their minds as they would have for their own, if they had left behind...*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this part of the *Āyah*, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allāh commands whoever hears such will to fear Allāh, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own."[1] Similar was reported from Mujāhid and several others.[2]

The Two *Ṣaḥīḥs* record that when the Messenger of Allāh ﷺ visited Sa'd bin Abi Waqqāṣ during an illness he suffered from, Sa'd said to the Messenger, "O Messenger of Allāh! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said, "No." Sa'd asked, "Half?" He said, "No." Sa'd said, "One-third?" The Prophet ﷺ said;

«الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ»

«*One-third, and even one-third is too much.*»

The Messenger of Allāh ﷺ then said,

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ»

[1] Aṭ-Ṭabari 8:19.

[2] Aṭ-Ṭabari 8:21.

«*You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.*»[1]

## A Stern Warning Against Those Who Use Up the Orphan's Wealth

It was also said that the *Āyah*

﴿وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟﴾

﴿*consume it not wastefully and hastily, fearing that they should grow up,*﴾

means, let them have *Taqwā* of Allāh when taking care of the orphan's wealth, as Ibn Jarīr recorded from Al-'Awfi who reported this explanation from Ibn 'Abbās.[2]

This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them.

Allāh proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allāh said,

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

﴿*Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!*﴾

meaning, when you consume the orphan's wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection.

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

«*Avoid the seven great destructive sins.*»

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[1] *Fath Al-Bāri* 5:427, Muslim 4:1253.

[2] At-Ṭabari 8:23.

The people asked, "O Allāh's Messenger! What are they?" He said,

«الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

*«To join others in worship along with Allāh, magic, to kill the life which Allāh has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.»*[1]

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾﴾

*﴿11. Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.﴾*

## Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable *Āyah* in this *Sūrah* contain the knowledge of *Al-Farā'iḍ*, inheritance. The knowledge of *Al-Farā'iḍ* is derived from these three *Āyāt* and

[1] *Fath Al-Bāri* 5:462, Muslim 1:92.

from the *Ḥadīths* on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the *Āyāt*. Ibn 'Uyaynah said; "Knowledge of *Al-Farā'id* was called half of knowledge, because it effects all people."

## The Reason Behind Revealing *Āyah* 4:11

Explaining this *Āyah*, Al-Bukhāri recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet ﷺ found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, 'What do you command me to do with my money, O Allāh's Messenger?' this *Āyah* was later revealed,

﴿يُوصِيكُمُ اللَّهُ فِيٓ أَوْلَـٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾

*﴿Allāh commands you for your children's (inheritance); to the male, a portion equal to that of two females﴾*." [1]

This is how it was recorded by Muslim[2] and An-Nasā'ī.[3] The remainder of the Six compilers also collected this *Ḥadīth*.[4]

## Another *Ḥadīth* from Jābir concerning the reason behind revealing *Āyah* 4:11

Aḥmad recorded from Jābir that he said, "The wife of Sa'd bin Ar-Rabī' came to Allāh's Messenger ﷺ and said to him, 'O Allāh's Messenger! These are the two daughters of Sa'd bin Ar-Rabī', who was killed as a martyr at Uḥud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.' The Messenger ﷺ said, 'Allāh will decide on this matter.' The *Āyah* about the inheritance was later revealed and the Messenger of Allāh ﷺ sent word to their uncle commanding him,

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[1] *Fatḥ Al-Bāri* 8:91.

[2] Muslim 3:1235.

[3] An-Nasā'ī in *Al-Kubrā* 6:320.

[4] *Fatḥ Al-Bāri* 1:118, Muslim 3:1234, Abu Dawud 3:308, *Tuḥfat Al-Aḥwadhi* 8:368, An-Nasā'ī 1:77, Ibn Mājah 2:911.

«أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ، وَأُمَّهُمَا الثُّمُنَ، وَمَا بَقِيَ فَهُوَ لَكَ»

*«Give two-thirds (of Sa'd's money) to Sa'd's two daughters and one eighth for their mother, and whatever is left is yours.»*[1]

Abu Dāwud,[2] At-Tirmidhi,[3] and Ibn Mājah[4] collected this *Ḥadīth*. It is apparent, however, that the first *Ḥadīth* from Jābir was about the case of the last *Āyah* in the *Sūrah* [4:176, rather than 4:11], for at the time this incident occurred, Jābir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the *Ḥadīth* here just as Al-Bukhāri did.

## Males Get Two Times the Share of Females for Inheritance

Allāh said,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

*﴿Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;﴾*

Allāh commands: observe justice with your children. The people of *Jāhiliyyah* used to give the males, but not the females, a share in the inheritance. Therefore, Allāh commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfillling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allāh's statement,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

*﴿Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;﴾*

testifies to the fact that Allāh is more merciful with children

[1] Aḥmad 3:352.

[2] Abu Dāwud 3:314.

[3] *Tuḥfat Al-Aḥwadhi* 6:267.

[4] Ibn Mājah 2:908.

than their own parents are with them, since He commands the parents to be just and fair with their own children.

An authentic *Ḥadīth* stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allāh ﷺ said to his Companions,

«أَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلىٰ ذَلِكَ»؟

*«Do you think that this woman would willingly throw her child in the fire?»*

They said, "No, O Messenger of Allāh." He said,

«فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا»

*«By Allāh! Allāh is more merciful with His servants than this woman is with her own child.»*[1]

Al-Bukhāri recorded that Ibn 'Abbās said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allāh cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."[2]

## The Share of the Females When They Are the Only Eligible Heirs

Allāh said,

﴿فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

*﴿if only daughters, two or more, their share is two-thirds of the inheritance;﴾*

We should mention here that some people said the *Āyah* only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'ān is useless or redundant. Had the *Āyah* been talking about only two women,

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[1] Muslim 4 :2109.

[2] *Fatḥ Al-Bāri* 8 :93.

it would have said, "The share of both of them is two-thirds."

As for the daughters, two or more, the ruling that they get two-thirds was derived from this *Āyah*, stating that the two sisters get two-thirds. We also mentioned the *Ḥadīth* in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabī'. So this is proven in the Book and the Sunnah.

﴿وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ﴾

*﴿if only one, her share is half.﴾*

If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allāh knows best.

## Share of the Parents in the Inheritance

Allāh said,

﴿وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ﴾

*﴿For parents, a sixth share of inheritance to each﴾*

There are several forms of the share that the parents get in the inheritance.

1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father.

2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share.

Allāh has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds.

3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's

share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Ḥātim recorded that Qatādah commented on the *Āyah*,

﴿فَإِن كَانَ لَهُۥٓ إِخۡوَةٞ فَلِأُمِّهِ ٱلسُّدُسُ﴾

﴿*If the deceased left brothers or (sisters), the mother has a sixth.*﴾

"Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose." This is a sound opinion.

## First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allāh said,

﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِي بِهَآ أَوۡ دَيۡنٍ﴾

﴿*(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.*﴾

The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the *Āyah* carefully.

Allāh said next,

﴿ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ لَا تَدۡرُونَ أَيُّهُمۡ أَقۡرَبُ لَكُمۡ نَفۡعٗا﴾

﴿*You know not which of them, whether your parents or your children, are nearest to you in benefit.*﴾

This *Āyah* means: We have appointed a share to the parents and children, contrary to the practice of *Jāhiliyyah* and the early Islāmic era, when the inheritance would go to the children, and parents get a share only if they were named in

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن
لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا
تَرَكْنَ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ
فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم ۚ
مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ
رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا
أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۚ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ
﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ ۚ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

the will, as Ibn 'Abbās stated. Allāh abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true. Allāh said,

﴿مَآ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا﴾

*﴿You know not which of them, whether your parents or your children, are nearest to you in benefit,﴾*:

since benefit could come from one or the other of these relatives, We appointed a fixed share of inheritance for each. Allāh knows best.

Allāh said,

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

*﴿ordained by Allāh﴾*, meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allāh that He has decided and ordained,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

*﴿And Allāh is Ever All-Knower, All-Wise.﴾*, Who places everything in its rightful place and gives each his rightful share.

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ فَإِن كَانُوٓاْ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ ﴾

﴿12. *In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalālah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.* ﴾

## Share of the Spouses in the Inheritance

Allāh says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation)

Allāh then said,

﴿وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ﴾

﴿*In that which you leave, their (your wives) share is a fourth*﴾

and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allāh's statement,

﴿مِنۢ بَعْدِ وَصِيَّةٍ﴾

﴿*After payment of legacies*﴾

## The Meaning of *Kalālah*

Allāh said,

﴿وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً﴾

﴿*If the man or woman whose inheritance is in question was left in Kalālah.*﴾

*Kalālah* is a derivative of *Iklīl*; the crown that surrounds the head. The meaning of *Kalālah* in this *Āyah* is that the person's heirs come from other than the first degree of relative. Ash-Sha'bi reported that when Abu Bakr Aṣ-Ṣiddīq was asked about the meaning of *Kalālah*, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allāh. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shayṭān, and Allāh and His Messenger have nothing to do with it. *Kalālah* refers to the man who has neither descendants nor ascendants." When 'Umar became the Khalīfah, he said, "I hesitate to contradict an opinion of Abu Bakr." [1] This was recorded by Ibn Jarīr and others.

In his *Tafsīr*, Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "I was among the last persons to see 'Umar bin Al-Khaṭṭab, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That *Kalālah* refers to the person who has no child or parents.'" [2] This is also the opinion of 'Ali bin Abi Ṭālib, Ibn Mas'ūd, Ibn 'Abbās, Zayd bin Thābit, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣri, Qatādah, Jābir bin Zayd and Al-Ḥakam .[3] This is also the view of the

[1] Aṭ-Ṭabari 8:53.

[2] Aṭ-Ṭabari 8:59.

[3] Aṭ-Ṭabari 8:55-57.

people of Al-Madīnah, Kūfah, Baṣrah, the Seven Fuqahā',[1] the Four Imāms and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

## The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allāh said,

﴿وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ﴾

﴿*But has left a brother or a sister*﴾, meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqāṣ. Qatādah reported that this is the view of Abu Bakr Aṣ-Ṣiddīq.

﴿فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ﴾

﴿*Each one of the two gets a sixth; but if more than two, they share in a third.*﴾

There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in *Kalālah*, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were.

Allāh's statement,

﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ﴾

﴿*After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).*﴾

[1] They are listed by Dr. 'Umar Al-Ashqar (*Tārīkh Al-Fiqh Al-Islāmi* p. 85) as: Sa'īd bin Al-Musayyib (Died in 94 H.), 'Urwah bin Az-Zubayr (Died in 94 H.), Abu Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām Al-Makhzūmi (Died in 94 H.), 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd (Died in 98 H.), Khārijah bin Zayd bin Thābit (Died in 99 H.), Al-Qāsim bin Muḥammad bin Abu Bakr (Died in 94 H.), Sulaymān bin Yasār (Died in 107 H.)

means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allāh or dained for some heirs. Indeed, whoever does this, will have disputed with Allāh concerning His decision and division. An authentic *Ḥadīth* states,

«إِنَّ اللهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ»

*«Allāh has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»*[1]

﴿تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾﴾

*﴿13. These are the limits (set by) Allāh, and whosoever obeys Allāh and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.﴾*

*﴿14. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.﴾*

## Warning Against Transgressing the Limits for Inheritance

Meaning, the *Farā'iḍ* are Allāh's set limits. This includes what Allāh has alloted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allāh said;

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ﴾

*﴿And whosoever obeys Allāh and His Messenger,﴾*

regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allāh commanded, ordained and decided,

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[1] Abu Dāwud no. 2870, At-Tirmidhi no. 2121, 2122, An-Nasā'ī no. 3673, Ibn Mājah nos. 2712 and 2713.

﴿يُدْخِلْهُ جَنَّتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَـٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾﴾

﴿*Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.*﴾

This is because he changed what Allāh has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allāh has decided and divided, and this is why Allāh punishes them with humiliation in the eternal, painful torment.

Imām Aḥmad recorded that Abu Hurayrah said that, the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ فَيَدْخُلُ الْجَنَّةَ»

«*A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.*»

Abu Hurayrah said, "Read, if you will,

﴿تِلْكَ حُدُودُ اللَّهِ﴾

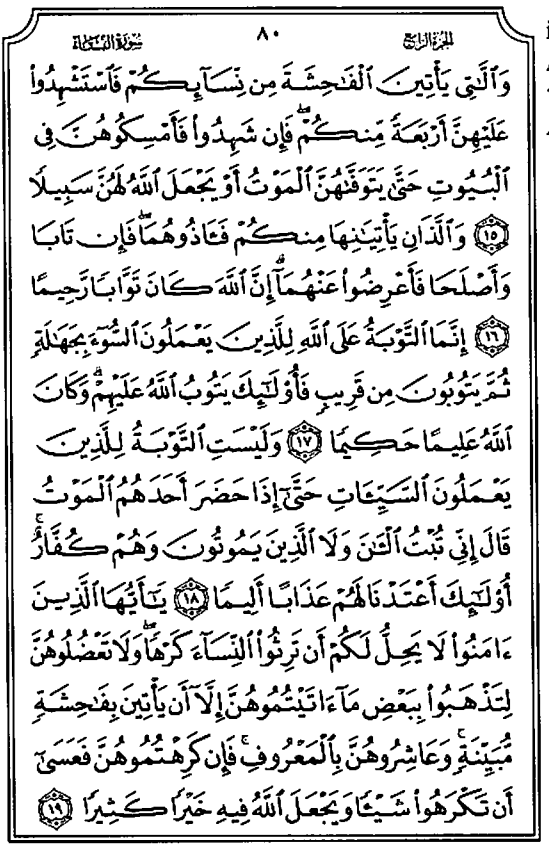
﴿*These are the limits (set by) Allāh*﴾ until,

﴿عَذَابٌ مُهِينٌ﴾

﴿*a disgraceful torment.*﴾." [1]

In the chapter on injustice in the will, Abu Dāwud recorded

[1] Aḥmad 2:278.


وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا
﴿١٥﴾ وَاللَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا ۖ فَإِن تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا
﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ
ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ
مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ
أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

in his *Sunan* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ - أَوِ الْمَرْأَةَ - بِطَاعَةِ اللهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ، فَيُضَارَّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهُمَا النَّارُ»

*«A man or a woman might perform actions in obedience to Allāh for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.»*

Abu Hurayrah then recited the *Āyah*,

﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ﴾

﴿*After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused*﴾, until,

﴿وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴿*and that is the great success.*﴾[1] This was also recorded by At-Tirmidhi[2] and Ibn Mājah,[3] and At-Tirmidhi said, "*Ḥasan Gharīb*".

﴿وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَاللَّذَانِ يَأْتِيَانِهَا

[1] Abu Dāwud 3:288.

[2] *Tuḥfat Al-Aḥwadhi* 6:304.

[3] Ibn Mājah 2:902.

مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

*﴿15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴾*

*﴿16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allāh is Ever the One Who accepts repentance, (and He is) Most Merciful.﴾*

## The Adulteress is Confined in her House; A Command Later Abrogated

At the begining of Islām, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allāh said,

﴿وَالَّتِي يَأْتِينَ الْفَاحِشَةَ﴾ يعني الزنا ﴿مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا﴾

*﴿And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴾*

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbās said, "The early ruling was confinement, until Allāh sent down *Sūrat An-Nūr* (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭā' Al-Khurāsāni, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam and Aḍ-Ḍaḥḥāk, and this is a matter that is agreed upon.

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "When the revelation descended upon the Messenger of Allāh ﷺ, it would affect him and his face would show signs of strain.

One day, Allāh sent down a revelation to him, and when the Messenger ﷺ was relieved of its strain, he said,

«خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الثَّيِّبُ بِالثَّيِّبِ، وَالْبِكْرُ بِالْبِكْرِ، الثَّيِّبُ جَلْدُ مِائَةٍ، وَرَجْمٌ بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَةٍ»

*«Take from me: Allāh has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.»*[1]

Muslim and the collectors of the *Sunan* recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Prophet ﷺ said,

«خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ»

*«Take from me, take from me. Allāh has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.»*[2]

At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".
Allāh said,

﴿وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا﴾

﴿*And the two persons among you who commit illegal sexual intercourse, punish them both.*﴾

Ibn 'Abbās and Sa'īd bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals.[3] This was the ruling until Allāh abrogated it with flogging or stoning, as we stated. Mujāhid said, "It was revealed about the case of two men who do it."[4] As if he was referring to the actions of the people of Lūṭ, and Allāh knows best.

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[1] Aḥmad 5:317.

[2] Muslim 3:1316, Abu Dāwud 4:570, *Tuḥfat Al-Aḥwadhi* 4:705, An-Nasā'ī in *Al-Kubrā* 4:270, Ibn Mājah 2:852.

[3] Aṭ-Ṭabari 8:85.

[4] Aṭ-Ṭabari 8:82.

The collectors of *Sunan* recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَيْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

*«Whoever you catch committing the act of the people of Lūṭ (homosexuality), then kill both parties to the act.»*[1]

Allāh said,

﴿فَإِن تَابَا وَأَصْلَحَا﴾

﴿*And if they repent and do righteous good deeds*﴾, by refraining from that evil act, and thereafter their actions become righteous,

﴿فَأَعْرِضُوا عَنْهُمَآ﴾

﴿*leave them alone*﴾, do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

﴿إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا﴾

﴿*Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.*﴾

The following is recorded in the Two *Ṣaḥīḥs*:

«إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثَرِّبْ عَلَيْهَا»

*«When the slave-girl of one of you commits illegal sexual intercouse, let him flog her and not chastise her afterwards.»*[2]

because the lashes she receives erase the sin that she has committed.

﴿إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾﴾

﴿*17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is*

[1] Abu Dāwud 4:607, *Tuḥfat Al-Aḥwadhi* 5:21, An-Nasāī in *Al-Kubrā* 4:322 and Ibn Mājah 2:856.

[2] *Fatḥ Al-Bāri* 4:491 and Muslim 3:1338.

*they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.﴾*

*﴿18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.﴾*

**Repentance is Accepted Until one Faces death**

Allāh states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujāhid and others said, "Every person who disobeys Allāh by mistake, or intentionally is ignorant, until he refrains from the sin."[1] Qatādah said that Abu Al-'Āliyah narrated that the Companions of the Messenger of Allāh ﷺ used to say, "Every sin that the servant commits, he commits out of ignorance." [2] 'Abdur-Razzāq narrated that, Ma'mar said that Qatādah said that, the Companions of the Messenger of Allāh ﷺ agreed that every sin that is committed by intention or otherwise, is committed in ignorance." [3] Ibn Jurayj said, "Abdullāh bin Kathīr narrated to me that Mujāhid said, 'Every person who disobeys Allāh (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Aṭā' bin Abi Rabāḥ told me something similar."[4] Abu Sāliḥ said that Ibn 'Abbās commented, "It is because of one's ignorance that he commits the error." [5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the *Āyah*,

﴿ثُمَّ يَتُوبُونَ مِن قَرِيبٍ﴾

*﴿and repent soon (afterwards)﴾*, "Until just before he (or she) looks at the angel of death." [6] Aḍ-Ḍaḥḥāk said, "Every thing before death is 'soon [afterwards].'"[7] Al-Ḥasan Al-Baṣri said about the *Āyah*,

[1] Aṭ-Ṭabari 8:89.
[2] Aṭ-Ṭabari 8:89.
[3] 'Abdur-Razzāq 1:151.
[4] Aṭ-Ṭabari 8:90.
[5] Aṭ-Ṭabari 8:90.
[6] Aṭ-Ṭabari 8:94.
[7] Aṭ-Ṭabari 8:94.

﴿ثُمَّ يَتُوبُونَ مِن قَرِيبٍ﴾

﴿*and repent soon afterwards*﴾, "Just before his last breath leaves his throat."[1] 'Ikrimah said, "All of this life is 'soon [afterwards].'"[2] Imām Aḥmad recorded that Ibn 'Umar said that the Messenger said,

«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ»

«*Allāh accepts the repentance of the servant as long as the soul does not reach the throat.*»[3]

This *Ḥadīth* was also collected by At-Tirmidhi[4] and Ibn Mājah,[5] and At-Tirmidhi said, "*Ḥasan Gharīb*". By mistake, Ibn Mājah mentioned that this *Ḥadīth* was narrated through 'Abdullāh bin 'Amr. However, what is correct is that 'Abdullāh bin 'Umar bin Al-Khaṭṭab was the narrator.

Allāh said,

﴿فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿*It is they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.*﴾

Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allāh's statements,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾

﴿*And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,"*﴾ and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ﴾

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[1] Aṭ-Ṭabari 8:96.

[2] Aṭ-Ṭabari 8:94.

[3] Aḥmad 2:132.

[4] *Tuḥfat Al-Aḥwadhi* 9:521.

[5] Ibn Mājah 2:1420.

وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ
إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُۥ
بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ
بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا
غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا مَا نَكَحَ ءَابَآؤُكُم مِّنَ
ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَـٰحِشَةً وَمَقْتًا
وَسَآءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ
ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ
وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ وَأُمَّهَـٰتُ نِسَآئِكُمْ
وَرَبَـٰٓئِبُكُمُ ٱلَّـٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ
ٱلَّـٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ
مِنْ أَصْلَـٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

﴿*So when they saw Our punishment, they said: "We believe in Allāh Alone..."*﴾ [40:84]

Allāh decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allāh said,

﴿يَوْمَ يَأْتِى بَعْضُ ءَايَـٰتِ رَبِّكَ لَا يَنفَعُ
نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن
قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًا﴾

﴿*The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.*﴾ [6:158].

Allāh said,

﴿وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ﴾

﴿*nor of those who die while they are disbelievers.*﴾

Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn 'Abbās, Abu Al-'Āliyah and Ar-Rabī' bin Anas said that the *Āyah*:

﴿وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ﴾

﴿*nor of those who die while they are disbelievers*﴾,

was revealed about the people of *Shirk*. Imām Aḥmad recorded that Usāmah bin Salmān said that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ - أَوْ يَغْفِرُ لِعَبْدِهِ - مَالَمْ يَقَعِ الْحِجَابُ»

«*Allāh accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.*»

They asked, "And what does the drop of the veil mean? " He said,

«أَنْ تَخْرُجَ النَّفْسُ وَهِيَ مُشْرِكَةٌ»

«*When the soul is removed while one is a polythiest.*»[1]

Allāh then said,

﴿أُولَـٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾

﴿*For them We have prepared a painful torment*﴾, torment that is severe, eternal and enormous.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَـٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾﴾

﴿*19. O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fāḥishah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.*﴾

﴿*20. But if you intend to replace a wife by another and you have given one of them a Qinṭār, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?*﴾

﴿*21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and*

[1] Aḥmad 5:174.

*strong covenant?*﴾

﴿22. *And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.*﴾

## Meaning of 'Inheriting Women Against Their Will'

Al-Bukhāri recorded that Ibn 'Abbās said about the *Āyah,*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا﴾

﴿*O you who believe! You are not permitted to inherit women against their will,*﴾

"Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this *Āyah* was revealed about this practice,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا﴾

﴿*O you who believe! You are not permitted to inherit women against their will*﴾." [1]

## Women Should not Be Treated with Harshness

Allāh said,

﴿وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ﴾

﴿*nor to prevent them from marriage, in order to take part of what you have given them,*﴾

Allāh commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allāh's statement,

﴿إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾

﴿*unless they commit open Fāḥishah.*﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ash-Sha'bi,

[1] *Fath Al-Bāri* 8:93.

Al-Ḥasan Al-Baṣri, Muḥammad bin Sīrīn, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Abu Qilābah, Abu Ṣāliḥ, As-Suddi, Zayd bin Aslam and Sa'īd bin Abi Hilāl said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a *Khula'*." [1] In *Sūrat Al-Baqarah*, Allāh said,

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾

﴿*And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh*﴾ [2:229].

Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk said that *Fāḥishah* refers to disobedience and defiance.[2] Ibn Jarīr chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this [view] is good, and Allāh knows best.

## Live With Women Honorably

Allāh said,

﴿وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ﴾

﴿*And live with them honorably*﴾, by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allāh said in another *Āyah*,

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

﴿*And they have rights similar over them to what is reasonable*﴾ [2:228].

The Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 8:115-117.

[2] Aṭ-Ṭabari 8:117.

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

*«The best among you is he who is the best with his family. Verily, I am the best one among you with my family.»*[1]

It was the practice of the Messenger of Allāh ﷺ to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger ﷺ used to race with 'Ā'ishah, the Mother of the Faithful, as a means of kindness to her. 'Ā'ishah said, "The Messenger of Allāh ﷺ raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هٰذِهِ بِتِلْكَ»

*«This [victory ] is for that [victory].»"* [2]

When the Prophet ﷺ was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet ﷺ used to talk to the wife whose night it was, after praying *'Ishā'* and before he went to sleep. Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿*Indeed in the Messenger of Allāh you have a good example to follow*﴾ [33:21].

Allāh said,

﴿فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

﴿*If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.*﴾

Allāh says that your patience, which is demonstrated by keeping wives whom you dislike, carries good rewards for you in this life and the Hereafter. Ibn 'Abbās commented on this *Āyah*, "That the husband may feel compassion towards his wife and Allāh gives him a child with her, and this child

[1] *Tuhfat Al-Aḥwadhi* 10:394.

[2] Abu Dāwud 3:66.

carries tremendous goodness." An authentic *Ḥadīth* states,

«لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَخِطَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ»

*«No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.»*[1]

## The Prohibition of Taking Back the Dowry

Allāh said,

﴿وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾﴾

*﴿But if you intend to replace a wife by another and you have given one of them a Qinṭar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?﴾*

The *Āyah* commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a *Qinṭār* of money. We mentioned the meaning of *Qinṭar* in the *Tafsīr of Sūrah Āl 'Imrān.*

This *Āyah* is clear in its indication that the dowry could be substantial. 'Umar bin Al-Khaṭṭab used to discourage giving a large dowry, but later on changed his view. Imām Aḥmad recorded that Abu Al-'Ajfā' As-Sulami said that he heard 'Umar bin Al-Khaṭṭab saying, "Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of *Taqwā*, then the Prophet ﷺ would have had more right to practice it than you. The Messenger ﷺ of Allāh never gave any of his wives, nor did any of his daughters receive a dowry more than twelve Uwqiyah.[2] A man used to pay a substantial dowry and thus conceal enmity towards his wife!" Aḥmad[3] and the collectors of *Sunan* collected this *Ḥadīth* through various chains of narration,[4] and At-Tirmidhi said,

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[1] Muslim 1:1091.

[2] Approximately 400 *Dirhams*, refer to the next *Ḥadīth*

[3] Aḥmad 1:40.

[4] This story, and the earlier report from 'Umar, were both classified as weak by Muqbil bin Hādi.

"*Ḥasan Ṣaḥīḥ*".

Al-Ḥāfiẓ Abu Ya'lā recorded that Masrūq said, "Umar bin Al-Khaṭṭab stood up on the *Minbar* of the Messenger of Allāh ﷺ and said, 'O people! Why do you exaggerate concerning the dowry given to women? The Messenger of Allāh ﷺ and his Companions used to pay up to four hundred *Dirhams* for a dowry, or less than that. Had paying more for a dowry been a part of *Taqwā* or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred *Dirhams* for a dowry.' He then went down the *Minbar*, but a woman from Quraysh said to him, 'O Leader of the Faithful! You prohibited people from paying more than four hundred *Dirhams* in a dowry for women?' He said, 'Yes.' She said, 'Have you not heard what Allāh sent down in the Qur'ān?' He said, 'Which part of it?' She said, 'Have you not heard Allāh's statement,

﴿وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا﴾

﴿*And you have given one of them a Qinṭār*﴾?'

He said, 'O Allāh! Forgive me...' He then went back and stood up on the *Minbar* saying, 'I had prohibited you from paying more than four hundred *Dirhams* in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this *Ḥadīth* is strong.[1]

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

﴿*And how could you take it (back) while you have gone in unto each other*﴾

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you? Ibn 'Abbās, Mujāhid, As-Suddi and several others said that this means sexual intercourse.[2] The Two *Ṣaḥīḥs* record that the Messenger of Allāh ﷺ said three times to the spouses who said the *Mulā'anah*;[3]

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[1] Abu Dāwud 2:582, *Tuḥfat Al-Aḥwadhi* 4:255, An-Nasā'ī 6:117, Ibn Mājah 1:601.

[2] Aṭ-Ṭabari 8:126.

[3] Refer to *Sūrat An-Nūr* 24:6-9.

«اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

*«Allāh knows that one of you is a liar, so would any of you repent?»*

The man said, "O Messenger of Allāh! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهُوَ أَبْعَدُ لَكَ مِنْهَا»

*«You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.»*[1]

Similarly Allāh said;

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا﴾

*﴿And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant﴾*

this refers to the marriage tie, according to Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr.[2] In his *Ṣaḥīḥ*, Muslim recorded that Jābir said that during the speech that the Prophet ﷺ gave in the Farewell *Ḥajj*, he said,

«وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ»

*«Be kind with women, for you have taken them by Allāh's covenant and earned the right to have sexual relations with them by Allāh's Word.»*[3]

## Marrying the Wife of the Father is Prohibited

Allāh said,

﴿وَلَا تَنكِحُوا مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ﴾

*﴿And marry not women whom your fathers married,﴾*

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[1] *Fatḥ Al-Bāri* 9:366 and Muslim 2:1131.

[2] Aṭ-Ṭabari 8:129.

[3] Muslim 2:889.

Allāh prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarīr recorded that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to prohibit what Allāh prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allāh sent down,

﴿وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ﴾

﴿*And marry not women whom your fathers married,*﴾ and,

﴿وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ﴾

﴿*and two sisters in wedlock at the same time*﴾ [4:23]." [1]

Similar was reported from 'Aṭā' and Qatādah.[2]

Therefore, the practice that the *Āyah* mentions is prohibited for this *Ummah*, being disgraced as an awful sin,

﴿إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا﴾

﴿*Indeed it was shameful and Maqtan, and an evil way.*﴾

Allāh said in other *Āyāt*,

﴿وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿*Come not near to Al-Fawāḥish (shameful acts) whether committed openly or secretly*﴾ [6:151], and,

﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

﴿*And come not near to unlawful sex. Verily, it is a Fāḥishah and an evil way.*﴾ [17:32]

In this *Āyah* (4:22), Allāh added,

﴿وَمَقْتًا﴾

﴿*and Maqtan*﴾, meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual

[1] Aṭ-Ṭabari 8:132.

[2] Aṭ-Ṭabari 8:132-134.

that whoever marries a woman dislikes those who married her before him. This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger ﷺ. They are indeed the Mothers of the Faithful since they married the Messenger ﷺ, who is like the father to the believers. Rather, the Prophet's right is far greater than the right of a father, and his love comes before each person loving himself, may Allāh's peace and blessings be on him. 'Aṭā' bin Abi Rabāḥ said that the *Āyah*,

﴿وَمَقْتًا﴾

﴿*and Maqtan*﴾, means, Allāh will hate him,

﴿وَسَآءَ سَبِيلًا﴾

﴿*and an evil way*﴾, for those who take this way. Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury.

Imām Aḥmad and the collectors of *Sunan* recorded that Al-Barā' bin 'Āzib said that his uncle Abu Burdah was sent by the Messenger of Allāh ﷺ to a man who married his stepmother to execute him and confiscate his money. [1]

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ وَأُمَّهَـٰتُ نِسَآئِكُمْ وَرَبَـٰٓئِبُكُمُ ٱلَّـٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّـٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾﴾

﴿*23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your*

[1] Aḥmad 4:290, Abu Dāwud 4:609, *Tuḥfat Al-Aḥwadhi* 4:598, An-Nasā'ī in *Al-Kubrā* 4:296, Ibn Mājah 2:869.

*guardianship, born of your wives unto whom you have gone in – but there is no sin on you if you have not gone in unto them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft- Forgiving, Most Merciful.*﴾

## Degrees of Women Never Eligible for One to Marry

This honorable *Āyah* is the *Āyah* that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "(Allāh said) I have prohibited for you seven types of relatives by blood and seven by marriage." Ibn 'Abbās then recited the *Āyah*,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ﴾

﴿*Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...*﴾[1]

At-Tabari recorded that Ibn 'Abbās said, "Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage)." He then recited the *Āyah*,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ﴾

﴿*Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters*﴾

and these are the types prohibited by blood relation."[2]
Allāh's statement,

﴿وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ﴾

﴿*Your foster mothers who suckled you, your foster milk suckling sisters*﴾

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[1] Aṭ-Ṭabari 8:142.

[2] Aṭ-Ṭabari 8:141.

means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you.

Al-Bukhāri and Muslim recorded that 'Ā'ishah, the Mother of the Faithful, said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ»

«*Suckling prohibits what birth prohibits.*»

In another narration reported by Muslim,

«يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ»

«*Suckling establishes prohibited degrees just as blood does.*»[1]

## 'Suckling' that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage. In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "Among the parts of the Qur'ān that were revealed, is the statement, 'Ten incidents of suckling establishes the prohibition (concerning marriage).' It was later abrogated with five, and the Messenger of Allāh ﷺ died while this statement was still recited as part of the Qur'ān.'" [2]

A *Ḥadīth* that Sahlah bint Suhayl narrated states that the Messenger of Allāh ﷺ ordered her to suckle Sālim the freed slave of Abu Ḥudhayfah with five." [3]

We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the *Āyah* in *Sūrat Al-Baqarah*,

﴿يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ ۚ﴾

﴿*(The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling*﴾ [2:233].

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[1] *Fatḥ Al-Bāri* 9:43 and Muslim 2:1068.

[2] Muslim 2:1075.

[3] Abu Dāwud 2:550.

## The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allāh said next,

﴿وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

*﴿Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴾*

As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allāh said;

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

*﴿Your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴾*

to marry the stepdaughter.

## The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allāh said,

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم﴾

*﴿...your stepdaughters under your guardianship,﴾*

The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather [who consummated his marriage to her mother] whether she was under his guardianship or not. The Two *Ṣaḥīḥ* recorded that Umm Ḥabībah said, "O Messenger of Allāh! Marry my sister, the daughter of Abu Sufyān (and in one narration 'Azzah bint Abu Sufyān)." He said,

«أَوَ تُحِبِّينَ ذٰلِكِ»؟ قالت: نعم. لست لك بمخلية، وأحب من شاركني في خير أختي، قال: «فَإِنَّ ذٰلِكِ لَا يَحِلُّ لِي». قالت: فإنا نتحدث أنك تريد أن تنكح بنت أبي سلمة، قال: «بِنْتَ أُمِّ سَلَمَةَ»؟ قالت: نعم. قال: «إِنَّهَا لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَبِنْتُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ»

«*"Do you like that I do that?" She said, "I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister." He said, "That is not allowed for me." She said, "We were told that you want to marry the daughter of Abu Salamah." He asked, "The daughter of Umm Salamah?" She said, "Yes." He said, "Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thuwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters."*»[1] In another narration from Al-Bukhāri,

«إِنِّي لَوْ لَمْ أَتَزَوَّجْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي»

«*Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.*»[2]

Consequently, the Messenger ﷺ stated that his marriage to Umm Salamah was the real reason behind that prohibition.

## Meaning of 'gone in unto them'

The *Āyah* continues,

﴿اللَّاتِي دَخَلْتُم بِهِنَّ﴾

﴿*Your wives unto whom you have gone in*﴾, meaning, had sexual relations with them, according to Ibn 'Abbās and several others.[3]

## Prohibiting the Daughter-in-Law for Marriage

Allāh said,

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[1] *Fatḥ Al-Bāri* 9:64 and Muslim 2:1073.

[2] *Fatḥ Al-Bāri* 9:62.

[3] Aṭ-Ṭabari 8:148.

﴿وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ﴾

﴿*The wives of your sons who (spring) from your own loins,*﴾

Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in *Jāhiliyyah*. Allāh said,

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَـٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ﴾

﴿*So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them).*﴾ [33:37]

Ibn Jurayj said, "I asked 'Aṭā' about Allāh's statement,

﴿وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ﴾

﴿*The wives of your sons who (spring) from your own loins,*﴾

He said, 'We were told that when the Prophet ﷺ married the ex-wife of Zayd (who was the Prophet's adopted son before Islām prohibited this practice), the idolators in Makkah criticized him. Allāh sent down the *Āyāt*:

﴿وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ﴾

﴿*The wives of your sons who (spring) from your own loins*﴾,

﴿وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ﴾

﴿*nor has He made your adopted sons your real sons.*﴾ [33:4], and,

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ﴾

﴿*Muḥammad is not the father of any of your men*﴾ [33:40].'"[1]

Ibn Abi Ḥātim recorded that Al-Ḥasan bin Muḥammad said, "These *Āyāt* are encompassing,

[1] Aṭ-Ṭabari 8:149.

﴿ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟
بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ
مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿٢٤﴾ وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ
ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن
فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ
بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ
بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ
أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ
ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٢٥﴾ يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ
مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

﴿وَحَلَٰٓئِلُ أَبْنَآئِكُمْ﴾

﴿*the wives of your sons*﴾, and,

﴿وَأُمَّهَٰتُ نِسَآئِكُمْ﴾

﴿*your wives' mothers*﴾.

This is also the explanation of Ṭāwus, Ibrāhīm, Az-Zuhri and Makḥul. It means that these two *Āyāt* encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

## A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood? The answer is the Prophet's statement,

«يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ»

«*Suckling prohibits what blood relations prohibit.*»[1]

## The Prohibition of Taking Two Sisters as Rival Wives

Allāh said,

﴿وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾

[1] Muslim 2:1072.

﴿...*and two sisters in wedlock at the same time, except for what has already passed;*﴾

The *Āyah* commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of *Jāhiliyyah*, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imāms of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islām while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imām Aḥmad recorded that Aḍ-Ḍaḥḥāk bin Fayrūz said that his father said, "I embraced Islām while married to two sisters at the same time and the Prophet ﷺ commanded me to divorce one of them." [1]

﴿۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾﴾

﴿24. *Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.*﴾

## Forbidding Women Already Married, Except for Female Slaves

Allāh said,

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

[1] Aḥmad 4:232.

﴿*Also (forbidden are) women already married, except those whom your right hands possess.*﴾

The *Āyah* means, you are prohibited from marrying women who are already married,

﴿إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

﴿*except those whom your right hands possess*﴾

except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "We captured some women from the area of Awṭās who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet ﷺ about this matter, and this *Āyah* was revealed,

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

﴿*Also (forbidden are) women already married, except those whom your right hands possess*﴾.

Consequently, we had sexual relations with these women."[1] This is the wording collected by At-Tirmidhi[2] An-Nasā'i,[3] Ibn Jarīr[4] and Muslim in his *Ṣaḥīḥ*.[5]

Allāh's statement,

﴿كِتَٰبَ ٱللَّهِ عَلَيْكُمْ﴾

﴿*Thus has Allāh ordained for you*﴾ means, this prohibition was ordained for you by Allāh. Therefore, adhere to Allāh's Book, do not transgress His set limits, and adhere to His legislation and decrees.

## The Permission to Marry All Other Women

Allāh said,

﴿وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ﴾

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[1] Aḥmad 3:72

[2] *Tuḥfat Al-Aḥwadhi* 4:282

[3] An-Nasā'ī in *Al-Kubrā* 3:308

[4] Aṭ-Ṭabari 8:153

[5] Muslim 2:1080

﴿*All others are lawful*﴾ meaning, you are allowed to marry women other than the prohibited types mentioned here, as 'Aṭā' and others have stated.[1] Allāh's statement,

﴿أَن تَبْتَغُوا بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ﴾

﴿*provided you seek them (with a dowry) from your property, desiring chastity, not fornication,*﴾

meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means,

﴿مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ﴾

﴿*(desiring) chastity, not fornication.*﴾

Allāh's statement,

﴿فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

﴿*So with those among them whom you have enjoyed, give them their required due,*﴾

means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other *Āyāt*, Allāh said,

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

﴿*And how could you take it (back) while you have gone in unto each other*﴾,

﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً﴾

﴿*And give to the women (whom you marry) their dowry with a good heart*﴾, and,

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا﴾

﴿*And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them*﴾

## Prohibiting the *Mut'ah* of Marriage

Mujāhid stated that,

﴿فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

[1] Aṭ-Ṭabari 8:172

﴿*So with those among them whom you have enjoyed, give them their required due,*﴾

was revealed about the *Mut'ah* marriage.[1] A *Mut'ah* marriage is a marriage that ends upon a predeterminied date.

In the Two *Ṣaḥīḥs*, it is recorded that the Leader of the Faithful 'Ali bin Abi Ṭālib said, "The Messenger of Allāh ﷺ prohibited *Mut'ah* marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)."[2]

In addition, in his *Ṣaḥīḥ*, Muslim recorded that Ar-Rabī' bin Sabrah bin Ma'bad Al-Juhani said that his father said that he accompanied the Messenger of Allāh ﷺ during the conquest of Makkah, and that the Prophet ﷺ said,

«يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا»

«*O people! I allowed you the Mut'ah marriage with women before. Now, Allāh has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut'ah, let him let them go, and do not take anything from what you have given them.*»[3] Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ﴾

﴿*but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.*﴾ is similar to His other statement,

﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً﴾

﴿*And give to the women their dowry with a good heart*﴾.

The meaning of these *Āyāt* is: If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case. Ibn Jarīr said, "Al-Ḥadrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allāh

[1] Aṭ-Ṭabari 8:176

[2] *Fatḥ Al-Bāri* 9:590, Muslim 2:1027.

[3] Muslim 2:1025

said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined)."[1] meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿*Surely, Allāh is Ever All-Knowing, All-Wise.*﴾ is suitable here, after Allāh mentioned these prohibitions.

﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾﴾

﴿*25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allāh has full knowledge about your faith, you are one from another. Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous. And after they have been taken in wedlock, if they commit Fāḥishah, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.*﴾

## Marrying a Female Slave, if One Cannot Marry a Free Woman

Allāh said, those who do not have,

﴿مِنكُمْ طَوْلًا﴾

﴿*the means*﴾, financial capability,

﴿أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ﴾

﴿*Wherewith to wed free believing women*﴾

[1] Aṭ-Ṭabari 8:180

meaning, free faithful, chaste women.

﴿فَمِن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن فَتَيَـٰتِكُمُ ٱلْمُؤْمِنَـٰتِ﴾

*﴿They may wed believing girls from among those whom your right hands possess,﴾*

meaning, they are allowed to wed believing slave girls[1] owned by the believers.

﴿وَٱللَّهُ أَعْلَمُ بِإِيمَـٰنِكُم بَعْضُكُم مِّنۢ بَعْضٍ﴾

*﴿and Allāh has full knowledge about your faith; you are one from another.﴾*

Allāh knows the true reality and secrets of all things, but you people know only the apparent things. Allāh then said,

﴿فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ﴾

*﴿Wed them with the permission of their own folk﴾*

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A *Ḥadīth* states,

«أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ، فَهُوَ عَاهِرٌ»

*«Any male slave who marries without permission from his master, is a fornicator.»*[2]

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A *Ḥadīth* states that

«لَا تُزَوِّجِ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

*«The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.»*[3]

Allāh's statement,

﴿وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ﴾

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[1] Recently converted captives of war.

[2] Abu Dāwud 2:563

[3] Ibn Mājah 1:606

﴿*And give them their due in a good manner;*﴾

meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allāh's statement,

﴿مُحْصَنَٰتٍ﴾

﴿*they should be chaste*﴾ means, they are honorable women who do not commit adultery, and this is why Allāh said,

﴿غَيْرَ مُسَٰفِحَٰتٍ﴾

﴿*not fornicators*﴾ referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask. Ibn 'Abbās said that the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

﴿وَلَا مُتَّخِذَٰتِ أَخْدَانٍ﴾

﴿*nor promiscuous.*﴾ refers to taking boyfriends.[1] Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Yaḥyā bin Abi Kathīr, Muqātil bin Ḥayyān and As-Suddi.[2]

## The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

﴿فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ﴾

﴿*And after they have been taken in wedlock, if they commit Fāḥishah, their punishment is half of that for free (unmarried) women.*﴾

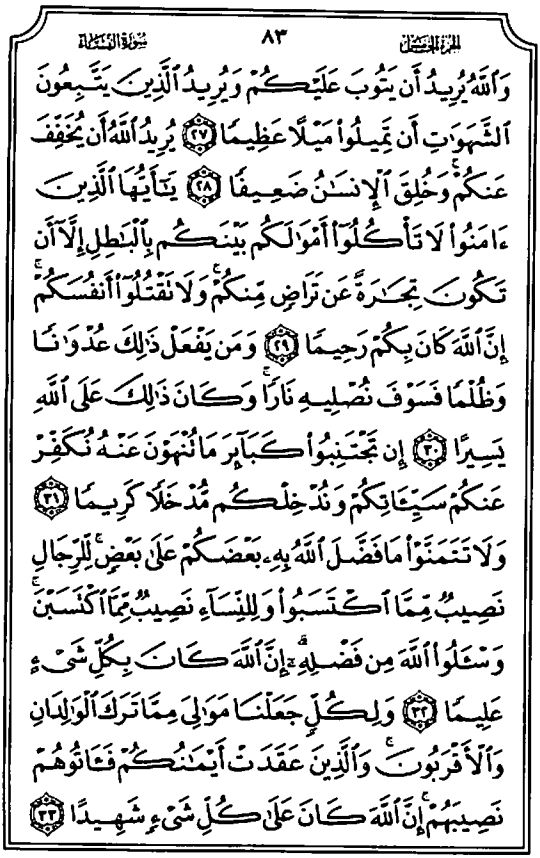
this is about the slave women who got married, as indicated by the *Āyah*;

﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ﴾

﴿*And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among*

[1] Aṭ-Ṭabari 8:193

[2] Aṭ-Ṭabari 8:194


وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَن يُخَفِّفَ
عَنكُمْ وَخُلِقَ الْإِنسَانُ ضَعِيفًا ﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَن
تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَانًا
وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾
وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ
نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ
وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

*those whom your right hands possess,﴾*

Therefore, since the honorable *Āyah* is about believing slave girls, then,

﴿فَإِذَآ أُحْصِنَّ﴾

*﴿And after they have been taken in wedlock, ﴾*

refers to when they (believing slave girls) get married, as Ibn 'Abbās and others have said.[1] Allāh's statement,

﴿نِصْفُ مَا عَلَى الْمُحْصَنَٰتِ مِنَ الْعَذَابِ﴾

*﴿their punishment is half of that for free (unmarried) women.﴾* indicates that the type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allāh knows best. Allāh's statement,

﴿ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ﴾

*﴿This is for him among you who is afraid of being harmed in his religion or in his body;﴾*

indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe

[1] Aṭ-Ṭabari 8:202

patience, for otherwise, the offspring will become slaves to the girl's master. Allāh said,

﴿وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾﴾

﴿*26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.*﴾

﴿*27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path)*﴾

﴿*28. Allāh wishes to lighten (the burden) for you; and man was created weak.*﴾

Allāh explains to the believers what He has allowed and prohibited for them in this and other *Sūrahs*,

﴿وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ﴾

﴿*And to show you the ways of those before you,*﴾

meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

﴿وَيَتُوبَ عَلَيْكُمْ﴾

﴿*and accept your repentance*﴾ from sin and error,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*and Allāh is All-Knower, All-Wise.*﴾

in His commands, decrees, actions and statements. Allāh's statement,

﴿وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا﴾

﴿*but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)*﴾

indicates that the followers of Shayṭān among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

﴿يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ﴾

﴿*Allāh wishes to lighten (the burden) for you*''﴾

His legislation, orders, what He prohibits and what He decrees for you. This is why Allāh has allowed free men to marry slave girls under certain conditions, as Mujāhid and others have stated.[1]

﴿وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا﴾

﴿*and man was created weak.*﴾

and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness.

Ibn Abi Ḥātim recorded that Ṭāwus said that,

﴿وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا﴾

﴿*and man was created weak*﴾, "Concerning women".[2] Wakī' said, "Man's mind leaves when women are involved."

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾

﴿*29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.*﴾

﴿*30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.*﴾

﴿*31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a*

[1] Aṭ-Ṭabari 8:215

[2] Aṭ-Ṭabari 8:216

*Noble Entrance (i.e. Paradise).*﴾

## Prohibiting Unlawfully Earned Money

Allāh, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as *Ribā*, gambling and other wicked methods that appear to be legal, but Allāh knows that, in reality, those involved seek to deal in interest.

Ibn Jarīr recorded that Ibn 'Abbās commented on a man who buys a garment, saying that if he likes it he will keep it, or he will return it along with an extra *Dirham*, "This is what Allāh meant, when He said,

﴿وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾

﴿*Eat not up your property among yourselves unjustly.*"﴾[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When Allāh sent down,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾

﴿*O you who believe! Eat not up your property among yourselves unjustly*﴾

some Muslims said, 'Allāh has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.' After that Allāh sent down,

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

﴿*There is no restriction on the blind*﴾ (until the end of the *Āyah*). [24:61].'"

Qatādah said similarly. Allāh's statement,

﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ﴾

﴿*except it be a trade amongst you, by mutual consent.*﴾

means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these

[1] Aṭ-Ṭabari 8:217

transactions. Mujāhid said that,

﴿إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ﴾

﴿*except it be a trade amongst you, by mutual consent.*﴾

means, "By selling and buying, or giving someone a gift." Ibn Jarīr recorded this statement.[1]

## The Option to Buy or Sell Before Parting, is Part of 'Mutual Consent' in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا»

«*The seller and the buyer retain the (right to change their mind) as long as they have not parted.*»[2] Al-Bukhārī's wording for this *Ḥadīth* reads,

«إِذَا تَبَايَعَ الرَّجُلانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَالَمْ يَتَفَرَّقَا»

«*When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.*»[3]

## Forbidding Murder and Suicide

Allāh said,

﴿وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ﴾

﴿*And do not kill yourselves.*﴾ by committing Allāh's prohibitions, falling into sin and eating up each other's property unjustly,

﴿إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

﴿*Surely, Allāh is Most Merciful to you.*﴾ in what He commanded you and prohibited you from.

Imām Aḥmad recorded that 'Amr bin Al-'Āṣ said that when

[1] Aṭ-Ṭabari 8:221

[2] *Fatḥ Al-Bāri* 4:385, Muslim 3:1163

[3] *Fatḥ Al-Bāri* 4:390

the Prophet ﷺ sent him for the battle of Dhāt As-Salāsil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed *Tayammum* (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allāh ﷺ, I mentioned what had happened to me and he said,

«يَا عَمْرُو! صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ!»

*«O 'Amr! Have you led your people in prayer while you were in a state of sexual impurity?»*

I said, 'O Messenger of Allāh! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allāh's statement,

﴿وَلَا تَقْتُلُوٓا أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

*﴿And do not kill yourselves. Surely, Allāh is Most Merciful to you﴾.*

So I performed *Tayammum* and prayed.' The Messenger of Allāh ﷺ smiled and did not say anything." This is the narration reported by Abu Dāwud.

Ibn Marduwyah mentioned this honorable *Āyah* and then reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بَطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتَرَدٍّ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

*«Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever.»*

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*. Abu Qilābah said that Thābit bin Aḍ-Ḍaḥḥāk said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ»

*«Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.»*

This *Ḥadīth* was collected by the Group. This is why Allāh said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا﴾

*﴿And whoever commits that through aggression and injustice,﴾*

meaning, whoever commits what Allāh has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,

﴿فَسَوْفَ نُصْلِيهِ نَارًا﴾

*﴿We shall cast him into the Fire,﴾.*

This *Āyah* carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

## Minor Sins Will be Pardoned if One Refrains from Major Sins

Allāh said,

﴿إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ﴾

*﴿If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,﴾*

meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise. This is why Allāh said,

﴿وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا﴾

*﴿and admit you to a Noble Entrance (i.e. Paradise).﴾*

There are several *Ḥadīths* on the subject of this honorable *Āyah*. Imām Aḥmad recorded that Salmān Al-Fārisi said, "The Prophet ﷺ said to me, 'Do you know what the day of *Al-Jumu'ah* is?' I said, 'It is the day during which Allāh brought together the creation of your father (Ādam).' He said,

«لٰكِنْ أَدْرِي مَا يَوْمُ الْجُمُعَةِ، لَا يَتَطَهَّرُ الرَّجُلُ فَيُحْسِنُ طُهُورَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ

فَيُنْصِتُ حَتَّى يَقْضِيَ الْإِمَامُ صَلَاتَهُ، إِلَّا كَانَ كَفَّارَةً لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ، مَا اجْتُنِبَتِ الْمَقْتَلَةُ»

*«I know what the day of Jumu'ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imām finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.»"*

Al-Bukhāri recorded similar wording from Salmān Al-Fārisi.

## The Seven Destructive Sins

What are the Seven Destructive Sins?

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

*«Avoid the seven great destructive sins.»*

The people inquired, 'O Allāh's Messenger! What are they?' He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَالسِّحْرُ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

*«To join others in worship along with Allāh, to kill the life which Allāh has forbidden except for a just cause, magic, to consume Ribā, to consume an orphan's wealth, to turn away from the enemy and flee from the battlefield when the battle begins, and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.»*[1]

## Another *Ḥadīth* that mentions False Witness

Imām Aḥmad recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ mentioned the major sins, or was asked about the major sins. He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ»

[1] *Fath Al-Bāri* 5:462, Muslim 1:92

«*Associating others with Allāh in worship, killing the life, and being undutiful to the parents.*»

He then said,

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قال: «قَوْلُ الزُّورِ - أَوْ شَهَادَةُ الزُّورِ -»

«*Should I tell you about the biggest of the major sins? The false statement - or the false testimony.*»"

Shu'bah - one of the narrators of the *Ḥadīth* - said, "Most likely, in my opinion, he said, 'False testimony.'"[1] The Two *Ṣaḥīḥs recorded this Ḥadīth* from Shu'bah from Anas.[2]

## Another *Ḥadīth*

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdur-Raḥmān bin Abi Bakrah said that his father said, "The Prophet ﷺ said,

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«*Should I inform you about the greatest of the great sins?*»

We said, 'Yes, O Allāh's Messenger !' He said,

«الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ»

«*To join others in worship with Allāh and to be undutiful to one's parents.*»

He was reclining, then he sat up and said;

«أَلَا وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ»

«*And I warn you against false testimony and false speech.*»

and he continued repeating it until we wished that he would stop."[3]

## Another *Ḥadīth* that mentions killing the Offspring

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' [(in one narration) the biggest sin]?' He said,

«أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ»

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[1] Aḥmad 3:131

[2] *Fatḥ Al-Bāri* 10:419, Muslim 1:91

[3] *Fatḥ Al-Bāri* 5:309, Muslim 1:91

«*To make a rival for Allāh while He Alone created you.*»

I said, 'Then?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«*To kill your offspring for fear that he might share your food with you.*»

I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*To commit adultery with your neighbor's wife.*»[1] He then recited,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ﴾

﴿*And those who invoke not any other god along with Allāh*﴾, until,

﴿إِلَّا مَن تَابَ﴾

﴿*Except those who repent*﴾."

## Another *Ḥadīth* from 'Abdullāh bin 'Amr

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«أَكْبَرُ الْكَبَائِرِ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ - أَوْ قَتْلُ النَّفْسِ شعبة الشاك - وَالْيَمِينُ الْغَمُوسُ»

«*The greatest sins are: To join others in worship with Allāh, to be undutiful to one's parents - or to take a life*» Shu'bah was uncertain of which one - «*and the false oath*».[2] Recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasāi.

## Another *Ḥadīth* by 'Abdullāh bin 'Amr about Causing one's Parents to be Cursed

'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»

[1] *Fath Al-Bāri* 8:350, Muslim 1:90

[2] Al-Bukhāri 6675, *Tuḥfat Al-Aḥwadhi* 3021 and An-Nasā'ī 8:63

«*Among the worst of the major sins is for a man to curse his own parents.*»

They said, "How can one curse his own parents?" He said,

«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

«*One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.*»

This is the wording of Muslim.[1] At-Tirmidhi said, "*Ṣaḥīḥ.*" It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«*Cursing a Muslim is a sin and fighting him is Kufr.*»[2]

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِۦ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾﴾

﴿*32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything.*﴾

## Do Not Wish for the Things Which Allāh has Made Some Others to Excel In

Imām Aḥmad recorded that Umm Salamah said, "O Messenger of Allāh! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allāh sent down,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾

﴿*And wish not for the things in which Allāh has made some of you to excel others*﴾.[3]

At-Tirmidhi also recorded this *Ḥadīth*.[4] Allāh's statement,

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[1] Muslim no. 90

[2] Al-Bukhāri : 5973, Muslim : 64

[3] Aḥmad 6:322

[4] *Tuḥfat Al-Aḥwadhi* 8:375, 377

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾

*﴿For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,﴾*

indicates, according to Ibn Jarīr, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

It was also reported that this *Āyah* is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Wālibi[1] reported from Ibn 'Abbās. Allāh then directed the servants to what benefits them,

﴿وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ﴾

*﴿and ask Allāh of His Bounty.﴾*Therefore, the *Āyah* states, "Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving." Allāh then said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

*﴿Surely, Allāh is Ever All-Knower of everything.﴾*

meaning, Allāh knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be sucessful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allāh said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

*﴿Surely, Allāh is Ever All-Knower of everything﴾.*

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾﴾

*﴿33. And to everyone, We have appointed Mawāli of that left by parents and relatives. To those also with whom you have*

[1] 'Ali bin Abi Ṭalḥah.

*made a pledge (brotherhood), give them their due portion (by wills). Truly, Allāh is Ever a Witness over all things.*﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam, As-Suddi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, and others said that Allāh's statement,

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾

﴾*And to everyone, We have appointed Mawali*﴿

means, "Heirs."[1] Ibn 'Abbās was also reported to have said that *Mawāli* refers to relatives. Ibn Jarīr commented, "The Arabs call the cousin a *Mawlā*."

Ibn Jarīr continued, "Allāh's statement,

﴿مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

﴾*of that (property) left by parents and relatives.*﴿

means, from what he inherited from his parents and family members. Therefore, the meaning of the *Āyah* becomes: 'To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives." Allāh's statement,

﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾

﴾*To those also with whom you have made a pledge (brotherhood), give them their due portion.*﴿

means, "Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allāh has witnessed all of you when you gave these pledges and promises." This practice was followed in the beginning of Islām, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that.

Al-Bukhāri recorded that Ibn 'Abbās said,

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾

﴾*And to everyone, We have appointed Mawāli*﴿ "meaning, heirs;

[1] Aṭ-Ṭabari 8:270-271

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ
عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ
قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ ۚ إِن
يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا
﴿٣٥﴾ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ
إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ
ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ
وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ
ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ
مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

﴿وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ﴾

﴿To those also with whom you have made a pledge (brotherhood)﴾

When the emigrants came to Al-Madīnah, the emigrant would inherit from the Anṣāri, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet ﷺ established between them (the emigrants and the Anṣār). When the verse,

﴿وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ﴾

﴿And to everyone We have appointed Mawāli﴾

was revealed, it cancelled (the pledge of brotherhood regarding inheritance)." Then he said, "The verse,

﴿وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ﴾

﴿To those also with whom you have made a pledge (brotherhood), give them their due portion.﴾

remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before."[1]

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ

[1] *Fath Al-Bāri* 8 :96

أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

﴿34. *Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qānitāt, and guard in the husband's absence what Allāh orders them to guard. As to those women on whose part you see ill conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allāh is Ever Most High, Most Great.*﴾

Allāh said,

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾

﴿*Men are the protectors and maintainers of women,*﴾

meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

﴿بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴿*because Allāh has made one of them to excel the other,*﴾

meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet ﷺ said,

«لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً»

«*People who appoint a woman to be their leader, will never achieve success.*»

Al-Bukhāri recorded this *Ḥadīth*.[1] Such is the case with appointing women as judges or on other positions of leadership.

﴿وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ﴾

﴿*and because they spend from their means.*﴾ meaning the dowry,

[1] *Fath Al-Bāri* 7 :732

expenditures and various expenses that Allāh ordained in His Book and the Sunnah of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allāh said,

﴿وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾

﴿*But men have a degree (of responsibility) over them*﴾.

## Qualities of the Righteous Wife

Allāh said,

﴿فَالصَّٰلِحَٰتُ﴾

﴿*Therefore, the righteous*﴾ women,

﴿قَٰنِتَٰتٌ﴾

﴿*are Qānitāt*﴾, obedient to their husbands, as Ibn 'Abbās and others stated.[1]

﴿حَٰفِظَٰتٌ لِّلْغَيْبِ﴾

﴿*and guard in the husband's absence*﴾

As-Suddi and others said that it means she protects her honor and her husband's property when he is absent, and Allāh's statement,

﴿بِمَا حَفِظَ ٱللَّهُ﴾

﴿*what Allāh orders them to guard.* ﴾

means, the protected [husband] is the one whom Allāh protects.[2] Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غِبْتَ عَنْهَا حَفِظَتْكَ فِي نَفْسِهَا وَمَالِكَ»

«*The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.*»

Then, the Messenger of Allāh ﷺ recited the *Āyah*,

[1] Aṭ-Ṭabari 8:294

[2] Aṭ-Ṭabari 8:295

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾

*﴿Men are the protectors and maintainers of women,﴾*

until its end.[1]

Imām Aḥmad recorded that 'Abdur-Raḥmān bin 'Awf said that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتِ»

*«If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'»*[2]

## Dealing with the Wife's Ill-Conduct

Allāh said,

﴿وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ﴾

*﴿As to those women on whose part you see ill conduct,﴾*

meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allāh's torment if she disobeys him. Indeed, Allāh ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allāh ﷺ said,

«لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

*«If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.»*[3]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 8:295

[2] Aḥmad 1:191

[3] *Tuḥfat Al-Aḥwadhi* 4:323

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

*«If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.»*[1]

Muslim recorded it with the wording,

«إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

*«If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.»*[2]

This is why Allāh said,

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ﴾

﴿*As to those women on whose part you see ill conduct, admonish them (first)*﴾.

Allāh's statement,

﴿وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ﴾

﴿*abandon them in their beds,*﴾ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her."[3] Several others said similarly. As-Suddi, Aḍ-Ḍaḥḥāk, 'Ikrimah, and Ibn 'Abbās, in another narration, added, "Not to speak with her or talk to her."[4] The *Sunan* and *Musnad* compilers recorded that Mu'āwiyah bin Ḥaydah Al-Qushayri said, "O Allāh's Messenger! What is the right that the wife of one of us has on him?" The Prophet ﷺ said,

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

*«To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.»*[5] Allāh's statement,

[1] *Fatḥ Al-Bāri* 9:205

[2] Muslim 2:1059

[3] Aṭ-Ṭabari 8:302

[4] Aṭ-Ṭabari 8:302-304

[5] Abu Dāwud 2:606, An-Nasā'ī in *Al-Kubrā* 5:375, Ibn Mājah 1:593, Aḥmad 5:3

﴿وَٱضْرِبُوهُنَّ﴾

﴿*beat them*﴾ means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jābir said that during the Farewell *Ḥajj*, the Prophet ﷺ said;

«وَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

*«Fear Allāh regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.»*[1]

Ibn 'Abbās and several others said that the *Āyah* refers to a beating that is not violent.[2] Al-Ḥasan Al-Baṣri said that it means, a beating that is not severe.[3]

## When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited

Allāh said,

﴿فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾

﴿*but if they return to obedience, seek not against them means (of annoyance),*﴾

meaning, when the wife obeys her husband in all that Allāh has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾

[1] Muslim 8:886

[2] Aṭ-Ṭabari 8:314

[3] Aṭ-Ṭabari 8:316

﴿*Surely, Allāh is Ever Most High, Most Great.*﴾ reminds men that if they transgress against their wives without justification, then Allāh, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾﴾

﴿35. *If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.*﴾

## Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allāh first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allāh said,

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا﴾

﴿*If you fear a breach between the two, appoint (two) arbitrators, one from his family*﴾.

The Fuqahā' (scholars of *Fiqh*) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs commited between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allāh gives preference to staying together, and this is why Allāh said,

﴿إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾

﴿*if they both wish for peace, Allāh will cause their reconciliation.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Allāh commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so

that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed." This was collected by Ibn Abi Ḥātim and Ibn Jarīr.[1]

Shaykh Abu 'Umar bin 'Abdul-Barr said, "The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it is binding or not when they decide for separation." Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

﴿۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾

﴿36. *Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.*﴾

## The Order to Worship Allāh Alone and to Be Dutiful to Parents

Allāh orders that He be worshipped Alone without partners,

[1] Aṭ-Ṭabari 8:325

because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship. Indeed, the Prophet ﷺ said to Mu'ādh,

«أَتَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟»

«*Do you know what Allāh's right on His servants is?*»

Mu'ādh replied, "Allāh and His Messenger know better." He said,

«أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«*That they should worship Him and should not worship any others with Him.*»

The Prophet ﷺ then said,

«أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لَا يُعَذِّبَهُمْ»

«*Do you know what the right of the servants on Allāh is if they do this? He should not punish them.*»[1]

Allāh then commands the servants to be dutiful to their parents, for Allāh made parents the reason for the servants to come to existence, after they did not exist. Allāh joins the order to worship Him with being dutiful to parents in many places. For example, He said,

﴿أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ﴾

﴿*give thanks to Me and to your parents*﴾, and,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴿*And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents*﴾.

After Allāh ordained being dutiful to parents, He ordained kind treatment of relatives, males and females. A *Ḥadīth* states,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَىٰ ذِي الرَّحِمِ صَدَقَةٌ وَصِلَةٌ»

«*Charity given to the poor is Ṣadaqah, while charity given to*

[1] *Fatḥ Al-Bāri* 13:359

*relatives is both Ṣadaqah and Ṣilāh (keeping the relations).*»[1]

Allāh then said,

﴿وَٱلْيَتَٰمَىٰ﴾

﴿*orphans*﴾, because they lost their caretakers who would spend on them. So Allāh commands that the orphans be treated with kindness and compassion. Allāh then said,

﴿وَٱلْمَسَٰكِينِ﴾

﴿*Al-Masākin (the poor)*﴾ who have various needs and cannot find what sustains these needs. Therefore, Allāh commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy. We will further elaborate on the matter of the destitute and the poor in *Sūrah Barā'h* (9:60).

## The Right of the Neighbor

Allāh said,

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ﴾

﴿*the neighbor who is near of kin, the neighbor who is a stranger*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ﴾

﴿*the neighbor who is near of kin*﴾ means, "The neighbor who is also a relative"[2] , while,

﴿وَٱلْجَارِ ٱلْجُنُبِ﴾

﴿*The neighbor who is a stranger*﴾ means, "Who is not a relative."[3] It was also reported that 'Ikrimah, Mujāhid, Maymūn bin Mihrān, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Muqātil bin Ḥayyān and Qatādah said similarly.[4] Mujāhid was also reported to have said that Allāh's statement,

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[1] *Tuḥfat Al-Aḥwadhi* 3 :324

[2] Aṭ-Ṭabari 8 :335

[3] Aṭ-Ṭabari 8 :338

[4] Aṭ-Ṭabari 8 :335-336

﴿وَالْجَارِ الْجُنُبِ﴾

﴿*the neighbor who is a stranger*﴾ means, "The companion during travel."[1] There are many *Ḥadīths* that command kind treatment to the neighbors, and we will mention some of them here with Allāh's help.

## The First *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

«*Jibrīl kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance.*»[2]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[3]

## The Second *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

«*Jibrīl kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him.*»[4]

Abu Dāwud and At-Tirmidhi recorded this *Ḥadīth*, which At-Tirmidhi said was "*Ḥasan Gharīb* through this route."[5]

## The Third *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Ās said that the Prophet ﷺ said,

«خَيْرُ الْأَصْحَابِ عِنْدَ اللهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِهِ»

«*The best companions according to Allāh are those who are the best with their friends, and the best neighbors according to*

[1] Aṭ-Ṭabari 8:341

[2] Aḥmad 2:85

[3] *Fatḥ Al-Bāri* 10:455, Muslim 4:2025

[4] Aḥmad 2:160

[5] Abu Dāwud 5:357, *Tuḥfat Al-Aḥwadhi* 6:72-73

*Allāh are the best with their neighbors.*»[1] At-Tirmidhi recorded this *Ḥadīth* and said, "*Ḥasan Gharīb*".[2]

## The Fourth *Ḥadīth*

Imām Aḥmad recorded that Al-Miqdād bin Al-Aswad said that the Messenger of Allāh ﷺ asked his Companions,

«مَا تَقُولُونَ فِي الزِّنَا؟»

«*What do you say about adultery?*»

They said, "It is prohibited, for Allāh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allāh ﷺ said,

«لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرِ نِسْوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِهِ»

«*For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.*» He then said,

«مَا تَقُولُونَ فِي السَّرِقَةِ؟»

«*What do you say about theft?*» They said, "It is prohibited, for Allāh and His Messenger prohibited it." He said,

«لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشَرَةِ أَبْيَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ»

«*If a man steals from his neighbor, it is worse for him than stealing from ten homes.*»[3] Only Aḥmad recorded this *Ḥadīth*.

A similar *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*, Ibn Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ»

«*To make a rival for Allāh while He Alone created you.*» I said, 'Then?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

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[1] Aḥmad 2:167

[2] *Tuḥfat Al-Aḥwadhi* 6:75

[3] Aḥmad 6:8

«*To kill your offspring for fear that he might share your food with you.*» I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*To commit adultery with your neighbor's wife.*»»[1]

## The Fifth *Ḥadīth*

Imām Aḥmad recorded that 'Ā'ishah asked the Messenger of Allāh, "I have two neighbors, so whom among them should I give my gift?" He said,

«إِلَىٰ أَقْرَبِهِمَا مِنْكِ بَابًا»

«*The neighbor whose door is the closest to you.*» Al-Bukhāri narrated this *Ḥadīth*[2]

We will elaborate on this subject in the *Tafsīr* of *Sūrah Barā'h*, Allāh willing and upon Him we depend.

## Being Kind to Slaves and Servants

Allāh said,

﴿وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ﴾

﴿*and those (slaves) whom your right hands possess,*﴾

this is an order to be kind to them because they are weak, being held as captives by others.

An authentic *Ḥadīth* records that during the illness that preceded his death, the Messenger of Allāh ﷺ continued advising his *Ummah*:

«الصَّلَاةَ الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«*(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.*»[3] He was repeating it until his tongue was still.

Imām Aḥmad recorded that Al-Miqdām bin Ma'dykarib said that the Messenger of Allāh ﷺ said,

«مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا

[1] *Fatḥ Al-Bāri* 8:350, Muslim 1:90

[2] Aḥmad 6:175, Al-Bukhāri 6020

[3] An-Nasā'ī in *Al-Kubrā* 4:258

أَطْعَمْتَ زَوْجَتَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ»

*«What you feed yourself is a Ṣadaqah (charity) for you, what you feed your children is Ṣadaqah for you, what you feed your wife is Ṣadaqah for you and what you feed your servant is Ṣadaqah for you.»*[1]

An-Nasā'i recorded this *Ḥadīth*[2] which has an authentic chain of narration, all the thanks are due to Allāh.

'Abdullāh bin 'Amr said to a caretaker of his, "Did you give the slaves their food yet?" He said, "No." Ibn 'Amr said, "Go and give it to them, for the Messenger of Allāh ﷺ said,

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُمْ»

*«It is enough sin for someone to prevent whomever he is responsible for from getting their food.»*" Muslim recorded this *Ḥadīth*.[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ»

*«The slave has the right to have food, clothing and to only be required to perform what he can bear of work.»* Muslim also recorded this *Ḥadīth*.[4]

Abu Hurayrah narrated that the Prophet ﷺ said,

«إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ - أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ - فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلَاجَهُ»

*«When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.»*[5] This is the wording collected by Al-Bukhāri.

## Allāh Does Not Like the Arrogant

Allāh said,

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[1] Aḥmad 4:131

[2] An-Nasā'ī in *Al-Kubrā* 5:376

[3] Muslim 2:692

[4] Muslim 3:1284

[5] *Fatḥ Al-Bāri* 5:214, Muslim 3:1284

وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ
بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ
قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟
مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ
كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ
ٱللَّهَ حَدِيثًا ﴿٤٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ
وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى
سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ
أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ
ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ
ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴿*Verily, Allāh does not like such as are proud and boastful.*﴾ meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allāh and hated by people. Mujāhid said that Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴿*Verily, Allāh does not like such as are proud*﴾ means arrogant, while,

﴿فَخُورًا﴾

﴿*boastful*﴾ means boasting about what he has, while he does not thank Allāh.[1] This *Āyah* indicates that such a person boasts with people about the bounty that Allāh has given him, but he is actually ungrateful to Allāh for this bounty.

Ibn Jarīr recorded that 'Abdullāh bin Wāqid Abu Rajā' Al-Harawi said, "You will find that those who are mean are also proud and boasting. He then recited,

﴿وَمَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

﴿*and those (slaves) whom your right hands possess,*﴾

[1] Aṭ-Ṭabari 8:350

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

﴿وَبَرًّا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾﴾

﴿*And dutiful to my mother, and made me not arrogant, deprived.*﴾

Once a man asked the Prophet, "O Messenger of Allāh, advise me.' The Prophet ﷺ said,

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ، وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ»

«*Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allāh does not like arrogance.*»[1]

﴿ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾﴾

﴿*37. Those who are stingy and encourage people to be stingy and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.*﴾

﴿*38. And (also) those who spend of their wealth to be seen of men, and believe not in Allāh and the Last Day, and whoever takes Shaytān as an intimate; then what a dreadful intimate he has!*﴾

﴿*39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenamce? And Allāh is Ever All-Knower of them.*﴾

## The Censure of Stingy Behavior

Allāh chastises the stingy behavior of those who refuse to spend their money for what Allāh ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion

[1] Aḥmad 5:64

during travel, the needy wayfarer, the slaves and servants. Such people do not give Allāh's right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allāh ﷺ said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ»

«*What disease is more serious than being stingy?*»[1] He also said,

«إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«*Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.*»[2]

Allāh said,

﴿وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*and hide what Allāh has bestowed upon them of His bounties,*﴾

Therefore, the miser is ungrateful for Allāh's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allāh said,

﴿إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ۖ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۖ﴾

﴿*Verily, man is ungrateful to his Lord. And to that he bears witness.*﴾

by his manners and conduct,

﴿وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ۚ﴾

﴿*And verily, he is violent in the love of wealth.*﴾ Allāh said,

﴿وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*and hide what Allāh has bestowed upon them of His bounties*﴾

and this is why He threatened them,

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[1] *Al-Adab Al-Mufrad* 83

[2] Abu Dāwud 2:324

﴿وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا﴾

*﴿And We have prepared for the disbelievers a disgraceful torment.﴾*

*Kufr* means to cover something. Therefore, the *Bakhīl* (miser) covers the favors that Allāh has blessed him with, meaning he does not spread those favors. So he is described by the term *Kāfir* (ungrateful) regarding the favors that Allāh granted him. A *Ḥadīth* states that,

«إِنَّ اللهَ إِذَا أَنْعَمَ نِعْمَةً عَلَىٰ عَبْدٍ، أَحَبَّ أَنْ يَظْهَرَ أَثَرُهَا عَلَيْهِ»

*«When Allāh grants a servant a favor, He likes that its effect appears on him.»*[1]

Some of the Salaf stated that this *Āyah* [4:37] is describing the Jews who hid the knowledge they had about the description of Muḥammad, and there is no doubt that the general meaning of the *Āyah* includes this. The apparent wording for this *Āyah* indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The *Āyah* talks about spending on relatives and the weak, just as the *Āyah* after it,

﴿وَالَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ﴾

*﴿And (also) those who spend of their wealth to be seen of men,﴾*

Allāh first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allāh. A *Ḥadīth* states that the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,

«يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِ، إِلَّا أَنْفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللهُ: كَذَبْتَ، إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: جَوَادٌ، فَقَدْ قِيلَ»

*«The wealthy will say, "I did not leave any area that You like to be spent on, but I spent on it in Your cause." Allāh will say, "You lie, you only did that so that it is said, 'He is*

[1] At-Ṭabarāni in *Al-Kabīr* 18:135

*generous.' And it was said..."*

meaning you acquired your reward in the life, and this is indeed what you sought with your action.[1] This is why Allāh said,

﴿وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

*﴿and believe not in Allāh and the Last Day,﴾*

meaning, it is Shayṭān who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shayṭān encouraged, excited and lured them by making the evil appear good,

﴿وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾

*﴿And whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!﴾*

Allāh then said,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ﴾

*﴿And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance?﴾*

This *Āyah* means, what harm would it cause them if they believe in Allāh, go on the righteous path, replace showing off with sincerity, have faith in Allāh, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with.

Allāh's statement:

﴿وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

*﴿And Allāh is Ever All-Knower of them.﴾*

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allāh knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allāh from this evil end.

[1] An-Nasā'ī 6:24

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

*﴿40. Surely! Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾*

*﴿41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?﴾*

*﴿42. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴾*

## Allāh Wrongs Not Even the Weight of a Speck of Dust

Allāh states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allāh shall reward them for this action and multiply it, if it were a good deed. For instance, Allāh said,

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ﴾

*﴿And We shall set up balances of justice﴾*

Allāh said that Luqmān said,

﴿يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ﴾

*﴿O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth﴾.*

Allāh said,

﴿يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾﴾

*﴿That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾*

The Two *Ṣaḥīḥ*s recorded the long *Ḥadīth* about the intercession that Abu Sa'īd Al-Khudri narrated, and in which the Messenger of Allāh ﷺ said,

«فَيَقُولُ اللهُ عَزَّ وَجَلَّ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ»

«*Allāh then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith"*»

In another narration, Allāh says,

وفي لفظ: «أَدْنَىٰ أَدْنَىٰ أَدْنَىٰ مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا»

«*"Whosoever had the least, least, least speck of faith, take him out of the Fire," and they will take out many people.*»

Abu Sa'īd then said, "Read, if you will,

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

﴿*Surely! Allāh wrongs not even of the weight of a speck of dust*﴾."[1]

## Will Punishment be Diminished for the Disbelievers?

Sa'īd bin Jubayr commented about Allāh's statement,

﴿وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا﴾

﴿*but if there is any good (done), He doubles it,*﴾

"As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire." He used as evidence the authentic *Ḥadīth* in which Al-'Abbās said, "O Messenger of Allāh! Your uncle Abu Ṭālib used to protect and support you, did you benefit him at all?" The Messenger ﷺ said,

«نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا، لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ»

«*Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.*»[2]

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[1] *Fatḥ Al-Bāri* 13:413, Muslim 1:167

[2] Al-Bukhāri nos. 3883, 6208 and Muslim no. 209

However, this *Ḥadīth* only applies to Abu Ṭālib, not the rest of the disbelievers. To support this, we mention what Abu Dāwud Aṭ-Ṭayālisi recorded in his *Musnad* that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُثَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ»

*«Allāh does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.»*[1]

## What Does 'Great Reward' Mean?

Abu Hurayrah, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk said that Allāh's statement,

﴿وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴿*and gives from Him a great reward.*﴾ refers to Paradise. We ask Allāh for His pleasure and Paradise. Ibn Abi Ḥātim recorded that Abu 'Uthmān An-Nahdi said, "No other person accompanied Abu Hurayrah more than I. One year, he went to *Ḥajj* before me, and I found the people of Al-Baṣrah saying that he narrated that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with a million deeds.*»

So I said, 'Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this *Ḥadīth*!' When I wanted to meet him, I found that he had left for *Ḥajj* so I followed him to *Ḥajj* to ask him about this *Ḥadīth*."

Ibn Abi Ḥātim also recorded this *Ḥadīth* using another chain of narration leading to Abu 'Uthmān. In this narration, Abu 'Uthmān said, "I said, 'O Abu Hurayrah! I heard my brethren in Al-Baṣrah claim that you narrated that you heard the Messenger of Allāh ﷺ saying,

[1] *Musnad Aṭ-Ṭayālisi* p. 47, Muslim no. 2808

«إِنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with a million deeds.*» Abu Hurayrah said, 'By Allāh! I heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَيْ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with two million deeds.*» He then recited this *Āyah*,

﴿فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ﴾

﴿*But little is the enjoyment of the life of this world as compared to the Hereafter*﴾.'[1]

## Our Prophet ﷺ will be a Witness Against, or For his *Ummah* on the Day of Resurrection, When the Disbelievers Will Wish for Death

Allāh said,

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾

﴿*How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?*﴾

Allāh describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allāh said;

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ﴾

﴿*And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward*﴾, and,

﴿وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ﴾

﴿*And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves*﴾.

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said, "The

[1] Aḥmad no. 7932.

Messenger of Allāh ﷺ said to me, 'Recite to me.' I said, 'O Messenger of Allāh! Should I recite (the Qur'ān) to you, while it was revealed to you?' He said, 'Yes, for I like to hear it from other people.' I recited *Sūrat An-Nisā'* until I reached this *Āyah*,

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾

﴿*How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?*﴾

He then said, 'Stop now.' I found that his eyes were tearful.'[1] Allāh's statement,

﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴿*On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.*﴾

means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day. This is similar to Allāh's statement,

﴿يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

﴿*The Day when man will see that (the deeds) which his hands have sent forth*﴾

Allāh then said,

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

﴿*but they will never be able to hide a single fact from Allāh.*﴾

indicating that they will admit to everything they did and will not hide any of it.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said to him, 'There are things that confuse me in the Qur'ān.' Ibn 'Abbās said, 'What things do you have doubts about in the Qur'ān?' He said, 'Not doubts, but rather confusing things.' Ibn 'Abbās said, 'Tell me what caused you confusion.' He said, 'I hear Allāh's statement,

[1] *Fatḥ Al-Bāri* 8:712

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴾

but He also says,

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾

﴿*but they will never be able to hide a single fact from Allāh.*﴾

They have indeed hid something.' Ibn 'Abbās said, 'As for Allāh's statement,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴾,

when they see that on the Day of Resurrection that Allāh does not forgive, except for the people of Islām, and that He forgives the sins, no matter how big they are, except *Shirk*, then the *Mushriks* will lie. They will say,

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿*"By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴾,

hoping that Allāh will forgive them. However, Allāh will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

﴿يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴿*those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.*﴾'"[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ

[1] 'Abdur-Razzāq 1:160

كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

﴿43. *O you who believe! Do not approach Ṣalāh while you are in a druken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Ghā'iṭ (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.*﴾

## The Prohibition of Approaching Prayer When Drunk or *Junub*

Allāh forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the *Masjids* while sexually impure, except when one is just passing through the *Masjid* from one door to another. This *Āyah* was revealed before alcohol consumption was completely prohibited, as evident by the *Ḥadīth* that we mentioned in *Sūrat Al-Baqarah* when we explained Allāh's statement,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾

﴿*They ask you about alcoholic drink and gambling*﴾.

In that *Ḥadīth*, the Messenger of Allāh ﷺ recited this *Āyah* to 'Umar, who said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." When this *Āyah* [4:43] was revealed, the Prophet ﷺ recited it to 'Umar, who still said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." After that, they would not drink alcohol close to the time of prayer. When Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

﴿*O you who believe! alcoholic drinks, gambling, Al-Anṣāb, and Al-Azlām*[1] *are an abomination of Shayaṭān's handiwork. So avoid that in order that you may be successful.*﴾ [5:90], until,

[1] *Al-Anṣāb* are stone altars used for the sacrifice of animals to other than Allāh. *Al-Azlām* refers to a type of arrows used for divination.

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

﴿*So, will you not then abstain?*﴾ [5:91] was revealed, 'Umar said, "We abstain, we abstain."[1]

In another narration, when the *Āyah* in *Sūrat An-Nisā'* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾

﴿*O you who believe! Do not approach Ṣalāh while you are in a druken state until you know what you are saying,*﴾

at the time of prayer, the Messenger of Allāh ﷺ would have someone proclaim;

"Let not any drunk approach the prayer." This is the wording collected by Abu Dāwud.[2]

## Causes of Its Revelation

Ibn Abi Ḥātim has recorded some reports about the incident of its revelation: Sa'd said, "Four *Āyāt* were revealed concerning me. A man from the Anṣār once made some food and invited some Muhājirīn and Anṣār men to it, and we ate and drank until we became intoxicated. We then boasted about our status." Then a man held a camel's bone and injured Sa'd's nose, which was scarred ever since. This occurred before *Al-Khamr* was prohibited, and Allāh later revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾

﴿*O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state*﴾.[3]

Muslim recorded this *Ḥadīth*,[4] and the collectors of the *Sunan* recorded it, with the exception of Ibn Mājah.[5]

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[1] Aḥmad 1:53

[2] Abu Dāwud 4:80

[3] Abu Dāwud Aṭ-Ṭayālisi, 28

[4] Muslim 4:1878

[5] Abu Dāwud: 1773, *Tuḥfat Al-Aḥwadhi* 8:466, An-Nasā'ī in *Al-Kubrā* 6:348

**Another Reason**

Ibn Abi Ḥātim narrated that 'Ali bin Abi Ṭālib said, "Abdur-Raḥmān bin 'Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited 'Say, 'O disbelievers! I do not worship that which you worship, but we worship that which you worship [refer to the correct wording of the *Sūrah*: 109].'" Allāh then revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ﴾

*﴿O you who believe! Do not approach Ṣalāh when you are in a drunken state until you know what you are saying﴾."*[1]

This is the narration collected by Ibn Abi Ḥātim and At-Tirmidhi, who said *"Ḥasan [Gharīb] Ṣaḥīḥ."*[2] Allāh's statement,

﴿حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ﴾

*﴿until you know what you are saying﴾* is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصَرِفْ فَلْيَنَمْ، حَتَّى يَعْلَمَ مَا يَقُولُ»

*«If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying.»*[3]

This was also recorded by Al-Bukhāri [4] and An-Nasā'i.[5] In

[1] Aṭ-Ṭabari 8:378

[2] *Tuḥfat Al-Aḥwadhi* 8:380. What is between the brackets is found in the reference given here. This text is considered authentic, although their are some technical problems with its narration. See the reference noted as well as *Al-Mustadrak* no. 3199.

[3] Aḥmad 3:142

[4] *Fatḥ Al-Bāri* 1:377

[5] An-Nasā'ī 1:215

some of the narrations of this *Ḥadīth*, the Messenger ﷺ said,

«فَلَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ»

*«...For he might want to ask for forgiveness, but instead curses himself!»*[1]

Allāh said,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

*﴿nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),﴾*

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾

*﴿nor while Junub (sexually impure), except while passing through, until you bathe (your entire body,﴾*

means, "Do not enter the *Masjid* when you are *Junub*, unless you are just passing by, in which case, you pass through without sitting down."[2]

Ibn Abi Ḥātim said that similar is reported from 'Abdullāh bin Mas'ūd, Anas, Abu 'Ubaydah, Sa'īd bin Al-Musayyib, Abu Aḍ-Ḍuḥā, 'Aṭā', Mujāhid, Masrūq, Ibrāhīm An-Nakha'ī, Zayd bin Aslam, Abu Mālik, 'Amr bin Dīnār, Al-Ḥakam bin 'Uṭaybah, 'Ikrimah, Al-Ḥasan Al-Baṣri, Yaḥyā bin Sa'īd Al-Anṣāri, Ibn Shihāb and Qatādah.[3] Ibn Jarīr recorded that Yazīd bin Abi Ḥabīb commented on Allāh's statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

*﴿nor while Junub (sexually impure), except while passing through,﴾*

when some men from the Anṣār, whose doors literally opened into the *Masjid*, were sexually impure, and they did not have water, their only way to get water was to pass through the *Masjid*. So, Allāh sent down,

[1] *Fatḥ Al-Bāri* 1:375

[2] Aṭ-Ṭabari 8:382

[3] Aṭ-Ṭabari 8:381-384

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

*﴿nor while Junub (sexually impure), except while passing through,﴾.*" [1]

What supports this statement by Yazīd bin Abi Ḥabīb, may Allāh have mercy upon him, is Al-Bukhāri's report in his *Ṣaḥīḥ*, that the Messenger of Allāh ﷺ said,

«سُدُّوا كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ إِلَّا خَوْخَةَ أَبِي بَكْرٍ»

*«Close all the small doors in this Masjid, except that of Abu Bakr.»*[2]

This is what the Prophet ﷺ commanded at the end of his life, knowing that Abu Bakr will be the Khalīfah after him, and that he would need to enter the *Masjid* on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allāh ﷺ commanded that all the small doors that open into the *Masjid* be closed, except Abu Bakr's door. Some of the *Sunan* compilers recorded the Prophet ﷺ saying that only 'Ali's door should remain open, but this is an error, what is in the *Ṣaḥīḥ* is what is correct.

In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ said to me,

«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»

*«Bring me the garment from the Masjid.»*

I said, 'I am having my period.' He said,

«إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ»

*«Your period is not in your hand.»*[3]

Muslim also collected a similar narration from Abu Hurayrah.[4] This *Ḥadīth* indicates that the woman is allowed to pass through the *Masjid* during menses or post-natal bleeding, and Allāh knows best.

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[1] Aṭ-Ṭabari 8:384. The chain is not authentic.

[2] *Fatḥ Al-Bāri* 1:665

[3] Muslim 1:245

[4] Muslim 1:245

**Description of *Tayammum***

Allāh said,

﴿وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

*﴿and if you are ill, or on a journey, or one of you comes from the Ghā'iṭ (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾*

As for the type of illness which would allow *Tayammum*, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness. Some scholars said that any type of illness warrants *Tayammum*, because of the general indications of the *Āyah*. As for travelling on a journey, it is known, regardless of its length. Allāh then said,

﴿أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ﴾

*﴿or comes from the Ghā'iṭ﴾*. The *Ghā'iṭ* is, literally, the flat land,[1] and this part of the *Āyah* refers to the minor impurity. Allāh then said,

﴿أَوْ لَامَسْتُمُ النِّسَاءَ﴾

*﴿or you Lāmastum women﴾*, which was recited *Lamastum* and *Lāmastum*, referring to sexual intercourse. For instance, Allāh said in another *Āyah*,

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ﴾

*﴿And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that﴾* [2:237], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾

*﴿O you who believe! When you marry believing women, and*

[1] That is, where one goes to relieve oneself.

*then divorce them before you have touched them, no 'Iddah (period of waiting) have you to count in respect of them*﴾ [33:49].

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that Allāh's statement,

﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾

﴿*or Lāmastum women*﴾ refers to sexual intercourse.[1]

It was reported that 'Ali, Ubayy bin Ka'b, Mujāhid, Ṭāwus, Al-Ḥasan, 'Ubayd bin 'Umayr, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and Muqātil bin Ḥayyān said similarly. [2] Allāh said,

﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

﴿*but you do not find water, them perform Tayammum with clean earth,*﴾

In the Two *Ṣaḥīḥs*, it is recorded that 'Imrān bin Ḥuṣayn said,

إن رسول الله ﷺ رأى رجلا معتزلا لم يصل في القوم فقال: «يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قال: بلى، يا رسول الله! ولكن أصابتني جنابة ولا ماء، قال: «عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»

*«Allāh's Messenger saw a person sitting away from the people and not praying with them. He asked him, 'O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim?' He replied, 'Yes, O Allāh's Messenger! I am Junub and there is no water.' The Prophet ﷺ said, 'Perform Tayammum with clean earth and that will be sufficient for you.'»*[3]

The linguistic meaning of *Tayammum* is to intend, as Arabs say, "May Allāh *Tayammamaka* (direct at you) His care." 'Clean earth' means dust. In his *Ṣaḥīḥ*, Muslim recorded that Ḥudhayfah bin Al-Yamān said that the Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا

[1] Aṭ-Ṭabari 8:392

[2] Aṭ-Ṭabari 8:392-393

[3] *Fatḥ Al-Bāri* 1:545, Muslim 1:474

الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

*«We were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.»*[1]

The Messenger ﷺ mentioned the favor of making dust a purifyer for us, and if there were any other substance to replace it for *Tayammum*, he would have mentioned it.

Imām Aḥmad and the collectors of *Sunan*, with the exception of Ibn Mājah, recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«الصَّعِيدُ الطَّيِّبُ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ حِجَجٍ، فَإِذَا وَجَدَهُ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذَلِكَ خَيْرٌ»

*«Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.»*[2] At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ"*. Allāh's statement,

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴿*rubbing your faces and hands (Tayammum)*﴾

indicates that *Tayammum* is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in *Tayammum* to just wipe the face and hands, as the consensus concurs. The face and hands are wiped with one strike on the sand in this case, as Imām Aḥmad recorded that 'Abdur-Raḥmān bin Abzā said that a man came to 'Umar and asked him, "I am *Junub*, but there is no water." 'Umar said, "Then, do not pray." 'Ammār said, "Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became *Junub* and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

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[1] Muslim 1 : 371

[2] Aḥmad 5:180, Abu Dāwud 1:235, *Tuḥfat Al-Aḥwadhi* 1:388, An-Nasā'ī 1:171

«إِنَّمَا كَانَ يَكْفِيكَ»

«*This would have been sufficient for you*», and the Prophet ﷺ stroked his hand on the earth once, blew into it and wiped his face and hands.»[1]

The Muslim *Ummah*, rather than all other nations, was favored with the allowance of *Tayammum*. In the Two *Ṣaḥīḥs*, it is recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ» وفي لفظ: «فَعِنْدَهُ طَهُورُهُ وَمَسْجِدُهُ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*I have been given five things which were not given to any (Prophet) before me: Allāh made me victorious with fright that covers a month's distance. The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his Masjid. The spoils of war have been made lawful for me and it was not made so for anyone else before me. I have been given the right of intercession (on the Day of Resurrection.) Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.*»[2]

We also mentioned the *Ḥadīth* of Ḥudhayfah that Muslim recorded;

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ، جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«*We were preferred with three things over people. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.*»[3]

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[1] Aḥmad 4:265

[2] *Fatḥ Al-Bāri* 1:519, Muslim 1:370

[3] Muslim 1:371

سُورَةُ النِّسَآءِ ٨٦ الْمَرْلِلْكَتَنِ

وَاللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾
مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ
سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ
وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا
عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ
اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا
﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ
وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

Allāh said in this *Āyah*,

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾

﴿*rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.*﴾

meaning, a part of His pardoning and forgiving is that He allows you to use *Tayammum* and to pray after using it when there is no water, to make things easy for you. This *Āyah* sanctifies the position of the prayer, it being too sacred than to be performed in a defecient manner, like in a state of drunkenness, until one becomes aware of what he is saying, or sexually impure, until he bathes (*Ghusl*), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allāh allows us to use *Tayammum*, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allāh.

### The Reason behind allowing *Tayammum*

Al-Bukhāri recorded that 'Ā'ishah said, "We set out with Allāh's Messenger ﷺ on one of his journeys until we reached Al-Bayḍā' or Dhāt-ul-Jaysh, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr Aṣ-Ṣiddīq and said, 'Don't you see

what 'Ā'ishah has done! She has made Allāh's Messenger and the people stay where there is no source of water and they have no water with them.' Abu Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said to me, 'You have detained Allāh's Messenger and the people where there is no source of water and they have no water with them.' So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the verses of *Tayammum*, and they all performed *Tayammum*. Usayd bin Ḥuḍayr said, 'O the family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding was moved from its place and the necklace was found beneath it."[1] Al-Bukhāri and Muslim recorded this *Ḥadīth*.[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾﴾

*﴿44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.﴾*

*﴿45. Allāh has full knowledge of your enemies, and Allāh is sufficient as a Wali (Protector), and Allāh is sufficient as a Helper.﴾*

*﴿46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." And Rā'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them,*

[1] *Fatḥ Al-Bāri* 1 :514

[2] *Fatḥ Al-Bāri* 7 :24, 12 :180 and Muslim 1 :279

*and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.*﴾

## Chastising the Jews for Choosing Misguidance, Altering Allāh's Words, and Mocking Islām

Allāh states that the Jews, may Allāh's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allāh sent down to His Messenger Muḥammad ﷺ. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muḥammad ﷺ, so that they may have a small amount of the delights of this life.

﴿وَيُرِيدُونَ أَن تَضِلُّوا ٱلسَّبِيلَ﴾

﴿*and wishing that you should go astray from the right path.*﴾

for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

﴿وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ﴾

﴿*Allāh has full knowledge of your enemies*﴾

meaning, Allāh has better knowledge of your enemies, and He warns you against them.

﴿وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا﴾

﴿*and Allāh is sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper*﴾

He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help. Allāh then said,

﴿يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴾

﴿*there are some who displace words from (their) right places*﴾

meaning, they intentionally and falsely alter the meanings of the Words of Allāh and explain them in a different manner than what Allāh meant,

﴿وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾

﴿*And say: "We hear your word and disobey*﴾

saying, "We hear what you say, O Muḥammad, but we do not

obey you in it," as Mujāhid and Ibn Zayd explained.[1]

This is the implied meaning of the *Āyah*, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allāh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allāh's statement,

﴿وَٱسْمَعْ غَيْرَ مُسْمَعٍ﴾

*﴿And "Hear and let you hear nothing."﴾*

means, hear our words, may you never hear anything, as Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās.[2] This is the Jews' way of mocking and jesting, may Allāh's curse descend on them.

﴿وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ﴾

*﴿And Rā'inā, with a twist of their tongues and as a mockery of the religion.﴾*

meaning, they pretend to say, 'Hear us,' when they say, *Rā'inā* (an insult in Hebrew, but in Arabic it means 'Listen to us.')' Yet, their true aim is to curse the Prophet ﷺ. We mentioned this subject when we explained Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا﴾

*﴿O you who believe! Say not Rā'inā but say Unẓurnā (make us understand)﴾.*

Therefore, Allāh said about them, while they pretend to say other than what they truly mean,

﴿لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ﴾

*﴿With a twist of their tongues and as a mockery of the religion﴾*

because of their cursing the Prophet ﷺ. Allāh then said,

﴿وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

*﴿And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so*

[1] Aṭ-Ṭabari 8:433

[2] Aṭ-Ṭabari 8:434

*they believe not except a few.*﴾

meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it. Earlier, when we explained,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿*so little is that which they believe*﴾ which means they do not have beneficial faith.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

﴿*47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allāh is always executed.*﴾

﴿*48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.*﴾

## Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allāh commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muḥammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muḥammad ﷺ. He also warns them,

﴿مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

﴿*before We efface faces and turn them backwards*﴾

Al-'Awfī said that Ibn 'Abbās said that 'effacing' here refers to blindness,

﴿فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

﴿*and turn them backwards*﴾ meaning, We put their faces on

their backs, and make them walk backwards, since their eyes will be in their backs.[1] Similar was said by Qatādah and 'Aṭiyah Al-'Awfī.[2]

This makes the punishment even more severe, and it is a parable that Allāh set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards.

Similarly, some said that Allāh's statement,

﴿إِنَّا جَعَلْنَا فِيٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا﴾

*﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them﴾*

that is a parable that Allāh gave for their deviation and hindrance from guidance.

## Ka'b Al-Aḥbār Embraces Islām Upon Hearing this *Āyah* [4:47]

It was reported that Ka'b Al-Aḥbār became Muslim when he heard this *Āyah* [4:47]. Ibn Jarīr recorded that 'Īsā bin Al-Mughīrah said: We were with Ibrāhīm when we talked about the time when Ka'b became Muslim. He said, 'Ka'b became Muslim during the reign of 'Umar, for he passed by Al-Madīnah intending to visit Jerusalem, and 'Umar said to him, "Embrace Islām, O Ka'b.' Ka'b said, 'Do you not read in your Book,

﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ﴾

*﴿The likeness of those who were entrusted with the Tawrāh...﴾* [62:5] until,

﴿أَسْفَارًۢا﴾

*﴿Books﴾* I am among those who were entrusted with the Tawrāh.' 'Umar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this *Āyah* while

[1] Aṭ-Ṭabari 8:440

[2] Aṭ-Ṭabari 8:441

feeling sad,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

*﴿O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards﴾.*

Ka'b said, 'I believe, O Lord! I embraced Islām, O Lord!' for He feared that this might be struck by this threat. He then went back to his family in Yemen and returned with them all as Muslims."[1] Allāh's statement,

﴿أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ﴾

*﴿or curse them as We cursed the people of the Sabbath.﴾*

refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allāh changed these people into apes and swine, as we will come to know in the explanation of *Sūrat Al-A'rāf* (7). Allāh's statement,

﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

*﴿And the commandment of Allāh is always executed.﴾*

means, when He commands something, then no one can dispute or resist His command.

## Allāh Does not Forgive *Shirk*, Except After Repenting From it

Allāh said that He,

﴿لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ﴾

*﴿forgives not that partners should be set up with Him (in worship),﴾*

meaning, He does not forgive a servant if he meets Him while he is associating partners with Him,

﴿وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾

[1] Aṭ-Ṭabari 8:446

﴿but He forgives except that﴾ of sins,

﴿لِمَن يَشَآءُ﴾

﴿to whom He wills﴾ of His servants.

Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقُولُ: يَا عَبْدِي مَا عَبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلىٰ مَا كَانَ فِيكَ، يَا عَبْدِي إِنَّكَ إِنْ لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتُكَ بِقُرَابِهَا مَغْفِرَةً»

«*Allāh said, "O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness."*»

Only Aḥmad recorded this *Ḥadīth* with this chain of narration.[1]

Imām Aḥmad recorded that Abu Dharr said, "I came to the Messenger of Allāh ﷺ and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلٰهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَى ذٰلِكَ، إِلَّا دَخَلَ الْجَنَّةَ» قلت: وإن زنى وإن سرق؟ قال: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ». قلت: وإن زنى وإن سرق؟ قال: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ ثَلَاثًا»، ثم قال في الرابعة: «عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ»

«*"No servant proclaims,'There is no deity worthy of worship except Allāh,' and dies on that belief, but will enter Paradise." I said, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." I asked again, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." The fourth time, he said, "Even if Abu Dharr's nose was put in the dust."*»[2]

Abu Dharr departed while pulling his *Izār* and saying, "Even if Abu Dharr's nose was put in the dust." Ever since that happened, Abu Dharr used to narrate the *Ḥadīth* and then comment, "Even if Abu Dharr's nose was put in dust."[3] The

[1] Aḥmad 5:154

[2] Meaning, "In spite of Abu Dharr".

[3] Aḥmad 5:152

الجزء الخامس ٨٧ سورة النساء

أُولَٰئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾
أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ
يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ
ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾
فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا
﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ
جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ
كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾ إِنَّ
ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ
ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا
بَصِيرًا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى
ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Two *Ṣaḥīḥs* recorded this *Ḥadīth*[1]

Al-Bazzār recorded that Ibn 'Umar said, "We used to refrain from begging (Allāh) for forgiveness for those who commit major sins until we heard our Prophet ﷺ reciting,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;*﴾, and his ﷺ saying,

«أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ»

«*I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.*»[2]

Allāh's statement,

﴿وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰٓ إِثْمًا عَظِيمًا﴾

﴿*and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.*﴾ is similar to His statement,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[1] *Fath Al-Bāri* 10 :294 and Muslim 1 :95

[2] *Kashf Al-Astār* 4 :84

﴿*Verily, joining others in worship with Allāh is a great Ẓūlm (wrong) indeed.*﴾

In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said, "I said, 'O Messenger of Allāh! Which is the greatest sin?' He said,

«أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ»

«*To make a rival with Allāh, while He Alone created you.*»[1]

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾﴾

﴿*49. Have you not seen those who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatīl.*﴾

﴿*50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.*﴾

﴿*51. Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Ṭāghūt and say to those who disbelieve, "These people are better guided on the way," than the believers.*﴾

﴿*52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper.*﴾

## Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in *Jibt* and *Ṭāghūt*

Al-Ḥasan and Qatādah said, "This *Āyah*,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم﴾

﴿*Have you not seen those who claim sanctity for themselves?*﴾ , was revealed about the Jews and Christians when they said, 'We are Allāh's children and His loved ones.'"[2] Ibn Zayd also

[1] *Fatḥ Al-Bāri* 8 :350 and Muslim 1 :90

[2] Aṭ-Ṭabari 8 :452

said, "This *Āyah* was revealed concerning their statement,

﴿نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ﴾

﴿*We are the children of Allāh and His loved ones*﴾

and their statement,

﴿لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ﴾

﴿*None shall enter Paradise unless he be a Jew or a Christian*﴾."[1]

This is why Allāh said,

﴿بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ﴾

﴿*Nay, but Allāh sanctifies whom He wills,*﴾

meaning, the decision in this matter is with Allāh Alone, because He has perfect knowledge of the true reality and secrets of all things. Allāh then said,

﴿وَلَا يُظْلَمُونَ فَتِيلًا﴾

﴿*And they will not be dealt with injustice even equal to the extent of a Fatīl,*﴾

meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a *Fatīl*. Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭā', Al-Ḥasan, Qatādah and others among the Salaf said that *Fatīl* means, "The scalish thread in the long slit of the date-stone."[2] Allāh said,

﴿ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ﴾

﴿*Look, how they invent a lie against Allāh,*﴾ claiming purity for themselves, their claim that they are Allāh's children and His loved ones, their statement;

﴿لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ﴾

﴿*None shall enter Paradise unless he be a Jew or a Christian*﴾

their statement;

﴿لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ﴾

[1] Aṭ-Ṭabari 8:453

[2] Aṭ-Ṭabari 8:458,459

﴿*The Fire shall not touch us but for a number of days*﴾

and their reliance on the righteous deeds of their forefathers. Allāh has decreed that the good actions of the fathers do not help the children, when He said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

﴿*That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn*﴾.

Allāh then said,

﴿وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا﴾

﴿*and enough is that as a manifest sin.*﴾ meaning, these lies and fabrications of theirs are sufficent. Allāh's statement,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ﴾

﴿*Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Ṭāghūt*﴾.

Muḥammad bin Isḥāq said from Ḥassan bin Fā'iḍ that 'Umar bin Al-Khaṭṭāb said, "*Jibt* is sorcery and *Ṭāghūt* is the Shayṭān."[1] Abu Naṣr Ismā'īl bin Ḥammād Al-Jawhari, the renowned scholar, said in his book *As-Siḥaḥ*, "*Al-Jibt* means idol, soothsayer and sorcerer." Ibn Abi Ḥātim recorded that Jābir bin 'Abdullāh was asked about *Ṭāghūt*, and he said, "They are soothsayers upon whom the devils descend."[2] Mujāhid said "*Ṭāghūt* is a devil in the shape of man, and they refer to him for judgment."[3] Imām Mālik said, "*Ṭāghūt* is every object that is worshipped instead of Allāh, the Exalted and Most Honored."

## Disbelievers Are not Better Guided Than Believers

Allāh said,

﴿وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا﴾

﴿*and say to those who disbelieve, "These people are better guided on the way," than the believers.*﴾

[1] Aṭ-Ṭabari 8:462
[2] Ibn Abi Ḥātim 3:994
[3] Aṭ-Ṭabari 8:462

preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allāh's Book which is before them.

Ibn Abi Ḥātim recorded that 'Ikrimah said, "Ḥuyay bin Akhṭab and Ka'b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, 'You (Jews) are people of the Book and knowledge, so judge us and Muḥammad.' They said, 'Describe yourselves and describe Muḥammad.' They said, 'We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims. As for Muḥammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifār follow him. So who is better, we or him?' They said, 'You are more righteous and better guided.' Thereafter, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا﴾

﴿*Have you not seen those who were given a portion*﴾."[1]

This story was also reported from Ibn 'Abbās and several others among the Salaf.

## Allāh's Curse on the Jews

This *Āyah* [4:52] contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators. They uttered this statement [in *Āyah* 4:51] to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Aḥzab,[2] forcing the Prophet ﷺ and his Companions to dig a defensive tunnel around Al-Madīnah. But, Allāh saved the Muslims from their evil,

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

﴿*And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty*﴾.

[1] Ibn Abi Ḥātim 3:994, and Aṭ-Ṭabari 5:133

[2] See *Sūrat Al-Aḥzāb* (33)

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾﴾

﴿53. *Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.*﴾

﴿54. *Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom.*﴾

﴿55. *Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).*﴾

## The Envy and Miserly Conduct of the Jews

Allāh asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allāh then described them as misers,

﴿فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا﴾

﴿*Then in that case they would not give mankind even a Naqīr.*﴾

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muḥammad ﷺ, even if it was the speck on the back of a date-stone, which is the meaning of *Naqīr* according to Ibn 'Abbās and the majority of the scholars. This *Āyah* is similar to another of Allāh's statements,

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ﴾

﴿*Say: "If you possessed the treasure of the mercy of my Lord, then you would surely withold it out of fear of spending it.*﴾

meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allāh said,

﴿وَكَانَ ٱلْإِنسَٰنُ قَتُورًا﴾

﴿*And man is ever Qatūr*﴾ meaning *Bakhīl* (stingy). Allāh then said,

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*Or do they envy men for what Allāh has given them of His Bounty?*﴾ referring to their envy of the Prophet ﷺ for the great prophethood that Allāh entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that,

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ﴾

﴿*Or do they envy men*﴾ means, "We are the worthy people, rather than the rest of the people."[1] Allāh said,

﴿فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا﴾

﴿*Then, We have already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom.*﴾

meaning, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrāhīm and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ﴾

﴿*Of them were (some) who believed in it;*﴾

referring to Allāh's favor and bounty (Prophets, Books, kingship),

﴿وَمِنْهُم مَّن صَدَّ عَنْهُ﴾

﴿*and of them were (some) who rejected it*﴾

by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muḥammad ﷺ, especially since you are not from the Children of Israel? Mujāhid said,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ﴾

﴿*Of them were (some) who believed in [him],*﴾ "Muḥammad ﷺ,

﴿وَمِنْهُم مَّن صَدَّ عَنْهُ﴾

[1] Aṭ-Ṭabarāni 11:146

﴿and of them were (some) who rejected [him].﴾"[1]

Therefore, O Muḥammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them. This is why Allāh threatened them,

﴿وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا﴾

﴿and enough is Hell for burning (them).﴾, meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allāh's Books and Messengers.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾﴾

*﴿56. Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.﴾*

*﴿57. But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājun Muṭahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.﴾*

## The Punishment of Those Who Disbelieve in Allāh's Books and Messengers

Allāh describes the torment in the Fire of Jahannam for those who disbelieve in His *Āyāt* and hinder from the path of His Messengers. Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا﴾

*﴿Surely, those who disbelieved in Our Āyāt ,﴾*

meaning, We will place them in the Fire which will encompass every part of their bodies. Allāh then states that their punishment and torment are everlasting,

[1] Aṭ-Ṭabari 8:482, meaning the personal pronoun *Ha* was understood by "him" to be "him" rather than "it".

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ﴾

*﴿We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment﴾.*

Al-A'mash said that Ibn 'Umar said, "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper."[1] This was collected by Ibn Abi Ḥātim, who also recorded that Al-Ḥasan said,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم﴾

*﴿As often as their skins are roasted through,﴾*

"Their skin will be roasted through, seventy thousand times every day." Ḥusayn said; Fuḍayl added that Hishām said that Al-Ḥasan also said that,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم﴾

*﴿As often as their skins are roasted through,﴾*

means, "Whenever the Fire has roasted them through and consumed their flesh, they will be told, 'Go back as you were before,' and they will."[2]

## The Wealth of the Righteous; Paradise and its Joy

Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا﴾

*﴿But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.﴾*

describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Allāh said,

﴿لَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

[1] Aṭ-Ṭabari 8:484

[2] Aṭ-Ṭabari 8:485

﴿*Therein they shall have Azwājun Muṭahharatun (purified mates),*﴾

free of menstruation, postnatal bleeding, filth, bad manners and shortcomings. Ibn 'Abbās said that the *Āyah* means, "They are purified of filth and foul things."[1] Similar was said by 'Aṭā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, An-Nakha'ī, Abu Ṣāliḥ, 'Aṭiyah, and As-Suddi.[2] Mujāhid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allāh's statement,

﴿وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾

﴿*And We shall admit them to shades, wide and ever deepening (Paradise).*﴾

means, wide, extensive, pure and elegant shade. Ibn Jarīr recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا: شَجَرَةَ الْخُلْدِ»

«*There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.*»[3]

﴿۞ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾﴾

﴿*58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.*﴾

## The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

[1] Aṭ-Ṭabari 1:395

[2] Ibn Abi Ḥātim 1:92

[3] Aṭ-Ṭabari 8:489 It is also recorded by Aḥmad and Aṭ-Ṭayālisi. This version, with the words, "The Tree of Everlasting Life." Is not authentic. The remainder of the *Ḥadīth*, which is authentic, was recorded by Al-Bukhāri and others.

owners. Al-Ḥasan narrated that Samurah said that the Messenger of Allāh ﷺ said,

«أَدِّ الْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ»

*«Return the trust to those who entrusted you, and do not betray those who betrayed you.»*

Imām Aḥmad and the collectors of *Sunan* recorded this *Ḥadīth*.[1] This command refers to all things that one is expected to look after, such as Allāh's rights on His servants: praying, *Zakāh*, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allāh commands that all types of trusts be fulfillled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَتُؤَدَّنَّ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى يُقْتَصَّ لِلشَّاةِ الْجَمَّاءِ مِنَ الْقَرْنَاءِ»

*«The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.»*[2]

Ibn Jarīr recorded that Ibn Jurayj said about this *Āyah*, "It was revealed concerning 'Uthmān bin Ṭalḥah from whom the Messenger of Allāh ﷺ took the key of the Ka'bah and entered it on the Day of the victory of Makkah. When the Prophet ﷺ went out, he was reciting this *Āyah*,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾

﴿*Verily, Allāh commands that you should render back the trusts to those, to whom they are due*﴾.

He then called 'Uthmān and gave the key back to him." Ibn Jarīr also narrated that 'Umar bin Al-Khaṭṭāb said, "When the Messenger of Allāh ﷺ went out of the Ka'bah, he was reciting this *Āyah*,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾

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[1] Aḥmad 3:414, Abu Dāwud 3:805 and *Tuḥfat Al-Aḥwadhi* 4:479

[2] Muslim 4:1097

﴿*Verily, Allāh commands that you should render back the trusts to those, to whom they are due*﴾.

May I sacrifice my father and mother for him, I never heard him recite this *Āyah* before that."[1] It is popular that this is the reason behind revealing the *Āyah* (4:58). Yet, the application of the *Āyah* is general, and this is why Ibn 'Abbās and Muḥammad bin Al-Ḥanafiyyah said, "This *Āyah* is for the righteous and wicked," meaning it is a command that encompasses everyone.

## The Order to Be Just

Allāh said,

﴿وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ﴾

﴿*and that when you judge between men, you judge with justice.*﴾

commanding justice when judging between people. Muḥammad bin Ka'b, Zayd bin Aslam and Shahr bin Ḥawshab said; "This *Āyah* was revealed about those in authority",[2] meaning those who judge between people. A *Ḥadīth* states,

«إِنَّ اللهَ مَعَ الْحَاكِمِ مَا لَمْ يَجُرْ، فَإِذَا جَارَ وَكَلَهُ اللهُ إِلَى نَفْسِهِ»

«*Allāh is with the judge as long as he does not commit injustice, for when he does, Allāh will make him reliant on himself.*»[3]

A statement goes, "One day of justice equals forty years of worship."[4] Allāh said,

﴿إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ﴾

﴿*Verily, how excellent is the teaching which He (Allāh) gives you!*﴾

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[1] Aṭ-Ṭabari 8:492, as well as others. The narrations, about the revelation of the *Āyah*, and the statement of 'Umar, may Allāh be pleased with him, are not authentic. There is, however a narration supporting the remainder of the information with Al-Bukhāri, no. 4289.

[2] Aṭ-Ṭabari 8:490

[3] Ibn Mājah 2:775

[4] *Al-Kanz* 6:12

meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws. Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا﴾

﴿*Truly, Allāh is Ever All-Hearer, All-Seer.*﴾

means, He hears your statements and knows your actions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

﴿*59. O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.*﴾

## The Necessity of Obeying the Rulers in Obedience to Allāh

Al-Bukhāri recorded that Ibn 'Abbās said that the *Āyah*,

﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾

﴿*Obey Allāh and obey the Messenger, and those of you who are in authority.*﴾

"Was revealed about 'Abdullāh bin Ḥudhāfah bin Qays bin 'Adi, who the Messenger of Allāh ﷺ sent on a military expedition."[1] This statement was collected by the Group, with the exception of Ibn Mājah[2] At-Tirmidhi said, "*Ḥasan, Gharīb*". Imām Aḥmad recorded that 'Ali said, "The Messenger of Allāh ﷺ sent a troop under the command of a man from Al-Anṣār. When they left, he became angry with them for some reason and said to them, 'Has not the Messenger of Allāh ﷺ commanded you to obey me?' They said, 'Yes.' He said, 'Collect some wood,' and then he started a fire with the wood, saying, 'I command you to enter the fire.' The people almost entered the fire, but a young man among them said, 'You only ran away

[1] *Fath Al-Bāri* 8:101

[2] Muslim 3:1465, Abu Dāwud 3:92, *Tuḥfat Al-Aḥwadhi* 5:364 and An-Nasā'ī 7:154

from the Fire to Allāh's Messenger. Therefore, do not rush until you go back to Allāh's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allāh's Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«*Had you entered it, you would never have departed from it. Obedience is only in righteousness.*»[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

«*The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.*»

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[3] 'Ubādah bin Aṣ-Ṣāmit said, "We gave our pledge to Allāh's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللهِ بُرْهَانٌ»

«*Except when you witness clear Kufr about which you have clear proof from Allāh.*»"

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[4] Another *Ḥadīth* narrated by Anas states that the Messenger of Allāh ﷺ said,

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ»

«*Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.*»

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[1] Aḥmad 1:82

[2] *Fatḥ Al-Bāri* 7:655, Muslim 3:1469

[3] Abd Dāwud: 2626, Bukhari: 7144 and Muslim: 1839

[4] *Fatḥ Al-Bāri* 13:204, Muslim 3:470

Al-Bukhāri recorded this *Ḥadīth*.[1] Umm Al-Ḥusayn said that she heard the Messenger of Allāh ﷺ giving a speech during the Farewell *Ḥajj*, in which he said;

«وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللهِ، اسْمَعُوا لَهُ وَأَطِيعُوا»

«*Even if a slave was appointed over you, and he rules you with Allāh's Book, then listen to him and obey him.*»

Muslim recorded this *Ḥadīth*.[2] In another narration with Muslim, the Prophet ﷺ said,

«عَبْدًا حَبَشِيًّا مَجْدُوعًا»

«*Even if an Ethiopian slave, whose nose was mutilated...* »

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

«*Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.* »[3]

This is why Allāh said,

﴿أَطِيعُوا اللَّهَ﴾

﴿*Obey Allāh*﴾, adhere to His Book,

﴿وَأَطِيعُوا الرَّسُولَ﴾

﴿*and obey the Messenger*﴾, adhere to his Sunnah,

﴿وَأُولِي الْأَمْرِ مِنكُمْ﴾

﴿*And those of you who are in authority*﴾

in the obedience to Allāh which they command you, not what constitutes disobedience of Allāh, for there is no obedience to anyone in disobedience to Allāh, as we mentioned in the authentic *Ḥadīth*,

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[1] *Fatḥ Al-Bāri* 13:130

[2] Muslim:1838

[3] *Fatḥ Al-Bāri* 13:119 and Muslim 3:1466

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا إِلَى ٱلطَّٰغُوتِ
وَقَدْ أُمِرُوٓا أَن يَكْفُرُوا بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ
ضَلَٰلًۢا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَآ أَنزَلَ
ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ
إِحْسَٰنًا وَتَوْفِيقًا ﴿٦٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا
فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ
أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ﴿٦٣﴾ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ
جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟
فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

*«Obedience is only in righteousness.»*[1]

## The Necessity of Referring to the Qur'ān and Sunnah for Judgment

Allāh said,

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

*﴿(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴾.*

Mujāhid and several others among the Salaf said that the *Āyah* means, "(Refer) to the Book of Allāh and the Sunnah of His Messenger."[2]

This is a command from Allāh that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'ān and Sunnah for judgment concerning these disputes. In another *Āyah*, Allāh said,

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

*﴿And in whatsoever you differ, the decision thereof is with Allāh﴾.*

Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood? This is why Allāh said,

[1] *Fath Al-Bāri* 13:130

[2] At-Ṭabari 8:504

﴿إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

*﴿if you believe in Allāh and in the Last Day.﴾*

meaning, refer the disputes and conflicts that arise between you to the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment. Allāh's statement,

﴿إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

*﴿if you believe in Allāh and in the Last Day.﴾*

indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allāh or the Last Day. Allāh said,

﴿ذَٰلِكَ خَيْرٌ﴾

*﴿That is better﴾* meaning, referring to the Book of Allāh and the Sunnah of His Messenger for judgment in various disputes is better,

﴿وَأَحْسَنُ تَأْوِيلًا﴾

*﴿and more suitable for final determination.﴾*

meaning, "Has a better end and destination," as As-Suddi and several others have stated[1] while Mujāhid said, "Carries a better reward."[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾﴾

*﴿60. Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been*

[1] Aṭ-Ṭabari 8:506

[2] Aṭ-Ṭabari 8:506

*ordered to reject them. But Shaytān wishes to lead them far astray.﴾*

*﴿61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.﴾*

*﴿62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"﴾*

*﴿63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.﴾*

## Referring to Other than the Qur'ān and Sunnah for Judgment is Characteristic of Non-Muslims

Allāh chastises those who claim to believe in what Allāh has sent down to His Messenger ﷺ and to the earlier Prophets, yet they refer to other than the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment in various disputes. It was reported that the reason behind revealing this *Āyah* was that a man from the Anṣār and a Jew had a dispute, and the Jew said, "Let us refer to Muḥammad to judge between us." However, the Muslim man said, "Let us refer to Ka'b bin Al-Ashraf (a Jew) to judge between us." It was also reported that the *Āyah* was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of *Jāhiliyyah*. Other reasons were also reported behind the revelation of the *Āyah*. However, the *Āyah* has a general meaning, as it chastises all those who refrain from referring to the Qur'ān and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of *Ṭāghūt* here. This is why Allāh said,

﴿يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ﴾

*﴿and they wish to go for judgment to the Tāghūt﴾*

until the end of the *Āyah*. Allāh's statement,

﴿يَصُدُّونَ عَنكَ صُدُودًا﴾

*﴿turn away from you with aversion﴾*

means, they turn away from you in arrogance, just as Allāh described the polytheists,

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ﴾

*﴿When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following."﴾*

This is different from the conduct of the faithful believers, whom Allāh describes as,

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا﴾

*﴿The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey."﴾*

## Chastising the Hypocrites

Chastising the hypocrites, Allāh said,

﴿فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

*﴿How then, when a catastrophe befalls them because of what their hands have sent forth,﴾*

meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

﴿ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا﴾

*﴿They come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"﴾*

apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet ﷺ for judgment, not that they believe in such alternative judgment, as they claim. Allāh describes these people to us further in His statement,

﴿فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ﴾

*﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear"﴾*, until,

﴿فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ﴾

﴿*Then they will become regretful for what they have been keeping as a secret in themselves*﴾.

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

﴿*Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you*﴾, until,

﴿إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا﴾

﴿*"We meant no more than goodwill and conciliation!"*﴾[1]

Allāh then said,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ﴾

﴿*They (hypocrites) are those of whom Allāh knows what is in their hearts;*﴾

These people are hypocrites, and Allāh knows what is in their hearts and will punish them accordingly, for nothing escapes Allāh's watch. Consequently, O Muḥammad! Let Allāh be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs. This is why Allāh said,

﴿فَأَعْرِضْ عَنْهُمْ﴾

﴿*so turn aside from them (do not punish them)*﴾

meaning, do not punish them because of what is in their hearts.

﴿وَعِظْهُمْ﴾

﴿*but admonish them*﴾ means, advise them against the hypocrisy and evil that reside in their hearts,

﴿وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا﴾

﴿*and speak to them an effective word to reach their inner*

[1] Aṭ-Ṭabarāni 11:373

*selves*﴾

advise them, between you and them, using effective words that might benefit them.

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾﴾

﴿64. *We sent no Messenger, but to be obeyed by Allāh's leave. If they, when they were unjust to themselves, had come to you and begged Allāh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving, Most Merciful.*﴾

﴿65. *But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*﴾

## The Necessity of Obeying the Messenger ﷺ

Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ﴾

﴿*We sent no Messenger, but to be obeyed*﴾ meaning, obeying the Prophet was ordained for those to whom Allāh sends the Prophet. Allāh's statement,

﴿بِإِذْنِ ٱللَّهِ﴾

﴿*by Allāh's leave*﴾ means, "None shall obey, except by My leave," according to Mujāhid.[1] This *Āyah* indicates that the Prophets are only obeyed by whomever Allāh directs to obedience. In another *Āyah*, Allāh said,

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ﴾

﴿*And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission*﴾

[1] Aṭ-Ṭabari 8:516

meaning, by His command, decree, will and because He granted you superiority over them. Allāh's statement,

﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ﴾

﴿*If they (hypocrites), when they had been unjust to themselves,*﴾

directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger ﷺ, so that they ask Allāh for forgiveness in his presence and ask him to supplicate to Allāh to forgive them. If they do this, Allāh will forgive them and award them His mercy and pardon. This is why Allāh said,

﴿لَوَجَدُواْ ٱللَّهَ تَوَّابًا رَّحِيمًا﴾

﴿*they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful*﴾.

## One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions

Allāh said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

﴿*But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,*﴾

Allāh swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger ﷺ for judgment in all matters. Thereafter, whatever the Messenger ﷺ commands, is the plain truth that must be submitted to inwardly and outwardly. Allāh said,

﴿ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا﴾

﴿*and find in themselves no resistance against your decisions, and accept (them) with full submission.*﴾

meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute.

Al-Bukhāri recorded that 'Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allāh's Messenger said to Az-Zubayr,

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ اخْرُجُوا۟ مِن
دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ
بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّـَٔاتَيْنَٰهُم مِّن
لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾
وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم
مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ
أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ
بِٱللَّهِ عَلِيمًا ﴿٧٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ
فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ
فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ
شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن
لَّمْ تَكُۢنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ
فَوْزًا عَظِيمًا ﴿٧٣﴾ ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ
يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى
سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

«اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَىٰ جَارِكَ»

*«O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.»*

The Anṣāri became angry and said, 'O Allāh's Messenger! Is it because he is your cousin?' On that, the face of Allāh's Messenger ﷺ changed color (because of anger) and said,

«اسْقِ يَا زُبَيْرُ! ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَىٰ جَارِكَ»

*«Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.»*

So, Allāh's Messenger ﷺ gave Az-Zubayr his full right when the Anṣāri made him angry. Before that, Allāh's Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣāri. Az-Zubayr said, 'I think the following verse was revealed concerning that case,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

*﴿But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them.﴾'»*[1]

[1] *Fatḥ Al-Bāri* 8:103

**Another Reason**

In his *Tafsīr*, Al-Ḥāfiẓ Abu Isḥāq Ibrāhīm bin 'Abdur-Raḥmān bin Ibrāhīm bin Duḥaym recorded that Ḍamrah narrated that two men took their dispute to the Prophet ﷺ, and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, "I do not agree." The other person asked him, "What do you want then?" He said, "Let us go to Abu Bakr Aṣ-Ṣiddīq." They went to Abu Bakr and the person who won the dispute said, "We went to the Prophet ﷺ with our dispute and he issued a decision in my favor." Abu Bakr said, "Then the decision is that which the Messenger of Allāh ﷺ issued." The person who lost the dispute still rejected the decision and said, "Let us go to 'Umar bin Al-Khaṭṭāb." When they went to 'Umar, the person who won the dispute said, "We took our dispute to the Prophet ﷺ and he decided in my favor, but this man refused to submit to the decision." 'Umar bin Al-Khaṭṭāb asked the second man and he concurred. 'Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet's decision with the sword and killed him. Consequently, Allāh revealed,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾

*﴿But no, by your Lord, they can have no faith﴾.*[1]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ﴿٧٠﴾﴾

*﴿66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction;﴾*

[1] *Ad-Durr Al-Manthūr* 2:322. This narration is not authentic. Ḍamrah was not a Companion.

﴾67. *And indeed We would then have bestowed upon them a great reward from Ourselves.*﴿

﴾68. *And indeed We would have guided them to the straight way.*﴿

﴾69. *And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous. And how excellent these companions are!*﴿

﴾70. *Such is the bounty from Allāh, and Allāh is sufficient as All-Knower.*﴿

## Most People Disobey What They Are Ordered

Allāh states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allāh has complete knowledge of what has not occured, and how it would be if and when it did occur. This is why Allāh said,

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ﴾

﴾*And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones)*﴿

until the end of the *Āyah*. This is why Allāh said,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ﴾

﴾*but if they had done what they were told,*﴿

meaning, if they do what they were commanded and refrain from what they were prohibited,

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴾*it would have been better for them,*﴿

than disobeying the command and committing the prohibition,

﴿وَأَشَدَّ تَثْبِيتًا﴾

﴾*and would have strengthened their conviction*﴿,

stronger *Taṣdīq* (conviction of faith), according to As-Suddi.

﴿وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ﴾

﴿*And indeed We should then have bestowed upon them from Ladunnā*﴾ from Us,

﴿أَجْرًا عَظِيمًا﴾

﴿*A great reward*﴾, Paradise,

﴿وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾﴾

﴿*And indeed We should have guided them to the straight way.*﴾ in this life and the Hereafter.

## Whoever Obeys Allāh and His Messenger ﷺ Will Be Honored by Allāh

Allāh then said,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾

﴿*And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous. And how excellent these companions are!*﴾

Consequently, whosoever implements what Allāh and His Messenger ﷺ have commanded him and avoids what Allāh and His Messenger ﷺ have prohibited, then Allāh will grant him a dwelling in the Residence of Honor. There, Allāh will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly. Allāh then praised this company,

﴿وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا﴾

﴿*And how excellent these companions are!*﴾

Al-Bukhāri recorded that 'Ā'ishah said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ نَبِيٍّ يَمْرَضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ»

«*Every Prophet who falls ill is given the choice between this life and the Hereafter.*»

During the illness that preceded his death, his voice became

weak and I heard him saying,

﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾

*﴿in the company of those on whom Allāh has bestowed His grace, the Prophets, the true believers (Ṣiddiqīn), the martyrs and the righteous﴾*

I knew then that he was being given the choice." [1] Muslim recorded this *Ḥadīth*.[2]

This *Ḥadīth* explains the meaning of another *Ḥadīth*; the Prophet ﷺ said before his death;

«اللَّهُمَّ [فِي] الرَّفِيقِ الأَعْلَى»

*«O Allāh! In the Most High Company»* three times, and he then died, may Allāh's best blessings be upon him.[3]

## The Reason Behind Revealing this Honorable *Āyah*

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "An Anṣāri man came to the Messenger of Allāh ﷺ while feeling sad. The Prophet ﷺ said to him, 'Why do I see you sad?' He said, 'O Allāh's Prophet! I was contemplating about something.' The Prophet ﷺ said, 'What is it?' The Anṣāri said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet ﷺ did not say anything, but later Jibrīl came down to him with this *Āyah*,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ﴾

*﴿And whoever obeys Allāh and the Messenger then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets﴾*,

and the Prophet ﷺ sent the good news to the Anṣāri man."[4] This *Ḥadīth* was narrated in *Mursal* form[5] from Masrūq, 'Ikrimah, 'Āmir Ash-Sha'bi, Qatādah and Ar-Rabī' bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from 'Ā'ishah,

[1] *Fatḥ Al-Bāri* 8:103.

[2] Muslim 4:1893

[3] Muslim 4:1894

[4] Aṭ-Ṭabari 8:534

[5] The chain of narration is missing the name of the Companion.

who said; "A man came to the Prophet ﷺ and said to him, 'O Messenger of Allāh! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet ﷺ did not answer him until the *Āyah*,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾

*﴿And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!﴾*

was revealed to him." This was collected by Al-Ḥāfiẓ Abu 'Abdullāh Al-Maqdisi in his book, *Ṣifat Al-Jannah*, he then commented, "I do not see problems with this chain."[1] And Allāh knows best. Muslim recorded that Rabī'ah bin Ka'b Al-Aslami said, "I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, 'Ask me.' I said, 'O Messenger of Allāh! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَأَعِنِّي عَلَىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

*«Then help me (fulfill this wish) for you by performing many prostrations.»*[2]

Imām Aḥmad recorded that 'Amr bin Murrah Al-Juhani said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh, pray the five (daily prayers), give the *Zakāh* due on my wealth and fast the month of Ramaḍān.' The Messenger of Allāh ﷺ said,

«مَنْ مَاتَ عَلَىٰ هَـٰذَا كَانَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ يَـوْمَ الْقِيَـامَةِ، هَكَذَا

[1] Aṭ-Ṭabarāni in *Aṣ-Ṣaghīr* 3308, *Al-Ḥilyah* 8:125. This narration is authentic and a support for the previous one.

[2] Muslim: 489

-وَنَصَبَ أُصْبُعَيْهِ - مَا لَمْ يَعُقَّ وَالِدَيْهِ»

«*Whoever dies in this state will be with the Prophets, the truthful and martyrs on the Day of Resurrection, as long as - and he raised his finger - he is not disobedient to his parents.*»"[1] Only Aḥmad recorded this *Ḥadīth*.

Greater news than this is in the authentic *Ḥadīth* collected in the *Ṣaḥīḥ* and *Musnad* compilations, in *Mutawātir* form, narrated by several Companions that the Messenger of Allāh ﷺ was asked about the person who loves a people, but his status is not close to theirs. The Messenger ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«*One is with those whom he loves.*»[2]

Anas commented, "Muslims were never happier than with this *Ḥadīth*." In another narration, Anas said, "I love the Messenger of Allāh, Abu Bakr and 'Umar, and I hope that Allāh will resurrect me with them, even though I did not perform actions similar to theirs."[3] Allāh said,

﴿ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ﴾

﴿*Such is the bounty from Allāh*﴾ meaning, from Allāh by His mercy, for it is He who made them suitable for this, not their good deeds.

﴿وَكَفَىٰ بِٱللَّهِ عَلِيمًا﴾

﴿*and Allāh is sufficient as All-Knower*﴾, He knows those who deserve guidance and success.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُۢنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾ ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾﴾

﴿*71. O you who believe! Take your precautions, and either go*

[1] *Jāmi' Al-Masānīd was-Sunan* 10:77

[2] Al-Bukhāri no. 6168, and Muslim 2640

[3] *Fatḥ Al-Bāri* 7:51

*forth (on an expedition) in parties, or go forth all together.*﴾

﴿72. *There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allāh has favored me in that I was not present among them."*﴾

﴿73. *But if a bounty comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success."*﴾

﴿74. *So fight those who trade the life of this world with the Hereafter, in the cause of Allāh, and whoever fights in the cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.*﴾[1]

## The Necessity of Taking Necessary Precautions Against the Enemy

Allāh commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

﴿ثُبَاتٍ﴾

﴿*in parties*﴾ means, group after group, party after party, and expedition after expedition. 'Ali bin Ṭalḥah reported that Ibn 'Abbās said that,

﴿فَٱنفِرُواْ ثُبَاتٍ﴾

﴿*and either go forth in parties*﴾ means, "In groups, expedition after expedition,

﴿أَوِ ٱنفِرُواْ جَمِيعًا﴾

﴿*or go forth all together*﴾, means, all of you."[2] Similar was reported from Mujāhid, 'Ikrimah, As-Suddi, Qatādah, Aḍ-

[1] There is a difference of opinion over the statement translated here as; "those who trade the life of this world with the Hereafter." It could mean; "sold the life of this world for the sake of the Hereafter", or; "purchased the life of this world at the expense of the Hereafter." So it is either an order for those of conviction to fight, or an order to those whose hearts waver in faith, who are quoted in the previous *Āyah*, to fight with sincerity, not for wordly matters. Most of the commentators see it as the first example.

[2] Aṭ-Ṭabari 8:537

Ḍaḥḥāk, 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān and Khuṣayf Al-Jazari.[1]

## Refraining from Joining *Jihād* is a Sign of Hypocrites

Allāh said,

﴿وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ﴾

﴿*There is certainly among you he who would linger behind.*﴾

Mujāhid and others said that this *Āyah* was revealed about the hypocrites.[2] Muqātil bin Ḥayyān said that,

﴿لَّيُبَطِّئَنَّ﴾

﴿*linger behind*﴾ means, stays behind and does not join *Jihād.* It is also possible that this person himself lingers behind, while luring others away from joining *Jihād.* For instance, 'Abdullāh bin Ubayy bin Salūl, may Allāh curse him, used to linger behind and lure other people to do the same and refrain from joining *Jihād,* as Ibn Jurayj and Ibn Jarīr stated. This is why Allāh said about the hypocrite, that when he lingers behind from *Jihād,* then:

﴿فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ﴾

﴿*If a misfortune befalls you*﴾ death, martyrdom, or - by Allāh's wisdom - being defeated by the enemy,

﴿قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا﴾

﴿*he says, "Indeed Allāh has favored me that I was not present among them."*﴾

meaning, since I did not join them in battle. Because he considers this one of Allāh's favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

﴿وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ﴾

﴿*But if a bounty comes to you from Allāh*﴾

such as victory, triumph and booty,

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[1] Aṭ-Ṭabari 8:537-538

[2] Aṭ-Ṭabari 8:538

﴿لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ﴾

﴿he would surely say - as if there had never been ties of affection between you and him,﴾

meaning, as if he was not a follower of your religion,

﴿يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾

﴿"Oh! I wish I had been with them; then I would have achieved a great success."﴾

by being assigned a share of the booty and taking possession of that share. This is his ultimate aim and objective.

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ ۖ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

## The Encouragement to Participation in *Jihād*

Allāh then said,

﴿فَلْيُقَٰتِلْ﴾

﴿*So fight*﴾ the believer with an aversion (to fighting),

﴿فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ﴾

﴿*those who trade the life of this world with the Hereafter*﴾

referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith. Allāh then said;

﴿وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿*And whoever fights in the cause of Allāh, and is killed or gets*

*victory, We shall bestow on him a great reward.﴾*

meaning, whoever fights in the cause of Allāh, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allāh. The Two *Ṣaḥīḥs* recorded,

«وَتَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَىٰ مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

*«Allāh has guaranteed the Mujāhid in His cause that He will either bring death to him, admitting into Paradise; or, He will help him return safely to his home with whatever reward and booty he gained.»*[1]

﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾﴾

﴿*75. And what is wrong with you that you fight not in the cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."*﴾

﴿*76. Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Ṭāghūt. So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.*﴾

## Encouraging *Jihād* to Defend the Oppressed

Allāh encouraged His believing servants to perform *Jihād* in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there. This is why Allāh said,

﴿ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ﴾

[1] *Fath Al-Bāri* 6:253 and Muslim 3:1496

﴿*whose cry is: "Our Lord! Rescue us from this town*﴾,

referring to Makkah. In a similar *Āyah*, Allāh said,

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِيٓ أَخْرَجَتْكَ﴾

﴿*And many a town, stronger than your town which has driven you out*﴾

Allāh then describes this town,

﴿ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾

﴿*whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help*﴾

meaning, send protectors and helpers for us. Al-Bukhāri recorded that Ibn 'Abbās said, "I and my mother were from the oppressed (in Makkah)."[1]

Allāh then said,

﴿ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ ۖ﴾

﴿*Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Ṭāghūt.*﴾

Therefore, the believers fight in obedience to Allāh and to gain His pleasure, while the disbelievers fight in obedience to Shayṭān. Allāh then encourages the believers to fight His enemies,

﴿فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا﴾

﴿*So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān*﴾.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ ۖ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ

[1] *Fath Al-Bāri* 8:103

رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

﴿77. *Have you not seen those who were told to hold back their hands (from fighting) and perform Ṣalāh and give Zakāh, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīl.*﴾

﴿78. *"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?*﴾

﴿79. *Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allāh is sufficient as a Witness.*﴾

## The Wish that the Order for *Jihād* be Delayed

In the beginning of Islām, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the time when they would be allowed to fight, so that they could punish their enemies. The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah. Later on when the Muslims controlled a town of their own, Al-Madīnah, and had strength, power and support, *Jihād* was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of

facing the idolators in battle.

﴿وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ﴾

*﴿They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?"﴾*

meaning, we wish that *Jihād* was delayed until a later time, because it means bloodshed, orphans and widows. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ﴾

*﴿Those who believe say: "Why is not a Sūrah sent down (for us)? But when a decisive is sent down, and fighting is mentioned﴾.*

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that 'Abdur-Raḥmān bin 'Awf and several of his companions came to the Prophet ﷺ while in Makkah and said, "O Allāh's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak." The Prophet ﷺ said,

«إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا الْقَوْمَ»

*«I was commanded to pardon the people, so do not fight them.»*

When Allāh transferred the Prophet ﷺ to Al-Madīnah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allāh revealed the *Āyah*;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ﴾

*﴿Have you not seen those who were told to hold back their hands﴾*[1]

This *Ḥadīth* was collected by An-Nasā'i and Al-Ḥākim.[2] Allāh's statement,

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ﴾

*﴿Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh,﴾*

means, the destination of the one who with *Taqwā* is better for

[1] Aṭ-Ṭabari 8:549

[2] An-Nasā'ī in *Al-Kubrā* 6:325 and Al-Ḥākim 2:307

him than this life.

﴿وَلَا تُظْلَمُونَ فَتِيلًا﴾

*﴿and you shall not be dealt with unjustly even equal to the Fatīl.﴾*

for your good deeds. Rather, you will earn your full rewards for them. This promise directs the focus of believers away from this life and makes them eager for the Hereafter, all the while encouraging them to fight in *Jihād*.

## There is No Escaping Death

Allāh said,

﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

*﴿Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!﴾*

meaning, you shall certainly die and none of you shall ever escape death. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

*﴿Whatsoever is on it (the earth) will perish﴾*,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

*﴿Everyone shall taste death﴾*, and,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ﴾

*﴿And We granted not to any human being immortality before you﴾*.

Therefore, every soul shall taste death and nothing can save any person from it, whether he performed *Jihād* or not. Everyone has an appointed time, and a limited term of life.

In the illness that preceded his death, Khālid bin Al-Walīd said, while in his bed, "I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep." Allāh's statement,

﴿وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

*﴿even if you are in fortresses built up strong and high!﴾*

means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

## The Hypocrites Sense a Bad Omen Because of the Prophet ﷺ!

Allāh said,

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ﴾

﴿*And if some good reaches them*﴾ meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn 'Abbās, Abu Al-'Āliyah and As-Suddi.

﴿يَقُولُوا هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ﴾

﴿*they say, "This is from Allāh," but if some evil befalls them*﴾ drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-'Āliyah and As-Suddi stated.

﴿يَقُولُوا هَٰذِهِۦ مِنْ عِندِكَ﴾

﴿*they say, "This is from you,"*﴾ meaning, because of you and because we followed you and embraced your religion.

Allāh said about the people of Fir'awn,

﴿فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا لَنَا هَٰذِهِۦ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُۥٓ﴾

﴿*But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him.*﴾

Allāh said,

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾

﴿*And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt)*﴾.

The same is the statement uttered by the hypocrites, who embraced Islām outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allāh revealed,

﴿قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ﴾

﴿*Say: "All things are from Allāh,"*﴾

Allāh's statement that all things are from Him means, everything occurs by the decision and decree of Allāh, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Allāh then said while addressing His Messenger ﷺ, but refering to mankind in general,

﴿مَآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ﴾

*﴿Whatever of good reaches you, is from Allāh,﴾*

meaning, of Allāh's bounty, favor, kindness and mercy.

﴿وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ﴾

*﴿But whatever of evil befalls you, is from yourself.﴾*, meaning because of you and due to your actions. Similarly, Allāh said,

﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ﴿٣٠﴾﴾

*﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾*

As-Suddi, Al-Ḥasan Al-Baṣri, Ibn Jurayj and Ibn Zayd said that,

﴿فَمِن نَّفْسِكَ﴾

*﴿from yourself﴾* means, because of your errors. Qatādah said that,

﴿فَمِن نَّفْسِكَ﴾

*﴿From yourself﴾* means, as punishment for you, O son of Ādam, because of your sins. Allāh said,

﴿وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولاً﴾

*﴿And We have sent you as a Messenger to mankind,﴾*

so that you convey to them Allāh's commandments, what He likes and is pleased with, and what He dislikes and refuses.

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

*﴿and Allāh is sufficient as a Witness.﴾* that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ
عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ
مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا
﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟
فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ
أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى
ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ
ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾
فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۚ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ
عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ
نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟
بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَا ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾﴾

*﴿80. He who obeys the Messenger, has indeed obeyed Allāh, but he who turns away, then We have not sent you as a watcher over them.﴾*

*﴿81. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.﴾*

## Obeying the Messenger ﷺ is Obeying Allāh

Allāh states that whoever obeys His servant and Messenger, Muḥammad ﷺ, obeys Allāh; and whoever disobeys him, disobeys Allāh. Verily, whatever the Messenger ﷺ utters is not of his own desire, but a revelation inspired to him. Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي»

«*Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh. Whoever obeys the Amīr (leader, ruler), obeys me; and whoever disobeys the Amīr, disobeys me.* »[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2] Allāh's statement,

﴿وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا﴾

﴿*But he who turns away, then We have not sent you as a watcher over them.*﴾

means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A *Ḥadīth* states,

«مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ»

«*Whoever obeys Allāh and His Messenger, will acquire guidance; and whoever disobeys Allāh and His Messenger, will only harm himself.* »[3]

## The Foolishness of the Hypocrites

Allāh said,

﴿وَيَقُولُونَ طَاعَةٌ﴾

﴿*They say: "We are obedient,"*﴾. Allāh states that the hypocrites pretend to be loyal and obedient.

﴿فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ﴾

﴿*but when they leave you*﴾, meaning, when they depart and are no longer with you,

﴿بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ﴾

﴿*a section of them spends all night in planning other than what*

[1] Aḥmad 1:252

[2] *Fatḥ Al-Bāri* 6:135 and Muslim 3:1466

[3] Muslim 2:594

*you say*﴾.

They plot at night among themselves for other than what they pretend when they are with you. Allāh said,

﴿وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ﴾

﴿*But Allāh records their nightly (plots).*﴾ meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants.

This is a threat from Allāh, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger ﷺ and oppose him, even though they pretend to be loyal and obedient to him. Allāh will certainly punish them for this conduct. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا﴾

﴿*They (hypocrites) say: "We have believed in Allāh and in the Messenger, and we obey,"*﴾

until the end of the *Āyah*. Allāh's statement,

﴿فَأَعْرِضْ عَنْهُمْ﴾

﴿*So turn aside from them*﴾ means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

﴿وَتَوَكَّلْ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

﴿*and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.*﴾

meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

﴿*82. Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely, have found therein contradictions in abundance*﴾.

﴾83. *When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allāh upon you, you would have followed Shaytān, except a few of you.*﴿

## The Qur'ān is True

Allāh commands them to contemplate about the Qur'ān and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allāh states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'ān, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'ān is the truth coming from the Truth, Allāh. This is why Allāh said in another *Āyah*,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾

﴾*Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?*﴿ Allāh then said,

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ﴾

﴾*Had it been from other than Allāh,*﴿ meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

﴿لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا﴾

﴾*they would surely, have found therein contradictions*﴿, discrepancies and inconsistencies,

﴿كَثِيرًا﴾

﴾*in abundance*﴿. However, this Qur'ān is free of shortcomings, and therefore, it is from Allāh. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴾*We believe in it, all of it is from our Lord.*﴿(3:7)

meaning, the *Muḥkam* sections (entirely clear) and the

*Mutashābih* sections (not entirely clear) of the Qur'ān are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the *Muḥkam* from the *Mutashābih*; thus only gaining misguidance. Allāh praised those who have knowledge and criticized the wicked.

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allāh ﷺ were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an *Āyah* and began disputing until they raised their voices. The Messenger of Allāh ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمِ، بِهَذَا أُهْلِكَتِ الْأُمَمُ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضَرْبِهِمِ الْكُتُبَ بَعْضَهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يُكَذِّبُ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ فَاعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَى عَالِمِهِ»

*«Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'ān does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it.»"*[1]

Aḥmad recorded that 'Abdullāh bin 'Amr said, "I went to the Messenger of Allāh ﷺ one day. When we were sitting, two men disputed about an *Āyah*, and their voices became loud. The Prophet ﷺ said,

«إِنَّمَا هَلَكَتِ الْأُمَمُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

*«Verily, the nations before you were destroyed because of their*

[1] Aḥmad 2:181

*disagreements over the Book.*»[1] Muslim[2] and An-Nasā'i [3] recorded this *Ḥadīth.*

## The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا بِهِۦ﴾

﴿*When there comes to them some matter touching (public) safety or fear, they make it known (among the people);*﴾

chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«كَفَىٰ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

«*Narrating everything one hears is sufficient to make a person a liar.*»[4]

This is the same narration collected by Abu Dāwud in the section of *Adab* (manners) in his *Sunan.*[5] In the Two *Ṣaḥīḥs*, it is recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ prohibited, "It was said," and, "So-and-so said."[6] This *Ḥadīth* refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The *Ṣaḥīḥ* also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

«*Whoever narrates a Ḥadīth while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).*»[7]

We should mention here the *Ḥadīth* of 'Umar bin Al-Khaṭṭāb collected in the Two *Ṣaḥīḥs.* When 'Umar was informed that

[1] Aḥmad 2:192
[2] Muslim 4:2053
[3] An-Nasā'ī in *Al-Kubrā* 5:33
[4] Muslim 1:10
[5] Abu Dāwud 5:226
[6] Muslim: 5 and Abu Dāwud: 4992
[7] Muslim 1:9

اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ ۞ فَمَا لَكُمْ فِي الْمُنَافِقِينَ
فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَن تَهْدُوا مَنْ
أَضَلَّ اللَّهُ ۗ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ
تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ
حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾
إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ
اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۖ كُلَّ
مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ
السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

the Messenger of Allāh ﷺ divorced his wives, he came from his house, entered the *Masjid* and found the people talking about this news. He could not wait and went to the Prophet ﷺ to ask him about what had truly happened, asking him, "Have you divorced your wives?" The Prophet ﷺ said, "No." 'Umar said, "I said, *Allāhu Akbar...*" and mentioned the rest of the *Ḥadīth*. In the narration that Muslim collected, 'Umar said, "I asked, 'Have you divorced them?' He said, 'No.' So, I stood by the door of the *Masjid* and shouted with the loudest voice, 'The Messenger of Allāh ﷺ did not divorce his wives.' Then, this *Āyah* was revealed,

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ﴾

﴿*When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).*﴾ So I properly investigated that matter."[1]

[1] *Fatḥ Al-Bāri* 9:187 and Muslim 2:1105

This *Āyah* refers to proper investigation, or extraction of matters from their proper resources. Allāh's statement,

﴿لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

﴿*you would have followed Shaytān except a few of you.*﴾ refers to the believers, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās.[1]

﴿فَقَٰتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾﴾

﴿*84. Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.*﴾

﴿*85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allāh is Ever All-Able to do everything.*﴾

﴿*86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.*﴾

﴿*87. Allāh! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?*﴾

## Allāh Commands His Messenger ﷺ to Perform *Jihād*

Allāh commands His servant and Messenger, Muḥammad ﷺ, to himself fight in *Jihād* and not to be concerned about those who do not join *Jihād*. Hence Allāh's statement,

[1] Aṭ-Ṭabari 8:575

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

*﴿you are not tasked (held responsible except for yourself,﴾*

Ibn Abi Ḥātim recorded that Abu Isḥāq said, "I asked Al-Barā bin 'Āzib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allāh's statement,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

*﴿And do not throw yourselves into destruction (by not spending your wealth in the cause of Allāh)﴾?*

He said, 'Allāh said to His Prophet,

﴿فَقَٰتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ﴾

*﴿Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you)﴾.*"

Imām Aḥmad recorded Sulaymān bin Dāwud saying that Abu Bakr bin 'Ayyāsh said that Abu Isḥāq said, "I asked Al-Barā', 'If a man attacks the lines of the idolators, would he be throwing himself to destruction?' He said, 'No because Allāh has sent His Messenger ﷺ and commanded him,

﴿فَقَٰتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

*﴿Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself,﴾*

That *Āyah* is about spending [in Allāh's cause]."[1]

## Inciting the Believers to Fight

Allāh said,

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

*﴿and incite the believers﴾* to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet ﷺ said to the believers at the battle of Badr, while organizing their lines,

﴿قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

[1] Aḥmad 4:281

«*Stand up and march forth to a Paradise, as wide as the heavens and Earth.*»[1]

There are many *Ḥadīths* that encourage *Jihād*. Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

«*Whoever believes in Allāh and His Messenger, offers prayer, pays the Zakāh and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he migrates in Allāh's cause or remains in the land where he is born.*»

The people said, 'O Allāh's Messenger! Shall we acquaint the people with this good news?' He said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

«*Paradise has one hundred grades which Allāh has reserved for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allāh, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allāh) and from it originate the rivers of Paradise.*»[2]

There are various narrations for this *Ḥadīth* from 'Ubādah,[3] Mu'ādh,[4] and Abu Ad-Dardā'. Abu Sa'īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

«يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

«*O Abu Sa'īd! Whoever accepts Allāh as his Lord, Islām as his*

[1] Muslim 3:1510

[2] *Fatḥ Al-Bāri* 6:14

[3] *Tuḥfat Al-Aḥwadhi* 7:237

[4] Ibn Mājah 2:1448

*religion and Muḥammad as the Prophet, then he would rightfully acquire Paradise.»*

Abu Sa'īd liked these words and said, "O Allāh's Messenger! Repeat them for me." The Prophet ﷺ repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

*«And (there is) another deed for which Allāh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.»*

Abu Sa'īd said, "What is it, O Allāh's Messenger ?" He said,

«الْجِهَادُ فِي سَبِيلِ اللهِ»

*«Jihād in Allāh's cause.»* This *Ḥadīth* was collected by Muslim.[1]

Allāh's statement,

﴿عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا۟﴾

﴿*it may be that Allāh will restrain the evil might of the disbelievers.*﴾

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islām and its people and to endure and be patient against the enemy. Allāh's statement,

﴿وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا﴾

﴿*And Allāh is Stronger in might and Stronger in punishing.*﴾

means, He is able over them in this life and the Hereafter, just as He said in another *Āyah*,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ اللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ﴾

﴿*But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others*﴾ (47:4).

[1] Muslim 3:1501

## Interceding for a Good or an Evil Cause

Allāh said,

﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا﴾

*﴿Whosoever intercedes for a good cause, will have the reward thereof;﴾*

meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

﴿وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا﴾

*﴿And whosoever intercedes for an evil cause, will have a share in its burden.﴾*

meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللهُ عَلَىٰ لِسَانِ نَبِيِّهِ مَا شَاءَ»

*«Intercede and you will gain a reward of it. Yet, Allāh shall decide whatever He wills by the words of His Prophet.»*[1]

Mujāhid bin Jabr said, "This *Āyah* was revealed about the intercession of people on behalf of each other."[2] Allāh then said,

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا﴾

*﴿And Allāh is Ever Muqīt over everything.﴾*

Ibn 'Abbās, 'Aṭā', 'Aṭiyah, Qatādah and Maṭar Al-Wārraq said that,

﴿مُّقِيتًا﴾

﴿*Muqīt*﴾ means, "Watcher."[3] Mujāhid said that *Muqīt* means, 'Witness', and in another narration, 'Able to do.'[4]

## Returning the *Salām*, With a Better *Salām*

Allāh said,

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[1] *Fatḥ Al-Bāri* 3:351

[2] Aṭ-Ṭabari 8:581

[3] Aṭ-Ṭabari 8:583

[4] Aṭ-Ṭabari 8:583.

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

*﴿When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴾*

meaning, if the Muslim greets you with the *Salām*, then return the greeting with a better *Salām*, or at least equal to the *Salām* that was given. Therefore, the better *Salām* is recommended, while returning it equally is an obligation.

Imām Aḥmad recorded that Abu Rajā' Al-'Uṭāridi said that 'Imrān bin Ḥuṣayn said that a man came to the Messenger of Allāh ﷺ and said, *"As-Salāmu 'Alaykum"*. The Prophet ﷺ returned the greeting, and after the man sat down he said, "Ten." Another man came and said, *"As-Salāmu 'Alaykum wa Raḥmatullāh*, O Allāh's Messenger." The Prophet ﷺ returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, *"As-Salāmu 'Alaykum wa Raḥmatullāh wa Barakātuh."* The Prophet returned the greeting, and after the man sat down he said, "Thirty."[1] This is the narration recorded by Abu Dāwud. At-Tirmidhi, An-Nasā'i and Al-Bazzār also recorded it. At-Tirmidhi said, *"Ḥasan Gharīb"*. There are several other *Ḥadīths* on this subject from Abu Sa'īd, 'Ali, and Sahl bin Ḥanīf.[2] When the Muslim is greeted with the full form of *Salām*, he is obliged to return the greeting equally.

As for *Ahl Adh-Dhimmah*[3] the *Salām* should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two *Ṣaḥīḥs* their greeting is returned to them equally. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»

*«When the Jews greet you, one of them would say, 'As-Sāmu 'Alayka (death be unto you).' Therefore, say, 'Wa 'Alayka (and the same to you).'»*[4]

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[1] Aḥmad 4 :439

[2] Abu Dāwud 5 :379, *Tuḥfat Al-Aḥwadhi* 7 :463, *Kashf Al-Astār* 2 :418

[3] Non-Muslims under Muslim control.

[4] *Fatḥ Al-Bāri* 12 :293 and Muslim 4 :1706

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ»

*«Do not initiate greeting the Jews and Christians with the Salām, and when you pass by them on a road, force them to its narrowest path.»*[1]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

*«By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the Salām among yourselves.»*[2]

Allāh said,

﴿اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*Allāh! none has the right to be worshipped but He*﴾ informing that He is singled out as the sole God of all creation. Allāh then said,

﴿لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَا رَيْبَ فِيهِ﴾

﴿*Surely, He will gather you together on the Day of Resurrection about which there is no doubt.*﴾

swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allāh said,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

﴿*And who is truer in statement than Allāh?*﴾ meaning, no one utters more truthful statements than Allāh, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

﴿فَمَا لَكُمْ فِي الْمُنَٰفِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ

[1] Muslim 4:1707

[2] Abu Dāwud 5:378

اللَّهُ ۗ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا
تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِن
لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ
وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

﴿88. *Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.*﴾

﴿89. *They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliyā' from them, till they emigrate in the way of Allāh. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliyā' nor helpers from them.*﴾

﴿90. *Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allāh has made no way for you against them.*﴾

﴿91. *You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumūhum. In their case, We have provided you with a clear warrant against them.*﴾

## Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uḥud

Allāh criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this *Āyah*.

Imām Aḥmad recorded that Zayd bin Thābit said that Messenger of Allāh ﷺ marched towards Uḥud. However, some people who accompanied him went back to Al-Madīnah, and the Companions of the Messenger of Allāh ﷺ divided into two groups concerning them, one saying they should be killed and the other objecting. Allāh sent down,

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

*﴿Then what is the matter with you that you are divided into two parties about the hypocrites?﴾*

The Messenger of Allāh ﷺ said,

«إِنَّهَا طَيْبَةُ، وَإِنَّهَا تَنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ»

*«She (Al-Madīnah) is Ṭaybah, and she expels filth, just as the billow expels rust from iron.»*[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

Al-'Awfī reported that Ibn 'Abbās said that the *Āyah* was revealed about some people in Makkah who said they embraced Islām, yet they gave their support to the idolators. One time, theses people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muḥammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allāh! Do you kill a people who say as you have said, just because they did not perform *Hijrah* or leave their land? Is it allowed to shed their blood and confiscate their money in this case?" So they divided to two groups, while the Messenger ﷺ was with them, and did not prohibit either group from

[1] Aḥmad 5:184

[2] *Fatḥ Al-Bāri* 4:115 and Muslim 2:1007

reiterating their argument. Thereafter, Allāh revealed,

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

﴿*Then what is the matter with you that you are divided into two parties about the hypocrites?*﴾[1] Ibn Abi Ḥātim recorded this *Ḥadīth.*

Allāh said,

﴿وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا﴾

﴿*Allāh has cast them back because of what they have earned.*﴾

meaning, He made them revert to, and fall into error. Ibn 'Abbās said that,

﴿أَرْكَسَهُم﴾

﴿*Arkasahum*﴾ means, 'cast them'.[2] Allāh's statement,

﴿بِمَا كَسَبُوا﴾

﴿*because of what they have earned*﴾ means, because of their defiance and disobedience to the Messenger ﷺ and following falsehood.

﴿أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا﴾

﴿*Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.*﴾

meaning, there will be no path for him, or way to guidance. Allāh's statement,

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

﴿*They wish that you reject faith, as they have rejected, and thus that you all become equal.*﴾

means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allāh said,

﴿فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا﴾

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[1] Aṭ-Ṭabari 9:10. As was mentioned earlier, the narrations from Al-'Awfi are not authentic.

[2] Aṭ-Ṭabari 9:15

﴿*So take not Awliyā' from them, till they emigrate in the way of Allāh. But if they turn back,*﴾

if they abandon *Hijrah*, as Al-'Awfī reported from Ibn 'Abbās.[1] As-Suddi said that this part of the *Āyah* means, "If they make their disbelief public."

## Combatants and Noncombatants

Allāh excluded some people;

﴿إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ﴾

﴿*Except those who join a group, between you and whom there is a treaty (of peace),*﴾

meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of *Dhimmah*, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarīr.[2]

In his *Ṣaḥīḥ*, Al-Bukhāri recorded the story of the treaty of Al-Ḥudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muḥammad ﷺ and his Companions and enter a pact with them were allowed.[3] It was reported that Ibn 'Abbās said that this *Āyah* was later abrogated by Allāh's statement,

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴿*Then when the Sacred Months have passed, kill the idolators wherever you find them*﴾[4]

Allāh said,

﴿أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ﴾

﴿*or those who approach you with their breasts restraining*﴾

referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with

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[1] Aṭ-Ṭabari 9:17

[2] Aṭ-Ṭabari 9:19

[3] *Fatḥ Al-Bāri* 5:388 and Aḥmad 4:325

[4] Aṭ-Ṭabari 9:18

hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

﴿وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ﴾

*﴿Had Allāh willed, indeed He would have given them power over you, and they would have fought you.﴾*

meaning, it is from Allāh's mercy that He has stopped them from fighting you.

﴿فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ ٱلسَّلَمَ﴾

*﴿So, if they withdraw from you, and fight not against you, and offer you peace,﴾*

meaning, they revert to peace,

﴿فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

*﴿then Allāh has opened no way for you against them﴾*, you do not have the right to kill them, as long as they take this position.

This was the position of Banu Hāshim (the tribe of the Prophet ﷺ), such as Al-'Abbās, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet ﷺ commanded that Al-'Abbās not be killed, but only captured. Allāh's statement,

﴿سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ﴾

*﴿You will find others that wish to have security from you and security from their people.﴾*

refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet ﷺ and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allāh described them,

﴿وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ﴾

*﴿But when they are alone with their Shayāṭīn, they say: "Truly, we*

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ
مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ
أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ
مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ
إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟
لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُونَ
عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ
كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾



*are with you."*﴾.

In this *Āyah*, Allāh said,

﴿كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا﴾

﴿*Every time they are sent back to Fitnah, they yield thereto.*﴾ meaning, they dwell in *Fitnah*. As-Suddi said that the *Fitnah* mentioned here refers to *Shirk*.[1] Ibn Jarīr recorded that Mujāhid said that the *Āyah* was revealed about a group from Makkah who used to go to the Prophet ﷺ [in Al-Madīnah] pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allāh commanded they should be fought against, unless they withdraw from combat and resort to peace.[2] This is why Allāh said,

﴿فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ﴾

﴿*If they withdraw not from you, nor offer you peace*﴾ meaning, revert to peaceful and complacent behavior,

﴿وَيَكُفُّوٓا۟ أَيْدِيَهُمْ﴾

﴿*nor restrain their hands*﴾ refrain from fighting you,

[1] Aṭ-Ṭabari 9:28

[2] Aṭ-Ṭabari 9:27

﴿فَخُذُوهُمْ﴾

﴿*take (hold of) them*﴾, capture them,

﴿وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ﴾

﴿*and kill them wherever you Thaqiftumūhum.*﴾,
wherever you find them,

﴿وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا﴾

﴿*In their case, We have provided you with a clear warrant against them*﴾, meaning an unequivocal and plain warrant.

﴿وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾﴾

﴿*92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.*﴾

﴿*93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.*﴾

## The Ruling Concerning Killing a Believer by Mistake

Allāh states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Ṣaḥīḥs,

it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَىٰ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

*«The blood of a Muslim who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jamā'ah (community of the faithful believers).»*[1]

When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allāh said,

﴿إِلَّا خَطَـًٔا﴾

﴿*except by mistake*﴾. There is a difference of opinion concerning the reason behind revealing this part of the *Āyah*. Mujāhid and others said that it was revealed about 'Ayyāsh bin Abi Rabī'ah, Abu Jahl's half brother, from his mother's side, Asmā' bint Makhrabah. 'Ayyāsh killed a man called Al-Ḥārith bin Yazīd Al-'Āmiri, out of revenge for torturing him and his brother because of their Islām. That man later embraced Islām and performed *Hijrah*, but 'Ayyāsh did not know this fact. On the Day of the Makkan conquest, 'Ayyāsh saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allāh sent down this *Āyah*.[2]

'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* was revealed about Abu Ad-Dardā' because he killed a man after he embraced the faith, just as Abu Ad-Dardā' held the sword above him. When this matter was conveyed to the Messenger of Allāh ﷺ, Abu Ad-Dardā' said, "He only said that to avert death." The Prophet ﷺ said to him,

«هَلَّا شَقَقْتَ عَنْ قَلْبِهِ»

[1] *Fath Al-Bāri* 12:209 and Muslim 3:1302

[2] Aṭ-Ṭabari 9:32

«*Have you opened his heart?* »[1] The basis for this story is in the *Ṣaḥīḥ*, but it is not about Abu Ad-Dardā'.

Allāh said,

﴿وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ﴾

*﴿and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family﴾*

thus, ordaining two requirements for murder by mistake. The first requirement is the *Kaffārah* (fine) for the great sin that has been committed, even if it was a mistake. The *Kaffārah* is to free a Muslim slave, not a non-Muslim slave.

Imām Aḥmad recorded that a man from the Anṣār said that he brought a slave and said, "O Messenger of Allāh! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allāh ﷺ asked her,

«أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللهُ؟»

«*Do you testify that there is no deity worthy of worship except Allāh?*»

She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللهِ؟»

«*Do you testify that I am the Messenger of Allāh?*»

She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

«*Do you believe in Resurrection after death?*» She said, "Yes." The Prophet ﷺ said,

«أَعْتِقْهَا»

«*Then free her.*»[2] This is an authentic chain of narration, and not knowing the name of the Anṣāri Companion does not lessen its authenticity. Allāh's statement,

﴿وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ﴾

[1] Aṭ-Ṭabari 9:34

[2] Aḥmad 3:451

﴿*and submit compensation (blood money) to the deceased's family*﴾

is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imām Aḥmad, and the *Sunan* compilers recorded from Ibn Mas'ūd. He said; "Allāh's Messenger ﷺ determined that the *Diyah* (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year."[1]

This is the wording of An-Nasā'ī. This *Diyah* is required from the elders of the killer's tribe, not from his own money.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allāh ﷺ and he decided that the *Diyah* of the fetus should be to free a male or a female slave. He also decided that the *Diyah* of the deceased is required from the elders of the killer's tribe."[2]

This *Ḥadīth* indicates that in the case of what appears to be intentional murder, the *Diyah* is the same as that for killing by virtual mistake. The former type requires three types of *Diyah*, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhāri recorded in his *Ṣaḥīḥ* that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ sent Khālid bin Al-Walīd to Banu Jadhīmah and he called them to Islām, but they did not know how to say, 'We became Muslims.' They started saying, '*Ṣaba'nā, Ṣaba'nā* (we became Sabians). Khālid started killing them, and when this news was conveyed to the Messenger of Allāh ﷺ, he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

«*O Allāh! I declare my innocence before You of what Khālid*

[1] An-Nasā'ī no. 4799, Aḥmad 1:384, Abu Dāwud no. 4545, At-Tirmidhi no. 1386, and Ibn Mājah no. 3631.

[2] *Fatḥ Al-Bāri* 12:263 and Muslim 3:1309

*did.* »[1]

The Messenger sent 'Ali to pay the *Diyah* of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This *Ḥadīth* indicates that the mistake of the Leader or his deputy (Khālid in this case) is paid from the Muslim Treasury.

Allāh said,

﴿إِلَّآ أَن يَصَّدَّقُوا۟﴾

﴿*unless they remit it*﴾, meaning, the *Diyah* must be delivered to the family of the deceased, unless they forfeit their right, in which case the *Diyah* does not become necessary. Allāh's statement,

﴿فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

﴿*If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);*﴾

means, if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no *Diyah*. In this case, the murderer only has to free a believing slave. Allāh's statement,

﴿وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ﴾

﴿*and if he belonged to a people with whom you have a treaty of mutual alliance,*﴾

meaning, if the family of the deceased were from *Ahl Adh-Dhimmah* or with whom there is a peace treaty, then they deserve his *Diyah*; full *Diyah* if the deceased was a believer, in which case the killer is required to free a believing slave also.

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ﴾

﴿*And whoso finds this beyond his means, he must fast for two consecutive months*﴾

without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allāh's statement,

[1] *Fath Al-Bāri* 7:653

﴿تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

*﴿to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.﴾*

means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

﴿وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

*﴿And Allāh is Ever All-Knowing, All-Wise﴾*, we mentioned the explanation of this before.

## Warning Against Intentional Murder

After Allāh mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allāh said,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

*﴿And whoever kills a believer intentionally,﴾*

This *Āyah* carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with *Shirk* in several *Āyāt* of Allāh's Book. For instance, in *Sūrat Al-Furqān*, Allāh said,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

*﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause﴾.*

Allāh said,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

*﴿Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.﴾* [6:151].

There are many *Āyāt* and *Ḥadīths* that prohibit murder. In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ»

*«Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.»*[1]

[1] *Fatḥ Al-Bāri* 11:402 and Muslim 3:1304

In a *Ḥadīth* that Abu Dāwud recorded, 'Ubādah bin Aṣ-Ṣāmit states that the Messenger of Allāh ﷺ said,

«لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا، مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ»

*«The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.»*[1]

Another *Ḥadīth*, states,

«لَزَوَالُ الدُّنْيَا أَهْوَنُ عِنْدَ اللهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

*«The destruction of this earthly life is less significant before Allāh than killing a Muslim man (or woman).»*[2]

## Will the Repentance of those who Commit Intentional Murder, be Accepted?

Ibn 'Abbās held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhāri recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn 'Abbās to ask him about it. He said, This *Āyah*,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾

*﴿And whoever kills a believer intentionally, his recompense is Hell﴾*

was the last revealed [on this subject] and nothing abrogated it.'"[3] Muslim [4] and An-Nasā'i [5] also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allāh humbly, submissively, and performing righteous deeds, then Allāh will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allāh said,

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[1] Abu Dāwud no. 4270, *Jami' Al-Masānīd was-Sunan* 7:143

[2] *Tuhfat Al-Aḥwadhi* 4:652

[3] *Fatḥ Al-Bāri* 8:106

[4] Muslim 4:2318

[5] An-Nasā'ī in *Al-Kubrā* 6:326

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴿*And those who invoke not any other god along with Allāh*﴾, until,

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾

﴿*Except those who repent and believe, and do righteous deeds*﴾.

The *Āyah* we just mentioned should not be considered abrogated or only applicable to the disbelievers [who become Muslim], for this contradicts the general, encompassing indications of the *Āyah* and requires evidence to support it. Allāh knows best.

Allāh said,

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

﴿*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh*﴾.

This *Āyah* is general, covering all types of sins, including *Kufr*, *Shirk*, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allāh will forgive him. Allāh said,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills*﴾.

This *Āyah* is general and includes every sin except *Shirk*, and it has been mentioned in this *Sūrah*, both after this *Āyah* and before it, in order to encourage hope in Allāh, and Allāh knows best. It is confirmed in the Two *Ṣaḥīḥs*, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent?" So he replied, "What is there that would prevent you from repentance?" So he told him to go to another land where Allāh was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him.[1] Although this *Ḥadīth* is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allāh relieved Muslims

[1] *Fatḥ Al-Bāri* 6:591 and Muslim 4:2118

from the burdens and restrictions that were placed on the Jews, and He sent our Prophet ﷺ with the easy *Ḥanīfiyyah* way (Islāmic Monotheism).

As for the honorable *Āyah*,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴿*And whoever kills a believer intentionally*﴾, Abu Hurayrah and several among the Salaf said that this is his punishment, if Allāh decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allāh knows best. Even if the murderer inevitably enters the Fire – as Ibn 'Abbās stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are *Mutawātir Ḥadīths* stating that the Messenger of Allāh ﷺ said,

«إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَدْنَىٰ ذَرَّةٍ مِنْ إِيمَانٍ»

«*Whoever has the least speck of faith in his heart shall ultimately depart the Fire.* »[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾﴾

﴿*94. O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allāh. Even as he is now, so were you yourselves before, till Allāh conferred on you His Favors, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.*﴾

## Greeting with the *Salām* is a Sign of Islām

Imām Aḥmad recorded that 'Ikrimah said that Ibn 'Abbās

[1] Al-Bukhāri no. 44, 7509 and At-Tirmidhi no. 2598.

said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet ﷺ and said *Salām* to them. They said (to each other), 'He only said *Salām* to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet ﷺ, and this *Āyah* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴿*O you who believe!*﴾, until the end of the *Āyah*."[1] At-Tirmidhi recorded this in his (chapter on) *Tafsīr*, and said, "This *Ḥadīth* is *Ḥasan*, and it is also reported from Usāmah bin Zayd."[2] Al-Ḥākim also recorded it and said, "Its chain is *Ṣaḥīḥ*, but they did not collect it."[3] Al-Bukhāri recorded that Ibn 'Abbās commented;

﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾

﴿*and say not to anyone who greets you: "You are not a believer;"*﴾,

"A man was tending his sheep and the Muslims caught up with him. He said, '*As-Salāmu 'Alaykūm.*' However, they killed him and took his sheep. Allāh revealed the *Āyah*;

وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life*﴾."

Ibn 'Abbās said; "The goods of this world were those sheep." And he recited,

﴿ٱلسَّلَمَ﴾

﴿*Peace*﴾[4]

Imām Aḥmad recorded that Al-Qa'qa' bin Abdullāh bin Abi Ḥadrad narrated that his father 'Abdullāh bin Abi Ḥadrad said, "The Messenger of Allāh ﷺ sent us to (the area of) Iḍam. I rode out with a group of Muslims that included Abu Qatādah,

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[1] Aḥmad 1:272

[2] *Tuḥfat Al-Aḥwadhi* 8:386

[3] Al-Ḥākim 2:235

[4] *Fatḥ Al-Bāri* 8:107.

Al-Ḥārith bin Rab'ī and Muḥallam bin Juthāmah bin Qays. We continued on until we reached the area of Iḍam, where 'Āmr bin Al-Aḍbat Al-Ashja'ī passed by us on his camel. When he passed by us he said *Salām* to us, and we did not attack him. Because of some previous problems with him, Muḥallam bin Juthāmah killed him and took his camel. When we went back to the Messenger of Allāh ﷺ and told him what had happened, a part of the Qur'ān was revealed about us,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ﴾

﴿*O you who believe! When you go (to fight) in the cause of Allāh*﴾, until,

﴿خَبِيرًا﴾

﴿*Well-Aware*﴾." Only Aḥmad recorded this *Ḥadīth*.[1]

Al-Bukhāri recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Al-Miqdād,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«*You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.*»

Al-Bukhāri recorded this shorter version without a complete chain of narrators.[2] However a longer version with a connected chain of narrators has also been recorded. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ sent a military expedition under the authority of Al-Miqdād bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allāh.' Yet, Al-Miqdād killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allāh. By Allāh I will mention what you did to the Prophet ﷺ.' When they went back to the Messenger of

[1] Aḥmad 6:11. This narration is not authentic.

[2] Al-Bukhāri no. 6866.

Allāh, they said, 'O Messenger of Allāh! Al-Miqdād killed a man who testified that there is no deity worthy of worship except Allāh.' He said,

«ادْعُوا لِيَ الْمِقْدَادَ، يَا مِقْدَادُ! أَقَتَلْتَ رَجُلًا يَقُولُ: لَا إِلَهَ إِلَّا اللهُ، فَكَيْفَ لَكَ بِلَا إِلَهَ إِلَّا اللهُ غَدًا؟»

«*Summon Al-Miqdād before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allāh?" What would you do when you face, "There is no deity worthy of worship except Allāh tomorrow?"*»

Allāh then revealed;

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓاْ﴾

﴿*O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favors, therefore, be cautious in discrimination*﴾.

The Messenger of Allāh ﷺ said to Al-Miqdād,

«كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«*He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.*»[1]

Allāh's statement,

﴿فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ﴾

﴿*There is much more benefit with Allāh.*﴾

means, better than what you desired of worldly possessions which made you kill the one who greeted you with the *Salām*

[1] *Majma' Az-Zawā'id* 7 :9

لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً
وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ
جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾
۞ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً
وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ
فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allāh is far better than what you acquired.

Allāh's statement,

﴿كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ﴾

﴿*so were you yourselves before, till Allāh conferred on you His Favors.*﴾ means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant *Ḥadīths* above. Allāh said,

﴿وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ﴾

﴿*And remember when you were few and were reckoned weak in the land*﴾.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr commented about Allāh's statement,

﴿كَذَٰلِكَ كُنتُم مِّن قَبْلُ﴾

﴿*so were you yourselves before*﴾, "You used to hide your faith, just as this shepherd hid his faith."[1] Allāh said,

﴿فَتَبَيَّنُوا﴾

[1] 'Abdur-Razzāq 1:170

﴿*therefore, be cautious in discrimination*﴾, then said,

﴿إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿*Allāh is Ever Well-Aware of what you do.*﴾ and this part of the *Āyah* contains a threat and a warning, as Sa'īd bin Jubayr stated.

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾﴾

﴿*95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.*﴾

﴿*96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

## The *Mujāhid* and those Who Do not Join *Jihād* are Not the Same, [and *Jihād* is *Farḍ Kifāyah*][1]

Al-Bukhāri recorded that Al-Barā' said, "When the *Āyah*,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

﴿*Not equal are those of the believers who sit (at home),*﴾

was revealed, the Messenger of Allāh ﷺ called Zayd and commanded him to write it. Then, Ibn Umm Maktūm came and mentioned that he was blind. Allāh revealed,

﴿غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

﴿*except those who are disabled (by injury or are blind or lame)*﴾."[2]

[1] This part of the heading was added to the English publication for the benefit of the reader, since Ibn Kathīr makes this statement here.

[2] *Fatḥ Al-Bāri* 8:108

Al-Bukhāri recorded that Sahl bin Sa'd As-Sā'di said, "I saw Marwān bin Al-Ḥakam sitting in the *Masjid.* I came and sat by his side. He told us that Zayd bin Thābit told him that Allāh's Messenger ﷺ dictated this *Āyah* to him,

﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾

*﴿Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh﴾*

Ibn Umm Maktūm came to the Prophet ﷺ as he was dictating that very *Āyah* to me. Ibn Umm Maktūm said, 'O Allāh's Messenger! By Allāh, if I had power, I would surely take part in *Jihād.*' He was a blind man. So Allāh sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allāh revealed,

﴿غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

*﴿except those who are disabled﴾*."[1] This was recorded by Al-Bukhāri. At-Tirmidhi recorded that Ibn 'Abbās said,

﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

*﴿Not equal are those of the believers who sit (at home), except those who are disabled﴾,*

refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Aḥmad bin Jaḥsh and Ibn Umm Maktum said, 'We are blind, O Messenger of Allāh! Do we have an excuse?' The *Āyah,*

﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

*﴿Not equal are those of the believers who sit (at home), except those who are disabled﴾* was revealed.

Allāh made those who fight, above those who sit in their homes not hindered by disability.

﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ۝ دَرَجَٰتٍ مِّنْهُ﴾

*﴿but Allāh has preferred those who strive hard and fight, above*

[1] *Fatḥ Al-Bāri* 8:108

*those who sit (at home), by a huge reward. Degrees of (higher) grades from Him*﴾,

above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "*Ḥasan Gharīb.*"[1]

Allāh's statement,

﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

﴿*Not equal are those of the believers who sit (at home),*﴾

this is general. Soon after, the revelation came down with,

﴿غَيْرُ أُوْلِي ٱلضَّرَرِ﴾

﴿*except those who are disabled*﴾. So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining *Jihād*, they were not compared to the *Mujāhidīn* who strive in Allāh's cause with their selves and wealth, as those who are not disabled and did not join the *Jihād* were.

In his *Ṣaḥīḥ*, Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»
قالوا: وهم بالمدينة يا رسول الله؟

«*There are people who remained in Al-Madīnah, who were with you in every march you marched and every valley you crossed.*»

They said, "While they are still in Al-Madīnah, O Messenger of Allāh?" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

«*Yes. Only their disability hindered them (from joining you).*»[2]

Allāh said,

﴿وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ﴾

﴿*Unto each, Allāh has promised good*﴾ meaning, Paradise and tremendous rewards. This *Āyah* indicates that *Jihād* is not *Farḍ* on each and every individual, but it is *Farḍ Kifayah*

[1] *Tuḥfat Al-Aḥwadhi* 8 :388

[2] *Fatḥ Al-Bāri* 7 :732

(which is a collective duty). Allāh then said,

﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾﴾

*﴿but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward﴾.*

Allāh mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

﴿دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾﴾

*﴿Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾.*

In the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

*«There are a hundred grades in Paradise that Allāh has prepared for the Mujāhidīn in His cause, between each two grades is the distance between heaven and Earth.»*[1]

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ ۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾﴾

*﴿97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination!﴾*

*﴿98. Except the weak ones among men, women and children*

[1] Muslim 3:1501

*who cannot devise a plan, nor are they able to direct their way.﴾*

*﴿99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾*

*﴿100. He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾*

## The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhāri recorded that Muḥammad bin 'Abdur-Raḥmān, Abu Al-Aswad, said, "The people of Al-Madīnah were forced to prepare an army (to fight against the people of Ash-Shām during the Khilāfah of Abdullāh bin Az-Zubayir at Makkah), and I was enlisted in it. Then I met 'Ikrimah, the freed slave of Ibn 'Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, 'Ibn 'Abbās told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allāh ﷺ. Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allāh sent down the *Āyah*,

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

*﴿Verily, as for those whom the angels take (in death) while they are wronging themselves﴾.*"[1]

Aḍ-Ḍaḥḥāk stated that this *Āyah* was revealed about some hypocrites who did not join the Messenger of Allāh ﷺ but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable *Āyah* was revealed[2] about those who reside among the idolators, while able to perform *Hijrah* and unable to practice the faith. Such people will be committing

[1] *Fatḥ Al-Bāri* 8:111

[2] Aṭ-Ṭabari 9:108

injustice against themselves and falling into a prohibition according to the consensus and also according to this *Āyah*,

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

﴿*Verily, as for those whom the angels take (in death) while they are wronging themselves,*﴾ by refraining from *Hijrah*,

﴿قَالُوا۟ فِيمَ كُنتُمْ﴾

﴿*They (angels) say (to them): "In what (condition) were you?"*﴾

meaning, why did you remain here and not perform *Hijrah*?

﴿قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ﴾

﴿*They reply: "We were weak and oppressed on the earth."*﴾

meaning, we are unable to leave the land or move about in the earth,

﴿قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً﴾

﴿*They (angels) say: "Was not the earth of Allāh spacious enough for you*﴾.

Abu Dāwud recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ»

«*Whoever mingles with the idolator and resides with him, he is just like him.*»[1]

Allāh's statement,

﴿إِلَّا ٱلْمُسْتَضْعَفِينَ﴾

﴿*Except the weak*﴾ until the end of the *Ayāh*, is an excuse that Allāh gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allāh said,

﴿لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

﴿*Who cannot devise a plan, nor are they able to direct their*

[1] Abu Dāwud 3:224

*way*﴾,

meaning, they do not find the way to emigrate, as Mujāhid, 'Ikrimah and As-Suddi stated.[1]

Allāh's statement,

﴿فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ﴾

﴿*These are they whom Allāh is likely to forgive them,*﴾

means, pardon them for not migrating, and here, 'likely' means He shall,

﴿وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾

﴿*and Allāh is Ever Oft-Pardoning, Oft-Forgiving*﴾.

Al-Bukhāri recorded that Abu Hurayrah said, "While the Messenger of Allāh ﷺ was praying *'Ishā'*, he said, *'Sami' Allāhu Liman Ḥamidah.'* He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ»

*"O Allāh! Save 'Ayyāsh bin Abi Rabī'ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak Muslims. O Allāh! Be very hard on Muḍar tribe. O Allāh! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusūf."*[2]

Al-Bukhāri recorded that Abu An-Nu'mān said that Ḥammād bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn 'Abbās commented on the verse,

﴿إِلَّا الْمُسْتَضْعَفِينَ﴾

﴿*Except the weak ones among men*﴾,

"I and my mother were among those (weak ones) whom Allāh excused."[3]

Allāh's statement,

﴿وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً﴾

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[1] Aṭ-Ṭabari 9:111

[2] Al-Bukhāri no. 804

[3] *Fatḥ Al-Bāri* 8:113

﴿*He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by.*﴾

this encourages the believers to perform *Hijrah* and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujāhid said that,

﴿مُرَٰغَمًا كَثِيرًا﴾

﴿*many dwelling places*﴾ means, he will find a way out of what he dislikes. Allāh's statement,

﴿وَسَعَةً﴾

﴿*and plenty to live by.*﴾ refers to provision. Qatādah also said that,

﴿يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً﴾

﴿*...will find on earth many dwelling places and plenty to live by.*﴾

means, Allāh will take him from misguidance to guidance and from poverty to richness.[1] Allāh's statement,

﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴿*And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allāh.*﴾

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allāh. The Two *Ṣaḥīḥs*, along with the *Musnad* and *Sunan* compilers, recorded that 'Umar bin Al-Khaṭṭāb said that the Messenger of Allāh ﷺ said,

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

«*The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allāh and His Messenger, then his*

[1] Aṭ-Ṭabari 9:121

*emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.* »[1]

This *Ḥadīth* is general, it applies to *Hijrah* as well as every other deed. In the Two *Ṣaḥīḥs*, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance?" The scholar told the killer to emigrate from his land to another land where Allāh is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allāh commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.[2]

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾﴾

*﴿101. And when you Ḍarabtum in the land, there is no sin on you if you shorten the Ṣalāh if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.﴾*

## *Ṣalāt Al-Qaṣr*, Shortening the Prayer

Allāh said,

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ﴾

[1] *Fatḥ Al-Bāri* 1:164, Muslim 3:1515, Abu Dāwud 2:651, *Tuḥfat Al-Aḥwadhi* 5:283, An-Nasā'ī 7:713, Ibn Mājah 2:1413, Aḥmad 1:25

[2] *Fatḥ Al-Bāri* 6:591 and Muslim 4:2118

﴿*And when you Ḍarabtum in the land,*﴾ meaning if you travel in the land. In another *Āyah*, Allāh said,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ﴾

﴿*He knows that there will be some among you sick, others Yaḍribūna (traveling) through the land, seeking of Allāh's bounty...*﴾ [73:20]. Allāh's statement,

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴿*there is no sin on you if you shorten the Ṣalāh (prayer)*﴾

by reducing (the units of the prayer) from four to two.

Allāh's statement,

﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴿*if you fear that the disbelievers may put you in trial (attack you)*﴾,

refers to the typical type of fear prevalent when this *Āyah* was revealed. In the beginning of Islām, and after the *Hijrah*, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islām and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allāh said;

﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾

﴿*And force not your slave girls to prostitution, if they desire chastity*﴾. And His saying;

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ﴾

﴿*And your stepdaughters, under your guardianship, born of your wives whom you have gone into*﴾

Imām Aḥmad recorded that Ya'la bin Umayyah said, "I asked 'Umar bin Al-Khaṭṭāb about the verse:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴿*there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,*﴾

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ
مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟
مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟
فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ
كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ
أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ
وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾
فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ الصَّلَوٰةَ ۚ إِنَّ الصَّلَوٰةَ
كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا۟
فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٤﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ
ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

'Allāh granted Muslims safety now'? 'Umar said to me, 'I wondered about the same thing and asked the Messenger of Allāh ﷺ about it and he said,

«صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ»

*«A gift that Allāh has bestowed on you, so accept His gift».»*[1]

Muslim and the collectors of *Sunan* recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".[2] 'Ali bin Al-Madīni said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* from the narration of 'Umar, and it is not preserved by any other route besides this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Ḥanẓalah Al-Ḥadhā' said, "I asked Ibn 'Umar about the *Qaṣr* prayer and he said, 'It consists of two *Rak'ahs*.' I said, what about Allāh's statement,

﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴿*if you fear that the disbelievers may put you in trial (attack you),*﴾

'We are safe now.' He said, 'This is the *Sunnah* of the

[1] Aḥmad 1:25

[2] Muslim 1:478, Abu Dāwud 2:7, *Tuḥfat Al-Aḥwadhi* 8:392, An-Nasā'ī in *Al-Kubarā* 6:327 and Ibn Mājah 1:339

Messenger of Allāh ﷺ.'".[1]

Al-Bukhāri recorded that Anas said, "We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah; he used to pray two *Rak'ahs* until we went back to Al-Madīnah." When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days."[2] This was recorded by the Group.[3]

Imām Aḥmad recorded that Ḥārithah bin Wahb Al-Khuzā'i said, "I prayed behind the Prophet ﷺ for the *Ẓuhr* and *'Aṣr* prayers in Minā, when the people were numerous and very safe, and he prayed two *Rak'ahs*."[4] This was recorded by the Group, with the exception of Ibn Mājah.[5]

Al-Bukhāri's narration of this *Ḥadīth* reads, "The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two *Rak'ahs*."[6]

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾﴾

*﴿102. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh, let one party of them stand up [in prayer] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your*

[1] Ibn Abi Shaybah 2:447

[2] *Fatḥ Al-Bāri* 2:653

[3] Muslim 1:481, Abu Dāwud 2:25, *Tuḥfat Al-Aḥwadhi* 3:110, An-Nasā'ī 3:121 and Ibn Mājah 1:342

[4] Aḥmad 4:306

[5] *Fatḥ Al-Bāri* 2:655, Muslim 1:484, Abu Dāwud 2:493, *Tuḥfat Al-Aḥwadhi* 3:621 and An-Nasā'ī 3:119

[6] *Fatḥ Al-Bāri* 2:655

*arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.*﴾

## The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the *Qiblah* and sometimes in another direction. The Fear prayer consists sometimes of four *Rak'ahs*, three *Rak'ahs*, as for *Maghrib*, and sometimes two *Rak'ah* like *Fajr* and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the *Qiblah* or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one *Rak'ah*, for Ibn 'Abbās narrated, "By the words of your Prophet ﷺ, Allāh has ordained the prayer of four *Rak'ah* while residing, two *Rak'ah* during travel, and one *Rak'ah* during fear." Muslim, Abu Dāwud, An-Nasā'i and Ibn Mājah recorded it.[1] This is also the view of Aḥmad bin Ḥanbal. Al-Mundhiri said, "This is the saying of 'Aṭā', Jābir, Al-Ḥasan, Mujāhid, Al-Ḥakam, Qatādah and Ḥammād; and Ṭāwus and Aḍ-Ḍaḥḥāk also prefered it." Abu 'Āṣim Al-'Abādi mentioned that Muḥammad bin Naṣr Al-Marwazi said the *Fajr* prayer also becomes one *Rak'ah* during fear. This is also the opinion of Ibn Ḥazm. Isḥāq bin Rāhwayh said, "When a battle is raging, one *Rak'ah* during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allāh."

## The Reason behind Revealing this *Āyah*

Imām Aḥmad recorded that Abu 'Ayyāsh Az-Zuraqi said, "We were with the Messenger of Allāh ﷺ in the area of 'Usfān (a

[1] Muslim: 687, Abu Dāwud: 1247, An-Nasā'ī 3:169 and Ibn Mājah: 1068

well known place near Makkah), when the idolators met us under the command of Khālid bin Al-Walīd, and they were between us and the *Qiblah*. The Messenger of Allāh ﷺ led us in *Ẓuhr* prayer, and the idolators said, 'They were busy with something during which we had a chance to attack them.' They then said, 'Next, there will come a prayer (*'Aṣr*) that is dearer to them than their children and themselves.' However, Jibrīl came down with these *Āyāt* between the prayers of *Ẓuhr* and *'Aṣr*,

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ﴾

*﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh (prayer)﴾.*

When the time for prayer came, the Messenger of Allāh ﷺ commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet ﷺ then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet ﷺ then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet ﷺ performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet ﷺ then performed the *Taslīm* and ended the prayer. The Messenger of Allāh ﷺ performed this prayer twice, once in 'Usfān and once in the land of Banu Sulaym.''[1]

This is the narration recorded by Abu Dāwud and An-Nasā'i,[2] and it has an authentic chain of narration and many other texts to support it.

Al-Bukhāri recorded that Ibn 'Abbās said, "Once the Prophet ﷺ led the Fear prayer and the people stood behind him. He said *Allāhu-Akbar* and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ah* and those who

[1] Aḥmad 4:59-60

[2] Abu Dāwud 2:28 and An-Nasā'ī 3:176-177

had prayed the first *Rak'ah* left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer."[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet ﷺ led those who were behind him with one *Rak'ah* and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allāh ﷺ performed one *Rak'ah* and two prostrations and then said the *Salām*. Therefore, the Prophet prayed two *Rak'ah* while they prayed one.[2] An-Nasā'ī recorded this *Ḥadīth*, while Muslim collected other wordings for it. Collectors of the *Ṣaḥīḥ*, *Sunan* and *Musnad* collections recorded this in a *Ḥadīth* from Jābir.

Ibn Abi Ḥātim recorded that Sālim said that his father said,

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ﴾

*﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh (prayer)﴾*

refers to the Fear prayer.

The Messenger of Allāh ﷺ led one group and prayed one *Rak'ah*, while the second group faced the enemy. Then the second group that faced the enemy came and Allāh's Messenger ﷺ led them, praying one *Rak'ah*, and then said the *Salām*. Each of the two groups then stood up and prayed one more *Rak'ah* each (while the other group stood in guard)."[3] The Group collected this *Ḥadīth* with Ma'mar in its chain of narrators. This *Ḥadīth* also has many other chains of narration from several Companions, and Al-Ḥāfiẓ Abu Bakr Ibn Marduwyah collected these various narrations, as did Ibn Jarīr.

As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the *Āyah*. What testifies to this is that Allāh said;

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[1] *Fatḥ Al-Bāri* 2:502

[2] Aḥmad 3:298, An-Nasā'ī 3:174 and Muslim: 840

[3] *Ad-Durr Al-Manthūr* 2:375

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ أَن تَضَعُوٓا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ﴾

*﴿But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves﴾*

meaning, so that when necessary, you will be able to get to your weapons easily,

﴿إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

*﴿Verily, Allāh has prepared a humiliating torment for the disbelievers﴾.*

﴿فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَوٰةَ إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِى ابْتِغَآءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾﴾

*﴿103. When you have finished the Ṣalāh, remember Allāh standing, sitting down, and on your sides, but when you are free from danger, perform the Ṣalāh. Verily, Ṣalāh is kitāban on the believers at fixed hours.﴾*

*﴿104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.﴾*

## The Order for Ample Remembrance After the Fear Prayer

Allāh commands *Dhikr* after finishing the Fear prayer, in particular, even though such *Dhikr* is encouraged after finishing other types of prayer in general. In the case of Fear prayer, *Dhikr* is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allāh said about the Sacred Months,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴿so wrong not yourselves therein﴾,

even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allāh's statement,

﴿فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُوا اللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

﴿When you have finished Ṣalāh, remember Allāh standing, sitting down, and on your sides,﴾

means, in all conditions,

﴿فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَوٰةَ﴾

﴿But when you are free from danger perform the Ṣalāh.﴾

when you are safe, tranquil and fear subsides,

﴿فَأَقِيمُوا الصَّلَوٰةَ﴾

﴿perform the Ṣalāh﴾ by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc.

Allāh's statement,

﴿إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

﴿Verily, the Ṣalāh is Kitāban on the believers at fixed hours.﴾

means, enjoined, as Ibn 'Abbās stated.[1] Ibn 'Abbās also said, "The prayer has a fixed time, just as the case with *Ḥajj*."[2] Similar is reported from Mujāhid, Sālim bin 'Abdullāh, 'Ali bin Al-Ḥusayn, Muḥammad bin 'Ali, Al-Ḥasan, Muqātil. As-Suddi and 'Aṭiyah Al-'Awfi.[3]

## The Encouragement to Pursue the Enemy Despite Injuries

Allāh's statement,

﴿وَلَا تَهِنُوا فِى ابْتِغَآءِ الْقَوْمِ﴾

﴿And don't be weak in the pursuit of the enemy;﴾

means, do not weaken your resolve in pursuit of your enemy.

[1] Aṭ-Ṭabari 9:169

[2] Aṭ-Ṭabari 9:169

[3] Aṭ-Ṭabari 9:167, 168

وَٱسْتَغْفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ
عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ
ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ
عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ
ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِ وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ
سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا
رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا
ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن
شَىْءٍ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ
مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Rather, pursue them vigorously, fight them and be wary of them.

﴿إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ﴾

*﴿if you are suffering then surely they are suffering as you are suffering,﴾*

meaning, just as you suffer from injuries and death, the same happens to the enemy.

In another *Āyah*, Allāh said,

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ﴾

*﴿If you suffer a harm, be sure a similar harm has struck the others﴾.*

Allāh then said,

﴿وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ﴾

*﴿but you have a hope from Allāh that for which they hope not;﴾*

meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allāh's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger ﷺ. Surely, Allāh's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allāh and raise it high.

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

﴿And Allāh is Ever All-Knowing, All-Wise.﴾

means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾ وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِ وَكِيلًا ﴿١٠٩﴾﴾

*﴿105. Surely, We have sent down to you (O Muḥammad ﷺ) the Book in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.﴾*

*﴿106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful.﴾*

*﴿107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.﴾*

*﴿108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.﴾*

*﴿109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?﴾*

## The Necessity of Referring to What Allāh has Revealed for Judgement

Allāh says to His Messenger, Muḥammad ﷺ,

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

﴿Surely, We have sent down to you the Book in truth﴾

meaning, it truly came from Allāh and its narrations and

commandments are true. Allāh then said,

﴿لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ﴾

*﴿that you might judge between men by that which Allāh has shown you,﴾*

In the Two *Ṣaḥīḥs*, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allāh ﷺ heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوِ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

*«Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.»*[1]

Imām Aḥmad recorded that Umm Salamah said, "Two men from the Anṣār came to the Messenger of Allāh ﷺ with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allāh ﷺ said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّما أَقْضِي بَيْنَكُمْ عَلَىٰ نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطَامًا فِي عُنُقِهِ يَوْمَ الْقِيَامَةِ»

*«You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.»*

The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 5:128 and Muslim 3:1337

«أَمَا إِذْ قُلْتُمَا فَاذْهَبَا فَاقْتَسِمَا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهِمَا، ثُم لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ»

*«Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).»"* [1]

Allāh's statement,

﴿يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ﴾

*﴿They may hide (their crimes) from men, but they cannot hide (them) from Allāh;﴾*

chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allāh, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allāh said,

﴿وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾

*﴿for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do﴾* threatening and warning them.

Allāh then said,

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

*﴿Lo! You are those who have argued for them in the life of this world,﴾* meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allāh, Who knows the secret and what is even more hidden? Who will be his advocate on that Day? Verily, none will support them that Day. Hence, Allāh's statement,

﴿أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا﴾

*﴿or who will then be their defender?﴾*

[1] Aḥmad 6:320

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾﴾

*﴿110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾*

*111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.﴾*

*﴿112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.﴾*

*﴿113. Had not the grace of Allāh and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book, and the Ḥikmah, and taught you that which you knew not. And ever great is the grace of Allāh unto you.﴾*

## The Encouragement to Seek Allāh's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allāh emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allāh said,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

*﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾*

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented about this *Āyah*, "Allāh informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا﴾

*﴿but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾*

even if his sins were greater than the heavens, the earth and the mountains."[1]

Imām Aḥmad recorded that 'Ali said, "Whenever I hear anything from the Messenger of Allāh, Allāh benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللهَ لِذٰلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»

*«No Muslim commits a sin and then performs ablution, prays two Rak'ahs and begs Allāh for forgiveness for that sin, but He forgives him.»*

He then recited these two *Āyāt*,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ﴾

*﴿And whoever does evil or wrongs himself﴾*, and,

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

*﴿And those who, when they have committed Fāḥishah or wronged themselves with evil﴾*."[2]

Allāh's statement,

﴿وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ﴾

*﴿And whoever earns sin, he earns it only against himself.﴾*

is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

*﴿And no bearer of burdens shall bear the burden of another﴾*.

So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allāh said,

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

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[1] Aṭ-Ṭabari 9:195

[2] Aḥmad 1:8

لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن
يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ
إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ
مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا
مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾
يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾
أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

﴿*And Allāh is Ever All-Knowing, All-Wise.*﴾ meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾

﴿*and taught you that which you knew not.*﴾, before this revelation was sent down to you.

Similarly, Allāh said,

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ﴾

﴿*And thus We have sent to you (O Muḥammad ﷺ) a Rūh (a revelation, and a mercy) of Our command. You knew not what is the Book*﴾

until the end of the *Sūrah*. Allāh said,

﴿وَمَا كُنتَ تَرْجُوا أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ﴾

﴿*And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord*﴾.

So Allāh said;

﴿وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

﴿*And ever great is the grace of Allāh unto you (O Muḥammad ﷺ)*﴾.

﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ

جَهَنَّمُ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

*﴿114. There is no good in most of their secret talks save (in) him who orders Ṣadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allāh, We shall give him a great reward.*

*﴿115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴾*

## Righteous *Najwā*, Secret Talk

Allāh said,

﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ﴾

*﴿There is no good in most of their secret talks﴾*

meaning, what the people say to each other.

﴿إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

*﴿save him who orders Ṣadaqah (charity), or goodness, or reconciliation between mankind;﴾*

meaning, except for this type of talk.

Imām Aḥmad recorded that Umm Kulthūm bint 'Uqbah said that she heard the Messenger of Allāh ﷺ saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا»

*«He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.»*

She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthūm bint 'Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allāh ﷺ.[1] The Group also recorded this *Ḥadīth*, with the exception of Ibn Mājah.[2]

Imām Aḥmad recorded that Abu Ad-Dardā' said that the

[1] Aḥmad 6:403

[2] *Fatḥ Al-Bāri* 5:353, Muslim 4:2011, Abu Dāwud 5:218, *Tuḥfat Al-Aḥwadhi* 6:70 and An-Nasā'ī in *Al-Kubrā* 5:193

Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

*«Should I tell you what is better than the grade of fasting, praying and Ṣadaqah?»*

They said, "Yes, O Allāh's Messenger!" He said,

«إِصْلَاحُ ذَاتِ الْبَيْنِ»

*«Bringing reconciliation between people.»*

He also said,

«وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

*«Spoiling the relationship (between people) is the destroyer.»*

Abu Dāwud and At-Tirmidhi also recorded this *Ḥadīth*,[1] and At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ"*.

Allāh said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

*﴿and he who does this, seeking the good pleasure of Allāh,﴾*

with sincerity and awaiting the reward with Allāh, the Exalted and Most Honored,

﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

*﴿We shall give him a great reward.﴾*

meaning, an immense, enormous and tremendous reward.

## The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allāh's statement,

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ﴾

*﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.﴾*

refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has

[1] Aḥmad 6:444, Abu Dāwud no. 4919 and At-Tirmidhi 2509.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ
ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾ لَّيْسَ بِأَمَانِيِّكُمْ
وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ
وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن
يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ
مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا
فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ
مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ
ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ
بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

been made clear, apparent and plain to him.

Allāh's statement,

﴿وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ﴾

*﴿and follows other than the believers' way,﴾*

refers to a type of conduct that is closely related to contradicting the Messenger ﷺ. This contradiction could be in the form of contradicting a text (from the Qur'ān or Sunnah) or contradicting what the *Ummah* of Muḥammad ﷺ has agreed on. The *Ummah* of Muḥammad ﷺ is immune from error when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet.

There are many authentic *Ḥadīths* on this subject. Allāh warned against the evil of contradicting the Prophet ﷺ and his *Ummah*, when He said,

﴿نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا﴾

*﴿We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴾*

meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance,

Allāh said,

﴿فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾﴾

﴿*Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not*﴾,

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

﴿*So when they turned away (from the path of Allāh), Allāh turned their hearts away*﴾, and,

﴿وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ﴾

﴿*And We shall leave them in their trespass to wander blindly*﴾.

Allāh made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allāh's statements,

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴾

﴿*(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)*﴾, and,

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿*And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there*﴾.

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا ۖ وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾﴾

﴿*116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.*﴾

﴾117. *They invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!*﴿

﴾118. *Allāh cursed him. And he [Shayṭān] said: "I will take an appointed portion of your servants."*﴿

﴾119. *"Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a Wali instead of Allāh, has surely suffered a manifest loss.*﴿

﴾120. *He [Shayṭān] makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.*﴿

﴾121. *The dwelling of such (people) is Hell, and they will find no way of escape from it.*﴿

﴾122. *And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's promise is the truth; and whose words can be truer than those of Allāh?*﴿

## *Shirk* Shall not be Forgiven, in Reality the Idolators Worship Shayṭān

We talked about Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾

﴾*Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,*﴿

before and mentioned the relevant *Ḥadīths* in the beginning of this *Sūrah*. Allāh's statement,

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا﴾

﴾*and whoever sets up partners in worship with Allāh, has indeed strayed far away.*﴿

means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir said that Aḍ-Ḍaḥḥāk said about Allāh's statement,

﴿إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا﴾

﴿They invoke nothing but female deities besides Him (Allāh),﴾

"The idolators claimed that the angels are Allāh's daughters,[1] saying, 'We only worship them so that they bring us closer to Allāh.' So they took the angels as gods, made the shapes of girls and decided, 'These (idols) resemble the daughters of Allāh (i.e., the angels), Whom we worship.'" This is similar to Allāh's statements,

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾﴾

﴿Have you then considered Al-Lāt and Al-'Uzzā﴾[2]

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا﴾

﴿And they make the angels who themselves are servants of the Most Gracious (Allāh) females﴾ and,

﴿وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾

﴿And they have invented a kinship between Him and the Jinn﴾.

Allāh's statement,

﴿وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا﴾

﴿and they invoke nothing but Shaytān, a persistent rebel!﴾

means, Shaytān has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shaytān in reality, just as Allāh said in another *Āyah*,

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ﴾

﴿Did I not command you, O Children of Ādam, that you should not worship Shaytān﴾

Allāh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

﴿بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿Nay, but they used to worship the Jinn; most of them were

[1] Aṭ-Ṭabari 9:209

[2] Two of the most popular idols during that time.

*believers in them*﴾.

Allāh's statement,

﴿لَّعَنَهُ ٱللَّهُ﴾

﴿*Allāh cursed him*﴾, means, He expelled him and banished him from His mercy and His grace.

﴿لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا﴾

﴿*I will take an appointed portion of your servants*﴾ means, a fixed and known share. Muqātil bin Ḥayyān commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

﴿وَلَأُضِلَّنَّهُمْ﴾

﴿*Verily, I will mislead them*﴾ from the true path,

﴿وَلَأُمَنِّيَنَّهُمْ﴾

﴿*and surely, I will arouse in them false desires;*﴾ tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

﴿وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ﴾

﴿*and certainly, I will order them to slit the ears of cattle,*﴾ meaning, slitting their ears to designate them as *Baḥīrah*,[1] *Sā'ibah*,[2] and a *Waṣīlah*,[3] as Qatādah and As-Suddi stated.[4]

﴿وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ﴾

﴿*And indeed I will order them to change the nature created by Allāh.*﴾

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[1] A camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A camel let loose for free pasture for their idols and nothing was allowed to be carried on it.

[3] A camel set free for idols because it has given birth to a female camel at its first delivery, and then again gives birth to a female camel at its second delivery.

[4] Aṭ-Ṭabari 9:214

means tattooing, according to Al-Ḥasan bin Abi Al-Ḥasan Al-Baṣri.

In his *Ṣaḥīḥ*, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allāh curse whoever does this."[1] It is also recorded in the *Ṣaḥīḥ* that Ibn Mas'ūd said, "May Allāh curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allāh has created." He then said, "Why should not I curse whom the Messenger of Allāh ﷺ has cursed, when the Book of Allāh commands it," referring to the *Āyah*,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

*﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)﴾.*[2]

Allāh's statement,

﴿وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾

*﴿And whoever takes Shayṭān as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss.﴾*

means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored. Allāh's statement,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

*﴿He [Shayṭān] makes promises to them, and arouses in them false desires;﴾*

explains the true reality. Surely, Shayṭān deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allāh said,

﴿وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا﴾

*﴿and Shayṭān's promises are nothing but deceptions.﴾*

Allāh states that on the Day of Return,

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[1] Muslim 3:1618, *Fatḥ Al-Bāri* 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathīr intended.

[2] *Fatḥ Al-Bāri* 8:498

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ﴾

*﴿And Shaytān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you﴾*, until,

﴿إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿Verily, there is a painful torment for the wrongdoers.﴾*

Allāh's statement,

﴿أُوْلَٰٓئِكَ﴾

*﴿of such (people)﴾* refers to those who like and prefer what Shaytān is promising and assuring them of,

﴿مَأْوَىٰهُمْ جَهَنَّمُ﴾

*﴿The dwelling of such (people) is Hell﴾*, as their destination and abode on the Day of Resurrection,

﴿وَلَا يَجِدُونَ عَنْهَا مَحِيصًا﴾

*﴿and they will find no way of escape from it.﴾*, meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

## The Reward of Righteous Believers

Allāh then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿And those who believe and do righteous good deeds,﴾*

meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

﴿سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

*﴿We shall admit them to Gardens under which rivers flow (Paradise)﴾*

meaning, they will think of where they want these rivers to

flow and they will flow there,

﴿خَٰلِدِينَ فِيهَآ أَبَدًا﴾

﴿*to dwell therein forever*﴾, without end or being removed from it.

﴿وَعْدَ ٱللَّهِ حَقًّا﴾

﴿*Allāh's promise is the truth*﴾, meaning, this is a true promise from Allāh, and verily, Allāh's promise shall come to pass. Allāh then said,

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا﴾

﴿*and whose words can be truer than those of Allāh?*﴾

meaning, none is more truthful in statement and narration than Allāh. There is no deity worthy of worship, or Lord except Him. The Messenger of Allāh ﷺ used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

«*The most truthful speech is Allāh's Speech, and the best guidance is the guidance of Muḥammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.*»

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾﴾

﴿*123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.*﴾

﴿*124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqīr, will be done to them.*﴾

﴿*125. And who can be better in religion than one who submits*

*his face (himself) to Allāh; and he is a Muḥsin (a doer of good). And follows the religion of Ibrāhīm the Hanīf (Monotheist). And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!﴾*

*﴿126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.﴾*

## Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Qatādah said, "We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allāh than you have.' Muslims said, 'Rather, we have more right to Allāh than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allāh sent down,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof﴾,*

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

*﴿And who can be better in religion than one who submits his face (himself) to Allāh; and he is a Muḥsin.﴾*

Allāh then supported the argument of the Muslims against their opponents of the other religions."[1] Similar statements were attributed to As-Suddi, Masrūq, Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ.[2] Al-'Awfī reported that Ibn 'Abbās commented on this *Āyah* [4:123], "The followers of various religions disputed, the people of the Tawrāh said, 'Our Book is the best Book and our Prophet (Mūsā) is the best Prophet.' The people of the Injīl said similarly, the people of Islām said, 'There is no religion except Islām, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in

[1] Aṭ-Ṭabari 9:229

[2] Aṭ-Ṭabari 9:229-231

your Books and adhere to our Book.' Allāh judged between them, saying,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴾.*"[1]

This *Āyah* indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allāh. Hence Allāh's statement,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴾,*

meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allāh and following what He has legislated through the words of His honorable Messengers. This is why Allāh said afterwards,

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿whosoever works evil, will have the recompense thereof, ﴾*

Similarly, Allāh said,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝﴾

*﴿So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.﴾*

and it was reported that when these *Āyāt* were revealed, they became hard on many Companions.

[1] At-Ṭabari 9:230

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "I said, 'O Messenger of Allāh! I know the hardest *Āyah* in the Qur'ān.' He said, 'What is it, O 'Ā'ishah!' I said,

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿whoever works evil, will have the recompense thereof,﴾*

He said,

«هُوَ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى النَّكْبَةِ يُنْكَبُهَا»

*«That is what strikes the believing servant, even the problems that bother him.»"*[1] Ibn Jarīr and Abu Dāwud[2] also recorded this *Ḥadīth.*

Sa'īd bin Manṣūr recorded that Abu Hurayrah said, "When the *Āyah,*

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

*﴿whosoever works evil, will have the recompense thereof,﴾*

was revealed, it was hard on Muslims. The Messenger of Allāh ﷺ said to them,

«سَدِّدُوا وَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةً، حَتَّى الشَّوْكَةِ يُشَاكُهَا، وَالنَّكْبَةِ يُنْكَبُهَا»

*«Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.»"*[3]

This is the wording collected by Aḥmad through Sufyān bin 'Uyaynah.[4] Muslim[5] and At-Tirmidhi[6] also recorded it.

Allāh's statement,

﴿وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

*﴿and he will not find any protector or helper besides Allāh,﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said; "Unless he

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[1] Aṭ-Ṭabari 9:244

[2] Aṭ-Ṭabari 9:246 and Abu Dāwud 3:471

[3] Sa'īd bin Manṣūr 4:1378

[4] Aḥmad 2:248

[5] Muslim 4:1993

[6] *Tuḥfat Al-Aḥwadhi* 8:400 and An-Nasā'ī in *Al-Kubrā* 6:328

repents and Allāh forgives him." Ibn Abi Ḥātim recorded it.[1]

Allāh then said,

﴿وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴿*And whoever does righteous good deeds, male or female, and is a believer*﴾.

Allāh mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allāh from this end. We also beg Allāh for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allāh then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a *Naqīr* - speck on the back of a date-stone. Earlier, we discussed the *Fatīl* - the scalish thread in the long slit of a date-stone, and both of these, along with the *Qiṭmīr* – the thin membrane over the date-stone were mentioned in the Qur'ān.

Allāh then said,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ﴾

﴿*And who can be better in religion than one who submits his face to Allāh.*﴾

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allāh,

﴿وَهُوَ مُحْسِنٌ﴾

﴿*and he is a Muḥsin*﴾ following the correct guidance that Allāh legislated in the religion of truth which He sent His Messenger ﷺ with.

These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allāh alone and it becomes correct when it conforms to the *Shari'ah*. So, the

[1] Aṭ-Ṭabari 9 :239

deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void.

For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the *Shari'ah*, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allāh said,

﴿وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

﴿*And follows the religion of Ibrāhīm the Ḥanīf (Monotheist).*﴾

referring to Muḥammad ﷺ and his following, until the Day of Resurrection. Allāh said,

﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ﴾

﴿*Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet*﴾, and,

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٢٣﴾

﴿*Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Ḥanīf (Monotheist) and he was not of the Mushrikīn*﴾.

The *Ḥanīf*, intentionally and with knowledge, avoids *Shirk*, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

## Ibrāhīm is Allāh's *Khalīl*

Allāh's statement,

﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾

﴿*And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!*﴾

encourages following Ibrāhīm Al-Khalīl, because he was and still is an Imām whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of *Khalīl*, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allāh has described him,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴿*And of Ibrāhīm, the one who fulfilled*﴾,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ﴾

﴿*And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled*﴾, and,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

﴿*Verily, Ibrāhīm was an Ummah, obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn*﴾.

Al-Bukhāri recorded that 'Amr bin Maymūn said that when Mu'ādh came back from Yemen, he led them in the *Fajr* prayer and recited,

﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾

﴿*And Allāh did take Ibrāhīm as a Khalīl!*﴾

One of the men present commented, "Surely, the eye of Ibrāhīm's mother has been comforted."[1]

Ibrāhīm was called Allāh's *Khalīl* due to his Lord's great love towards him, on account of the acts of obedience he performed that Allāh loves and prefers.

We should mention here that in the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that when the Messenger of Allāh ﷺ gave them his last speech, he said,

«أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللهِ»

«*O people! If I were to take a Khalīl from the people of the earth, I would have taken Abu Bakr bin Abi Quḥāfah as my Khalīl. However, your companion (meaning himself) is the Khalīl of Allāh.*»[2]

Jundub bin 'Abdullāh Al-Bajali, 'Abdullāh bin 'Amr bin Al-'Āṣ and 'Abdullāh bin Mas'ūd narrated that the Prophet ﷺ said,

«إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

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[1] *Fatḥ Al-Bāri* 7:662

[2] *Fatḥ Al-Bāri* 7:15; Muslim 4:1854

«*Allāh has chosen me as His Khalīl, just as He has chosen Ibrāhīm as His Khalīl.*»[1]

Allāh's statement,

﴿وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ﴾

﴿*And to Allāh belongs all that is in the heavens and all that is in the earth.*﴾

means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allāh's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allāh's statement,

﴿وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا﴾

﴿*And Allāh is Ever Encompassing all things.*﴾

means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾﴾

﴿*127. They ask your legal instruction concerning women. Say: "Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.*﴾

## The Ruling Concerning Female Orphans

Al-Bukhāri recorded that 'Ā'ishah said about the *Āyah*,

[1] Muslim 1 :377 and 4 :1855, Ibn Mājah 1 :50, Muslim 4 :1855

﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾

*﴿They ask your instruction concerning women. Say, "Allāh instructs you about them...﴾* until,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

*﴿whom you desire to marry...﴾*

"It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this *Āyah* was revealed."[1] Muslim also recorded it.[2]

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "The people asked Allāh's Messenger ﷺ (about orphan girls), so Allāh revealed,

﴿وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ﴾

*﴿They ask your instruction concerning women. Say, "Allāh instructs you about them and about what is recited unto you in the Book..." ﴾*

What is meant by Allāh's saying, 'And about what is recited unto you in the Book' is the former verse which said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾

*﴿If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.﴾*"[3]

'Ā'ishah said, "Allāh's statement,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

*﴿whom you desire to marry...﴾* also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were

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[1] *Fatḥ Al-Bāri* 8:114

[2] Muslim 4:1423

[3] Aṭ-Ṭabari 9:258

forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."[1] The basis of this is recorded in Two *Ṣaḥīḥs*.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allāh commands him to give her a suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allāh has made this matter easy for Muslims.

Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allāh forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allāh prohibited and outlawed this practice."[2]

He also said about Allāh's statement,

﴿وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ﴾

*﴿and the children who are weak and oppressed,﴾*

that during the time of *Jāhiliyyah*, they used to deny young children and females a share of inheritance. So Allāh's statement,

﴿لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ﴾

*﴿you give not what they deserve﴾*

thus prohibiting this practice and designating a fixed share for each,

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[1] *Fatḥ Al-Bāri* 9:6 and Muslim 4:2313

[2] Aṭ-Ṭabari 9:264

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَٱلصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
ٱلْأَنفُسُ ٱلشُّحَّ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟
بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ
فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا
مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾
وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾
إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ
ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۗ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾

﴿لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾

﴿*To the male, a portion equal to that of two females..*﴾

whether they were young or old, as Sa'īd bin Jubayr and others stated.[1] Sa'īd bin Jubayr said about Allāh's statement,

﴿وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ﴾

﴿*and that you stand firm for justice to orphans.*﴾

"Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful, marry her and have her for yourself."[2] Allāh's statement,

﴿وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا﴾

﴿*And whatever good you do, Allāh is Ever All-Aware of it.*﴾

encourages performing the good deeds and fulfilling the commandments, and states that Allāh is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا

[1] Aṭ-Ṭabari 9:255

[2] Aṭ-Ṭabari 9:255

تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُوا بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾

*﴿128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do.﴾*

*﴿129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.﴾*

*﴿130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾*

## The Ruling Concerning Desertion on the Part of the Husband

Allāh states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allāh said,

﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا﴾

*﴿there is no sin on them both if they make terms of peace between themselves;﴾*

He then said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

*﴿and making peace is better﴾* than divorce. Allāh's statement,

﴿وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ﴾

*﴿And human souls are swayed by greed.﴾*

means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "Ṣawdah feared that the Messenger of Allāh ﷺ might divorce her and she said, 'O Messenger of Allāh! Do not divorce me; give my day to 'Ā'ishah.' And he did, and later on Allāh sent down,

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ﴾

*﴿And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both﴾*

Ibn 'Abbās said, "Whatever (legal agreement) the spouses mutually agree to is allowed.".[1] At-Tirmidhi recorded it and said, "*Ḥasan Gharīb*".[2]

In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah said that when Ṣawdah bint Zam'ah became old, she forfeited her day to 'Ā'ishah, and the Prophet ﷺ used to spend Ṣawdah's night with 'Ā'ishah.[3] There is a similar narration also collected by Al-Bukhāri.[4]

Al-Bukhāri also recorded that 'Ā'ishah commented;

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾

*﴿And if a woman fears cruelty or desertion on her husband's part﴾*, that it refers to, "A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, 'I forfeit my right on you.' So this *Āyah* was revealed."[5]

## Meaning of "Making Peace is Better"

Allāh said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

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[1] Abu Dāwud Aṭ-Ṭayālisi: 349

[2] *Tuḥfat Al-Aḥwadhi* 8:403

[3] *Fatḥ Al-Bāri* 9:223 and Muslim 2:1085

[4] *Fatḥ Al-Bāri* 5:257

[5] Al-Bukhāri: 4601

﴿*And making peace is better*﴾. 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said that the *Āyah* refers to, "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her."[1]

However, the apparent wording of the *Āyah* refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is better than divorce. For instance, the Prophet ﷺ kept Ṣawdah bint Zam'ah as his wife after she offered to forfeit her day for 'Ā'ishah. By keeping her among his wives, his *Ummah* may follow this kind of settlement. Since settlement and peace are better with Allāh than parting, Allāh said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

﴿*and making peace is better*﴾. Divorce is not preferred with Allāh. The meaning of Allāh's statement,

﴿وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿*But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do*﴾

if you are patient with the wife you dislike and treat her as other wives are treated, then Allāh knows what you do and will reward you for it perfectly. Allāh's statement,

﴿وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ﴾

﴿*You will never be able to do perfect justice between wives even if it is your ardent desire,*﴾

means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn 'Abbās, 'Ubaydah As-Salmāni, Mujāhid, Al-Ḥasan Al-Baṣri and Aḍ-Ḍaḥḥāk bin Muzāḥim stated.[2]

Imām Aḥmad and the collectors of the *Sunan* recorded that

[1] Aṭ-Ṭabari 9:272

[2] Aṭ-Ṭabari 9:285-287

'Ā'ishah said, "The Messenger of Allāh ﷺ used to treat his wives equally and proclaim,

«اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

*«O Allāh! This is my division in what I own, so do not blame me for what You own and I do not own»*

referring to his heart. This was the wording that Abu Dāwud collected, and its chain of narrators is *Ṣaḥīḥ*.[1]

Allāh's statement,

﴿فَلَا تَمِيلُوا كُلَّ الْمَيْلِ﴾

*﴿so do not incline too much to one of them﴾*

means, when you like one of your wives more than others, do not exaggerate in treating her that way,

﴿فَتَذَرُوهَا كَالْمُعَلَّقَةِ﴾

*﴿so as to leave the other hanging.﴾* referring to the other wives. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān said that *Mu'allaqah* [hanging] means, "She is neither divorced nor married."[2]

Abu Dāwud Aṭ-Ṭayālisi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَأَحَدُ شِقَّيْهِ سَاقِطٌ»

*«Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.»*[3]

Allāh's statement,

﴿وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

*﴿And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.﴾*

The *Āyah* states: If you do justice and divide equally in what

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[1] Abu Dāwud: 2134, *Tuḥfat Al-Aḥwadhi*: 1140, Ibn Mājah: 1971 and An-Nasā'ī 7:63

[2] Aṭ-Ṭabari 9:290-292

[3] Abu Dāwud Aṭ-Ṭayālisi: 322

you have power over, while fearing Allāh in all conditions, then Allāh will forgive you the favoritism that you showed to some of your wives. Allāh then said,

﴿وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾﴾

*﴿But if they separate (divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾*

This is the third case between husband and wife, in which divorce occurs. Allāh states that if the spouses separate by divorce, then Allāh will suffice them by giving him a better wife and her a better husband. The meaning of,

﴿وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا﴾

*﴿And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾*

is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

﴿وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۗ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾﴾

*﴿131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwā of Allāh. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (free of any needs), Worthy of all praise.﴾*

*﴿132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.﴾*

*﴿133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾*

*﴿134. Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter. And*

*Allāh is Ever All-Hearer, All-Seer.*﴾

## The Necessity of *Taqwā* of Allāh

Allāh states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allāh's statement,

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ﴾

﴾*And verily, We have recommended to the People of the Scripture before you, and to you* ﴾

meaning, We have recommended to you what We recommended to the People of Scriptures; *Taqwā* of Allāh, by worshipping Him Alone without partners. Allāh then said,

﴿وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴾*But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth*﴾.

In another *Āyah*, Allāh said that Mūsā said to his people,

﴿إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

﴾*"If you disbelieve, you and all on the earth together, then verily, Allāh is Rich (free of any need), Owner of all praise."*﴾.

Allāh said,

﴿فَكَفَرُوا وَتَوَلَّوا وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾

﴾*So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of any need), Worthy of all praise*﴾

meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allāh's statement,

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٣٢﴾﴾

﴾*And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as a Disposer of affairs.*﴾

He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴿*If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.*﴾

means, He is able to take you away and replace you with other people if you disobey Him. In a similar *Āyah*, Allāh said,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾

﴿*And if you turn away, He will exchange you for some other people and they will not be your likes*﴾

Allāh's statement,

﴿مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ﴾

﴿*Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter.*﴾

means, O those whose ultimate desire is this life, know that Allāh owns the rewards of this life and the Hereafter. Therefore, if you ask Allāh for both, He will enrich you, award you and suffice for you. As Allāh said,

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا﴾

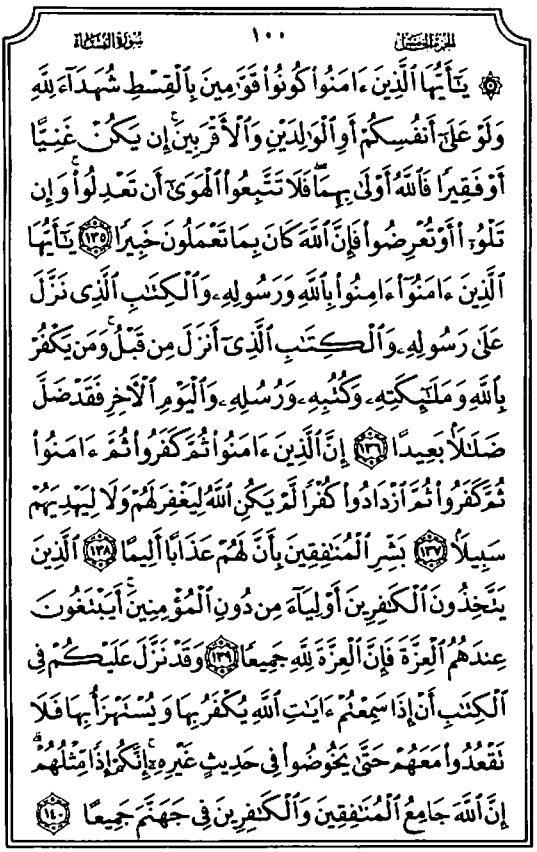
﴿*But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be alloted a share for what they have earned*﴾,

﴿مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾

﴿*Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward*﴾, and

﴿مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ﴾

﴿*Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like*﴾ until,



﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾ بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

﴿ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ﴾

﴿*See how We prefer one above another (in this world)*﴾.

So Allāh said here,

﴿ وَكَانَ ٱللَّهُ سَمِيعًا بَصِيرًا ﴾

﴿*And Allāh is Ever All-Hearer, All-Seer.*﴾

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ ﴾

﴿*135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwū or Tu'riḍū, it, verily, Allāh is Ever Well-Acquainted with what you do.*﴾

## Commanding Justice and Conveying the Witness for Allāh

Allāh commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allāh. They are also required to help, support and aid each other for Allāh's sake.

Allāh's statement,

﴿شُهَدَآءَ لِلَّهِ﴾

﴿*as witnesses to Allāh*﴾ is similar to His statement,

﴿وَأَقِيمُوا۟ ٱلشَّهَـٰدَةَ لِلَّهِ﴾

﴿*And establish the testimony for Allāh*﴾.

Testimony should be delivered precisely, for the sake of Allāh, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allāh said,

﴿وَلَوْ عَلَىٰٓ أَنفُسِكُمْ﴾

﴿*even though it be against yourselves,*﴾

meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allāh shall make a way out and give relief for those who obey Him in every matter. Allāh's statement,

﴿أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

﴿*or your parents, or your kin,*﴾

means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone.

Allāh's statement,

﴿إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا﴾

﴿*be he rich or poor, Allāh is a better Protector to both.*﴾

means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allāh is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allāh's statement,

﴿فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟﴾

﴿*So follow not the lusts, lest you may avoid justice;*﴾

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿*And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety*﴾

when the Prophet ﷺ sent 'Abdullāh bin Rawāḥah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allāh! I have come to you from the dearest of the creation to me (Muḥammad), and you are more hated by me than an equivelent number of apes and swine. However, my love for him (the Prophet ﷺ) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created." We will mention this *Ḥadīth* later in *Sūrat Al-Mā'idah* (chapter 5) Allāh willing.

Allāh's statement afterwards,

﴿وَإِن تَلْوُوا أَوْ تُعْرِضُوا﴾

﴿*and if you Talwū or Tu'riḍū*﴾

means, "Distort your testimony and change it", according to Mujāhid and several others among the Salaf.[1] *Talwū*, includes distortion and intentional lying. For instance, Allāh said,

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ﴾

﴿*And verily, among them is a party who Yalwūna (distort) the Book with their tongues (as they read)*﴾.

*Tu'riḍū*, includes hiding and withholding the testimony.

Allāh said,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ﴾

﴿*Who hides it, surely, his heart is sinful*﴾

The Prophet ﷺ said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا»

«*The best witness is he who discloses his testimony before being*

[1] At-Ṭabari 9:308

*asked to do so.»*[1]

Allāh then warned,

﴿فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿*Verily, Allāh is Ever Well-Acquainted with what you do.*﴾ and will reward or punish you accordingly.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾﴾

﴿*136. O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.*﴾

## The Order to Have Faith after Believing

Allāh commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenence of it. For instance, the believer proclaims in every prayer,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾﴾

﴿*Guide us to the straight way.*﴾ which means, make us aware of the straight path and increase us in guidance and strengthen us on it.

In this *Āyah* [4:136], Allāh commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ﴾

﴿*O you who believe! Have Taqwā of Allāh, and believe in His Messenger,* ﴾.

Allāh's statement,

[1] Muslim 3:1344

﴿وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ﴾

*﴿and the Book which He has sent down to His Messenger,﴾*

refers to the Qur'ān, while,

﴿وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

*﴿and the Scripture which He sent down to those before (him);﴾*

refers to the previously revealed divine Books. Allāh then said,

﴿وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا﴾

*﴿and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾*

meaning, he will have deviated from the correct guidance and strayed far away from its path.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾ بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾﴾

*﴿137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.﴾*

*﴿138. Give to the hypocrites the tidings that there is for them a painful torment.﴾*

*﴿139. Those who take disbelievers for friends instead of believers, do they seek honor with them? Verily, then to Allāh belongs all honor﴾.*

*﴿140. And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.﴾*

**Characteristics of the Hypocrites and Their Destination**

Allāh states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allāh forgive him, or deliver him from his plight to the path of correct guidance. This is why Allāh said,

﴿لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا﴾

*﴿Allāh will not forgive them, nor guide them on the (right) way﴾.*

Ibn Abi Ḥātim recorded that his father said that Aḥmad bin 'Abdah related that Ḥafṣ bin Jamī' said that Samāk said that Ikrimah reported that Ibn 'Abbās commented;

﴿ثُمَّ ٱزْدَادُوا كُفْرًا﴾

*﴿and go on increasing in disbelief﴾*, "They remain on disbelief until they die." Mujāhid said similarly.[1] Allāh then said,

﴿بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾﴾

*﴿Give to the hypocrites the tidings that there is for them a painful torment.﴾*

Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allāh describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." Allāh said, while chastising them for being friends with the disbelievers,

﴿أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ﴾

*﴿do they seek honor, with them?﴾*

Allāh then states that honor, power and glory is for Him Alone without partners, and for those whom Allāh grants such

[1] Aṭ-Ṭabari 9:315

qualities to. Allāh said,

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا﴾

*﴿Whosoever desires honor, then to Allāh belong all honor﴾*, and,

﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ﴾

*﴿But honor belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not﴾.*

The statement that honor is Allāh's Alone, is meant to encourage the servants to adhere to their servitude to Allāh and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurection.

Allāh's statement,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِى حَدِيثٍ غَيْرِهِۦٓ إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

*﴿And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.﴾*

The *Āyah* means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allāh's *Āyāt* are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allāh said,

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

*﴿(But if you stayed with them) certainly in that case you would be like them.﴾*

concerning the burden they will earn. What has already been revealed in the Book – as the *Āyah* says – is the *Āyah* in *Sūrat Al-An'ām* [6], which was revealed in Makkah,

﴿وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ﴾

*﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them﴾.*

الجزء الخامس ١٠١ سورة النساء

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ
نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ
عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
ٱلْقِيَٰمَةِ ۚ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾
إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى
ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا
قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ
وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ
أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ
فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟
دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ
ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

Muqātil bin Ḥayyān said that this *Āyah* [4:140] abrogated the *Āyah* in *Sūrat Al-An'ām*, referring to the part that says here,

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

﴿*(But if you stayed with them) certainly in that case you would be like them*﴾,

and Allāh's statement in *Al-An'ām*,

﴿وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾﴾

﴿*Those who fear Allāh, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may have Taqwā*﴾.

Allāh's statement,

﴿إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا﴾

﴿*Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.*﴾

means, just as the hypocrites participate in the *Kufr* of disbelievers, Allāh will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

﴿ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَلَن

﴿يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾﴾

*﴿141. Those who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴾*

## Hypocrites Wait and Watch what Happens to Muslims

Allāh states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of *Kufr* takes over.

﴿فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ﴾

*﴿if you gain a victory from Allāh﴾* triumph, aid and booty,

﴿قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ﴾

*﴿they say, "Were we not with you?"﴾*

trying to come closer to the believers with this statement. However,

﴿وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ﴾

*﴿But if the disbelievers gain a success,﴾*

by gaining victory over the believers sometimes, just as occurred during Uḥud, for surely, the Messengers are tested, but the final victory is theirs.

﴿قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ﴾

*﴿they say (to them), "Did we not gain mastery over you and did we not protect you from the believers?"﴾*

meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them? This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and

lack of certainty. Allāh said,

﴿فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ﴾

*﴿Allāh will judge between you (all) on the Day of Resurrection﴾*

meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islāmic Law in this life, which is such only out of Allāh's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected.

Allāh said,

﴿وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا﴾

*﴿And never will Allāh grant to the disbelievers a way (to triumph) over the believers﴾.*

'Abdur-Razzāq recorded that Yasī' Al-Kindi said, "A man came to 'Ali bin Abi Ṭālib and said, 'What about this *Āyah*,

﴿وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا﴾

*﴿And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴾*

'Ali said, 'Come closer, come closer. Allāh will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.' "[1] Ibn Jurayj recorded that 'Aṭā' Al-Khurāsāni said that Ibn 'Abbās said that,

﴿وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا﴾

*﴿And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴾*

"Will occur on the Day of Resurrection."[2] As-Suddi recorded that Abu Mālik Al-Ashja'i said that it occurs on the Day of Resurrection.[3] As-Suddi said that "way" means, proof.[4] It is possible that the meaning of, 'and never will Allāh grant to the

[1] *Tafsīr 'Abdur-Razzāq* 1 :175

[2] Aṭ-Ṭabari 9 :328

[3] Aṭ-Ṭabari 9 :328

[4] Aṭ-Ṭabari 9 :328

disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allāh said,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَوٰةِ الدُّنْيَا﴾

*﴿Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life﴾*

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious.

In another *Āyah*, Allāh said,

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَـٰرِعُونَ فِيهِمْ﴾

*﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship﴾*, until,

﴿نَـٰدِمِينَ﴾

*﴿Regretful﴾*

﴿إِنَّ الْمُنَـٰفِقِينَ يُخَـٰدِعُونَ اللَّهَ وَهُوَ خَـٰدِعُهُمْ وَإِذَا قَامُوٓا إِلَى الصَّلَوٰةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَـٰٓؤُلَآءِ وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾﴾

*﴿142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Ṣalāh, they stand with laziness and to be seen of men, and they do not remember Allāh but little.﴾*

*﴿143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾*

## The Hypocrites Try to Deceive Allāh and Sway Between Believers and Disbelievers

In the beginning of *Sūrat Al-Baqarah* [2], we mentioned Allāh's statement,

﴿يُخَـٰدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا﴾

﴿*They (think to) deceive Allāh and those who believe*﴾.

Here, Allāh states,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ﴾

﴿*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.*﴾

There is no doubt that Allāh can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islāmic Law as a cover of safety for themselves, they will acquire the same status with Allāh on the Day of Resurrection and deceive Him too. Allāh states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allāh. For instance, Allāh said,

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ﴾

﴿*On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you*﴾ Allāh's statement,

﴿وَهُوَ خَٰدِعُهُمْ﴾

﴿*but it is He Who deceives them*﴾ means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allāh said,

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾

﴿*On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!"*﴾ until,

﴿وَبِئْسَ ٱلْمَصِيرُ﴾

﴿*And worst indeed is that destination*﴾.

A *Ḥadīth* states;

«مَن سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ رَاءَىٰ رَاءَى اللهُ بِهِ»

«*Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him.*»[1]

Allāh's statement,

﴿وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ﴾

﴿*And when they stand up for Ṣalāh, they stand with laziness*﴾.

This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allāh said,

﴿يُرَآءُونَ ٱلنَّاسَ﴾

﴿*to be seen of men*﴾ meaning, they do not have sincerity when worshipping Allāh. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the *'Ishā'* prayer and the Dawn prayer that are prayed in darkness. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامُ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّي بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

«*The heaviest prayers on the hypocrites are the 'Ishā' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhān for the prayer, then order someone to lead the prayer for the people, then order some men to collect fire-wood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.*»[2]

In another narration, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ،

[1] *Fath Al-Bāri* 11:343

[2] *Fath Al-Bāri* 2:53 and Muslim 1:451

لَشَهِدَ الصَّلَاةَ، وَلَوْلَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذُّرِّيَّةِ لَحَرَّقْتُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

«*By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.*»[1]

Allāh's statement,

﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴿*And they do not remember Allāh but little*﴾ means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imām Mālik reported that Al-'Alā' bin 'Abdur-Raḥmān said that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

«*This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak'ahs (for 'Aṣr) without remembering Allāh during them except little.*»[2] Muslim, At-Tirmidhi and An-Nasā'i also recorded it. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*".[3]

Allāh's statement,

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ﴾

﴿*(They are) swaying between this and that, belonging neither to these*﴾

[1] *Fatḥ Al-Bāri* 2 :248 and Muslim 1 :325

[2] *Al-Muwaṭṭa* 1 :220

[3] Muslim 1 :434, *Tuḥfat Al-Aḥwadhi* 1 :497 and An-Nasā'ī 1 :254

means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟﴾

﴿*Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still*﴾.

Mujāhid said;

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ﴾

﴿*(They are) swaying between this and that, belonging neither to these*﴾ "The Companions of Muḥammad ﷺ,

﴿وَلَآ إِلَىٰ هَٰٓؤُلَآءِ﴾

﴿*nor to those*﴾: the Jews."

Ibn Jarīr recorded that Ibn 'Umar said that the Prophet ﷺ said,

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي أَيَّتَهُمَا تَتْبَعُ»

«*The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.*»[1] Muslim also recorded it.[2]

This is why Allāh said afterwards,

﴿وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا﴾

﴿*and he whom Allāh sends astray, you will not find for him a way.*﴾

meaning, whomever He leads astray from the guidance,

﴿فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا﴾

﴿*For him you will find no Wali (guiding friend) to lead him (to*

[1] Aṭ-Ṭabari 9:333

[2] Muslim 4:2146

*the right path)*﴾ because,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ﴾

﴿*Whomsoever Allāh sends astray, none can guide him*﴾.

So the hypocrites whom Allāh has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allāh's decision, and He is not asked about what He does, while they all will be asked.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ ۖ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾﴾

﴿*144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sulṭān against yourselves?*﴾

﴿*145. Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.*﴾

﴿*146. Except those who repent, do righteous good deeds, depend on Allāh, and purify their religion for Allāh, then they will be with the believers. And Allāh will grant the believers a great reward.*﴾

﴿*147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.*﴾

## The Prohibition of *Wilāyah* with the Disbelievers

Allāh forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another *Āyah*, Allāh said,

﴿لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

﴿*Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself*﴾.

meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allāh said here,

﴿أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا﴾

﴿*Do you wish to offer Allāh a manifest Sulṭān against yourselves?*﴾

meaning, proof against you that warrants receiving His torment.

Ibn Abi Ḥātim narrated that Ibn 'Abbās commented;

﴿سُلْطَانًا مُّبِينًا﴾

﴿*manifest Sulṭān*﴾, "The word *Sulṭān* in the Qur'ān means proof."

There is an authentic chain of narration for this statement, which is also the saying of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b Al-Qurazi, Aḍ-Ḍaḥḥāk, As-Suddi and An-Naḍr bin 'Arabi.

## The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿*Verily, the hypocrites will be in the lowest depths of the Fire;*﴾

on the Day of Resurrection due to their tremendous *Kufr*. Al-Walibi ['Ali bin Abi Ṭalḥah] said that Ibn 'Abbās said,

﴿فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿*in the lowest depths (grade) of the Fire;*﴾ means, in the bottom of the Fire.[1]

Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades.

Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said that,

[1] Aṭ-Ṭabari 9:339

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ﴾

﴿*Verily, the hypocrites will be in the lowest depths (grade) of the Fire*﴾,

"Inside coffins of Fire that surround them, for they are closed and sealed in them."[1]

Ibn Abi Ḥātim recorded that when Ibn Mas'ūd was asked about the hypocrites, he said, "They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire."

﴿وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾

﴿*no helper will you find for them.*﴾

to save them from their misery and painful torment. Allāh then states that whoever among the hypocrites repents in this life, Allāh will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allāh said,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ﴾

﴿*Except those who repent (from hypocrisy), do righteous good deeds, depend on Allāh, and purify their religion for Allāh*﴾ replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

﴿فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ﴾

﴿*then they will be with the believers.*﴾ on the Day of Resurrection,

﴿وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

﴿*And Allāh will grant to the believers a great reward.*﴾

Allāh then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

﴿مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ﴾

﴿*Why should Allāh punish you if you have thanked (Him) and have believed in Him.*﴾

[1] Aṭ-Ṭabari 9:339

by correcting your actions and having faith in Allāh and His Messenger ﷺ,

﴿وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

*﴿And Allāh is Ever All-Appreciative (of good), All-Knowing.﴾*

Allāh appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

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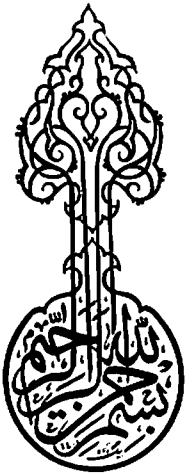

**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr of Ibn Kathīr*** 13
***An-Nisā'* no 148** 15
The Permission to Utter Evil in Public, For One Who Was Wronged 15
Believing in Some Prophets and Rejecting Others is *Kufr* 17
The Stubbornness of the Jews 20
The Crimes of the Jews 24
The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed 'Īsā 25
All Christians Will Believe in 'Īsā Before He Dies 29
The *Ḥadīths* Regarding the Descent of 'Īsā Just Before the Day of Judgement, and his Mission 29
The Description of 'Īsā, upon him be Peace 40
Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing 44
Revelation Came to Muḥammad ﷺ, Just as it Came to the Prophets Before Him 48
Twenty-Five Prophets Are Mentioned in the Qur'ān 48
The Virtue of Mūsā, upon him be peace 49
The Reason Behind Sending the Prophets is to Establish the Proof 50
Prohibiting the People of the Book From Going to Extremes in Religion 55
The Meaning of "His Word and a spirit from Him" 57
The Christian Sects 60
The Prophets and Angels Are Never too Proud to Worship Allāh 62
The Description of the Revelation that Came From Allāh 63
**This is the Last *Āyāh* Revealed, the Ruling on *Al-Kalālah*** 65
**The *Tafsīr* of *Sūrat Al-Mā'idah* (Chapter - 5)** 71
The Virtues of *Sūrat Al-Mā'idah*; When It was Revealed 71
**Explaining the Lawful and the Unlawful Beasts** 73
The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months 76
Taking the *Hady* to the Sacred House of Allāh, *Al-Ka'bah* 77

The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House 79
**Hunting Game is Permissible After *Iḥrām* Ends** 80
Justice is Always Necessary 80
**The Animals that are Unlawful to Eat** 83
**The Prohibition of Using *Al-Azlām* for Decision Making** 89
Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them 92
Islām Has Been Perfected For Muslims 92
**Permitting the Dead Animals in Conditions of Necessity** 95
**Clarifying the Lawful** 97
**Using *Jawāriḥ* to Hunt Game is Permissible** 97
**Mention Allāh's Name Upon Sending the Predators to Catch the Game** 100
**Permitting the Slaughtered Animals of the People of the Book** 102
**The Permission to Marry Chaste Women From the People of the Scriptures** 104
**The Order to Perform *Wuḍū'*** 107
**The Intention and Mentioning Allāh's Name for *Wuḍū'*** 109
**Passing the Fingers through the Beard While Performing *Wuḍū'*** 110
**How to Perform *Wuḍū'*** 110
**The Necessity of Washing the Feet** 113
**The *Ḥadīths* that Indicate the Necessity of Washing the Feet** 113
**The Necessity of Washing Between the Fingers** 115
**Wiping Over the *Khuffs* is an Established Sunnah** 115
**Performing *Tayammum* with Clean earth When There is no Water and When One is Ill** 116
Supplicating to Allāh after *Wuḍū'* 117
The Virtue of *Wuḍū'* 118
Reminding the Believers of the Bounty of the Message 120
The Necessity of Observing Justice 121
Allāh Prevented the Disbelievers from Fighting the Muslims 124
Cursing the People of the Book for Breaking the Covenant 126
The Leaders of Anṣār on the Night of 'Aqabah 127
Breaking the Covenant 128
The Christians Also Broke their Covenant with Allāh 130
Explaining the Truth Through the Messenger and the Qur'ān 131
The Polytheism and Disbelief of the Christians 133
Refuting the People of the Book's Claim that they are Allāh's Children 134

Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land 140
The Speeches of Yuwsha' (Joshua) and Kālib (Caleb) 144
The Righteous Response of the Companions During the Battle of Badr 145
Mūsā Supplicates to Allāh Against the Jews 146
Forbidding the Jews from Entering the Holy Land for Forty Years 147
Conquering Jerusalem 147
Allāh Comforts Mūsā 148
***Al-Mā'idah* no. 27** 149
The Story of Hābīl (Abel) and Qābīl (Cain) 150
The Swift Punishment for Transgression and Cutting the Relations of the Womb 156
Human Beings Should Respect the Sanctity of Other Human Beings 158
Warning Those who Commit Mischief 160
**The Punishment of those Who Cause Mischief in the Land** 161
**The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension** 166
Commanding *Taqwā*, *Wasīlah*, and *Jihād* 169
No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgement 170
**The Necessity of Cutting off the Hand of the Thief** 172
**When Does Cutting the Hand of the Thief Become Necessar?** 173
Repentance of the Thief is Acceptable 174
Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites 178
The Jews Alter and Change the Law, Such As Stoning the Adulterer 179
Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrāh 183
**A Man is Killed for a Woman Whom He Kills** 189
**Retaliation for Wounds** 190
The Pardon is Expiation for Such Offenses 191
Allāh Mentions 'Īsā and Praises the Injīl 193
***Al-Mā'idah* no. 50** 195
Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment 195
The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends 204

Threatening to Replace the Believers With Another People if They Revert from Islām 207
**The Prohibition of Being Loyal Friends with Disbelievers** 211
The Disbelievers Mock the Prayer and the *Adhān* 212
The People of the Book are Enraged at the Believers Because of their Faith in Allāh 214
The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection 215
The Hypocrites Pretend to be Believers but Hide their *Kufr* 217
Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil 218
The Jews Say That Allāh's Hand is Tied up! 221
Allāh's Hands are Widely Outstretched 222
The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews 223
Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter 225
Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection 227
There is no Salvation Except through Faith in the Qur'ān 231
***Al-Mā'idah* no. 72** 234
The Disbelief of the Christians; 'Īsā Only called to *Tawḥīd* 234
'Īsā, Allāh's Servant and His Mother the Truthful Believer 237
**The Prohibition of *Shirk* (Polytheism) and Exaggeration in the Religion** 239
Allāh Cursed the Disbelievers Among the Children of Israel 240
***Ḥadīths* that Order Enjoining Good and Forbidding Evil** 241
Censuring the Hypocrites 243
**There is No Monasticism in Islām** 249
**Unintentional Oaths** 251
**Expiation for Breaking Oaths** 251
**Prohibiting *Khamr* (Intoxicants) and *Maysir* (Gambling)** 254
Meaning of *Anṣāb* and *Azlām* 255
*Ḥadīths* that Prohibit *Khamr* (Intoxicants) 256
**Prohibiting Hunting Game in the Sacred Area and During the State of *Iḥrām*** 264
**The Penalty of Killing Game in the Sacred Area or in the State of *Iḥrām*** 267
**Water Game is Allowed for the *Muḥrim*** 272
**Hunting Land Game is Prohibited During *Iḥrām*** 274
***Al-Mā'idah* no.100** 277

Unnecessary Questioning is Disapproved of 278
The Meaning of *Baḥīrah, Sā'ibah, Waṣīlah* and *Ḥām* 283
One is Required to Reform Himself First 288
**Testimony of Two Just Witnesses for the Final Will and Testament** 290
The Messengers Will be Asked About Their Nations 294
Reminding ʿĪsā of the Favors that Allāh Granted him 296
Sending Down the *Mā'idah* 300
ʿĪsā Rejects *Shirk* and Affirms *Tawḥīd* 303
Only Truth will be of Benefit on the Day of Resurrection 307
**The *Tafsīr of Sūrat Al-An'ām* (Chapter - 6)** 309
The Virtue of *Sūrat Al-An'ām* and When it Was Revealed 309
All Praise is Due to Allāh for His Glorious Ability and Great Power 310
Threatening the Idolators for their Stubbornness 313
Censuring the Rebellious and their Refusal to Accept Human Messengers 316
Allāh is the Creator and the Sustainer 319
Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm 323
The People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children 326
The Polythiests Shall be Questioned About the *Shirk* They Committed 327
The Miserable Do Not Benefit from the Qur'ān 328
Wishes and Hopes Do Not Help One When He Sees the Torment 331
***Al-An'ām* no. 27** 331
Comforting the Prophet ﷺ 336
The Idolators Ask for a Miracle 341
The Meaning of *Umam* 342
The Disbelievers will be Deaf and Mute in Darkness 344
The Idolators Call On Allāh Alone During Torment and Distress 346
The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen 352
***Al-An'ām* no. 50** 352
Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them 354
The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's 359

Only Allāh Knows the Unseen 362
The Servants are in Allāh's Hands Before and After Death 364
Allāh's Compassion and Generosity, and His Power and Torment 369
The Invitation to the Truth is Guidance Without Coercion 375
The Prohibition of Sitting with Those Who Deny and Mock Allāh's *Āyāt* 377
The Parable of Those Who Revert to Disbelief After Faith and Good Deeds 381
Aṣ-Ṣūr; The Trumpet 383
***Al-An'ām* no. 74** 384
Ibrāhīm Advises his Father 385
*Tawḥīd* Becomes Apparent to Ibrāhīm 387
Ibrāhīm Debates with his People 389
*Shirk* is the Greatest *Ẓulm* (Wrong) 394
Ibrāhīm Receives the News of Isḥāq and Ya'qūb During His Old Age 397
The Qualities of Nūḥ and Ibrāhīm 399
*Shirk* Eradicates the Deeds, Even the Deeds of the Messengers 401
The Messenger is but a Human to Whom the Book was Revealed by Inspiration 405
None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him 410
The Condition of These Unjust People Upon Death and on the Day of Resurrection 410
Recognizing Allāh Through Some of His *Āyāt* 416
***Al-An'ām* no. 100** 424
Rebuking the Idolators 424
Meaning of *Badī'* 426
Allāh is Your Lord 428
Seeing Allāh in the Hereafter 428
The Meaning of *Baṣā'ir* 431
The Command to Follow the Revelation 434
The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh 436
Asking for Miracles and Swearing to Believe if They Come 437
Every Prophet Has Enemies 443
Most People are Misguided 447
**Allowing What was Slaughtered in the Name of Allāh** 449
**The Prohibition of what was Slaughtered in other than Allāh's Name** 451

The Devil's Inspiration 452
Giving Preference to Anyone's Saying Over the Legislation of Allāh is *Shirk* 454
The Parable of the Disbeliever and the Believer 455
Evil Plots of the Leaders of the Criminals and their Subsequent Demise 457
The Disbelievers Admit to the Prophet's Nobility of Lineage 461
***Al-An'ām* no. 125** 463
The Wrongdoers Are the Supporters of Each other 469
Chastising the *Jinns* and Humans after their Admission that Allāh Sent Messengers to Them 470
If They Disobey, They Will Perish 475
Some Acts of *Shirk* 479
Shayṭān Lured the Idolators to Kill Their Children 481
The Idolators Forbade Certain Types of Cattle 483
Allāh Created the Produce, Seed Grains and Cattle 488
**Prohibiting Extravagance** 490
Benefits of Cattle 491
Eat the Meat of These Cattle, But Do Not Follow Shayṭān's Law Concerning Them 492
**Forbidden Things** 496
Foods that were Prohibited for the Jews Because of their Transgression 499
The Tricks of the Jews, and Allāh's Curse 501
***Al-An'ām* no. 150** 503
A False Notion and its Rebuttal 504
**Ten Commandments** 507
*Shirk* is Forbidden 508
**The Order for Kindness to Parents** 510
**Killing Children is Forbidden** 511
**The Prohibition of Unjustified Killing** 514
**The Prohibition of Consuming the Orphan's Property** 516
**The Command to Give Full Measure and Full Weight** 517
**The Order for Just Testimony** 518
Fulfilling the Covenant of Allāh is an Obligation 518
The Command to Follow Allāh's Straight Path and to Avoid All Other Paths 519
Praising the Tawrāh and the Qur'ān 522
The Qur'ān is Allāh's Proof Against His Creation 525
The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents 528

Criticizing Division in the Religion 531
The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same 533
Islām is the Straight Path 536
The Command for Sincerity in Worship 538
Islām is the Religion of all Prophets 538
The Command to Sincerely Trust in Allāh 542
Every Person Carries His Own Burden 543
Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them 545

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿١٥٤﴾

﴿لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾﴾

*﴿148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.﴾*

*﴿149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allāh is Ever Pardoning, All-Powerful.﴾*

## The Permission to Utter Evil in Public, For One Who Was Wronged

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ﴾

*﴿Allāh does not like that the evil should be uttered in public﴾*

"Allāh does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allāh allows one to invoke Him against whoever wronged him. Hence Allāh's statement,

﴿إِلَّا مَن ظُلِمَ﴾

*﴿except by him who has been wronged.﴾*

Yet, it is better for one if he observes patience."[1] Al-Ḥasan

[1] Aṭ-Ṭabari 9:344.

Al-Baṣri commented, "One should not invoke Allāh (for curses) against whoever wronged him. Rather, he should supplicate, 'O Allāh! Help me against him and take my right from him.'"[1] In another narration, Al-Ḥasan said, "Allāh has allowed one to invoke Him against whoever wronged him without transgressing the limits."

'Abdul-Karīm bin Mālik Al-Jazari said about this *Āyah*; "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him.

﴿وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾﴾

*﴿And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾*"

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْمُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِئِ مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ»

*«Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.»*[2]

Allāh said,

﴿إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾﴾

*﴿Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allāh is Ever Pardoning, All-Powerful.﴾*

Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allāh and increase your reward with Him.

Among Allāh's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allāh's statement,

﴿فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

*﴿Verily, Allāh is Ever Pardoning, All-Powerful.﴾*

It was reported that some of the angels who carry Allāh's

[1] Aṭ-Ṭabari 9:344.

[2] Abu Dāwud: 4894.

Throne praise Him saying, "All praise is due to You for Your forbearing even though You have perfect knowledge (in all evil committed)." Some of them supplicate, "All praise is due to You for Your forgiving even though You have perfect ability (to punish)." An authentic *Ḥadīth* states,

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلهِ رَفَعَهُ اللهُ»

*«No charity shall ever decrease wealth, and Allāh will only increase the honor of a servant who pardons, and he who is humble for Allāh's sake, then Allāh will elevate his grade.»*[1]

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾﴾

*﴿150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between.﴾*

*﴿151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴾*

*﴿152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Forgiving, Most Merciful.﴾*

## Believing in Some Prophets and Rejecting Others is Pure *Kufr*

Allāh threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allāh and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices.

[1] Muslim 4 :2001.

The Jews, may Allāh curse them, believe in the Prophets, except ʿĪsā and Muḥammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muḥammad, peace be upon him. In addition, the Sāmirah (Samaritans) do not believe in any Prophet after Yuwshaʿ (Joshua), the successor of Mūsā bin ʿImrān. The Majūs (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allāh knows best.

Therefore, whoever rejects only one of Allāh's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allāh sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allāh said,

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ﴾

﴿*Verily, those who disbelieve in Allāh and His Messengers...*﴾

Thus, Allāh describes these people as disbelievers in Allāh and His Messengers;

﴿وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ﴾

﴿*and wish to make distinction between Allāh and His Messengers*﴾ in faith,

﴿وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

﴿*saying, "We believe in some but reject others," and wish to adopt a way in between.*﴾

Allāh then describes them;

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا﴾

﴿*They are in truth disbelievers.*﴾

meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or

at least, they would have strived hard to acquire knowledge of the truth of the other Messenger.

Allāh said,

﴿وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا﴾

*﴿And We have prepared for the disbelievers a humiliating torment.﴾*

This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allāh, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muḥammad, the Messenger of Allāh ﷺ. The Jews envied the Messenger because of the great prophethood that Allāh gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allāh sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

﴿وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ﴾

*﴿And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh.﴾*

in this life and the Hereafter. Allāh's statement,

﴿وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ﴾

*﴿And those who believe in Allāh and His Messengers and make no distinction between any of them,﴾*

This refers to the *Ummah* of Muḥammad ﷺ who believe in every Book that Allāh has revealed and in every Prophet whom Allāh has sent. Allāh said,

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ﴾

*﴿The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allāh.﴾* (2:285).

Allāh then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

﴿أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ﴾

﴿*We shall give them their rewards;*﴾ because of their faith in Allāh and His Messengers,

﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

﴿*and Allāh is Ever Forgiving, Most Merciful.*﴾ for their sin, if they have any.

﴿يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿١٥٤﴾﴾

﴿*153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā for even greater than that, when they said: "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyināt had come to them. (Even) so We forgave them. And We gave Mūsā a clear proof of authority.*﴾

﴿*154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.*﴾

## The Stubbornness of the Jews

Muḥammad bin Ka'b Al-Qurazi, As-Suddi and Qatādah said that the Jews asked the Messenger of Allāh to cause a book to come down to them from heaven, just as the Tawrāh was sent down to Mūsā.[1] Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with.[2] The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in *Sūrat Al-Isrā'*,

[1] Aṭ-Ṭabari 9:356, 357.

[2] Aṭ-Ṭabari 9:357.

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾﴾

﴿*And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;*﴾ (17:90)

Allāh said,

﴿فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ﴾

﴿*Indeed, they asked Mūsā for even greater than that, when they said, "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness.*﴾

injustice, transgression, defiance and rebellion. This part was explained in *Sūrat Al-Baqarah*,

﴿وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

﴿*And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful.*﴾ (2:55,56)

Allāh's statement,

﴿ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ﴾

﴿*Then they worshipped the calf even after Al-Bayyināt had come to them.*﴾

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Mūsā in Egypt. They also witnessed the demise of their enemy, Fir'awn and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Mūsā,

﴿ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ﴾

﴿*Make for us a god as they have gods.*﴾

Allāh explains the story of the Jews worshipping the calf in *Sūrat Al-A'rāf* (7) and *Sūrah Ṭa Ha* (20) after Mūsā went to meet with his Lord. When Mūsā returned, Allāh decreed that in order for the Jews to earn accepted repentance, then those

who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allāh resurrected them afterwards. Allāh said here,

﴿فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا﴾

﴿*(Even) so We forgave them. And We gave Mūsā a clear proof of authority.*﴾

Allāh then said,

﴿وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ﴾

﴿*And for their covenant, We raised over them the mount,*﴾

This was when they refrained from implementing the rulings of the Tawrāh and refused what Mūsā brought them from Allāh. So Allāh raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ﴾

﴿*And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you."*﴾

Allāh then said,

﴿وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا﴾

﴿*and We said, "Enter the gate prostrating (or bowing) with humility;"*﴾

meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying *"Ḥiṭṭah"*, meaning: 'O Allāh! take from us our sin of abandoning *Jihād*.' This was the cause of their wandering in the desert of Tīh for forty years. Yet, they entered the House while crawling on their rear ends and saying *'Ḥinṭah* (a wheat grain) in *Sha'rah* (the hair)'.

﴿وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ﴾

﴿*and We commanded them, "Transgress not the Sabbath (Saturday)."*﴾

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنبِيَاءَ
بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَل طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ
اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا
حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ
كَثِيرًا ﴿١٦٠﴾ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَّٰكِنِ
الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا
أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

meaning, We commanded them to honor the Sabbath and honor what Allāh prohibited them on that day.

﴿وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾

*﴿And We took from them a firm covenant.﴾* meaning, strong covenant. They rebelled, transgressed and committed what Allāh prohibited by using deceit and trickery, as is mentioned in *Sūrat Al-A'rāf* (7),

﴿وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ﴾

*﴿And ask them about the town that was by the sea.﴾*

﴿فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَل طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

*﴿155. Because of their breaking the covenant, and their rejecting the Āyāt of Allāh, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾*

﴾156. *And because of their disbelief and uttering against Maryam a grave false charge.*﴿

﴾157. *And because of their saying, "We killed Al-Masīḥ 'Īsā, son of Maryam, the Messenger of Allāh," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.*﴿

﴾158. *But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise.*﴿

﴾159. *And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.*﴿

## The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allāh took from them, and also rejected Allāh's *Āyāt*, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allāh said,

﴿وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾

﴾*and their killing the Prophets unjustly,*﴿

because their many crimes and offenses against the Prophets of Allāh, for they killed many Prophets, may Allāh's peace be upon them Their saying:

﴿قُلُوبُنَا غُلْفٌۢ﴾

﴾*"Our hearts are Ghulf,"*﴿

meaning, wrapped with covering, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi and Qatādah.[1] This is similar to the what the idolators said,

﴿وَقَالُواْ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ﴾

[1] Aṭ-Ṭabari 9:364.

﴿*And they say: "Our hearts are under coverings (screened) from that to which you invite us."*﴾

Allāh said,

﴿بَل طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾

﴿*nay, Allāh has set a seal upon their hearts because of their disbelief,*﴾

It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allāh said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of *Sūrat Al-Baqarah*. Allāh then said,

﴿فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿*so they believe not but a little.*﴾

for their hearts became accustomed to *Kufr*, transgression and weak faith.

## The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed 'Isā

Allāh said,

﴿وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾﴾

﴿*And because of their (Jews) disbelief and uttering against Maryam a grave false charge.*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās stated that the Jews accused Maryam of fornication.[1] This is also the saying of As-Suddi, Juwaybir, Muḥammad bin Isḥāq and several others.[2] This meaning is also apparent in the *Āyah*, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that 'Īsā was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allāh's continued curse be upon them until the Day of Resurrection. The Jews also said,

﴿إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ﴾

[1] Aṭ-Ṭabari 9:367.

[2] Aṭ-Ṭabari 9:367.

﴿*"We killed Al-Masīḥ, 'Īsā, son of Maryam, the Messenger of Allāh,"*﴾

meaning, we killed the person who claimed to be the Messenger of Allāh. The Jews only uttered these words in jest and mockery, just as the polytheists said,

﴿يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾

﴿*O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man!*﴾

When Allāh sent Īsā with proofs and guidance, the Jews, may Allāh's curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprous and bringing the dead back to life, by Allāh's leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allāh's leave and flew. Īsā performed other miracles that Allāh honored him with, yet the Jews defied and bellied him and tried their best to harm him. Allāh's Prophet Īsā could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that Īsā was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded Īsā in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise?" A young man volunteered, but Īsā thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting Īsā to say, "Well then, you will be that man." Allāh made the young man look exactly like Īsā, while a hole opened in the roof of

the house, and 'Īsā was made to sleep and ascended to heaven while asleep. Allāh said,

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ﴾

*﴿And (remember) when Allāh said: "O 'Īsā! I will take you and raise you to Myself."﴾*

When 'Īsā ascended, those who were in the house came out. When those surrounding the house saw the man who looked like 'Īsā, they thought that he was 'Īsā. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed 'Īsā and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with 'Īsā, they witnessed his ascension to heaven, while the rest thought that the Jews killed 'Īsā by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allāh for His servants out of His wisdom.

Allāh explained this matter in the Glorious Qur'ān which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allāh is the Most Truthful, and He is the Lord of the worlds Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

*﴿but they killed him not, nor crucified him, but it appeared as that to them,﴾*

referring to the person whom the Jews thought was 'Īsā. This is why Allāh said afterwards,

﴿وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ﴾

*﴿and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.﴾*

referring to the Jews who claimed to kill 'Īsā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,

﴿وَمَا قَتَلُوهُ يَقِينًۢا﴾

﴿*For surely; they killed him not.*﴾

meaning they are not sure that 'Īsā was the one whom they killed. Rather, they are in doubt and confusion over this matter.

﴿بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا﴾

﴿*But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful,*﴾

meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

﴿حَكِيمًا﴾

﴿*All-Wise.*﴾ in all that He decides and ordains for His creatures. Indeed, Allāh's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Just before Allāh raised 'Īsā to the heavens, 'Īsā went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, 'There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, 'Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)?' One of the youngest ones among them volunteered and 'Īsā asked him to sit down. 'Īsā again asked for a volunteer, and the young man kept volunteering and 'Īsā asking him to sit down. Then the young man volunteered again and 'Īsā said, 'You will be that man,' and the resemblance of 'Īsā was cast over that man while 'Īsā ascended to heaven from a hole in the house. When the Jews came looking for 'Īsā, they found that young man and crucified him. Some of 'Īsā's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qūbiyyah (Jacobites), said, 'Allāh remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasṭūriyyah (Nestorians), said, 'The son of Allāh was with us as long as he willed and Allāh took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islām was then veiled until Allāh

sent Muḥammad ﷺ."[1] This statement has an authentic chain of narration leading to Ibn 'Abbās, and An-Nasā'ī narrated it through Abu Kurayb who reported it from Abu Mu'āwiyah.[2] Many among the Salaf stated that 'Īsā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of 'Īsā, for which he would be his companion in Paradise.

## All Christians Will Believe in 'Īsā Before He Dies

Allāh said,

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

*﴿And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.﴾*

Ibn Jarīr recorded that Ibn 'Abbās commented,

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

*﴿And there is none of the People of the Scripture, but must believe in him, before his death.﴾*

before the death of 'Īsā, son of Maryam, peace be upon him.[3] Al-'Awfī reported similar from Ibn 'Abbās.[4] Abu Mālik commented;

﴿إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

*﴿but must believe in him, before his death.﴾*

"This occurs after 'Īsā returns and before he dies, as then, all of the People of the Scriptures will believe in him."[5]

## The *Ḥadīths* Regarding the Descent of 'Īsā Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his *Ṣaḥīḥ*, under, "The Descent of 'Īsā, Son of Maryam," Al-Bukhāri recorded that Abu

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[1] Ibn Abi Ḥātim 4:1110.

[2] An-Nasā'ī in *Al-Kubrā* 6:489.

[3] Aṭ-Ṭabari 9:380.

[4] Aṭ-Ṭabari 9:380.

[5] Aṭ-Ṭabari 9:380.

Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ الدُّنْيَا وَمَا فِيهَا»

«*By Him in Whose Hands my soul is, the son of Maryam ('Īsā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.*[1] *Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.*»

Abu Hurayrah then said, "Read if you will,

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴿*And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.*﴾"[2]

Muslim recorded this *Ḥadīth*.[3] So, Allāh's statement,

﴿قَبْلَ مَوْتِهِۦ﴾

﴿*before his death*﴾ refers to the death of 'Īsā, son of Maryam.

## Another *Ḥadīth* by Abu Hurayrah

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيُهِلَّنَّ عِيسَى بِفَجِّ الرَّوْحَاءِ بِالْحَجِّ أَوِ الْعُمْرَةِ، أَوْ لَيَثْنِيَنَّهُمَا جَمِيعًا»

«*'Īsā will say Ihlāl*[4] *from the mountain highway of Ar-Rawḥā' for Ḥajj, 'Umrah or both.*»[5]

Muslim also recorded it.[6] Aḥmad recorded that Abu

[1] A tax taken from non-Muslims, who are under the protection of the Muslim government.

[2] *Fatḥ Al-Bāri* 6:566.

[3] Muslim 1:135, and refer to *Fatḥ Al-Bāri* 5:44 and 4:483.

[4] "Loud calling", as a *Muḥrim* has to recite *Talbiyah* aloud when assuming the state of *Iḥrām*.

[5] Aḥmad 2:513. Ar-Rawḥā' is on route between Makkah and Al-Madīnah.

[6] Muslim 1:135.

Hurayrah said that the Prophet ﷺ said,

«يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخِنْزِيرَ، وَيَمْحُو الصَّلِيبَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُعْطَى الْمَالُ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيَنْزِلُ الرَّوْحَاءَ فَيَحُجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا»

*«'Īsā, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the Jizyah and go to Ar-Rawḥā' from where he will go to perform Ḥajj, 'Umrah or both.»*

Abu Hurayrah then recited,

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

*﴿And there is none of the People of the Scripture, but must believe in him, before his death.﴾*

Ḥanẓalah said, "Abu Hurayrah added, 'Will believe in Īsā before Īsā dies,' but I do not know if this was a part of the Prophet's *Ḥadīth* or if it was something that Abu Hurayrah said on his own."[1]

Ibn Abi Ḥātim also recorded this *Ḥadīth*.

## Another *Ḥadīth*

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كَيْفَ بِكُمْ إِذَا نَزَلَ فِيكُمُ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

*«How will you be when Al-Masīḥ, son of Maryam ('Īsā) descends among you while your Imām is from among yourselves?»*[2]

Imām Aḥmad[3] and Muslim also recorded this *Ḥadīth*.

## Another *Ḥadīth*

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

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[1] Aḥmad 2:290.

[2] *Fatḥ Al-Bāri* 6:566.

[3] Aḥmad 2:272 and Muslim 1:136-137.

«الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ نَبِيٌّ بَيْنِي وَبَيْنَهُ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَدْعُو النَّاسَ إِلَى الْإِسْلَامِ، وَيُهْلِكُ اللهُ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ، وَيُهْلِكُ اللهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَّالَ، ثُمَّ تَقَعُ الْأَمَنَةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأُسُودُ مَعَ الْإِبِلِ، وَالنِّمَارُ مَعَ الْبَقَرِ، وَالذِّئَابُ مَعَ الْغَنَمِ، وَيَلْعَبُ الصِّبْيَانُ بِالْحَيَّاتِ لَا تَضُرُّهُمْ، فَيَمْكُثُ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى، وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ»

*«The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to 'Īsā, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islām. During his time, Allāh will destroy all religions except Islām and Allāh will destroy Al-Masīḥ Ad-Dajjāl (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. 'Īsā will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.»* Abu Dāwud also recorded it.[1]

## Another *Ḥadīth*

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah related to the Messenger of Allāh ﷺ that he said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقَ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافُّوا، قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ

[1] Aḥmad 2:406, Abu Dāwud: 4324, Aṭ-Ṭabari 9:388.

الَّذِينَ سَبَوْا مِنَّا نُقَاتِلُهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا وَاللهِ، لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيُقَاتِلُونَهُمْ، [فَيَنْهَزِمُ] ثُلُثٌ لَا يَتُوبُ اللهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثُهُ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللهِ، وَيَفْتَحُ الثُّلُثُ لَا يُفْتَنُونَ أَبَدًا، فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ، فَبَيْنَمَا هُمْ يَقْسِمُونَ الْغَنَائِمَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ، فَأَمَّهُمْ، فَإِذَا رَآهُ عَدُوُّ اللهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ»

*«The (Last) Hour will not start until the Romans occupy Al-A'māq or Dābīq.*[1] *An army, comprised of the best of the people of the earth then, will come from Al-Madīnah and challenge them. When they camp face to face, the Romans will say, 'Let us fight those who captured some of us.' The Muslims will say, 'Nay! By Allāh, we will never let you get to our brothers.' They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allāh will never forgive. Another third will be killed, and those are the best martyrs before Allāh. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shayṭān will shout among them, saying, 'Al-Masīḥ (Ad-Dajjāl) has cornered your people'. They will leave to meet Ad-Dajjāl in Ash-Shām. This will be a false warning, and when they reach Ash-Shām, Ad-Dajjāl will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, 'Īsā, son of Maryam, will descend and lead them in prayer. When the enemy of Allāh (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allāh will kill him with the hand of 'Īsā and will show the Muslims his blood on his spear.»*[2]

[1] Two cities close to Aleppo in Syria.

[2] Muslim 4 :2221.

Muslim recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«لَتُقَاتِلُنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ، حَتَّى يَقُولَ الْحَجَرُ: يَامُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَال فَاقْتُلْهُ»

*«You will fight the Jews and will kill them, until the stone will say, 'O Muslim! There is a Jew here, so come and kill him.'»*[1]

Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِيءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَامُسْلِمُ يَاعَبْدَاللهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ - إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ»

*«The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, 'O Muslim! O servant of Allāh! This is a Jew behind me, come and kill him.' Except Al-Gharqad, for it is a tree of the Jews.»*[2]

Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that An-Nawwās bin Sam'ān said, "The Messenger of Allāh ﷺ, mentioned Ad-Dajjāl one day and kept belittling him (because being blind, yet claiming to be Allāh) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madīnah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَأْنُكُمْ؟»

*«What is the matter with you?»*

We said, 'O Messenger of Allāh! Earlier, you mentioned Ad-Dajjāl and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madīnah).' He said,

«غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيكُمْ، إِنْ يخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ، واللهُ خَلِيفَتِي عَلَىٰ كُلِّ مُسْلِم. إِنَّهُ شَابٌّ قَطَطٌ، عَينُهُ طافِيَةٌ كَأَنِّي أُشَبِّهُهُ بِعَبْدِالعُزَّى بْنِ قَطَنٍ، مَنْ أَدْرَكَهُ مِنكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ

[1] Muslim 4 :2238.

[2] Muslim 4 :2239.

سُورَةِ الْكَهْفِ، إِنَّه خَارِجٌ مِنْ خَلَّةٍ بَيْنَ الشَّامِ والعِرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا، يَاعِبَادَ اللهِ فَاثْبُتوا»

*«I fear other than Ad-Dajjāl for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allāh will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like 'Abdul-'Uzzā bin Qaṭan. Whoever lives long and meets Ad-Dajjāl, then let him recite the beginnings of Sūrat Al-Kahf. He will appear on a pass between Ash-Shām (Syria) and Al-'Irāq. He will wreak havoc to the right and left. O Servants of Allāh! Hold fast.»*

We said, 'O Messenger of Allāh! How long will he stay on earth?' He said,

«أَرْبَعُونَ يَوْمًا، يَومٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

*«Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.»*

We said, 'O Messenger of Allāh! As for the day that is like a year, will the prayers of one day suffice for it?' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

*«No. Count for its due measure.»*

We said, 'O Messenger of Allāh, how will his speed be on earth?' He said,

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ فَيَدْعُوهُمْ فَيُؤْمِنُون بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَّهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ وَيَضْحَكُ، فَبَيْنَما هُوَ كَذَلِكَ إِذْ بَعَثَ اللهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى

أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَّلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرٌ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ، فَيُرْسِلُ اللهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهَمُهُمْ ونَتْنُهُمْ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ، فَيُرْسِلُ اللهُ، طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثَ شَاءَ اللهُ، ثُمَّ يُرْسِلُ اللهُ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ، وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمَرَكِ وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارِكُ اللهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الفِئَامَ، [مِنَ النَّاسِ وَاللِّقْمَةَ مِنَ الْفَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ]، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ، وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ»

*«Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him*

*just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīḥ ('Īsā), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive 'Īsā's breath, which reaches the distance of his sight. He will pursue Ad-Dajjāl and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allāh's help, resisted and survived Ad-Dajjāl, will pass by 'Īsā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with 'Īsā, Allāh will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to Aṭ-Ṭūr (the mountain of Mūsā in Sinai).' Then, Allāh will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Ṭabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, 'This lake once had water!' Meanwhile, 'Īsā, Allāh's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dīnārs to you today. 'Īsā, Allāh's Prophet, and his companions will invoke Allāh for help and Allāh will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, 'Īsā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount Aṭ-Ṭūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). 'Īsā, the Prophet of Allāh, and his companions will seek Allāh in supplication. Allāh will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allāh wills.*

*Afterwards, Allāh will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allāh), 'Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allāh will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.»"*[1]

Imām Aḥmad and the collectors of the *Sunan* also recorded this *Ḥadīth*.[2] We will mention this *Ḥadīth* again using the chain of narration collected by Aḥmad explaining Allāh's statement in *Sūrat Al-Anbiyā'* (chapter 21),

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ﴾

﴿*Until, when Ya'jūj and Ma'jūj (Gog and Magog people) are let loose (from their barrier).*﴾

In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad *Masjid* (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allāh's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that Īsā will descend on, according to this *Ḥadīth*.

## Another *Ḥadīth*

Muslim recorded in his *Ṣaḥīḥ* that Ya'qūb bin 'Āṣim bin 'Urwah bin Mas'ūd Ath-Thaqafī said, "I heard 'Abdullāh bin 'Amr saying to a man who asked him, 'What is this *Ḥadīth* that you are narrating? You claim that the Hour will start on such and such date.' He said, '*Subḥān Allāh* (glory be to

[1] Muslim 4:2250.

[2] Aḥmad 4:181, Abu Dāwud 4:496, *Tuḥfat Al-Aḥwadhi* 6:499, An-Nasā'ī in *Al-Kubrā* 5:15, Ibn Mājah 2:1356.

Allāh),' or he said, 'There is no deity worthy of worship except Allāh.'

I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the Ka'bah) will be destroyed by fire, and such and such things will occur." He then said, 'The Messenger of Allāh ﷺ said,

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ، لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللهُ تَعَالَىٰ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَىٰ عَلَىٰ وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ - أَوْ إِيمَانٍ - إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْه عَلَيْهِ حَتَّى تَقْبِضَهُ» قال: سمعتها من رسول الله ﷺ «فَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذٰلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَىٰ لِيتًا وَرَفَعَ لِيتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ - أَوْ قَالَ: يُنْزِلُ اللهُ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ قَالَ الظِّلُّ - نُعْمَانُ الشَّاكُّ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ: هَلُمُّوا إِلَىٰ رَبِّكُمْ»

*«Ad-Dajjāl will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years).Then, Allāh will send down 'Īsā, son of Maryam, looking just like 'Urwah bin Mas'ūd and he will seek Ad-Dajjāl and will kill him. People will remain for seven years with no enmity between any two. Allāh will send a cool wind from As-Shām that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shayṭān will appear*

*to them and will say to them, 'Would you follow me.' They will say, 'What do you command us?' He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allāh will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, 'O people! Come to your Lord,'*

﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ۝٢٤﴾

﴿*But stop them, verily, they are to be questioned.*﴾

«ثم يقال: أخرجوا بعث النار، فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين، قال: فذلك يوم»

«*It will then be said, 'Bring forth the share of the Fire.' It will be asked, 'How many?' It will be said, 'From every one thousand, nine hundred and ninety-nine.' That Day is when,*»

﴿يَجْعَلُ الْوِلْدَانَ شِيبًا﴾

﴿*the children will turn grey-headed,*﴾ and,

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ﴾

﴿*The Day when the Shin shall be laid bare*﴾.»"[1]

## The Description of 'Īsā, upon him be Peace

As mentioned earlier, 'Abdur-Raḥmān bin Ādam narrated that Abu Hurayrah said that the Prophet ﷺ said,

«فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ»

[1] Muslim 4 :2258.

«*If you see 'Īsā, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.*»[1]

In the *Ḥadīth* that An-Nawwās bin Sam'ān narrated,

«فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَىٰ أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانِ اللُّؤْلُؤِ، لَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ»

«*He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive 'Īsā's breath, and his breath reaches the distance of his sight.*»[2]

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيْلَةَ أُسْرِيَ بِي لَقِيتُ مُوسَىٰ»

«*I met Mūsā on the night of my Ascension to heaven.*»

The Prophet ﷺ then described him saying, as I think,

«مُضْطَرِبٌ، رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ»

«*He was a tall person with hair as if he was one of the men from the tribe of Shanū'ah.*»[3] The Prophet ﷺ further said,

«وَلَقِيتُ عِيسَىٰ» فنعته النبي ﷺ فقال: «رَبْعَةٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ» يعني الحمام، «وَرَأَيْتُ إِبْرَاهِيمَ وَأَنا أَشْبَهُ وَلَدِهِ بِهِ»

«*'I met 'Īsā.' The Prophet ﷺ described him saying, 'He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrāhīm whom I resembled more than any of his children did.'*»[4]

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[1] Abu Dāwud 4:498.

[2] Muslim 4:2250.

[3] The name of a tribe, descending from the Qaḥṭāni Arabs.

[4] *Fatḥ Al-Bāri* 6:493, Muslim 1:154.

Al-Bukhāri recorded that Mujāhid said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«رَأَيْتُ مُوسَىٰ وَعِيسَىٰ وَإِبْرَاهِيمَ، فَأَمَّا عِيسَىٰ فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَىٰ فَآدَمُ جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ»

*«I saw Mūsā, 'Īsā and Ibrāhīm. 'Īsā was of red complexion and had curly hair and a broad chest. Mūsā was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zuṭṭ.»*[1]

Al-Bukhāri and Muslim recorded that Ibrāhīm said that 'Abdullāh bin 'Umar said, "The Prophet ﷺ once mentioned the False Messiah (*Al-Masīḥ Ad-Dajjāl*) to people, saying,

«إِنَّ اللهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

*«Allāh is not blind in His Eye. Al-Masiḥ Ad-Dajjāl is blind in his right eye. His eye is like a protruding grape.»*"[2]

Muslim recorded that the Messenger of Allāh ﷺ said,

«وَأَرَانِي اللهُ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنَىٰ، كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَىٰ مَنْكِبَيْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَّالُ»

*«In a dream, I was at the Ka'bah and Allāh made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka'bah. I asked, 'Who is this man?' I was told, 'This is the Al-Masīḥ, son of Maryam.' Behind him, I saw a man with very curly hair who was blind*

[1] *Fatḥ Al-Bāri* 6:549, "Az-Zuṭṭ", the term was used to refer to a people from India or the Sudan region. See *An-Nihāyah*.

[2] Muslim 4:2248.

*in his right eye. He looked exactly as Ibn Qaṭan, and he was leaning on the shoulder of a man while circling the House. I asked, 'Who is this man?' I was told, 'He is Al-Masīḥ Ad-Dajjāl.'»*[1]

Al-Bukhāri recorded that Sālim said that his father said, "No, By Allāh! The Prophet ﷺ did not say that 'Īsā was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعْرِ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطُفُ رَأْسُهُ مَاءً - أَوْ يُهْرَاقُ رَأْسُهُ مَاءً - فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُو: الدَّجَّالُ، وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ»

*«While I was asleep circumambulating the Ka'bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjāl.' The person he most resembled is Ibn Qaṭan.»*[2]

Az-Zuhri commented that Ibn Qaṭan was a man from the tribe of Khuzā'ah who died during the time of *Jāhiliyyah*. This is the wording of Al-Bukhāri. Allāh's statement,

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

﴿*And on the Day of Resurrection, he ('Īsā) will be a witness against them*﴾

Qatādah said, "He will bear witness before them that he has delivered the Message from Allāh and that he is but a servant of His." In a similar statement in the end of *Sūrat Al-Mā'idah*,

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ﴾

﴿*And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men..."*﴾ until,

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[1] Muslim 1:154.

[2] *Fatḥ Al-Bāri* 6:550.

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*Almighty, the All-Wise.*﴾

﴿فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾﴾

﴿*160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way;*﴾

﴿*161. And their taking of Ribā though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.*﴾

﴿*162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Ṣalāh, and give Zakāh and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.*﴾

## Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

Allāh states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allāh allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrāh, Allāh prohibited things that were allowed for them before. Allāh said,

﴿كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ﴾

﴿*All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrāh was revealed.*﴾

We mentioned this *Āyah* before, which means that all types of food were allowed for the Children of Israel before the Tawrāh was revealed, except the camel's meat and milk that Isrā'īl prohibited for himself. Later, Allāh prohibited many things in the Tawrāh. Allāh said in *Sūrat Al-An'am* (chapter 6),

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾﴾

﴿*And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.*﴾

This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allāh said;

﴿فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾﴾

﴿*For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allāh's way.*﴾

This *Āyah* states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muḥammad and Īsā, peace be upon them.

Allāh said,

﴿وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ﴾

﴿*And their taking of Ribā' though they were forbidden from taking it,*﴾

Allāh prohibited them from taking *Ribā'*, yet they did so

using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allāh said,

﴿وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا﴾

*﴿And We have prepared for the disbelievers among them a painful torment.﴾* Allāh then said,

﴿لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ﴾

*﴿But those among them who are well-grounded in knowledge...﴾*

firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained *Sūrah Āl 'Imrān* (3). The *Āyah*;

﴿وَٱلْمُؤْمِنُونَ﴾

*﴿and the believers...﴾* refers to the well-grounded in knowledge;

﴿يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

*﴿believe in what has been sent down to you and what was sent down before you;﴾*

Ibn 'Abbās said, "This *Āyah* was revealed concerning 'Abdullāh bin Salām, Tha'labah bin Sa'yah, Zayd bin Sa'yah and Asad bin 'Ubayd who embraced Islām and believed what Allāh sent Muḥammad ﷺ with. Allāh said,

﴿وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ﴾

*﴿and give Zakāh,﴾* This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allāh knows best.

﴿وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

*﴿and believe in Allāh and in the Last Day,﴾*

They believe that there is no deity worthy of worship except Allāh, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allāh's statement,

﴿أُولَٰٓئِكَ﴾

*﴿It is they,﴾* those whom the *Āyah* described above,

﴿سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا﴾

۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿١٦٣﴾ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ﴿١٦٤﴾ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدۡ ضَلُّواْ ضَلَٰلَۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ﴿١٦٩﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ﴿١٧٠﴾

﴿To whom We shall give a great reward.﴾ means Paradise.

۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿١٦٣﴾ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ﴿١٦٤﴾ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٦٥﴾

﴿163. *Verily, We have sent the revelation to you as We sent the revelation to Nūḥ and the Prophets after him; We (also) sent the revelation to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb, and Al-Asbāt, (the offspring of the twelve sons of Ya'qūb) 'Īsā, Ayyūb, Yūnus, Hārūn, and Sulaymān; and to Dāwud We gave the Zabūr.*﴾

﴿164. *And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mūsā Allāh spoke directly.*﴾

﴿165. *Messengers as bearers of good news and warning, in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.*﴾

## Revelation Came to Prophet Muḥammad ﷺ, Just as it Came to the Prophets Before Him

Muḥammad bin Isḥāq narrated that Muḥammad bin Abi Muḥammad said that 'Ikrimah, or Sa'īd bin Jubayr, related to Ibn 'Abbās that he said, "Sukayn and 'Adi bin Zayd said, 'O Muḥammad! We do not know that Allāh sent down anything to any human after Mūsā.' Allāh sent down a rebuttal of their statement,

﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ﴾

*﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him.﴾*"[1]

Allāh states that He sent down revelation to His servant and Messenger Muḥammad ﷺ just as He sent down revelation to previous Prophets. Allāh said,

﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ﴾

*﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him,﴾* until,

﴿وَءَاتَيْنَا دَاوُۥدَ زَبُورًا﴾

*﴿...and to Dāwud We gave the Zabūr.﴾*

The 'Zabūr' (Psalms) is the name of the Book revealed to Prophet Dawūd, peace be upon him.

## Twenty-Five Prophets Are Mentioned in the Qur'ān

Allāh said,

﴿وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ﴾

*﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you﴾*

Before the revelation of this *Āyah*. The following are the names of the Prophets whom Allāh named in the Qur'ān. They are: Ādam, Idrīs, Nuḥ (Noah), Hūd, Ṣālīḥ, Ibrāhīm (Abraham), Lūṭ, Ismā'īl (Ishmael), Isḥāq (Isaac), Ya'qūb (Jacob), Yūsuf (Joesph), Ayyūb (Job), Shu'ayb, Mūsā (Moses), Hārūn (Aaron), Yūnus (Jonah), Dāwud (David), Sulaymān (Solomon), Ilyās (Elias), Al-

[1] Aṭ-Ṭabari 9:400 The chain of narrators for this report is not authentic.

Yasa' (Elisha), Zakariyā (Zachariya), Yaḥyā (John) and 'Īsā (Jesus), and their leader, Muḥammad ﷺ. Several scholars of *Tafsīr* also listed Dhul-Kifl among the Prophets.

Allāh's statement,

﴿وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ﴾

*﴿and Messengers We have not mentioned to you,﴾*

means, 'there are other Prophets whom We did not mention to you in the Qur'ān.'

## The Virtue of Mūsā

Allāh said,

﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾

*﴿and to Mūsā Allāh spoke directly.﴾*

This is an honor to Mūsā, and this is why he is called the *Kalīm*, he whom Allāh spoke to directly. Al-Ḥāfiẓ Abu Bakr bin Marduwyah recorded that 'Abdul-Jabbār bin 'Abdullāh said, "A man came to Abu Bakr bin 'Ayyāsh and said, 'I heard a man recite (this *Āyah* this way):

وَكَلَّمَ اللَّهَ مُوسَىٰ تَكْلِيمًا

*"and to Allāh, Mūsā spoke directly."*

Abu Bakr said, 'Only a disbeliever would recite it like this.' Al-A'mash recited it with Yaḥyā bin Withāb, who recited it with Abu 'Abdur-Raḥmān As-Sulami who recited it with 'Ali bin Abi Ṭālib who recited with the Messenger of Allāh ﷺ,

﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾

*﴿and to Mūsā Allāh spoke directly.﴾"*[1]

Abu Bakr bin Abi Ayyash was so angry with the man who recited the *Āyah* differently, because he altered its words and meanings. That person was from the group of Mu'tazilah who denied that Allāh spoke to Mūsā or that He speaks to any of His creation. We were told that some of the Mu'tazilah once recited the *Āyah* that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning

[1] Aṭ-Ṭabarāni in *Al-Awsaṭ*: 3325.

Allāh's statement,

﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ﴾

*﴿And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him,﴾* [7:143]?"

The Shaykh meant that the later *Āyah* cannot be altered or changed.

## The Reason Behind Sending the Prophets is to Establish the Proof

Allāh said,

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ﴾

*﴿Messengers as bearers of good news as well as of warning,﴾*

meaning, the Prophets bring good news to those who obey Allāh and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allāh said next,

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

*﴿in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise.﴾*

Allāh sent down His Books and sent His Messengers with good news and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allāh. Allāh said in other *Āyāt*,

﴿وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾﴾

*﴿And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾* and,

﴿وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

*﴿And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth.﴾*

It is recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللهِ، مِنْ أَجْلِ ذٰلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذٰلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، مِنْ أَجْلِ ذٰلِكَ بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ»

*«No one is more jealous than Allāh. This is why He prohibited all types of sin committed in public or secret. No one likes praise more than Allāh, and this is why He has praised Himself. No one likes to give excuse more than Allāh, and this is why He sent the Prophets as bearers of good news and as warners.»*

In another narration, the Prophet ﷺ said,

«مِنْ أَجْلِ ذٰلِكَ أَرْسَلَ رُسُلَهُ وَأَنْزَلَ كُتُبَهُ»

*«And this is why He sent His Messengers and revealed His Books.»*[1]

﴿لَٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾﴾

*﴿166. But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.﴾*

*﴿167. Verily, those who disbelieve and prevent (others) from the path of Allāh; they have certainly strayed far away.﴾*

*﴿168. Verily, those who disbelieve and did wrong; Allāh will not forgive them, nor will He guide them to a way.﴾*

*﴿169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh.﴾*

*﴿170. O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better*

[1] *Fath Al-Bāri* 8:146 and Muslim 4:2114.

*for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.*﴾

Allāh's statement

﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ﴾

﴿*Verily, We have inspired you...*﴾

emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allāh said,

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ﴾

﴿*But Allāh bears witness to that which He has sent down unto you,*﴾

meaning, even if they deny, defy and disbelieve in you, O Muḥammad, Allāh testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'ān that,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴿*Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.*﴾

Allāh then said,

﴿أَنزَلَهُۥ بِعِلْمِهِۦ ۖ﴾

﴿*He has sent it down with His knowledge,*﴾

The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allāh likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allāh's leave. Similarly, Allāh said,

﴿وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴾

﴿*And they will never compass anything of His knowledge except that which He wills.*﴾ and,

﴿وَلَا يُحِيطُونَ بِهِۦ عِلْمًا﴾

﴿*but they will never compass anything of His knowledge.*﴾

Allāh's statement,

﴿وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ﴾

﴿*and the angels bear witness.*﴾ to the truth of what you came with and what was revealed and sent down to you, along with Allāh's testimony to the same,

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

﴿*And Allāh is All-Sufficient as a Witness.*﴾ Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾﴾

﴿*Verily, those who disbelieve and prevent (others) from the path of Allāh, they have certainly strayed far away.*﴾

For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allāh's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allāh also mentions His judgment against those who disbelieve in His *Āyāt*, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allāh states that He will not forgive them;

﴿وَلَا لِيَهْدِيَهُمْ طَرِيقًا﴾

﴿*nor will He guide them to a way (that is, of good).*﴾

﴿إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا﴾

﴿*Except the way of Hell, to dwell therein forever...*﴾ and this is the exception. Allāh then said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ﴾

﴿*O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.*﴾

This *Āyah* means, Muḥammad ﷺ has come to you with guidance, the religion of truth and clear proof from Allāh. Therefore, believe in what he has brought you and follow him, for this is better for you. Allāh then said,

﴿وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ
عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ
ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ
وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ
وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴿١٧١﴾ لَّن يَسۡتَنكِفَ
ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ
وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ
إِلَيۡهِ جَمِيعٗا ﴿١٧٢﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ
ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا
يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ﴿١٧٣﴾ يَٰٓأَيُّهَا ٱلنَّاسُ
قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ﴿١٧٤﴾
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ
فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿١٧٥﴾

﴿*But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth.*﴾

Allāh is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allāh said in another *Āyah*,

﴿وَقَالَ مُوسَىٰٓ إِن تَكۡفُرُوٓاْ أَنتُمۡ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾﴾

﴿*And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise."*﴾

Allāh said here,

﴿وَكَانَ ٱللَّهُ عَلِيمًا﴾

﴿*And Allāh is Ever All-Knowing,*﴾

He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

﴿حَكِيمًا﴾

﴿*All-Wise*﴾ in His statements, actions, legislation and all that He decrees.

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴿١٧١﴾﴾

﴿171. *O People of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. Al-Masīḥ 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him; so believe in Allāh and His Messengers. Say not: "Three!" Cease! (it is) better for you. For Allāh is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.*﴾

## Prohibiting the People of the Book From Going to Extremes in Religion

Allāh forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over Īsā until they elevated him above the grade that Allāh gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allāh. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allāh said,

﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾

﴿*They took their rabbis and their monks to be their lords besides Allāh.*﴾

Imām Aḥmad recorded that Ibn 'Abbās said that 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ»

«*Do not unduly praise me like the Christians exaggerated over 'Īsā, son of Maryam. Verily, I am only a servant, so say, 'Allāh's servant and His Messenger.'*»[1]

This is the wording of Al-Bukhāri.[2]

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[1] Aḥmad 1:23.

[2] *Fatḥ Al-Bāri* 6:551.

Imām Aḥmad recorded that Anas bin Mālik said that a man once said, "O Muḥammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person..." The Messenger of Allāh said,

«يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ، عَبْدُ اللهِ وَرَسُولُهُ، وَاللهِ مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللهُ عَزَّ وَجَلَّ»

*«O people! Say what you have to say, but do not allow Shaytān to trick you. I am Muḥammad bin 'Abdullāh, Allāh's servant and Messenger. By Allāh! I do not like that you elevate me above the rank that Allāh has granted me.»*[1]

Allāh's statement,

﴿وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

*﴿nor say of Allāh except the truth.﴾*

means, do not lie and claim that Allāh has a wife or a son, Allāh is far holier than what they attribute to Him. Allāh is glorified, praised, and honored in His might, grandure and greatness, and there is no deity worthy of worship nor Lord but Him. Allāh said;

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ﴾

*﴿Al-Masīḥ 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him;﴾*

'Īsā is only one of Allāh's servants and one of His creatures. Allāh said to him, 'Be', and he was, and He sent him as a Messenger. 'Īsā was a word from Allāh that He bestowed on Maryam, meaning He created him with the word 'Be' that He sent with Jibrīl to Maryam. Jibrīl blew the life of 'Īsā into Maryam by Allāh's leave, and 'Īsā came to existence as a result. This incident was in place of the normal conception between man and woman that results in children. This is why 'Īsā was a word and a *Rūḥ* (spirit) created by Allāh, as he had no father to conceive him. Rather, he came to existence through the word that Allāh uttered, 'Be,' and he was, through the life that Allāh sent with Jibrīl. Allāh said,

[1] Aḥmad 3:153.

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾

*﴿Al-Masīḥ ['Īsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddīqah. They both ate food.﴾*

And Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ۝٥٩﴾

*﴿Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" – and he was.﴾*

﴿وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ۝٩١﴾

*﴿And she who guarded her chastity, We breathed into her (garment) and We made her and her son ['Īsā] a sign for all that exits.﴾* (21:91)

﴿وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا﴾

*﴿And Maryam, the daughter of 'Imrān who guarded her chastity,﴾*

and Allāh said concerning the Messiah,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

*﴿He ['Īsā] was not more than a servant. We granted Our favor to him.﴾*

## The Meaning of "His Word and a spirit from Him"

'Abdur-Razzāq narrated that Ma'mar said that Qatādah said that the *Āyah*,

﴿وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ﴾

*﴿And His Word, which He bestowed on Maryam and a spirit from [created by] Him;﴾*

means, He said,

﴿كُن﴾

﴿*Be*﴾ and he was.[1]

Ibn Abi Ḥātim recorded that Aḥmad bin Sinān Al-Wāsiṭi said that he heard Shādh bin Yaḥyā saying about Allāh's statement,

﴿وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ﴾

﴿*and His Word, which He bestowed on Maryam and a spirit from [created by] Him;*﴾

"Īsā was not the word. Rather, Īsā came to existence because of the word."[2] Al-Bukhāri recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said that the Prophet ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

«*If anyone testifies that none has the right to be worshipped but Allāh Alone Who has no partners, and that Muḥammad is His servant and Messenger, and that 'Īsā is Allāh's servant and Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allāh will admit him into Paradise with the deeds which he performed.*»[3]

In another narration, the Prophet ﷺ said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«*...through any of the eight doors of Paradise he wishes.*» Muslim[4] also recorded it. Therefore, '*Rūḥ* from Allāh', in the *Āyah* and the *Ḥadīth* is similar to Allāh's statement,

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ جَمِيعًا مِّنْهُ﴾

﴿*And has subjected to you all that is in the heavens and all that*

[1] 'Abdur-Razzāq 1:177.

[2] Ibn Abi Ḥātim: 6310.

[3] *Fatḥ Al-Bāri* 6:547.

[4] Muslim 1:57.

*is in the earth; it is all from Him.*﴾

meaning, from His creation. 'from Him' does not mean that it is a part of Him, as the Christians claim, may Allāh's continued curses be upon them. Saying that something is from Allāh, such as the spirit of Allāh, the she-camel of Allāh or the House of Allāh, is meant to honor such items. Allāh said,

﴿هَـٰذِهِۦ نَاقَةُ ٱللَّهِ﴾

﴿*This is the she-camel of Allāh...*﴾ and,

﴿وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ﴾

﴿*and sanctify My House for those who circumambulate it.*﴾

An authentic *Ḥadīth* states,

«فَأَدْخُلُ عَلَى رَبِّي فِي دَارِهِ»

«*I will enter on my Lord in His Home*»[1]

All these examples are meant to honor such items when they are attributed to Allāh in this manner. Allāh said,

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ﴾

﴿*so believe in Allāh and His Messengers.*﴾

believe that Allāh is One and Alone and that He does not have a son or wife. Know and be certain that 'Īsā is the servant and Messenger of Allāh. Allāh said after that,

﴿وَلَا تَقُولُوا۟ ثَلَـٰثَةٌ﴾

﴿*Say not: "Three!"*﴾ do not elevate 'Īsā and his mother to be gods with Allāh. Allāh is far holier than what they attribute to Him. In *Sūrat Al-Mā'idah* (chapter 5), Allāh said,

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ۘ وَمَا مِنْ إِلَـٰهٍ إِلَّآ إِلَـٰهٌ وَٰحِدٌ﴾

﴿*Surely, disbelievers are those who said: "Allāh is the third of the three." But there is none who has the right to be worshipped but One God.*﴾

Allāh said by the end of the same *Sūrah*,

﴿وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي﴾

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[1] Al-Bukhāri 13:246, from the lengthy *Hadīth* about the intercession.

﴿*And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me'?"*﴾

and in its beginning,

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾

﴿*Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam.*﴾

The Christians, may Allāh curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that 'Īsā is Allāh, some believe that he is one in a trinity and some believe that he is the son of Allāh. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

## The Christian Sects

Sa'īd bin Baṭrīq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc.! When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher – gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that 'Īsā was divine, but disputed regarding the manner in which 'Īsā's divinity was related to his humanity; were they in unity or did Allāh incarnate in 'Īsā! All three of these sects accuse each other of heresy and, we

believe that all three of them are disbelievers. Allāh said,

﴿انتَهُوا خَيْرًا لَّكُمْ﴾

﴿*Cease! (it is) better for you.*﴾ meaning, it will be better for you,

﴿إِنَّمَا اللَّهُ إِلَٰهٌ وَاحِدٌ سُبْحَانَهُ أَن يَكُونَ لَهُ وَلَدٌ﴾

﴿*For Allāh is (the only) One God, hallowed be He above having a son.*﴾

and He is holier than such claim,

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٣٢﴾﴾

﴿*To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs,*﴾

for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ﴾

﴿*He is the originator of the heavens and the earth. How can He have children.*﴾ and

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾﴾

﴿*And they say: "The Most Gracious (Allāh) has begotten a son. Indeed you have brought forth (said) a terrible evil thing."*﴾

Up to His saying,

﴿فَرْدًا﴾

﴿*Alone.*﴾

﴿لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۖ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾﴾

﴿172. *Al-Masīh will never be too proud to be a servant of Allāh, nor the angels who are the near (to Allāh). And*

*whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾*

*﴿173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.﴾*

## The Prophets and Angels Are Never too Proud to Worship Allāh

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that, 'proud', means insolent. Qatādah said that,

﴿ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ﴾

*﴿Al-Masīḥ will never be too proud to be a servant of Allāh nor the angels who are near (to Allāh).﴾*

[they] will never be arrogant,[1] Allāh then said,

﴿وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾

*﴿And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾*

on the Day of Resurrection. Then, Allāh will judge between them with His just judgment that is never unjust or wrong.

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ﴾

*﴿So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.﴾*

Allāh will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

﴿وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟﴾

*﴿But as for those who refused His worship and were proud,﴾*

out of arrogance, they refused to obey and worship Him,

﴿فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

[1] Aṭ-Ṭabari 9:424.

﴿*He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.*﴾

In another *Āyah*, Allāh said,

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily! Those who scorn My worship, they will surely enter Hell in humiliation,*﴾

degradation, disgrace and dishonor, for they were arrogant and rebellious.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٥﴾﴾

﴿*174. O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.*﴾

﴿*175. So, as for those who believed in Allāh and held fast to [depend on] Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.*﴾

## The Description of the Revelation that Came From Allāh

Allāh informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allāh said,

﴿وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا﴾

﴿*and We sent down to you a manifest light.*﴾

that directs to the Truth. Ibn Jurayj and others said, "It is the Qur'ān."[1]

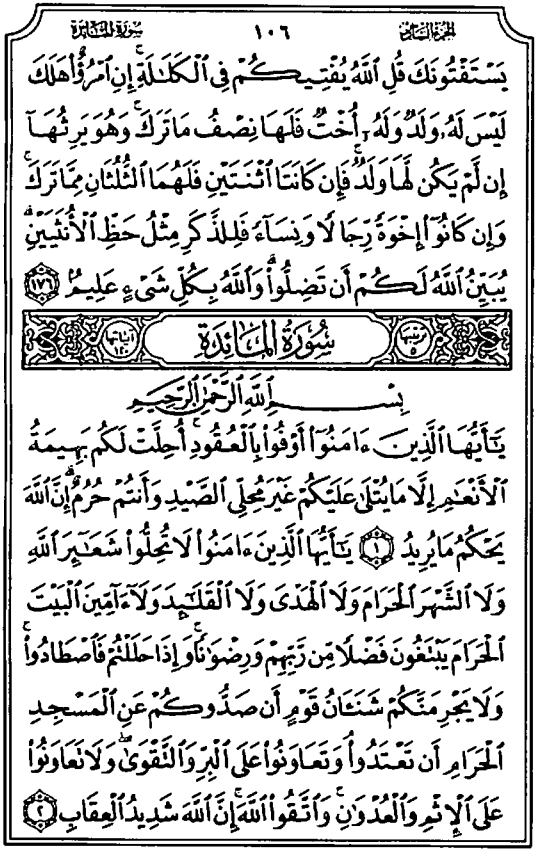
﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ﴾

﴿*So, as for those who believed in Allāh and held fast to [depend on] Him,*﴾

by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the *Āyah* means, "They believe in Allāh and hold fast to the Qur'ān."[2]

[1] Aṭ-Ṭabari 9:428.

[2] Aṭ-Ṭabari 9:429.


الجزء السادس ١٠٦ سورة المائدة

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ
لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ
إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ
وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ
يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٧٦﴾

سُورَةُ المَائِدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ
ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ
يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ
وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ
ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ
وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ
ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟
عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

﴿فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ﴾

﴿*He will admit them to His mercy and grace,*﴾ meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

﴿وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا﴾

﴿*and guide them to Himself by a straight path.*﴾ and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path in matters of action and creed. In the Hereafter, they are on the straight path of Allāh that leads to the gardens of Paradise.

﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٧٦﴾﴾

*176. They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and [in her case] he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are*

*brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."*﴾

## This is the Last *Āyāh* Ever Revealed, the Ruling on *Al-Kalālah*

Al-Bukhāri recorded that Al-Barā' said that the last *Sūrah* to be revealed was *Sūrah Barā'ah* (chapter 9) and the last *Āyah* to be revealed was,

﴿يَسْتَفْتُونَكَ﴾

﴿*They ask you for a legal verdict...*﴾[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, 'I will only leave inheritance through *Kalālah*, so what about the inheritance that I leave behind?' Allāh later revealed the *Āyah* about *Farā'iḍ* (inheritance [4:11])."[2] The Two *Ṣaḥīḥs* [3] and also the Group recorded it. In one of the wordings, Jābir said that the *Āyah* on inheritance was revealed;

﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾

﴿*They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah.*﴾[4]

The wording of the *Āyah* indicates that the question was about the *Kalālah*,

﴿قُلِ ٱللَّهُ يُفْتِيكُمْ﴾

﴿*Say: "Allāh directs (thus)...*﴾

We mentioned the meaning of *Kalālah* before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that *Kalālah* pertains to one who dies and

[1] *Fatḥ Al-Bāri* 8:117.

[2] Aḥmad 3:298.

[3] *Fatḥ Al-Bāri* 12:26 and Muslim 3:1235.

[4] *Fatḥ Al-Bāri* 12:5, Muslim 3:1235, Abu Dāwud 3:308, *Tuḥfat Al-Aḥwadhi* 6:273, An-Nasā'ī in *Al-Kubrā* 4:59 and Ibn Mājah 1:462.

leaves behind neither descendants, nor ascendants. Some said that the *Kalālah* pertains to one who has no offspring, as the *Āyah* states,

﴿إِنِ ٱمْرُؤٌا هَلَكَ لَيْسَ لَهُۥ وَلَدٌ﴾

*﴿If it is a man that dies, leaving no child,﴾*

The meaning and ruling of *Kalālah* was somewhat confusing to the Leader of the Faithful 'Umar bin Al-Khaṭṭāb. It is recorded in the Two *Ṣaḥīḥs* that 'Umar said, "There are three matters that I wished the Messenger of Allāh ﷺ had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the *Kalālah* and a certain type of *Ribā*."[1] Imām Aḥmad recorded that Ma'dān bin Abi Ṭalḥah said that 'Umar bin Al-Khaṭṭāb said, "There is nothing that I asked the Messenger of Allāh ﷺ about its meaning more than the *Kalālah*, until he stabbed me with his finger in my chest and said,

«يَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ»

*«The Āyah that is in the end of Sūrat An-Nisā' should suffice for you.»"*[2]

Aḥmad mentioned this short narration for this *Ḥadīth*, Muslim recorded a longer form of it.[3]

## The Meaning of This *Āyah*

Allāh said,

﴿إِنِ ٱمْرُؤٌا هَلَكَ﴾

*﴿If it is a man that dies.﴾* Allāh said in another *Āyah*,

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾

*﴿Everything will perish save His Face.﴾*

Therefore, everything and everyone dies and perishes except Allāh, the Exalted and Most Honored. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ۝٢٧﴾

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[1] *Fatḥ Al-Bāri* 1:48 and Muslim 4:2322.

[2] Aḥmad 1:26.

[3] Muslim 3:1236.

﴿*Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.*﴾

Allāh said here,

﴿لَيْسَ لَهُۥ وَلَدٌ﴾

﴿*leaving no child,*﴾ referring to the person who has neither children, nor parents. What testifies to this, is that Allāh said afterwards,

﴿وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ﴾

﴿*Leaving a sister, she shall have half the inheritance.*﴾

Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this *Āyah* is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance.

Ibn Jarīr and others mentioned that Ibn 'Abbās and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

﴿إِنِ ٱمْرُؤٌا هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ﴾

﴿*If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.*﴾

They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This *Āyah* (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhāri recorded that Sulaymān said that Ibrāhīm reported to Al-Aswad that he said, "During the time of the Messenger of Allāh ﷺ, Mu'ādh bin Jabal gave a judgment that the daughter gets one half and the sister the other half."[1] Al-Bukhāri recorded that Huzayl bin Shuraḥbīl

[1] Al-Bukhāri: 6741.

said, "Abu Mūsā Al-Ash'ari was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, 'The daughter gets one-half and the sister one-half.' Go and ask Ibn Mas'ūd, although I think he is going to agree with me.' So Ibn Mas'ūd was asked and was told about Abu Mūsā's answer, and Ibn Mas'ūd commented, 'I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet ﷺ. The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.' We went back to Abu Mūsā and conveyed to him Ibn Mas'ūd's answer and he said, 'Do not ask me (for legal verdicts) as long as this scholar is still among you.'"[1]

Allāh then said,

﴿وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ﴾

*﴿... and he will be her heir if she has no children.﴾*

This *Āyah* means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share and the rest goes to the brother. It is recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرٍ»

*«Give the Farāi'ḍ to its people, and whatever is left is the share of the nearest male relative.»*[2]

Allāh said,

﴿فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ﴾

*﴿If there are two sisters, they shall have two-thirds of the inheritance;﴾*

meaning, if the person who dies in *Kalālah* has two sisters, they get two-thirds of the inheritance. More than two sisters

[1] Al-Bukhāri: 6736.

[2] *Fatḥ Al-Bāri* 12:17, Muslim 3:1233.

share in the two-thirds. From this *Āyah*, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the *Āyah* about the daughters,

﴿فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

﴿*if (there are) only daughters, two or more, their share is two thirds of the inheritance.*﴾ [4:11].

Allāh said,

﴿وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾

﴿*if there are brothers and sisters, the male will have twice the share of the female.*﴾

This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allāh said,

﴿يُبَيِّنُ ٱللَّهُ لَكُمْ﴾

﴿*(Thus) does Allāh make clear to you...*﴾

His Law and set limits, clarifying His legislation,

﴿أَن تَضِلُّوا۟﴾

﴿*Lest you go astray.*﴾ from the truth after this explanation,

﴿وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*And Allāh is the All-Knower of everything.*﴾

Allāh has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased.

Ibn Jarīr recorded that Tāriq bin Shihāb said that 'Umar gathered the Companions of the Messenger of Allāh ﷺ once and said, "I will give a ruling concerning the *Kalālah* that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. 'Umar commented, 'Had Allāh willed this ('Umar's verdict regarding the *Kalālah*) to happen, it would have happened."[1]

[1] At-Ṭabari 9:439.

The chain of narration for this story is authentic. Al-Ḥākim, Abu 'Abdullāh An-Naysaburi recorded that 'Umar bin Al-Khaṭṭāb said, 'Had I asked the Messenger of Allāh ﷺ regarding three things, it would have been better for me than red camels. (They are:) who should be the Khalīfah after him; about a people who said, 'We agree to pay *Zakāh*, but not to you (meaning to the Khalīfah),' if we are allowed to fight them; and about the *Kalālah*." Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* according to the Two Shaykhs, and they did not recorded it."[1] Ibn Jarīr also said that it was reported that 'Umar said, "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the *Kalālah* is the person who has no descendants or ascendants."[2] Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imāms agree with. This is also the ruling that the Qur'ān indicates. For Allāh stated that He has explained and made plain the ruling of the *Kalālah*, when He said,

﴿يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّواْ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

*﴿(Thus) does Allāh makes clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.﴾*

And Allāh knows best.

[1] Al-Ḥākim 2:304.

[2] Aṭ-Ṭabari 9:437.

# The *Tafsīr* of *Sūrat Al-Mā'idah* (Chapter - 5)

## The Virtues of *Sūrat Al-Mā'idah*; When It was Revealed

At-Tirmidhi recorded that 'Abdullāh bin 'Amr said, "The last *Sūrahs* to be revealed were *Sūrat Al-Mā'idah* and *Sūrat Al-Fatḥ* (chapter 48)." At-Tirmidhi commented, "This *Ḥadīth* is *Ḥasan, Gharīb.*"[1] and it was also reported that Ibn 'Abbās said that the last *Sūrah* to be revealed was,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

*﴿When there comes the help of Allāh and the Conquest,﴾*[2]

Al-Ḥākim collected a narration similar to that of At-Tirmidhi in his *Mustadrak*, and he said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs and they did not record it."[3] Al-Ḥākim narrated that Jubayr bin Nufayr said, "I performed *Ḥajj* once and visited 'Ā'ishah and she said to me, 'O Jubayr! Do you read (or memorize) *Al-Mā'idah* ?' I answered 'Yes.' She said, 'It was the last *Sūrah* to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible.'" Al-Ḥākim said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs and they did not record it."[4] Imām Aḥmad recorded that 'Abdur-Raḥmān bin Mahdi related that Mu'āwiyah bin Ṣāliḥ added this statement in the last *Ḥadīth*, "I (Jubayr) also asked 'Ā'ishah about the Messenger of Allāh's conduct and she answered by saying, 'The Qur'ān.'" An-Nasā'ī also recorded it.[5]

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[1] *Tuḥfat Al-Aḥwadhi* 8:436.

[2] *Tuḥfat Al-Aḥwadhi* 8:437.

[3] Al-Ḥākim 2:311.

[4] Al-Ḥākim 2:311.

[5] Aḥmad 6:188 and An-Nasā'ī in *Al-Kubrā*: 11138.

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

*﴿In the Name of Allāh, Most Gracious, Most Merciful.﴾*

*﴿1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Iḥrām. Verily, Allāh commands that which He wills.﴾*

*﴿2. O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Iḥrām, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Harām (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwā, but do not help one another in sin and transgression. And have Taqwā of Allāh. Verily, Allāh is severe in punishment.﴾*

Ibn Abi Ḥātim recorded that a man came to 'Abdullāh bin Mas'ūd and said to him, "Advise me." He said, "When you hear Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

*﴿O you who believe!﴾* then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding." Khaythamah said, "Everything in the Qur'ān that reads,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

*﴿O you who believe!﴾* reads in the Tawrāh, 'O you who are in need.'" Allāh said,

﴿أَوْفُوا بِالْعُقُودِ﴾

*﴿Fulfill (your) obligations.﴾*

Ibn 'Abbās, Mujāhid and others said that 'obligations' here means treaties.[1] Ibn Jarīr mentioned that there is a consensus for this view. Ibn Jarīr also said that it means treaties, such as the alliances that they used to conduct.[2] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

*﴿O you who believe! Fulfill (your) obligations.﴾*

"Refers to the covenants, meaning, what Allāh permitted, prohibited, ordained and set limits for in the Qur'ān. Therefore, do not commit treachery or break the covenants. Allāh emphasized this command when He said,

﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ﴾

*﴿And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined,﴾* until,

﴿سُوءُ الدَّارِ﴾

*﴿unhappy (evil) home (i.e. Hell).﴾*"[3]

Aḍ-Ḍaḥḥāk said that,

﴿أَوْفُوا بِالْعُقُودِ﴾

*﴿Fulfill your obligations.﴾*

"Refers to what Allāh has permitted and what He has prohibited. Allāh has taken the covenant from those who proclaim their faith in the Prophet ﷺ and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

## Explaining the Lawful and the Unlawful Beasts

Allāh said,

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ﴾

[1] Aṭ-Ṭabari 9:450.
[2] Aṭ-Ṭabari 9:449.
[3] Aṭ-Ṭabari 9:452.

﴿*Lawful to you (for food) are all the beasts of cattle*﴾

camels, cows and sheep, as Al-Ḥasan, Qatādah and several others stated.[1] Ibn Jarīr said that this *Tafsīr* conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn 'Umar, Ibn 'Abbās and others relied on this *Āyah* as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother. [2] There is a *Ḥadīth* to the same effect collected in the *Sunan* of Abu Dāwud, At-Tirmidhi and Ibn Mājah and narrated by Abu Sa'īd who said, "We asked, 'O Messenger of Allāh! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat?' He said,

«كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ»

«*Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.*»"

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan.*"[3] Abu Dāwud recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ»

«*Proper slaughter of the fetus is fulfilled with the slaughter of its mother.*» Only Abu Dāwud collected this narration.[4]

Allāh's statement,

﴿إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾

﴿*except that which will be announced to you (herein),*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that it refers to, "The flesh of dead animals, blood and the meat of swine."[5] Qatādah said, "The meat of dead animals and animals slaughtered without Allāh's Name being pronounced at the time of slaughtering."[6] It appears, and Allāh knows best, that the *Āyah* refers to Allāh's other statement,

[1] Aṭ-Ṭabari 9:455.

[2] Aṭ-Ṭabari 9:456.

[3] Abu Dāwud 3:252, *Tuḥfat Al-Aḥwadhi* 5:48 and Ibn Mājah 2:1066.

[4] Abu Dāwud 3:253.

[5] Aṭ-Ṭabari 9:458.

[6] Aṭ-Ṭabari 9:458.

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ﴾

*﴿Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾*[5:3],

for although the animals mentioned in this *Āyah* are types of permissible cattle (except for swine), they become impermissible under the circumstances that the *Āyah* [5:3] specifies. This is why Allāh said afterwards,

﴿إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

*﴿Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars)﴾*

as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allāh's statement,

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

*﴿Lawful to you are all the beasts of cattle except that which will be announced to you,﴾*

means, except the specific circumstances that prohibit some of these which will be announced to you.

Allāh said,

﴿غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ﴾

*﴿game (also) being unlawful when you assume Iḥrām.﴾*

Some scholars said that the general meaning of 'cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazzelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of *Iḥrām*. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of *Iḥrām*." Allāh said,

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.﴾*

This *Āyah* means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them." Here, Allāh states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of *Iḥrām*, for this is the decision of Allāh, Who is the Most Wise in all that He commands and forbids." So Allāh said;

﴿إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

*﴿Verily, Allāh commands that which He wills.﴾*

## The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allāh continues,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ﴾

*﴿O you who believe! Violate not the sanctity of Sha'ā'ir Allāh (the symbols of Allāh),﴾*

Ibn 'Abbās said, "*Sha'ā'ir Allāh* means the rituals of *Ḥajj*."[1] Mujāhid said, "Aṣ-Ṣafā and Al-Marwah, and the sacrificial animal are the symbols of Allāh."[2] It was also stated that *Sha'ā'ir Allāh* is what He prohibited. Therefore, it means, do not violate what Allāh prohibited. Allāh said afterwards,

﴿وَلَا الشَّهْرَ الْحَرَامَ﴾

*﴿nor of the Sacred Month,﴾*

for you are required to respect and honor the Sacred Month and to refrain from what Allāh forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allāh said;

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[1] Aṭ-Ṭabari 9:463.

[2] Aṭ-Ṭabari 9:463.

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ﴾

*﴿They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression)."﴾*

and,

﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا﴾

*﴿Verily, the number of months with Allāh is twelve months (in a year).﴾*

Al-Bukhāri recorded in his *Ṣaḥīḥ* that Abu Bakrah said that the Messenger of Allāh ﷺ said during the Farewell *Ḥajj*,

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَىٰ وَشَعْبَانَ»

*«The division of time has returned as it was when Allāh created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) Dhul-Qa'dah, Dhul-Ḥijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumādā (Ath-Thaniyah) and Sha'bān.»*[1]

This *Ḥadīth* testifies to the continued sanctity of these months until the end of time.

## Taking the *Hady*[2] to the Sacred House of Allāh, *Al-Ka'bah*

Allāh's statement,

﴿وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَـٰٓئِدَ﴾

*﴿nor of the Hady brought for sacrifice, nor the garlands,﴾*

means, do not abandon the practice of bringing the *Hady* (sacrificial animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allāh. Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be

[1] *Fath Al-Bāri* 10:10.

[2] The animal offered as a sacrifice by the pilgrims.

known that these animals are intended to be offered as *Hady* at the *Ka'bah*, and thus those who might intend some harm to them would refrain from doing so. Those who see the *Hady* might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who follow his lead, without decrease in their own rewards. When the Messenger of Allāh ﷺ intended to perform *Ḥajj*, he spent the night at Dhul-Ḥulayfah, which is also called Wādi Al-'Aqīq. In the morning, the Prophet ﷺ made rounds with his wives, who were nine at that time, performed *Ghusl* (bath), applied some perfume and performed a two *Rak'ah* prayer. He then garlanded the *Hady* and announced aloud his intention to perform *Ḥajj* and *'Umrah*. The Prophet's *Hady* at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allāh's statement proclaims,

﴿ذَٰلِكَ وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾﴾

﴿*Thus it is, and whosoever honors the symbols of Allāh, then it is truly, from the piety of the hearts.*﴾

Muqātil bin Ḥayyān said that Allāh's statement,

﴿وَلَا ٱلْقَلَـٰٓئِدَ﴾

﴿*nor the garlands*﴾ means, "Do not breach their sanctity." During the time of *Jāhiliyyah*, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage." This statement was collected by Ibn Abi Ḥātim, who also recorded that Ibn 'Abbās said, "There are two *Āyāt* in this *Sūrah (Al-Mā'idah)* that were abrogated, the *Āyah* about the garlands [5:2], and

﴿فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

﴿*So if they come to you (O Muḥammad ﷺ), either judge between them, or turn away from them.*﴾"[1]

[1] Aṭ-Ṭabari 10:332.

## The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House

Allāh said,

﴿وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا﴾

*﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.﴾*

The *Āyah* commands: Do not fight people who are heading towards the Sacred House of Allāh, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allāh, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujāhid, 'Aṭā', Abu Al-'Āliyah, Muṭarrif bin 'Abdullāh, 'Abdullāh bin 'Ubayd bin 'Umayr, Ar-Rabī' bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

﴿يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ﴾

*﴿seeking the bounty of their Lord.﴾*

refers to trading.[1] A similar discussion preceded concerning the *Āyah*;

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾

*﴿There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴾*

Allāh said;

﴿وَرِضْوَٰنًا﴾

*﴿and pleasure.﴾*

Ibn 'Abbās said that the word 'pleasure' in the *Āyah* refers to, "seeking Allāh's pleasure by their *Ḥajj*." 'Ikrimah, As-Suddi and Ibn Jarīr mentioned that this *Āyah* was revealed concerning Al-Ḥuṭam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madīnah. The following year, he wanted to perform *'Umrah* to the House of Allāh and some of the Companions wanted to attack him on his way to

[1] Aṭ-Ṭabari 9:480-481.

the House. Allāh revealed,

﴿وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا﴾

*﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.﴾*[1]

## Hunting Game is Permissible After *Iḥrām* Ends

Allāh said,

﴿وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟﴾

*﴿But when you finish the Iḥrām, then hunt,﴾*

When you end your *Iḥrām*, it is permitted for you to hunt game, which was prohibited for you during *Iḥrām*. Although this *Āyah* contains a command that takes effect after the end of a state of prohibition (during *Iḥrām* in this case), the *Āyah*, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many *Āyāt* that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allāh knows best.

## Justice is Always Necessary

Allāh said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟﴾

*﴿and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Ḥaram (at Makkah) lead you to transgression (and hostility on your part).﴾*

The meaning of this *Āyah* is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Ḥudaybiyyah, make you transgress Allāh's Law and commit injustice against them in retaliation. Rather, rule as Allāh has commanded you, being

[1] Aṭ-Ṭabari 9:472,475. The narrations about the cause of revelation for this *Āyah* are not authentic.

just with every one. We will explain a similar *Āyah* later on,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

*﴿And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety,﴾*

which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi Ḥātim recorded that Zayd bin Aslam said, "The Messenger of Allāh ﷺ and his Companions were in the area of Al-Ḥudaybiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform *'Umrah*. So the Companions of the Prophet ﷺ said, 'Let us prevent those (from *'Umrah*) just as their fellow idolators prevented us.' Thereafter, Allāh sent down this *Āyah*."[1] Ibn Abbas and others said that *"Shana'ān"* refers to enmity and hate. Allāh said next,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

*﴿Help you one another in Al-Birr and At-Taqwā; but do not help one another in sin and transgression.﴾*

Allāh commands His believing servants to help one another perform righteous, good deeds, which is the meaning of *'Al-Birr'*, and to avoid sins, which is the meaning of *'At-Taqwā'*. Allāh forbids His servants from helping one another in sin, *'Ithm'* and committing the prohibitions. Ibn Jarīr said that, *"Ithm* means abandoning what Allāh has ordained, while transgression means overstepping the limits that Allāh set in your religion, along with overstepping what Allāh has ordered concerning yourselves and others."[2] Imām Aḥmad recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

*«Support your brother whether he was unjust or the victim of injustice.»*

He was asked, "O Messenger of Allāh! We know about helping him when he suffers injustice, so what about helping

[1] Aṭ-Ṭabari 9:478.
[2] Aṭ-Ṭabari 9:490.

سُورَةُ المَائِدَةِ ١٠٧ الجزء السادس

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ
بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾
يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم
مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ
عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
﴿٤﴾ الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ
مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

him when he commits injustice?" He said,

«تَحْجُزُهُ وَتَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُهُ»

*«Prevent and stop him from committing injustice, and this represents giving support to him.»*[1]

Al-Bukhāri recorded this *Ḥadīth* through Hushaym.[2] Aḥmad recorded that one of the Companions of the Prophet ﷺ narrated the *Ḥadīth*,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ»

*«The believer who mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with people and does not observe patience with their annoyance.»*[3]

Muslim[4] recorded a *Ḥadīth* that states,

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

*«He who calls to a guidance, will earn a reward similar to the*

[1] Aḥmad 3:99.
[2] *Fatḥ Al-Bāri* 5:117.
[3] Aḥmad 5:365.
[4] Muslim 4:2060.

*rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards. Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.»*

﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾﴾

*﴿3. Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that which has been slaughtered as a sacrifice for other than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars). (Forbidden) also is to make decisions with Al-Azlām (arrows) (all) that is Fisq (disobedience and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful.﴾*

## The Animals that are Unlawful to Eat

Allāh informs His servants that He forbids consuming the mentioned types of foods, such as the *Maytah*, which is the animal that dies before being properly slaughtered or hunted. Allāh forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the *Maytah* is harmful, religiously and physically, and this is why Allāh has prohibited it. The only

exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Mālik in his *Muwaṭṭa*, also Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah in their *Sunan*, Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*, all recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked about seawater. He said,

«هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

«*Its water is pure and its dead are permissible.*»[1]

The same ruling applies to locusts, as proven in a *Ḥadīth* that we will mention later. Allāh's statement,

﴿وَالدَّمَ﴾

﴿*blood...*﴾

This refers to flowing blood, according to Ibn 'Abbās and Sa'īd bin Jubayr, and it is similar to Allāh's other statement,

﴿دَمًا مَّسْفُوحًا﴾

﴿*Blood poured forth...*﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās was asked about the spleen and he said, "Eat it." They said, "It is blood." He said, "You are only prohibited blood that was poured forth." Abu 'Abdullāh, Muḥammad bin Idrīs Ash-Shāfi'ī recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَتَانِ فَالسَّمَكُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطِّحَالُ»

«*We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.*»[2]

Imām Aḥmad bin Ḥanbal, Ibn Mājah, Ad-Dāraqutni and Al-Bayhaqi also recorded this *Ḥadīth* through 'Abdur-Raḥmān bin Zayd bin Aslam, who is a weak narrator.[3]

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[1] Abu Dāwud 1:64, *Tuḥfat Al-Aḥwadhi* 1:224, An-Nasā'ī 1:50, Ibn Mājah 1:136, Ibn Khuzaymah 1:59, Ibn Ḥibbān 2:272.

[2] *Musnad Ash-Shāfi'ī* 2:173.

[3] Aḥmad 2:97, Ad-Dāraquṭni 4:272, Al-Bayhaqi 1:254, and others. It is considered authentic due to its many routes.

Allāh's statement,

﴿وَلَحْمَ ٱلْخِنزِيرِ﴾

*﴿the flesh of swine...﴾*

includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by *Laḥm* or 'flesh'. Muslim recorded that Buraydah bin Al-Ḥuṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

«مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

*«He who plays Nardshīr (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.»*[1]

If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it? This *Ḥadīth* is a proof that *Laḥm* means the entire body of the animal, including its fat. In is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»

*«Allāh made the trade of alcohol, dead animals, pigs and idols illegal.»*

The people asked, "O Allāh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lanterns?" He said,

«لَا، هُوَ حَرَامٌ»

*«No, it is illegal.»*[2]

In the *Ṣaḥīḥ* of Al-Bukhāri, Abu Sufyān narrated that he said to Heraclius, Emperor of Rome, "He (Muḥammad) prohibited us from eating dead animals and blood."

Allāh said,

﴿وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

*﴿And that which has been slaughtered as a sacrifice for other than Allāh.﴾*

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[1] Muslim 4:1770.

[2] *Fatḥ Al-Bāri* 4:495, Muslim 3:1207.

Therefore, the animals on which a name other than Allāh was mentioned upon slaughtering it, is impermissible, because Allāh made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allāh's Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus.

Allāh's statement,

﴿وَٱلْمُنْخَنِقَةُ﴾

*﴿and that which has been killed by strangling...﴾*

either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

﴿وَٱلْمَوْقُوذَةُ﴾

*﴿or by a violent blow...﴾*

This refers to the animal that is hit with a heavy object until it dies. Ibn 'Abbās and several others said it is the animal that is hit with a staff until it dies.[1] Qatādah said, "The people of *Jāhiliyyah* used to strike the animal with sticks and when it died, they would eat it."[2] It is recorded in the *Ṣaḥīḥ* that 'Adi bin Ḥātim said, "I asked, 'O Allāh's Messenger! I use the *Mi'rāḍ*[3] for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَ بِعَرْضِهِ فَإِنَّمَا هُوَ وَقِيذٌ فَلَا تَأْكُلْهُ»

*«If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.»*[4]

Therefore, the Prophet ﷺ made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of *Fiqh* on this subject.

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[1] Aṭ-Ṭabari 9:496.

[2] Aṭ-Ṭabari 9:496.

[3] A sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting.

[4] *Fatḥ Al-Bāri* 9:518.

As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."[1] Qatādah said that it is the animal that falls in a well.[2] As-Suddi said that it is the animal that falls from a mountain or in a well.[3]

As for the animal that dies by being gorged by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck.

Allāh's statement,

﴿وَمَآ أَكَلَ ٱلسَّبُعُ﴾

*﴿and that which has been (partly) eaten by a wild animal,﴾*

refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling. During the time of *Jāhiliyyah*, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allāh prohibited this practice for the believers.

Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

*﴿unless you are able to slaughter it,﴾*

before it dies, due to the causes mentioned above. This part of the *Āyah* is connected to,

﴿وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ﴾

*﴿and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

[1] Aṭ-Ṭabari 9:498.

[2] Aṭ-Ṭabari 9:498.

[3] Aṭ-Ṭabari 9:498.

﴿*unless you are able to slaughter it,*﴾

"Unless you are able to slaughter the animal in the cases mentioned in the *Āyah* while it is still alive, then eat it, for it was properly slaughtered."[1] Similar was reported from Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣri and As-Suddi.[2] Ibn Jarīr recorded that 'Ali, may Allāh be pleased with him, said, "If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat."[3] Similar was reported from Ṭāwus, Al-Ḥasan, Qatādah, 'Ubayd bin 'Umayr, Aḍ-Ḍaḥḥāk and several others, that if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful.[4]

The Two *Ṣaḥīḥs* recorded that Rāfi' bin Khadīj said, "I asked, 'O Allāh's Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?' The Prophet ﷺ said,

«مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ»

«*You can use what makes blood flow and you can eat what is slaughtered with the Name of Allāh. But do not use teeth or claws (in slaughtering). I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering.*»[5]

Allāh said next,

﴿وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

﴿*and that which is sacrificed on An-Nuṣub.*﴾

*Nuṣub* were stone altars that were erected around the *Ka'bah*, as Mujāhid and Ibn Jurayj stated.[6] Ibn Jurayj said, "There were three hundred and sixty *Nuṣub* [around the

[1] Aṭ-Ṭabari 9:502.
[2] Aṭ-Ṭabari 9:504, 507.
[3] Aṭ-Ṭabari 9:503.
[4] Aṭ-Ṭabari 9:504.
[5] *Fatḥ Al-Bāri* 9:554, Muslim 3:1558.
[6] Aṭ-Ṭabari 9:508.

*Ka'bah*] that the Arabs used to slaughter in front of, during the time of *Jāhiliyyah*. They used to sprinkle the animals that came to the *Ka'bah* with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars."[1] Allāh forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the *Nuṣub*, even if Allāh's Name was mentioned on these animals when they were slaughtered, because it is a type of *Shirk* that Allāh and His Messenger ﷺ have forbidden.

## The Prohibition of Using *Al-Azlām* for Decision Making

Allāh said,

﴿وَأَن تَسْتَقْسِمُوا بِالْأَزْلَٰمِ﴾

*﴿(Forbidden) also is to make decisions with Al-Azlām﴾*

The *Āyah* commands, "O believers! You are forbidden to use *Al-Azlām* (arrows) for decision making," which was a practice of the Arabs during the time of *Jāhiliyyah*. They would use three arrows, one with the word 'Do' written on it, another that says 'Do not', while the third does not say anything. Some of them would write on the first arrow, 'My Lord commanded me,' and, 'My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn 'Abbās said that the *Azlām* were arrows that they used to seek decisions through.[2] Muḥammad bin Isḥāq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the *Ka'bah*, where gifts were presented and where the treasure of the *Ka'bah* was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it![3] Al-Bukhāri[4] recorded that when the Prophet ﷺ entered *Al-*

[1] Aṭ-Ṭabari 9:508.

[2] Aṭ-Ṭabari 9:515.

[3] Aṭ-Ṭabari 9:513.

[4] *Fatḥ Al-Bāri* 6:446.

*Ka'bah* (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the *Azlām* in their hands. The Prophet commented,

«قَاتَلَهُمُ اللهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا أَبَدًا»

*«May Allāh fight them (the idolaters)! They know that they never used the Azlām to make decisions.»*

Mujāhid commented on Allāh's statement,

﴿وَأَن تَسْتَقْسِمُوا بِالْأَزْلَٰمِ﴾

*﴿(Forbidden) also is to make decisions with Al-Azlām,﴾*

"These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling."[1] This statement by Mujāhid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allāh knows best. We should also state that Allāh mentioned *Azlām* and gambling in His statement before the end of the *Sūrah* (5:90, 91),

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

*﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām are an abomination of Shaytān's handiwork. So avoid that in order that you may be successful. Shaytān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾*

In this *Āyah*, Allāh said,

﴿وَأَن تَسْتَقْسِمُوا بِالْأَزْلَٰمِ ذَٰلِكُمْ فِسْقٌ﴾

*﴿(Forbidden) also is to make decisions with Al-Azlām, (all) that is Fisq.﴾*

meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, *Shirk*.

[1] Aṭ-Ṭabari 9:512.

Allah has commanded the believers to seek decisions from Him when they want to do something, by first worshipping Him and then asking Him for the best decision concerning the matter they seek.

Imām Aḥmad, Al-Bukhāri and the collectors of *Sunan* recorded that Jābir bin 'Abdullāh said, "The Prophet ﷺ used to teach us how to make *Istikhārah* (asking Allāh to guide one to the right action), in all matters, as he taught us the *Sūrahs* of the Qur'ān. He said,

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - ويسميه باسمه - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْنِي عَنْهُ، وَاصْرِفْهُ عَنِّي، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»

*«If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) 'O Allāh! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allāh! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, 'for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allāh! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'»*[1]

This is the wording collected by Aḥmad, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"

[1] Aḥmad 3:344, *Fatḥ Al-Bāri* 3:58, Abu Dāwud 2:187, *Tuḥfat Al-Aḥwadhi* 2:591, An-Nasā'ī 6:80 and Ibn Mājah 1:440.

## Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them

Allāh said,

﴿ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ﴾

﴿*This day, those who disbelieved have given up all hope of your religion;*﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that the *Āyah* means, "They gave up hope that Muslims would revert to their religion."[1] This is similar to the saying of 'Aṭā' bin Abi Rabāḥ, As-Suddi and Muqātil bin Ḥayyān.[2] This meaning is supported by a *Ḥadīth* recorded in the *Ṣaḥīḥ* that states,

«إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالتَّحْرِيشِ بَيْنَهُمْ»

«*Verily, Shayṭān has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.*»[3]

It is also possible that the *Āyah* negates the possibility that the disbelievers and Shayṭān will ever be like Muslims, since Muslims have various qualities that contradict *Shirk* and its people. This is why Allāh commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allāh. Allāh said,

﴿فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ﴾

﴿*So fear them not, but fear Me.*﴾

meaning, 'do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter.'

## Islām Has Been Perfected For Muslims

Allāh said,

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[1] Aṭ-Ṭabari 9:516.

[2] Aṭ-Ṭabari 9:516.

[3] Muslim 4:2166.

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

*﴿This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.﴾*

This, indeed, is the biggest favor from Allāh to this *Ummah*, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muḥammad ﷺ. This is why Allāh made Muḥammad ﷺ the Final Prophet and sent him to all humans and *Jinn*. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the Law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradictions. Allāh said;

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

*﴿And the Word of your Lord has been fulfilled in truth and in justice,﴾*

meaning, it is true in what it conveys and just in what it commands and forbids. When Allāh completed the religion for Muslims, His favor became complete for them as well. Allāh said,

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

*﴿This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.﴾*

meaning, accept Islām for yourselves, for it is the religion that Allāh likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books.

Ibn Jarīr recorded that Hārūn bin 'Antarah said that his father said, "When the *Āyah*,

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

*﴿This day, I have perfected your religion for you...﴾*

was revealed, during the great day of *Ḥajj* (the Day of *'Arafah*, the ninth day of Dhul-Ḥijjah) 'Umar cried. The Prophet ﷺ said, 'What makes you cry?' He said, 'What made me cry is that our

religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet ﷺ said,

«صَدَقْتَ»

«*You have said the truth.*»'[1] What supports the meaning of this *Ḥadīth* is the authentic *Ḥadīth*,

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَىٰ لِلْغُرَبَاءِ»

«*Islām was strange in its beginning and will return strange once more. Therefore, Ṭūbā*[2] *for the strangers.*»[3]

Imām Aḥmad recorded that Tāriq bin Shihāb said, "A Jewish man said to 'Umar bin Al-Khaṭṭāb, 'O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' 'Umar bin Al-Khaṭṭāb asked, 'Which is that verse?' The Jew replied,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾

﴿*This day, I have perfected your religion for you, completed My favor upon you...*﴾

'Umar replied, 'By Allāh! I know when and where this verse was revealed to Allāh's Messenger ﷺ. It was the evening on the Day of 'Arafah on a Friday.'"[4] Al-Bukhāri recorded this *Ḥadīth* through Al-Ḥasan bin As-Ṣabbāḥ from Ja'far bin 'Awn.[5] Muslim, At-Tirmidhi and An-Nasā'ī[6] also recorded this *Ḥadīth*.

In the narration collected by Al-Bukhāri in the book of *Tafsīr*, through Tāriq, he said, "The Jews said to 'Umar, 'By Allāh! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' 'Umar said,

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[1] Aṭ-Ṭabari 9:519.

[2] *Ṭūbā* means "good news", and it is also a tree in Paradise. See the *Tafsīr of Sūrat Ar-Ra'd* 13:29 (volume five).

[3] Muslim 1:130.

[4] Aḥmad 1:38.

[5] *Fatḥ Al-Bāri* 1:129.

[6] Muslim 4:2313, At-Tirmidhi *Tuḥfat Al-Aḥwadhi* 8:407 and An-Nasā'ī 5:251.

'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh."[1] Sufyān (one of the narrators) doubted if Friday was mentioned in this narration. Sufyān's confusion was either because he was unsure if his teacher included this statement in the *Ḥadīth* or not. Otherwise, if it was because he doubted that the particular day during the Farewell *Ḥajj* was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of *Sīrah* and *Fiqh*. There are numerous *Ḥadīths* that support this fact that are definitely authentic and of the *Mutawātir*[2] type. This *Ḥadīth* was also reported from 'Umar through various chains of narration.

## Permitting the Dead Animals in Conditions of Necessity

Allāh said,

﴿فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful.﴾*

Therefore, when one is forced to take any of the impermissible things that Allāh mentioned to meet a necessity, he is allowed and Allāh is Oft-Forgiving, Most Merciful with him. Allāh is well aware of His servant's needs during dire straits, and He will forgive and pardon His servant in this case. In the *Musnad* and the *Ṣaḥīḥ* of Ibn Ḥibbān, it is recorded that Ibn 'Umar said that Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ»

*«Allāh likes that His Rukhṣah (allowance) be used, just as He dislikes that disobedience to Him is committed.»*[3]

We should mention here that it is not necessary for one to

[1] *Fatḥ Al-Bāri* 8:119.

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.

[3] Ibn Ḥibbān 4:182.

wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

Imām Aḥmad recorded that Abu Wāqid Al-Laythi said that the Companions asked, "O Messenger of Allāh! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals?" The Prophet ﷺ replied,

«إِذَا لَمْ تَصْطَبِحُوا، وَلَمْ تَغْتَبِقُوا، وَلَمْ تَحْتَفِئُوا بَقْلًا فَشَأْنُكُمْ بِهَا»

*«When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.»*

Only Imām Aḥmad[1] collected this narration and its chain meets the criteria of the Two *Ṣaḥīḥs*.

Allāh said,

﴿غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ﴾

*﴿with no inclination to sin,﴾*

meaning, one does not incline to commit what Allāh has prohibited. Allāh has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allāh prohibited. Allāh said in *Sūrat Al-Baqarah*,

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴾*

Some scholars used this *Āyah* as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allāh knows best.

﴿يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾﴾

*﴿4. They ask you what is lawful for them. Say: "Lawful unto*

[1] Aḥmad 5:218.

*you are Aṭ-Ṭayyibāt (the good things). And those Jawārih (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have Taqwā of Allāh. Verily, Allāh is swift in reckoning."*﴾

## Clarifying the Lawful

In the previous *Āyah* Allāh mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity,

﴿وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿*while He has explained to you in detail what is forbidden to you, except under compulsion of necessity*﴾

After that, Allāh said,

﴿يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾

﴿*They ask you what is lawful for them. Say, "Lawful unto you are Aṭ-Ṭayyibāt..."*﴾

In *Sūrat Al-A'rāf* Allāh describes Muḥammad ﷺ allowing the good things and prohibiting the filthy things. Muqātil said, "*Aṭ-Ṭayyibāt* includes everything Muslims are allowed and the various types of legally earned provision." Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of *Ṭayyibāt*." Ibn Abi Ḥātim also narrated this statement.

## Using *Jawārih*[1] to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ﴾

﴿*And those Jawārih (beasts and birds of prey) which you have trained as hounds...*﴾

That is, lawful for you are the animals slaughtered in Allāh's Name, and the good things for sustenance. [The game you

[1] Hunting animal.

catch] with the *Jawāriḥ* are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the Imāms. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ﴾

﴿*And those Jawāriḥ (beasts and birds of prey) which you have trained as hounds...*﴾

refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth.[1] Ibn Abi Ḥātim collected this and said, "Similar was reported from Khaythamah, Ṭāwus, Mujāhid, Makḥūl and Yaḥyā bin Abi Kathīr."[2] Ibn Jarīr recorded that Ibn 'Umar said, "You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it."[3] I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because bird's of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two. Ibn Jarīr recorded that 'Adi bin Ḥātim said that he asked the Messenger of Allāh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

«مَا أَمْسَكَ عَلَيْكَ فَكُلْ»

«*Whatever it catches for you, eat from it.*»[4]

These carnivores that are trained to catch game are called *Jawāriḥ* in Arabic, a word that is derived from *Jarḥ*, meaning, what one earns. The Arabs would say, "So-and-so has *Jaraḥa* something good for his family," meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a *Jāriḥ* for him," meaning, a caretaker. Allāh also said,

﴿وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

﴿*And He knows what you have done during the day...*﴾

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[1] Aṭ-Ṭabari 9:548.

[2] Aṭ-Ṭabari 9:547-548.

[3] Aṭ-Ṭabari 9:549.

[4] Aṭ-Ṭabari 9:550.

meaning, the good or evil you have earned or committed.

Allāh's statement,

﴿مُكَلِّبِينَ﴾

﴿*trained as hounds,*﴾ those *Jawārih* that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game. Allāh said,

﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ﴾

﴿*training them in the manner as directed to you by Allāh,*﴾

as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allāh said here,

﴿فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿*so eat of what they catch for you, but pronounce the Name of Allāh over it,*﴾

When the beast is trained, and it catches the game for its owner who mentioned Allāh's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed. There are *Ḥadīths* in the Sunnah that support this statement. The Two *Ṣaḥīḥs* recorded that 'Adi bin Ḥātim said, "I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«*If, with mentioning Allāh's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.*»

I said, 'Even if it kills the game?' He replied,

«وَإِنْ قَتَلْنَ، مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مِنْهَا، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»

«*Even if it kills the game, unless another dog joins the hunt, for you mentioned Allāh's Name when sending your dog, but not the other dog.*»

I said, 'I also use the *Mi'rāḍ* and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرْضٍ فَإِنَّهُ وَقِيذٌ فَلَا تَأْكُلْهُ»

*«If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.»*[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاتُهُ»

*«If you send your hunting dog, then mention Allāh's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled.»*[2]

In yet another narration of two *Ṣaḥīḥs*, the Prophet ﷺ said,

«فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ أَمْسَكَ عَلَى نَفْسِهِ»

*«If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.»*[3]

## Mention Allāh's Name Upon Sending the Predators to Catch the Game

Allāh said,

﴿فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿*so eat of what they catch for you, but pronounce the Name of Allāh over it,*﴾

meaning, upon sending it. The Prophet ﷺ said to 'Adi bin Ḥātim,

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتَ اسْمَ اللهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

*«When you send your trained dog and mention Allāh's Name, eat from what it catches for you.»*[4]

It is recorded in the Two *Ṣaḥīḥs* that Abu Tha'labah related

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[1] *Fatḥ Al-Bāri* 9:527, Muslim 3:1529.

[2] *Fatḥ Al-Bāri* 9:513, Muslim 3:1530.

[3] *Fatḥ Al-Bāri* 9:527, Muslim 3:1529.

[4] *Fatḥ Al-Bāri* 9:524.

that the Prophet ﷺ said,

«إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ، وَإِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللهِ»

*«If you send your hunting dog, mention Allāh's Name over it. If you shoot an arrow, mention Allāh's Name over it.»*[1]

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented,

﴿وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ﴾

*﴿but pronounce the Name of Allāh over it,﴾*

"When you send a beast of prey, say, 'In the Name of Allāh!' If you forget, then there is no harm."[2] It was also reported that this *Āyah* commands mentioning Allāh's Name upon eating. It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ taught his stepson 'Umar bin Abu Salamah saying,

«سَمِّ اللهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

*«Mention Allāh's Name, eat with your right hand and eat from the part of the plate that is in front of you.»*[3]

Al-Bukhāri recorded that 'Ā'ishah said, "They asked, 'O Allāh's Messenger! Some people, - recently converted from disbelief - bring us some meats that we do not know if Allāh's Name was mentioned over or not.' He replied,

«سَمُّوا اللهَ أَنْتُمْ وَكُلُوا»

*«Mention Allāh's Name on it and eat from it.»*"[4]

﴿ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾﴾

*﴿5. Made lawful to you this day are Aṭ-Ṭayyibāt. The food of the People of the Scripture is lawful to you, and your food is lawful to them. (Lawful to you in marriage) are chaste women*

[1] *Fatḥ Al-Bāri* 9:527, Muslim 3:1532.
[2] Aṭ-Ṭabari 9:571.
[3] *Fatḥ Al-Bāri* 9:431, Muslim 3:1599.
[4] *Fatḥ Al-Bāri* 9:550.

*from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers). And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.﴾*

## Permitting the Slaughtered Animals of the People of the Book

After Allāh mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

﴿ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ﴾

*﴾Made lawful to you this day are Aṭ-Ṭayyibāt.﴿*

Allāh then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

﴿وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ﴾

*﴾The food of the People of the Scripture is lawful to you..﴿*

meaning, their slaughtered animals, as Ibn 'Abbās, Abu Umāmah, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, 'Aṭā', Al-Ḥasan, Makḥūl, Ibrāhīm An-Nakha'ī, As-Suddi and Muqātil bin Ḥayyān stated.[1] This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allāh is prohibited. They mention Allāh's Name upon slaughtering their animals, even though they have deviant beliefs about Allāh that do not befit His majesty.

It is recorded in the *Ṣaḥīḥ* that 'Abdullāh bin Mughaffal said, "While we were attacking the fort of Khaybar, a person threw a leather bag containing fat, and I ran to take it and said, 'I will not give anyone anything from this container today.' But when I turned I saw the Prophet ﷺ (standing behind) while smiling."[2] The scholars rely on this *Ḥadīth* as evidence that we are allowed to eat what we need of foods from the booty

[1] Aṭ-Ṭabari 9:573-577.

[2] *Fatḥ Al-Bāri* 9:552.

before it is divided. The scholars of the Ḥanafī, the Shāfi'ī and the Ḥanbali *Madhhabs* rely on this *Ḥadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Ḥadīth* as evidence against the scholars of the Māliki *Madhhab* who disagreed with this ruling. A better proof is the *Ḥadīth* recorded in the *Ṣaḥīḥ* that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al-Barā' bin Ma'rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.[1]

Allāh's statement,

﴿وَطَعَامُكُمْ حِلٌّ لَّهُمْ﴾

﴿*and your food is lawful to them.*﴾ means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the *Āyah* is not to inform the People of the Scriptures that they are allowed to eat our food – unless we consider it information for us about the ruling that they have – i.e, that they are allowed all types of foods over which Allāh's Name was mentioned, whether slaughtered according to their religion or otherwise. The first explanation is more plausible. So it means: you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment. The Prophet ﷺ gave his robe to 'Abdullāh bin Ubayy bin Salūl, who was wrapped with it when he died. They say that he ﷺ did that because 'Abdullāh had given his robe to Al-'Abbās when Al-'Abbās came to Al-Madīnah. As for the *Ḥadīth*,

«لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ»

«*Do not befriend but a believer, nor should other than a Taqi*

[1] *Fatḥ Al-Bāri* 7:569.

*(pious person) eat your food.»*,[1]

This is to encourage such behavior, and Allāh knows best.

## The Permission to Marry Chaste Women From the People of the Scriptures

Allāh said,

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ﴾

*﴿(Lawful to you in marriage) are chaste women from the believers﴾*

The *Āyah* states: you are allowed to marry free, chaste believing women. This *Āyah* is talking about women who do not commit fornication, as evident by the word 'chaste'. Allāh said in another *Āyah*,

﴿مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ﴾

*﴿Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).﴾* [4:25]

'Abdullāh Ibn 'Umar used to advise against marrying Christian women saying, "I do not know of a worse case of *Shirk* than her saying that Īsā is her lord, while Allāh said,

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ﴾

*﴿And do not marry idolatresses till they believe.﴾*"

Ibn Abi Ḥātim recorded that Abu Mālik Al-Ghifāri said that Ibn 'Abbās said that when this *Āyah* was revealed,

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ﴾

*﴿And do not marry idolatresses till they believe,﴾*

the people did not marry the pagan women. When the following *Āyah* was revealed,

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ﴾

*﴿(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time﴾*

[1] Abu Dāwud 5:167. 'Abdullāh bin Ubayy was known as a hypocrite.

they married women from the People of the Book." Some of the Companions married Christian women and did not see any problem in this, relying on the honorable *Āyah*,

﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ﴾

*﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture before your time﴾*

Therefore, they made this *Āyah* an exception to the *Āyah* in *Sūrat Al-Baqarah*,

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ﴾

*﴿And do not marry the idolatresses till they believe,﴾*

considering the latter *Āyah* to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators.

Allāh said,

﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ۝١﴾

*﴿Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence.﴾*

and,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟﴾

*﴿And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves?" If they do, they are rightly guided.﴾*

Allāh said next,

﴿إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ﴾

*﴿When you have given them their due﴾*,

This refers to the *Mahr*, so just as these women are chaste and honorable, then give them their *Mahr* with a good heart. We should mention here that Jābir bin 'Abdullāh, 'Āmir Ash-Sha'bi, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣri stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the *Mahr* that he paid

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ
وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ
لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾
وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم
بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ
شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ
أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ
ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

her.[1]

Allāh said,

﴿مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ﴾

*﴿Desiring chastity, not illegal sexual intercourse, nor taking them as girl-friends (or lovers).﴾*

And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and honorable. Therefore, Allāh said,

﴿غَيْرَ مُسَٰفِحِينَ﴾

*﴿...not illegal sexual intercourse'﴾*

as adulterous people do, those who do not avoid sin, nor reject adultery with whomever offers it to them.

﴿وَلَا مُتَّخِذِىٓ أَخْدَانٍ﴾

*﴿nor taking them as girl-friends (or lovers),﴾*

meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of *Sūrat An-Nisā'*.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن

[1] Aṭ-Ṭabari 9:585-586.

يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

﴿6. *O you who believe! When you stand (intend) to offer the Ṣalāh (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janāba, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the Ghā'iṭ (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.*﴾

## The Order to Perform *Wuḍū'*

Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَوٰةِ﴾

﴿*When you stand for (intend to offer) the Ṣalāh,*﴾

Allāh commanded performing *Wuḍū'* for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation. It was said that in the beginning of Islām, Muslims had to perform *Wuḍū'* for every prayer, but later on, this ruling was abrogated. Imām Aḥmad bin Ḥanbal recorded that Sulaymān bin Buraydah said that his father said, "The Prophet ﷺ used to perform *Wuḍū'* before every prayer. On the Day of Victory, he performed *Wuḍū'* and wiped on his *Khuffs* and prayed the five prayers with one *Wuḍū'*. 'Umar said to him, 'O Messenger of Allāh! You did something new that you never did before.' The Prophet ﷺ said,

«إني عمدا فعلته يا عمر»

«*'I did that intentionally O 'Umar!*»"[1] Muslim[2] and the collectors of the *Sunan* also recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[3]

[1] Aḥmad 5:358.

[2] Muslim 1:232.

[3] Abu Dāwud 1:120, *Tuḥfat Al-Aḥwadhi* 1:194, An-Nasā'ī 1:86, Ibn Mājah 1:170.

Ibn Jarīr recorded that Al-Faḍl bin Al-Mubashshir said, "I saw Jābir bin 'Abdullāh perform several prayers with only one *Wuḍū'*. When he would answer the call of nature, he performed *Wuḍū'* and wiped the top of his *Khuffs* with his wet hand. I said, 'O Abu 'Abdullāh! Do you do this according to your own opinion?' He said, 'Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allāh ﷺ doing.'"[1] Ibn Mājah also recorded this *Ḥadīth*.[2] Aḥmad recorded that 'Ubaydullāh bin 'Abdullāh bin 'Umar was asked; "Did you see 'Abdullāh bin 'Umar perform *Wuḍū'* for every prayer, whether he was in a state of purity or not,?" So he replied, "Asmā' bint Zayd bin Al-Khaṭṭāb told him that 'Abdullāh bin Ḥanẓalah bin Abi 'Āmir Al-Ghasīl told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wuḍū'* for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use *Siwāk* for every prayer, and to perform *Wuḍū'* when *Ḥadath* (impurity) occurs. 'Abdullāh (Ibn 'Umar) thought that he was able to do that (perform *Wuḍū'* for every prayer) and he kept doing that until he died."[3] Abu Dāwud[4] also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wuḍū'* for every prayer, and this is also the opinion of the majority of scholars.

Abu Dāwud recorded that 'Abdullāh bin 'Abbās said that when the Messenger of Allāh ﷺ once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for *Wuḍū'*?' He said,

«إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

*«I was commanded to perform Wuḍū' when I stand up for prayer.»*[5]

At-Tirmidhi and An-Nasā'ī[6] also recorded this *Ḥadīth* and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." Muslim recorded

[1] Aṭ-Ṭabari 10:11.
[2] Ibn Mājah 1:170.
[3] Aḥmad 5:225.
[4] Abu Dāwud 1:41.
[5] Abu Dāwud 4:36.
[6] *Tuḥfat Al-Aḥwadhi* 5:579 and An-Nasā'ī 1:85.

that Ibn 'Abbās said, "We were with the Prophet ﷺ when he went to answer the call of nature and when he came back, he was brought some food. He was asked, 'O Messenger of Allāh! Do you want to perform *Wuḍū'*?' He said,

«لِمَ؟ أُصَلِّي فَأَتَوَضَّأَ»

*«Why? Am I about to pray so that I have to make Wuḍū'.»*"[1]

## The Intention and Mentioning Allāh's Name for *Wuḍū'*

Allāh said;

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

*﴿then wash your faces...﴾*

The obligation for the intention before *Wuḍū'* is proven by this *Āyah*;

﴿إِذَا قُمْتُمْ إِلَى الصَّلَوٰةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

*﴿When you stand (intend) to offer the Ṣalāh then wash your faces...﴾*

This is because it is just like the Arabs saying; "When you see the leader, then stand." Meaning stand for him.

And the Two *Ṣaḥīḥs* recorded the *Ḥadīth*,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَانَوَىٰ»

*«Actions are judged by their intentions, and each person will earn what he intended.»*[2]

It is also recommended before washing the face that one mentions Allāh's Name for the *Wuḍū'*. A *Ḥadīth* that was narrated by several Companions states that the Prophet ﷺ said,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ»

*«There is no Wuḍū' for he who does not mention Allāh's Name over it.»*[3]

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[1] Muslim 1:283.

[2] *Fatḥ Al-Bāri* 1:15, Muslim 3:1515.

[3] Abu Dāwud 1:75.

It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

*«If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.»*[1]

The face according to the scholars of *Fiqh* starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

## Passing the Fingers through the Beard While Performing *Wuḍū'*

Imām Aḥmad recorded that Abu Wā'il said, "I saw 'Uthmān when he was performing *Wuḍū'*... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allāh do what you saw me doing.'"[2] At-Tirmidhi and Ibn Mājah[3] also recorded this *Ḥadīth*. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ.*" while Al-Bukhāri graded it *Ḥasan*.

## How to Perform *Wuḍū'*

Imām Aḥmad recorded that Ibn 'Abbās once performed *Wuḍū'* and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, "This is how I saw the Messenger of Allāh ﷺ (performing *Wuḍū'*)."[4] Al-Bukhāri also recorded

[1] *Fatḥ Al-Bāri* 1:316, Muslim 1:233.

[2] *Jāmi' Al-Māsanīd was-Sunan* 17:197.

[3] *Tuḥfat Al-Aḥwadhi* 1:133 and Ibn Mājah 1:148.

[4] Aḥmad 1:268.

it.[1] Allāh said,

﴿وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ﴾

*﴿and your hands (forearms) up to (Ila) the elbows...﴾*

meaning, including the elbows. Allāh said in another *Āyah* [using *Ila*],

﴿وَلَا تَأْكُلُوٓا أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا﴾

*﴿And devour not their substance to (Ila) your substance (by adding or including it in your property). Surely, this is a great sin.﴾*

It is recommended that those who perform *Wuḍū'* should wash a part of the upper arm with the elbow. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

*«On the Day of Resurrection, my Ummah will be called "those with the radiant appendages" because of the traces of Wuḍū'. Therefore, whoever can increase the area of his radiance should do so.»*[2]

Muslim recorded that Abu Hurayrah said, "I heard my intimate friend (the Messenger ﷺ) saying,

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

*«The radiance of the believer reaches the areas that the water of (his) Wuḍū' reaches.»*"[3]

Allāh said next,

﴿وَٱمْسَحُوا۟ بِرُءُوسِكُمْ﴾

*﴿Rub your heads.﴾*

It is recorded in the Two *Ṣaḥīḥs* that Mālik bin 'Amr bin Yaḥyā Al-Māzini said that his father said that a man said to 'Abdullāh bin Zayd bin 'Āṣim, the grandfather of 'Amr bin Yaḥyā and one of the Companions of the Messenger ﷺ, "Can you show me how the Messenger of Allāh ﷺ used to perform

[1] *Fatḥ Al-Bāri* 1:290.

[2] *Fatḥ Al-Bāri* 1:283, Muslim 1:216.

[3] Muslim 1:219.

*Wuḍū'?*" 'Abdullāh bin Zayd said, "Yes." He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose [with water] thrice [by putting water in it and blowing it out]. He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.[1] A similar description of the *Wuḍū'* of the Messenger of Allāh ﷺ was performed by 'Ali in the *Ḥadīth* by 'Abdu Khayr.[2] Abu Dāwud recorded that Mu'āwiyah and Al-Miqdād bin Ma'dīkarib narrated similar descriptions of the *Wuḍū'* of the Messenger of Allāh ﷺ.[3] These *Ḥadīths* indicate that it is necessary to wipe the entire head.

'Abdur-Razzāq recorded that Ḥumrān bin Abān said, "I saw 'Uthmān bin 'Affān performing *Wuḍū'*, and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose [by putting water in it, and then blowing it out]. Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that 'Uthmān said, 'I saw the Prophet ﷺ performing *Wuḍū'* like this, and said,

«مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*«If anyone performs Wuḍū' like that of mine and offers a two-Rak'ah prayer during which he does not think of anything else, then his past sins will be forgiven.»'"*[4]

Al-Bukhāri[5] and Muslim[6] also recorded this *Ḥadīth* in the

[1] *Fatḥ Al-Bāri* 1:347, Muslim 1:210.
[2] Abu Dāwud 1:82.
[3] Abu Dāwud 1:88-89.
[4] Abdur Razzāq 1:44.
[5] *Fatḥ Al-Bāri* 1:311.
[6] Muslim 1:205.

Two *Ṣaḥīḥs*. In his *Sunan*, Abu Dāwud also recorded it from 'Uthmān, under the description of *Wuḍū'*, and in it, that he wiped his head one time.[1]

## The Necessity of Washing the Feet

Allāh said,

﴿وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

*﴿and your feet up to ankles.﴾*

Ibn Abi Ḥātim recorded that Ibn 'Abbās stated that the *Āyah* refers to washing (the feet).[2] 'Abdullāh bin Mas'ūd, 'Urwah, 'Aṭā', 'Ikrimah, Al-Ḥasan, Mujāhid, Ibrāhīm, Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.[3] This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

## The *Ḥadīths* that Indicate the Necessity of Washing the Feet

We mentioned the *Ḥadīth*s by the two Leaders of the Faithful, 'Uthmān and 'Ali, and also by Ibn 'Abbās, Mu'āwiyah, 'Abdullāh bin Zayd bin 'Āṣim and Al-Miqdād bin Ma'dīkarib, that the Messenger of Allāh ﷺ washed his feet for *Wuḍū'*, either once, twice or thrice.

It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said, "The Messenger of Allāh ﷺ was once late during a trip we were taking, and he caught up with us when the time remaining for the *'Aṣr* prayer was short. We were still performing *Wuḍū'* (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«أَسْبِغُوا الْوُضُوءَ وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»

*«Perform Wuḍū' thoroughly. Save your heels from the Fire.»*"[4]

The same narration was also collected in the Two *Ṣaḥīḥs*

[1] Abu Dāwud 1:80, 82.
[2] Aṭ-Ṭabari 10:55.
[3] Aṭ-Ṭabari 10:54-57.
[4] *Fatḥ Al-Bāri* 1:319, Muslim 1:214.

from Abu Hurayrah.[1] Muslim recorded that 'Ā'ishah said that the Prophet ﷺ said,

«أَسْبِغُوا الْوُضُوءَ وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»

«*Perform Wuḍū' thoroughly. Save your heels from the Fire.*»[2]

'Abdullāh bin Al-Ḥarith bin Jaz' said that he heard the Messenger of Allāh ﷺ saying,

«وَيْلٌ لِلأَعْقَابِ وَبُطُونِ الأَقْدَامِ مِنَ النَّارِ»

«*Save your heels and the bottom of the feet from the Fire.*»

It was recorded by Al-Bayhaqi and Al-Ḥākim, and this chain is *Ṣaḥīḥ*.[3]

Muslim recorded that 'Umar bin Al-Khaṭṭāb said that a man once performed *Wuḍū'* and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»

«*Go back and perform proper Wuḍū'.*»[4]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi also recorded that Anas bin Mālik said that a man came to the Prophet ﷺ, after he performed *Wuḍū'* and left a dry spot the size of a fingernail on his foot. The Messenger of Allāh ﷺ said to him,

«ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»

«*Go back and perform proper Wuḍū'.*»[5]

Imām Aḥmad recorded that some of the wives of the Prophet ﷺ said that the Prophet saw ﷺ a man praying, but noticed a dry spot on his foot, the size of a *Dirham*. The Messenger of Allāh ﷺ ordered that man to perform *Wuḍū'* again.[6] This *Ḥadīth* was also collected by Abu Dāwud from Baqiyyah, who added in his narration, "And (the Prophet

[1] *Fatḥ Al-Bāri* 1:321, Muslim 1:215.

[2] Muslim 1:213.

[3] Al-Bayhaqi 1:70 and Al-Ḥākim in *Al-Mustadrak* 1:162.

[4] Muslim 1:215.

[5] Al-Bayhaqi 1:70.

[6] Aḥmad 3:424.

ordered him) to repeat the prayer."[1] This *Ḥadīth* has a strong, reasonably good chain of narrators. Allāh knows best.

## The Necessity of Washing Between the Fingers

In the *Ḥadīth* that Ḥumrān narrated, 'Uthmān washed between his fingers when he was describing the *Wuḍū'* of the Prophet ﷺ.[2] The collectors of the *Sunan* recorded that Laqīṭ bin Ṣabrah said, "I said, 'O Messenger of Allāh! Tell me about *Wuḍū'*.' The Messenger ﷺ replied,

«أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

*«Perform Wuḍū' thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.»*"[3]

## Wiping Over the *Khuffs*[4] is an Established Sunnah

Imām Aḥmad bin Ḥanbal recorded that Aws bin Abi Aws said, "I saw the Messenger of Allāh ﷺ perform *Wuḍū'* and wipe over his *Khuffs*. He then stood up for prayer."[5] Abu Dāwud recorded this *Ḥadīth* by Aws bin Abi Aws, who said in this narration, "I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe over his *Khuffs* and feet."[6]

Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said, "I embraced Islām after *Sūrat Al-Mā'idah* was revealed and I saw the Messenger of Allāh wipe after I became Muslim."[7] It is recorded in the Two *Ṣaḥīḥs* that Hammām said, "Jarīr answered the call of nature and then performed *Wuḍū'* and wiped over his *Khuffs*. He was asked, 'Do you do this?' He said, 'Yes. I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe on his *Khuffs*.'" Al-A'mash commented that Ibrāhīm said, "They liked

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[1] Abu Dāwud 1:121.

[2] *Majma' Az-Zawā'id* 1:235.

[3] Abu Dāwud 1:99, *Tuḥfat Al-Aḥwadhi* 1:149, An-Nasā'ī 1:79, Ibn Mājah 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Ḥadīth* because Jarīr embraced Islām after *Sūrat Al-Mā'idah* was revealed."[1] This is the wording collected by Muslim. The subject of the Messenger of Allāh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wuḍū'*, reaches the *Mutawātir* grade of narration, and they describe this practice by his words and actions.

## Performing *Tayammum* with Clean earth When There is no Water and When One is Ill

Allāh said,

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

*﴿But if you are ill or on a journey or any of you comes from the Ghā'iṭ (toilet), or you have touched women[2] and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾*

We discussed all of this in *Sūrat An-Nisā'*, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this *Āyah*. Yet, Al-Bukhāri mentioned an honorable *Ḥadīth* here specifically about the *Tafsīr* of this noble *Āyah*. He recorded that 'Ā'ishah said, "Upon returning to Al-Madīnah, a necklace of mine was broken (and lost) in Al-Baydā' area. Allāh's Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr ('Ā'ishah's father) came and hit me on my flank with his hand saying, 'You have detained the people because of a necklace?' So I wished I were dead because (I could not move) the Messenger was ﷺ sleeping on my lap and because of the pain Abu Bakr caused me. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ﴾

*﴿O you who believe! When you stand (intend) to offer Aṣ-Ṣalāh (the prayer), then wash your faces﴾*

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[1] *Fatḥ Al-Bāri* 1:589, Muslim 1:228.

[2] See *Surat An-Nisa'*, no.43 for an explanation of 'touched women'

until the end of the *Āyah*. Usayd bin Al-Ḥuḍayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people."[1]

Allāh said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ﴾

*﴿Allāh does not want to place you in difficulty,﴾*

This is why He made things easy and lenient for you. This is why He allowed you to use *Tayammum* when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allāh made *Tayammum* in place of *Wuḍū'*, and Allāh made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; *Tayammum* only involves one strike with the hand on the sand and wiping the face and hands. Allāh said,

﴿وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

*﴿but He wants to purify you, and to complete His favor on you that you may be thankful.﴾*

for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

## Supplicating to Allāh after *Wuḍū'*

The Sunnah encourages supplicating to Allāh after *Wuḍū'* and states that those who do so are among those who seek to purify themselves, as the *Āyah* above states. Imām Aḥmad, Muslim and the collectors of *Sunan* narrated that 'Uqbah bin 'Āmir said, "We were on watch, guarding camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allāh ﷺ was giving a speech to the people. I heard these words from that speech:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ»

*«Any Muslim who performs Wuḍū' properly, then stands up and prays a two Rak'ah prayer with full attention in his heart*

[1] *Fatḥ Al-Bāri* 8:121.

*and face*[1] *, will earn Paradise.*»

I said, 'What a good statement this is!' A person who was close by said, 'The statement he said before it is even better.' When I looked, I found that it was 'Umar, who said, 'I saw that you just came. The Prophet said,

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ أَوْفَيُسْبِغُ الْوُضُوءَ، يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

*«When any of you performs Wuḍū' properly and says, 'I bear witness that there is no deity worthy of worship except Allāh and that Muḥammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.»"*

This is the wording collected by Muslim.[2]

## The Virtue of *Wuḍū'*

Mālik recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ»

*«When the Muslim or the believing servant performs Wuḍū' and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.»*[3] Muslim also recorded it.[4]

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[1] According to An-Nawawi; "Submission of the limbs and humility of the heart."

[2] Aḥmad 4:153, Muslim: 1:209, Abu Dāwud 1:118, An-Nasā'ī 1:92, Ibn Mājah 1:159.

[3] *Al-Muwaṭṭa'* 1:32.

[4] Muslim 1:215.

١٠٩ سورة المائدة

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ
ٱلْجَحِيمِ ﴿١٠﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ
ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ
فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١١﴾ ۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَـٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ ۖ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ
إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ
وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا
حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ
جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۚ فَمَن كَفَرَ بَعْدَ
ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾ فَبِمَا
نَقْضِهِم مِّيثَـٰقَهُمْ لَعَنَّـٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَـٰسِيَةً ۖ
يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا
ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ
فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

Muslim recorded that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الطُّهُور شَطْرُ الإِيمَانِ، وَالْحَمْدُ لله تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ وَاللهُ أَكْبَرُ تَمْلأُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَالصَّوْمُ جُنَّةٌ، وَالصَّبْرُ ضِيَاءٌ، وَالصدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا»

*«Purity is half of faith and Al-Ḥamdu Lillah (all the thanks are due to Allāh) fills the Mīzān (the Scale). And Subḥān Allāh and Allāhu Akbar (all praise is due to Allāh, and Allāh is the Most Great) fills what is between the heaven and earth. As-Sawm (the fast) is a Junnah (a shield), Ṣabr (patience) is a light, Ṣadaqah (charity) is evidence (of faith) and the Qur'ān is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.»*[1]

Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يَقْبَلُ اللهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً بِغَيْرِ طُهُورٍ»

*«Allāh does not accept charity from one who commits Ghulūl,*[2] *or prayer without purity.»*[3]

[1] Muslim 1:203.

[2] *Ghulūl* means to behave treacherously. Here it is about stealing from the goods taken during war.

[3] Muslim1:204.

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٧ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝٨ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝٩ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝١٠ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝١١﴾

*﴿7. And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwā of Allāh. Verily, Allāh is All-Knower of that which is in the breasts.﴾*

*﴿8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwā; and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.﴾*

*﴿9. Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).﴾*

*﴿10. And they who disbelieve and deny Our Āyāt are those who will be the dwellers of the Hell-fire.﴾*

*﴿11. O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So have Taqwā of Allāh. And in Allāh let the believers put their trust.﴾*

## Reminding the Believers of the Bounty of the Message and Islām

Allāh reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allāh said,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾

*﴿And remember Allāh's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."﴾*

This is the pledge that they used to give to the Messenger of Allāh ﷺ when they embraced Islām. They used to say, "We gave our pledge of obedience to the Messenger of Allāh ﷺ to hear and obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people." Allāh also said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝٨﴾

*﴿And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.﴾*

It was also said that this *Āyah* (5:7) reminds the Jews of the pledges and promises Allāh took from them to follow Muḥammad ﷺ and adhere to his Law, as 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَاتَّقُوا اللَّهَ﴾

*﴿And have Taqwā of Allāh.﴾*

in all times and situations. Allāh says that He knows the secrets and thoughts that the hearts conceal,

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

*﴿Verily, Allāh is All-Knower of the secrets of (your) breasts.﴾*

## The Necessity of Observing Justice

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ﴾

*﴿O you who believe! Stand out firmly for Allāh...﴾*

meaning, in truth for the sake of Allāh, not for the sake of people or for fame,

﴿شُهَدَآءَ بِٱلْقِسْطِ﴾

﴿*as just witnesses*﴾ observing justice and not transgression. It is recorded in the Two *Ṣaḥīḥs* that An-Nu'mān bin Bashīr said, "My father gave me a gift, but 'Amrah bint Rawāḥah, my mother, said that she would not agree to it unless he made Allāh's Messenger ﷺ as a witness to it. So, my father went to Allāh's Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh's Messenger ﷺ asked,

«أكل ولدك نحلت مثله؟»

«*'Have you given the like of it to everyone of your offspring?'*»

He replied in the negative. Allāh's Messenger ﷺ said,

«اتَّقُوا اللهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

«*Have Taqwā of Allāh and treat your children equally.* »

And said;

«إِنِّي لَا أَشْهَدُ عَلَىٰ جَوْرٍ»

«*I shall not be witness to injustice.*»

My father then returned and took back his gift."[1]
Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟﴾

﴿*and let not the enmity and hatred of others make you avoid justice.*﴾

The *Āyah* commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy. This is why Allāh said,

﴿ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿*Be just: that is nearer to Taqwā*﴾ this is better than if you abandon justice in this case.

Although Allāh said that observing justice is 'nearer to *Taqwā*', there is not any other course of action to take, therefore 'nearer' here means 'is'. Allāh said in another *Āyah*,

[1] *Fatḥ Al-Bāri* 5:250, Muslim 3:1242.

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose.*﴾

Some of the female Companions said to 'Umar, "You are more rough and crude than the Messenger of Allāh ﷺ," meaning, you are rough, not that the Prophet ﷺ is rough at all.

Allāh said next,

﴿وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴿*and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.*﴾

and consequently, He will reward or punish you according to your actions, whether good or evil. Hence Allāh's statement afterwards,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ﴾

﴿*Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness*﴾

for their sins,

﴿وَأَجْرٌ عَظِيمٌ﴾

﴿*and a great reward.*﴾ which is Paradise, that is part of Allāh's mercy for His servants. They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allāh has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allāh Alone and all thanks are due to Him.

Allāh said next,

﴿وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٢٥﴾﴾

﴿*And they who disbelieve and deny our Āyāt are those who will be the dwellers of the Hell-fire.*﴾

This only demonstrates Allāh's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

## Among Allāh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ﴾

*﴿O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) withheld their hands from you.﴾*

'Abdur-Razzāq recorded that Jābir said, "The Prophet ﷺ once stayed at an area and the people spread out seeking shade under various trees. The Prophet ﷺ hung his weapon on a tree, and a bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet ﷺ and said, 'Who can protect you from me?' He replied, 'Allāh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allāh.' The bedouin man then lowered the sword, and the Prophet ﷺ called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet ﷺ did not punish him.' Ma'mar said that Qatādah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatādah would then mention this *Āyah*,

﴿ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ﴾

*﴿Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you...﴾*[1]

The story of this bedouin man, whose name is Ghawrath bin Al-Ḥārith, is mentioned in the *Ṣaḥīḥ*.[2]

Muḥammad bin Isḥāq bin Yasār, Mujāhid and 'Ikrimah said that this *Āyah* was revealed about Bani An-Naḍīr, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

[1] 'Abdur-Razzāq 1:185.

[2] Al-Bukhāri nos: 4135, 4136, 4139.

الجزء السادس ١١٠ سورة المائدة

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ
فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ
وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ
بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ
قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا
كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن
كَثِيرٍ ۖ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ
مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿١٦﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ
ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ
أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى
ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

whom Muslims killed.[1] The Jews left the execution of this plot to 'Amr bin Jihāsh bin Ka'b and ordered him to throw a stone on the Prophet ﷺ from above, when he came to them and sat under the wall. Allāh told His Prophet ﷺ about their plot, and he went back to Al-Madīnah and his Companions followed him later on. Allāh sent down this *Āyah* concerning this matter. Allāh's statement,

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

﴿*And in Allāh let the believers put their trust.*﴾

and those who do so, then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger ﷺ to expel Bani An-Naḍīr, and he laid siege to their area and forced them to evacuate Al-Madīnah.

﴿۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ
ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾ فَبِمَا نَقْضِهِم
مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا

[1] The Prophet ﷺ had a treaty with the Jews to help him pay the *Diyah*, when warranted.

مِمَّا ذُكِّرُوا بِهِۦ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ ٱلَّذِينَ قَالُوٓا إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

﴿12. *Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the Ṣalāh and give the Zakāh and believe in My Messengers; honor and assist them, and lend to Allāh a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way."*﴾

﴿13. *So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves the doers of good.*﴾

﴿14. *And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allāh will inform them of what they used to do.*﴾

## Cursing the People of the Book for Breaking the Covenant

Allāh commanded His believing servants to fullfil the promises and pledges that He took from them and which they gave His servant and Messenger, Muḥammad, peace be upon him. Allāh also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them. Next, Allāh informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allāh cursed them as a consequence

and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allāh said,

﴿وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا﴾

*﴿Indeed Allāh took the covenant from the Children of Israel and We appointed twelve leaders among them.﴾*

These twelve people were leaders who gave the pledge to Allāh to listen and obey Allāh, His Messenger and His Book on behalf of their tribes. Muḥammad bin Isḥāq and Ibn 'Abbās said that this occurred when Mūsā went to fight the mighty enemy (in Palestine), and Allāh commanded him to choose a leader from every tribe.[1]

## The Leaders of Anṣār on the Night of 'Aqabah

Likewise, when the Messenger of Allāh ﷺ took the pledge from the Anṣār in the 'Aqabah area, there were twelve leaders from the Anṣār. There were three men from the tribe of Aws: Usayd bin Al-Ḥuḍayr, Sa'd bin Khaythamah and Rifā'ah bin 'Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhān. There were nine people from the tribe of Khazraj: Abu Umāmah As'ad bin Zurārah, Sa'd bin Ar-Rabī', 'Abdullāh bin Rawāḥah, Rāfi' bin Mālik bin Al-'Ajlān, Al-Barā' bin Ma'rūr, 'Ubādah bin Aṣ-Ṣāmiṭ, Sa'd bin 'Ubādah, 'Abdullāh bin 'Amr bin Ḥarām and Al-Mundhir bin 'Umar bin Khunays. Ka'b bin Mālik mentioned these men in his poem, as recorded by Ibn Isḥāq.[2] On that night, these men were the leaders or representatives of their tribes by the command of the Prophet ﷺ. They gave the pledge and promise of allegiance and obedience to the Prophet ﷺ on behalf of their people. Allāh said,

﴿وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ﴾

*﴿And Allāh said, "I am with you...﴾* with My protection, support and aid,

﴿لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى﴾

*﴿if you perform the Ṣalāh and give the Zakāh and believe in My*

[1] Aṭ-Ṭabari 10:113.

[2] Ibn Hishām 2:86-87.

*Messengers;*﴾

concerning what they bring you of the revelation,

﴿وَعَزَّرْتُمُوهُمْ﴾

﴿*honor and assist them...*﴾ and support them on the truth,

﴿وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿*and lend to Allāh a good loan...*﴾ by spending in His cause, seeking to please Him.

﴿لَأُكَفِّرَنَّ عَنكُمْ سَيِّئَاتِكُمْ﴾

﴿*verily, I will remit your sins*﴾ and errors, I will erase them, cover them, and will not punish you for them,

﴿وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿*and admit you to Gardens under which rivers flow (in Paradise).*﴾

thus, protecting you from what you fear and granting you what you seek.

## Breaking the Covenant

Allāh said,

﴿فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿*But if any of you after this, disbelieved, he has indeed gone astray from the straight way.*﴾

Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allāh then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

﴿فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ﴾

﴿*So because of their breach of their covenant, We cursed them...*﴾

Allāh states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

﴿وَجَعَلْنَا قُلُوبَهُمْ قَـٰسِيَةً﴾

﴿*and made their hearts grow hard...*﴾ and they do not heed any word of advice that they hear, because of the hardness of their hearts.

﴿يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ﴾

﴿*They change the words from their (right) places...*﴾ Since their comprehension became corrupt, they behaved treacherously with Allāh's *Āyāt*, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allāh what He did not say, and we seek refuge with Allāh from such behavior.

﴿وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ﴾

﴿*and have abandoned a good part of the Message that was sent to them.*﴾ by not implementing it and by ignoring it. Allāh said next,

﴿وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ﴾

﴿*And you will not cease to discover deceit in them,*﴾ such as their plots and treachery against you, O Muḥammad, and your Companions. Mujāhid said that this *Āyah* refers to their plot to kill the Messenger of Allāh ﷺ.[1]

﴿فَٱعْفُ عَنْهُمْ وَٱصْفَحْ﴾

﴿*But forgive them, and overlook (their misdeeds).*﴾ This, indeed, is the ultimate victory and triumph. Some of the Salaf said, "You would never treat those who disobey Allāh with you better than obeying Allāh with them." This way, their hearts will gather around the truth and Allāh might lead them to the right guidance. This is why Allāh said,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴿*Verily, Allāh loves the doers of good.*﴾ Therefore, forgive those who err against you. Qatādah said that this *Āyah* was abrogated with Allāh's statement,

﴿قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

[1] Aṭ-Ṭabari 10:131.

﴿*Fight against those who believe not in Allāh, nor in the Last Day*﴾.[1]

## The Christians Also Broke their Covenant with Allāh and the Repercussion of this Behavior

Allāh said,

﴿وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ﴾

﴿*And from those who call themselves Christians, We took their covenant,*﴾

Meaning: 'From those who call themselves Christians and followers of Īsā, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet ﷺ, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

﴿فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ﴾

﴿*but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection;*﴾

Meaning: 'We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allāh then said,

﴿وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصْنَعُونَ﴾

[1] Aṭ-Ṭabari 10:134.

﴿and Allāh will inform them of what they used to do.﴾

warning and threatening the Christians because of their lies against Allāh and His Messenger and their false claims about Allāh, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allāh, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۗ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾﴾

﴿15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allāh a light and a plain Book.﴾

﴿16. Wherewith Allāh guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾

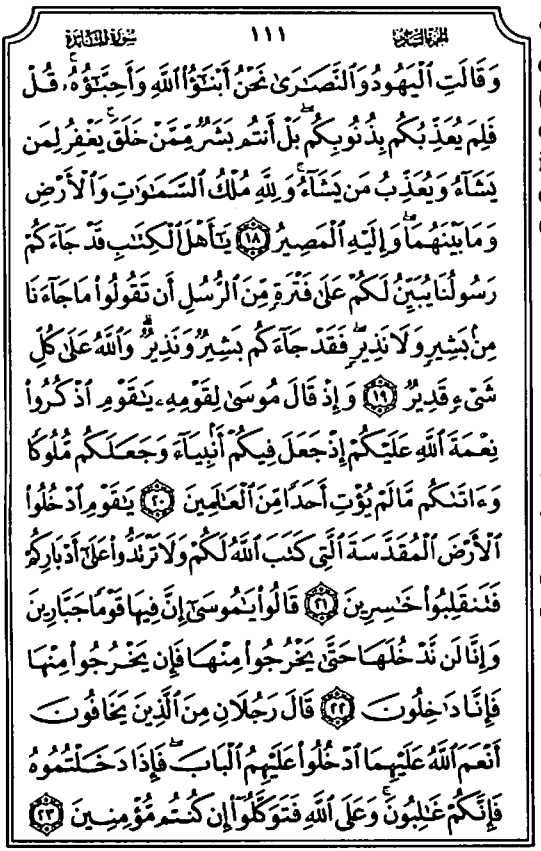
## Explaining the Truth Through the Messenger and the Qur'ān

Allāh states that He sent His Messenger Muḥammad ﷺ with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allāh also states that He sent Muḥammad ﷺ with clear evidences and the distinction between truth and falsehood. Allāh said,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۗ﴾

﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.﴾

So the Prophet ﷺ explained where they altered, distorted, changed and lied about Allāh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his *Mustadrak*, Al-Ḥākim recorded that Ibn


وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ
فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن
يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا
مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا
وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ ٱدْخُلُوا۟
ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِكُمْ
فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿٢١﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا ۖ فَإِن يَخْرُجُوا۟ مِنْهَا
فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ
فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾

'Abbās said, "He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'ān, for Allāh said,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ﴾

*﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture﴾*

and stoning was among the things that they used to hide."[1] Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."

Allāh next mentions the Glorious Qur'ān that He sent down to His honorable Prophet ﷺ,

﴿قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ﴾

*﴿Indeed, there has come to you from Allāh a light and a plain Book. Wherewith Allāh guides all those who seek His pleasure to ways of peace.﴾*

meaning, ways of safety and righteousness,

﴿وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

[1] Al-Ḥākim 4:359.

*﴿and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾*

He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾﴾

*﴿17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam. Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is able to do all things.﴾*

*﴿18. And the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).﴾*

## The Polytheism and Disbelief of the Christians

Allāh states that the Christians are disbelievers because of their claim that Īsā, son of Maryam, one of Allāh's servants and creatures, is Allāh. Allāh is holier than what they attribute to Him. Allāh then reminds them of His perfect ability over everything and that everything is under His complete control and power,

﴿قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا﴾

*﴿Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?"﴾*

Therefore, if Allāh wills to do that, who would be able to stop Him or prevent Him from doing it? Allāh then said,

﴿وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَآءُ﴾

*﴿And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.﴾*

All things in existence are Allāh's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed, may Allāh's continued curses be upon them until the Day of Resurrection.

## Refuting the People of the Book's Claim that they are Allāh's Children

Allāh then refutes the Christians' and Jews' false claims and lies,

﴿وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ﴾

*﴿And the Jews and the Christians say, "We are the children of Allāh and His loved ones."﴾*

They claim: "We are the followers of Allāh's Prophets, who are His children, whom He takes care of. He also loves us." The People of the Book claim in their Book that Allāh said to His servant Isrā'īl, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that 'Īsā said to them, "I will go back to my father and your father," meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allāh's sons as they claimed about 'Īsā. Rather this statement by 'Īsā only meant to indicate a

closeness with Allāh. This is why when they said that they are Allāh's children and loved ones, Allāh refuted their claim,

﴿قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم﴾

﴿*Say, "Why then does He punish you for your sins?"*﴾

meaning, if you were truly as you claim, Allāh's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims?

﴿بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ﴾

﴿*Nay, you are but human beings, of those He has created,*﴾

Allāh states: you are just like the rest of the children of Ādam, and Allāh is the Lord of all His creation,

﴿يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ﴾

﴿*He forgives whom He wills and punishes whom He wills.*﴾

Allāh does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

﴿وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿*And to Allāh belongs the dominion of the heavens and the earth and all that is between them;*﴾

Therefore, everything is Allāh's property and under His power and control,

﴿وَإِلَيْهِ ٱلْمَصِيرُ﴾

﴿*and to Him is the return.*﴾

In the end, the return will be to Allāh and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾﴾

﴿*19. O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allāh is able to do all things.*﴾

Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdi and Qatādah were reported to have said that this period was six hundred years.[1] Al-Bukhāri also recorded this opinion from Salmān Al-Fārisi.[2] Qatādah said that this period was five hundred and sixty years,[3] while Ma'mar said that it is five hundred and forty years.[4] Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allāh's statement,

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾﴾

﴿*And they stayed in their Cave three hundred years, adding nine.*﴾

meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the *Ṣaḥīḥ* collected by Al-Bukhāri, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ لَأَنَا، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ»

«*I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.*»[5]

[1] Al-Baghawi 2:23.
[2] *Fatḥ Al-Bāri* 7:324.
[3] Al-Baghawi 2:23.
[4] 'Abdur-Razzāq 1:186.
[5] *Fatḥ Al-Bāri* 6:550.

This *Ḥadīth* refutes the opinion of Al-Quḍā'ī and others, that there was a Prophet after 'Īsā called Khālid bin Sinān.

Allāh sent Muḥammad ﷺ after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muḥammad ﷺ was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks.

Imām Aḥmad recorded that 'Iyāḍ bin Ḥimār Al-Mujāshi'ī said that the Prophet ﷺ gave a speech one day and said,

«وَإِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي فِي يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَاضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنَزِّلْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ بَنِي إِسْرَائِيلَ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْظَانَ، ثُمَّ إِنَّ اللهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ: يَارَبِّ إِذَنْ يَثْلَغُوا رَأْسِي، فَيَدَعُوهُ خُبْزَةً، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ، واغْزُهُمْ نُغْزِكَ، وَأَنْفِقْ عَلَيْهِمْ فَسَنُنْفِقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسًا أَمْثَالَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَفَّقٌ مُتَصَدِّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُو عِيَالٍ [مُتَصَدِّقٌ]. وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالَّذِينَ هُمْ فِيكُمْ تَبَعٌ أَوْ تَبَعًا - شَكَّ يَحْيَى - لَا يَبْتَغُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ - وَذَكَرَ الْبَخِيلَ أَوِ الْكَذَّابَ - وَالشِّنْظِيرَ: الْفَاحِشَ»

*«My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, 'All the wealth that I gave to My servants is permissible. I created all My servants Ḥunafā (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them*

*what I allowed and commanded them to associate others with Me [in worship], which I gave no permission for.' Then Allāh looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allāh said (to me), 'I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allāh has also Commanded me to burn (destroy) Quraysh. So I said, 'O Lord! They will smash my head and leave it like a piece of bread.' He said, 'I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants [who is charitable]. And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every morning and every evening, is cheating your family or your wealth.'* And he mentioned the stingy, or the liar, and the foulmouthed person."[1]

Therefore, the *Ḥadīth* states that Allāh looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded.[2] The religion was distorted and changed for the people of the earth until Allāh sent Muḥammad ﷺ, and Allāh, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allāh said,

﴿أَن تَقُولُوا مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٌ﴾

﴿*lest you say, "There came unto us no bringer of glad tidings*

[1] Aḥmad 4:162, and Muslim, as noted below.

[2] Muslim 4:2197.

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا ۖ فَاذْهَبْ
أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ
إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ
يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
﴿٢٦﴾ ۞ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ۚ قَالَ لَأَقْتُلَنَّكَ ۖ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِن بَسَطتَ إِلَيَّ يَدَكَ
لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ
رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ
مِنْ أَصْحَابِ النَّارِ ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ
لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾
فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي
سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَىٰ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا
الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

*and no warner."*﴾ meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a warner, Muḥammad ﷺ.

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿*And Allāh is able to do all things.*﴾ Ibn Jarīr said this part of the *Āyah* means, "I am able to punish those who disobey Me and to reward those who obey Me."[1]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مُّلُوكًا وَآتَاكُم مَّا لَمْ يُؤْتِ
أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ
أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا
مِنْهَا ۖ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ
عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم
مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا ۖ فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا
إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾﴾

[1] Aṭ-Ṭabari 10:158.

﴾20. *And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-'Ālamīn)."*﴿

﴾21. *"O my people! Enter the Holy Land which Allāh has assigned to you and turn not back; for then you will be returned as losers."*﴿

﴾22. *They said: "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."*﴿

﴾23. *Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."*﴿

﴾24. *They said: "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."*﴿

﴾25. *He [Mūsā] said: "O my Lord! I have power only over myself and my brother, so Ifruq us from the rebellious people!"*﴿

﴾26. *(Allāh) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not greive for the rebellious people."*﴿

## Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of 'Imrān, reminded his people that among the favors Allāh granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allāh said,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ﴾

﴾*And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you, when He made Prophets among you,*﴿

for whenever a Prophet died, another rose among them, from the time of their father Ibrāhīm and thereafter.

There were many Prophets among the Children of Israel

calling to Allāh and warning against His torment, until Īsā was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of 'Abdullāh, from the offspring of Ismā'īl, the son of Ibrāhīm, peace be upon them. Muḥammad ﷺ is the most honorable Prophet of all times.

Allāh said next,

﴿وَجَعَلَكُم مُّلُوكًا﴾

﴿*made you kings*﴾ 'Abdur-Razzāq recorded that Ibn 'Abbās commented:

"Having a servant, a wife and a house."[1] In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "A wife and a servant, and,

﴿وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ﴾

﴿*and gave you what He had not given to any other among the nations ('Ālamīn).*﴾

means, during their time."[2] Al-Ḥākim said, "*Ṣaḥīḥ* according to the criteria of the Two *Ṣaḥīḥs*, but they did not collect it." Qatādah said, "They were the first people to take servants."[3]

A *Ḥadīth* states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا»

«*He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.*»[4]

Allāh's statement,

﴿وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ﴾

﴿*and gave you what He had not given to any other among the nations (Al-'Ālamīn).*﴾

means, during your time, as we stated. The Children of Israel

[1] 'Abdur-Razzāq 1:187.

[2] Al-Ḥākim 2:312.

[3] Aṭ-Ṭabari 10:163.

[4] *Tuḥfat Al-Aḥwadhi* 7:11.

were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allāh said in another *Āyah*,

﴿وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾﴾

*﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-'Ālamīn).﴾*

Allāh said,

﴿وَلَهُمْ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾﴾

*﴿They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allāh, while He has given you superiority over the nations."﴾*

Therefore, they were the best among the people of their time. The Muslim *Ummah* is more respected and honored before Allāh, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

*﴿Thus We have made you, a just (the best) nation, that you be witnesses over mankind.﴾*

We mentioned the *Mutawātir Ḥadīths* about the honor of this *Ummah* and its status and honor with Allāh, when we explained Allāh's statement in *Sūrah Al-'Imrān* (3),

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

*﴿You are the best of peoples ever raised up for mankind...﴾*

Allāh states next that Mūsā encouraged the Children of

Israel to perform *Jihād* and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allāh's command.

Allāh said that Mūsā ordered them to enter the Holy Land,

﴿ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ﴾

﴿*which Allāh has assigned to you*﴾

meaning, which Allāh has promised to you by the words of your father Isrā'īl, that it is the inheritance of those among you who believe.

﴿وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِكُمْ﴾

﴿*and turn not back*﴾ in flight from *Jihād*.

﴿فَتَنقَلِبُوا۟ خَـٰسِرِينَ ﴿٢١﴾ قَالُوا۟ يَـٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا ۖ فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾﴾

﴿*"...for then you will be returned as losers." They said, "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."*﴾

Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

## The Speeches of Yuwsha' (Joshua) and Kālib (Caleb)

Allāh said,

﴿قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا﴾

﴿*Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...*﴾

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the *Āyah* reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nūn, and Kālib, the son of Yūfnā, as Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭiyyah, As-Suddi, Ar-Rabī' bin Anas and several other Salaf and latter scholars stated.[1] These two men said to their people,

﴿ٱدْخُلُوا عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*"Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."*﴾

Therefore, they said, if you rely on and trust in Allāh, follow His command and obey His Messenger, then Allāh will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allāh has promised you. This advice did not benefit them in the least,

﴿قَالُوا يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا فِيهَا فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾﴾

﴿*They said, "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."*﴾

This is how they declined to join *Jihād*, defied their Messenger, and refused to fight their enemy.

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[1] Aṭ-Ṭabari 10:176-178.

## The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allāh ﷺ during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyān. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhājirīn also spoke, all the while the Messenger of Allāh ﷺ saying,

«أشيروا علي أيها المسلمون»

«*Advise me, O Muslims!*» inquiring of what the Anṣār, the majority then, had to say. Sa'd bin Mu'ādh said, "It looks like you mean us, O Messenger of Allāh! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allāh allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allāh." The Messenger of Allāh (ﷺ) was pleased with the words of Sa'd and was encouraged to march on.[1]

Abu Bakr bin Marduwyah recorded that Anas said that when the Messenger of Allāh ﷺ went to Badr, he asked the Muslims for their opinion, and 'Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anṣār said, "O Anṣār! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Mūsā,

﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾

﴿*So go, you and your Lord, and fight you two, we are sitting right here.*﴾

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimād (near Makkah) we shall follow you."

[1] Aṭ-Ṭabari 13:399.

Imām Aḥmad, An-Nasā'ī and Ibn Ḥibbān[1] also recorded this *Ḥadīth*.

In the Book of *Al-Maghāzi* and *At-Tafsīr*, Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said, "On the day of Badr, Al-Miqdād said, 'O Messenger of Allāh! We will never say to you what the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾

*﴿So go, you and your Lord, and fight you two, we are sitting right here.﴾*

Rather, march on and we will be with you.' The Messenger of Allāh ﷺ was satisfied after hearing this statement."[2]

## Mūsā Supplicates to Allāh Against the Jews

Mūsā said,

﴿قَالَ رَبِّ إِنِّي لَآ أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾﴾

*﴿"O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"﴾*

When the Children of Israel refused to fight, Mūsā became very angry with them and supplicated to Allāh against them,

﴿رَبِّ إِنِّي لَآ أَمْلِكُ إِلَّا نَفْسِي وَأَخِيَّ﴾

*﴿O my Lord! I have power only over myself and my brother'﴾*

meaning, only I and my brother Hārūn among them will obey, implement Allāh's command and accept the call,

﴿فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾

*﴿So Ifruq us from the rebellious people!﴾*

Al-'Awfī reported that Ibn 'Abbās said, "Meaning, judge between us and them."[3] 'Ali bin Abi Ṭalhah reported similarly from him.[4] Aḍ-Ḍaḥḥāk said that the *Āyah* means, "Judge

[1] Aḥmad 3:105, An-Nasā'ī *in Al-Kubrā* 6:334 and Ibn Ḥibbān 7:109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.

[2] Al-Bukhāri no. 4609.

[3] Aṭ-Ṭabari 10:188.

[4] Aṭ-Ṭabari 10:189.

and decide between us and them."[1] Other scholars said that the *Āyah* means, "Separate between us and them."

## Forbidding the Jews from Entering the Holy Land for Forty Years

Allāh said,

﴿فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ﴾

*﴿Therefore it is forbidden to them for forty years; in distraction they will wander through the land.﴾*

When Mūsā supplicated against the Jews for refusing to fight in *Jihād*, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tīh, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin 'Imrān with. During this time, the Tawrāh was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

## Conquering Jerusalem

Allāh's statement,

﴿أَرْبَعِينَ سَنَةً﴾

*﴿for forty years;﴾* defines,

﴿يَتِيهُونَ فِي الْأَرْضِ﴾

*﴿in distraction they will wander through the land.﴾*

When these years ended, Yuwsha' bin Nūn led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha' feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allāh! Make it stop setting for me." Allāh made the sun stop setting until Yuwsha' bin Nūn

[1] Aṭ-Ṭabari 10:189.

conquered Jerusalem. Next, Allāh commanded Yuwsha' to order the Children of Israel to enter Jerusalem from its gate while bowing and saying *Ḥiṭṭah*, meaning, 'remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, *'Ḥabbah* (a seed) in *Sha'rah* (a hair)." We mentioned all of this in the *Tafsīr* of *Sūrat Al-Baqarah.*

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented,

﴿فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ﴾

*﴿Therefore it is forbidden to them for forty years; in distraction they will wander through the land.﴾*

"They wandered in the land for forty years, during which Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha' son of Nūn assumed their leadership and later conquered Jerusalem.[1] When Yuwsha' was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, 'I am commanded and you are commanded.' Allāh made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha' said, 'Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha' and Yuwsha' said, 'You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha' added it to the booty, the fire consumed it, as they were prohibited to keep the booty." There is evidence supporting all of this in the *Ṣaḥīḥ.*

## Allāh Comforts Mūsā

Conforting Mūsā, Allāh said

﴿فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾

*﴿So do not greive for the rebellious people.﴾*

[1] A Similar version was recorded by Aṭ-Ṭabari 10:193.

Allāh said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment.

This story chastises the Jews, exposes their defiance of Allāh and His Messenger, and their refusal to obey the order for *Jihād*. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way. This occurred although they had the Messenger of Allāh and the one whom He spoke to among them, the best of Allāh's creation that time. Their Prophet promised them triumph and victory against their enemies. They also witnessed the torment and punishment of drowning with which Allāh punished their enemy Fir'awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform *Jihād* against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks. They were also blinded by their ignorance and transgression. Thus, they became hated by Allāh, and they became His enemies. Yet, they claim that they are Allāh's children and His loved ones! May Allāh curse their faces that were transformed to the shape of swine and apes, and may Allāh's curse accompany them to the raging Fire. May Allāh make them abide in the Fire for eternity, and He did; all thanks are due to Him.

﴿ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾ إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾ فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾ ﴾

﴿27. *And recite to them the story of the two sons of Ādam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts*

*only from those who have Taqwā.﴾*

*﴿28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists."﴾*

*﴿29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers."﴾*

*﴿30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.﴾*

*﴿31. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.﴾*

## The Story of Hābīl (Abel) and Qābīl (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābīl and Qābīl. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allāh said,

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ﴾

*﴿And recite to them the story of the two sons of Ādam in truth;﴾*

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Ādam, Hābīl and Qābīl, as many scholars among the Salaf and later generations said.

Allāh's statement,

﴿بِٱلْحَقِّ﴾

*﴿in truth;﴾* means, clearly and without ambiguity, alteration,

confusion, change, addition or deletion. Allāh said in other *Āyāt*,

﴿إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ﴾

*﴿Verily, this is the true narrative [about the story of 'Īsā],﴾*

﴿نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ﴾

*﴿We narrate unto you their story with truth,﴾* and,

﴿ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ﴾

*﴿Such is 'Īsā, son of Maryam. (It is) a statement of truth.﴾*

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Hābīl's sister was not beautiful while Qābīl's sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl's sister. Hābīl's sacrifice was accepted, while Qābīl's sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abi Ḥātim recorded that Ibn 'Abbās said – that during the time of Ādam – "The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other [the twin brother of the beautiful daughter], which consisted of some produce, was not accepted. So the latter killed his brother." This story has a better than good chain of narration.[1]

[1] Aṭ-Ṭabari 10:223.

The statement,

﴿إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ﴾

﴿*"Verily, Allāh accepts only from those who have Taqwā.*﴾

who fear Allāh in their actions. Ibn Abi Ḥātim recorded that Abu Ad-Dardā' said, "If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

﴿إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ﴾

﴿*Verily, Allāh accepts only from the those who have Taqwā.*﴾

The statement,

﴿لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَـٰسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ ﴿٢٨﴾﴾

﴿*"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists."*﴾

Qābīl's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

﴿لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَـٰسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ﴾

﴿*If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,*﴾

I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

﴿إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ﴾

﴿*for I fear Allāh; the Lord of the all that exists.*﴾

and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

'Abdullāh bin 'Amr said, "By Allāh! Hābīl was the stronger of the two men. But, fear of Allāh restricted his hand." The Prophet ﷺ said in a *Ḥadīth* recorded in the Two *Ṣaḥīḥs*,

«إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

«*When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the*

*Hellfire.*»

They said, "O Allāh's Messenger! It is all right for the murderer, but what about the victim?" Allāh's Messenger ﷺ replied,

«إِنَّه كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«*He surely had the intention to kill his comrade.*»[1]

Imām Aḥmad recorded that, at the beginning of the calamity that 'Uthmān suffered from, Sa'd bin Abi Waqqāṣ said, "I bear witness that the Messenger of Allāh ﷺ said,

«إِنَّهَا سَتَكُونُ فِتْنَةٌ القَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي»

«*There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.*»

When he was asked, 'What if someone enters my home and stretched his hand to kill me?' He said,

«كُنْ كَابْنِ آدَمَ»

«*Be just like (the pious) son of Ādam.*»"[2]

At-Tirmidhi also recorded it this way, and said, "This *Ḥadīth* is *Ḥasan*, and similar is reported on this subject from Abu Hurayrah, Khabbāb bin Al-Aratt, Abu Bakr, Ibn Mas'ūd, Abu Wāqid and Abu Mūsā."[3]

The Qur'ān continues,

﴿إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾

﴿"*Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.*"﴾

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said that,

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[1] *Fatḥ Al-Bāri* 13:35, Muslim 4:2214.

[2] Aḥmad 1:185.

[3] *Tuḥfat Al-Aḥwadhi* 6:436.

﴿إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ﴾

﴿*"Verily, I intend to let you draw my sin on yourself as well as yours..."*﴾

means, the sin of murdering me, in addition to your previous sins. Ibn Jarīr recorded this.[1] Allāh's statement,

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾﴾

﴿*So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.*﴾

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarīr said, "When he wanted to kill his brother, he started to twist his neck. So Shayṭān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādam was looking. So he did the same thing to his brother."[2] Ibn Abi Ḥātim also recorded this. 'Abdullāh bin Wahb said that 'Abdur-Raḥmān bin Zayd bin Aslam said that his father said, "Qābīl held Hābīl by the head to kill him, so Hābīl laid down for him and Qābīl started twisting Hābīl's head, not knowing how to kill him. Shayṭān came to Qābīl and said, 'Do you want to kill him?' He said, 'Yes.' Shayṭān said, 'Take that stone and throw it on his head.' So Qābīl took the stone and threw it at his brother's head and smashed his head. Shayṭān then went to Ḥawwā' in a hurry and said to her, 'O Ḥawwā'! Qābīl killed Hābīl.' She asked him, 'Woe to you! What does 'kill' mean?' He said, 'He will no longer eat, drink or move.' She said, 'And that is death?' He said, 'Yes it is.' So she started to weep until Ādam came to her while she was weeping and said, 'What is the matter with you?' She did not answer him. He asked her two more times, but she did not answer him. So he said, 'You and your daughters will inherit the practice of weeping, while I and my sons are free of it.'" Ibn Abi Hatim recorded it.

Allāh's statement,

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[1] Aṭ-Ṭabari 10:215-216.

[2] Aṭ-Ṭabari 4:536.

﴿فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ﴾

﴿*And became one of the losers.*﴾ in this life and the Hereafter, and which loss is worse than this? Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ»

«*Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.*»[1]

The Group, with the exception of Abu Dāwud, also recorded this *Ḥadīth*.[2] Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder."[3]

Allāh said,

﴿فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾﴾

﴿*Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.*﴾

As-Suddi said that the Companions said, "When his brother died, Qābīl left him on the bare ground and did not know how to bury him. Allāh sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qābīl saw that, he said,

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[1] Aḥmad 1:383.

[2] *Fatḥ Al-Bāri* 12:198, Muslim 3:1303, *Tuḥfat Al-Aḥwadhi* 7:436, An-Nasā'ī in *Al-Kubrā* 6:334, Ibn Mājah 2:873.

[3] Aṭ-Ṭabari 10:219.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ
نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ
ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ
جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾ إِنَّمَا
جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ
فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ
لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ
﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ
لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ
عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿٣٦﴾

﴿يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى﴾

﴿"Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?"﴾[1]

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said,

﴿يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى﴾

﴿*Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?*﴾"[2]

Al-Ḥasan Al-Baṣri commented on the statement,

﴿فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ﴾

﴿*Then he became one of those who regretted.*﴾

"Allāh made him feel sorrow after the loss that he earned."

## The Swift Punishment for Transgression and Cutting the Relations of the Womb

A *Ḥadīth* states that the Prophet ﷺ said,

[1] Aṭ-Ṭabari 10:225.
[2] Aṭ-Ṭabari 10:226.

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

*«There is no sin that is more worthy of Allāh hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.»*[1]

The act of Qābīl included both of these. We are Allāh's and to Him is our return.

﴿مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾ إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾﴾

﴿32. *Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyināt, even then after that many of them continued to exceed the limits in the land!*﴾

﴿33. *The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.*﴾

﴿34. *Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.*﴾

[1] Abu Dāwud 5:208.

## Human Beings Should Respect the Sanctity of Other Human Beings

Allāh says, because the son of Ādam killed his brother in transgression and aggression,

﴿كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ﴾

﴿*We ordained for the Children of Israel...*﴾ meaning, We legislated for them and informed them,

﴿أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾

﴿*that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.*﴾

The *Āyah* states, whoever kills a soul without justification – such as in retaliation for murder or for causing mischief on earth – will be as if he has killed all mankind, because there is no difference between one life and another.

﴿وَمَنْ أَحْيَاهَا﴾

﴿*and if anyone saved a life...*﴾ by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾

﴿*it would be as if he saved the life of all mankind.*﴾

Al-A'mash and others said that Abu Ṣāliḥ said that Abu Hurayrah said, "I entered on 'Uthmān when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!' He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight.'" 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "It is as Allāh has stated,

﴿مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ

﴿أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾

*﴿if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾*

Saving life in this case occurs by not killing a soul that Allāh has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him."[1] Similar was said by Mujāhid;

﴿وَمَنْ أَحْيَاهَا﴾

*﴿And if anyone saved a life...﴾* means, he refrains from killing a soul.[2]

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا﴾

*﴿it would be as if he killed all mankind..﴾* means, "Whoever kills one soul that Allāh has forbidden killing, is just like he who kills all mankind."[3] Sa'īd bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A'raj said that Mujāhid commented on the *Āyah*,

﴿فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا﴾

*﴿it would be as if he killed all mankind,﴾* "He who kills a believing soul intentionally, Allāh makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujāhid said that the *Āyah*,

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[1] Aṭ-Ṭabari 10:235.

[2] Aṭ-Ṭabari 10:236.

[3] Aṭ-Ṭabari 10:233.

﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾

*﴿and if anyone saved a life, it would be as if he saved the life of all mankind.﴾*

means, "He who does not kill anyone, then the lives of people are safe from him."[1]

## Warning Those who Commit Mischief

Allāh said,

﴿وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ﴾

*﴿And indeed, there came to them Our Messengers with Al-Bayyināt,﴾*

meaning, clear evidences, signs and proofs,

﴿ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ﴾

*﴿even then after that many of them continued to exceed the limits in the land!﴾*

This *Āyah* chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madīnah, such as Banu Qurayẓah, An-Naḍīr and Qaynuqā', used to fight along with either Khazraj or Aws, when war would erupt between them during the time of *Jāhiliyyah*. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allāh criticized them for this practice in *Sūrat Al-Baqarah*,

﴿وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾﴾

*﴿And (remember) when We took your covenant (saying): Shed*

[1] Aṭ-Ṭabari 10:235.

*not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.*﴾ [2:84-85]

## The Punishment of those Who Cause Mischief in the Land

Allāh said next,

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِ﴾

﴿*The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.*﴾

'Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarīr recorded that 'Ikrimah and Al-Ḥasan Al-Baṣri said that the *Āyāt*,

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

﴿*The recompense of those who wage war against Allāh and His Messenger*﴾ until,

﴿إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ﴾

﴿*Allāh is Of-Forgiving, Most Merciful,*﴾ "Were revealed about the idolators. Therefore, the *Āyah* decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This *Āyah* does not save a Muslim from punishment if he kills, causes mischief in the land or wages

war against Allāh and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed."[1] Abu Dāwud and An-Nasā'ī recorded that 'Ikrimah said that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا﴾

*﴿The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...﴾*

"Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed."[2]

The correct opinion is that this *Āyah* is general in meaning and includes the idolators and all others who commit the types of crimes the *Āyah* mentioned. Al-Bukhāri and Muslim recorded that Abu Qilābah 'Abdullāh bin Zayd Al-Jarmi, said that Anas bin Mālik said, "Eight people of the 'Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madīnah's climate did not suit them and they became sick and complained to Allāh's Messenger ﷺ. So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ، فَتُصِيبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا»

*«Go with our shephard to be treated by the milk and urine of his camels.»*

So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet ﷺ and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this *Ḥadīth*, it was mentioned that these people were from the tribes of 'Ukl or 'Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madīnah), and when they asked for water, no water was given to them. [3]

[1] Aṭ-Ṭabari 10:244.

[2] Abu Dāwud 4:536, An-Nasā'ī 7:101.

[3] *Fatḥ Al-Bāri* 12:114, Muslim 3:1296.

Allāh said,

﴿أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِ﴾

*﴿they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.﴾*

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about this *Āyah*, 'He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet."[1] Similar was said by Sa'īd bin Al-Musayyib, Mujāhid, 'Aṭā', Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk, as Abu Ja'far Ibn Jarīr recorded.[2] This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا﴾

*﴿The penalty is an offering, brought to the Ka'bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.﴾*[5:95]

Allāh said,

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

*﴿And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.﴾* and,

﴿فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ﴾

*﴿...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.﴾*

All of these *Āyāt* offer a choice, just as the *Āyah* above.

[1] Aṭ-Ṭabari 10:263.

[2] Aṭ-Ṭabari 10:262-263.

As for Allāh's statement,

﴿أَوْ يُنفَوْا مِنَ ٱلْأَرْضِ﴾

﴿*or be exiled from the land.*﴾ some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islām, as Ibn Jarīr recorded from Ibn 'Abbās, Anas bin Mālik, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Az-Zuhri, Al-Layth bin Sa'd and Mālik bin Anas. Some said that the *Āyah* means these people are expelled to another land, or to another state by the Muslims authorities.[1] Sa'īd bin Jubayr, Abu Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Aḍ-Ḍaḥḥāk and Muqātil bin Ḥayyān said that he is expelled, but not outside of the land of Islām, while others said that he is to be imprisoned.

Allāh's statement,

﴿ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿*That is their disgrace in this world, and a great torment is theirs in the Hereafter.*﴾

means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allāh has prepared for them in the Hereafter. This view supports the opinion that these *Āyāt* were revealed about the idolators. As for Muslims, in his *Ṣaḥīḥ*, Muslim recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allāh in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allāh. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allāh, then their matter is for Allāh: If He wills, He will punish them and If He wills, He will pardon them."[2] 'Ali narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 10:268-270.

[2] Muslim 3:1333.

«مَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَعُوقِبَ بِهِ، فَاللهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللهُ أَكْرَمُ مِنْ أَنْ يَعُودَ عَلَيْهِ فِي شَيْءٍ قَدْ عَفَا عَنْهُ»

*«He who sins in this life and was punished for it, then Allāh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allāh hides this error and pardons him, then Allāh is far more generous than to punish the servant for something that He has already pardoned.»*

Recorded by Aḥmad, Ibn Mājah and At-Tirmidhi who said, "*Ḥasan Gharīb.*"[1] Al-Ḥāfiẓ Ad-Dāraquṭni was asked about this *Ḥadīth*, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is *Ṣaḥīḥ*.[2]

Ibn Jarīr commented on Allāh's statement,

﴿ذَٰلِكَ لَهُمْ خِزْيٌ فِي ٱلدُّنْيَا﴾

﴿*That is their disgrace in this world,*﴾ "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

﴿وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿*and a great torment is theirs in the Hereafter.*﴾

if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

﴿عَذَابٌ عَظِيمٌ﴾

﴿*a great torment*﴾ in the Fire of *Jahannam.*"[3]

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[1] Aḥmad 1:159, *Tuḥfat Al-Aḥwadhi* 7:377, Ibn Mājah 2:868.

[2] Ad-Daraquṭni 3:215.

[3] Aṭ-Ṭabari 10:276.

## The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٤﴾

*﴿Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.﴾*

This *Āyah* is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the *Āyah*. Ibn Abi Ḥātim recorded that Ash-Sha'bi said, "Ḥarithah bin Badr At-Tamīmi was living in Al-Baṣrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Ḥasan bin 'Ali, Ibn 'Abbās and 'Abdullāh bin Ja'far, and they talked to 'Ali about him so that he would grant him safety, but 'Ali refused. So Ḥārithah went to Sa'īd bin Qays Al-Hamadani who kept him in his house and went to 'Ali, saying, 'O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?' So he recited the *Āyah* until he reached,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ﴾

*﴿Except for those who (having fled away and them) came back cas Muslims) with repentance before they fall into your power.﴾*

So 'Ali wrote a document that granted safety, and Sa'īd bin Qays said, 'This is for Ḥārithah bin Badr.'" Ibn Jarīr recorded this *Ḥadīth*.[1]

Ibn Jarīr recorded that 'Āmir Ash-Sha'bi said, "A man from Murād came to Abu Mūsā, while he was the governor of Al-Kūfah during the reign of 'Uthmān, and said to him after he

[1] Aṭ-Ṭabari 10:280.

offered the obligatory prayer, 'O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Mūsā proclaimed, 'This is so-and-so, who had waged war against Allāh and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allāh willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed." Ibn Jarīr recorded that Mūsā bin Isḥāq Al-Madani said that 'Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the *Āyah*,

﴿يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

*﴿O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾*

So he said to that man, "O servant of Allāh! Recite it again." So he recited it again, and 'Ali put down his sword and went to Al-Madīnah in repentance, arriving during the night. He washed up and went to the *Masjid* of the Messenger of Allāh ﷺ and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwān bin Al-Ḥakam, who was the governor of Al-Madīnah during the reign of Mu'āwiyah. Abu Hurayrah said, "This is 'Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So 'Ali was absolved of punishment and remained on his repentance and went to the sea to perform *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا
أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ
﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ
عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ
لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ
قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ
هَادُوا۟ ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ
ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ
يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ
وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ
أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى
ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

Muslims brought the ship 'Ali was in to one of the Roman ships, and 'Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned."[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ
وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟
فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا
فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ
لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ
مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿٣٦﴾ يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ
ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾﴾

﴿35. *O you who believe! Have Taqwā of Allāh and seek the Wasīlah to Him, and strive hard in His cause, so that you may be successful.*﴾

﴿36. *Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.*﴾

﴿37. *They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.*﴾

[1] Aṭ-Ṭabari 10:284.

## Commanding *Taqwā*, *Wasīlah*, and *Jihād*

Allāh commands His faithful servants to fear Him in *Taqwā*, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

﴿وَٱبْتَغُوٓاْ إِلَيْهِ ٱلْوَسِيلَةَ﴾

﴿*seek the Wasīlah to Him.*﴾ Sufyān Ath-Thawri said that Ṭalḥah said that 'Aṭā' said that Ibn 'Abbās said that *Wasīlah* means 'the means of approach'.[1] Mujāhid, Abu Wā'il, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for *Wasīlah*. Qatādah said that the *Āyah* means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."[2]

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾

﴿*Those whom they call upon seek a means of access to their Lord (Allāh).*﴾ [17:57]

*Wasīlah* is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allāh ﷺ, his residence and the nearest grade in Paradise to Allāh's Throne. Al-Bukhāri recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»

«*Whoever, after hearing to the Adhān says, "O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muḥammad the Wasīlah and superiority and send him [on the Day of Judgment] to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection.*»[3]

Muslim recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ said

[1] Aṭ-Ṭabari 10:291.
[2] Aṭ-Ṭabari 10:291.
[3] *Fatḥ Al-Bāri* 8:251.

that he heard the Prophet ﷺ saying,

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«*When you hear the Mu'adhdhin, repeat what he says, and then ask for Ṣalāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Ṣalāh for me, then Allāh will grant ten Ṣalāh to him. Then, ask for the Wasīlah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasīlah for me, he will earn the right of my intercession.*»[1]

Allāh said,

﴿وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*and strive hard in His cause as much as you can. So that you may be successful.*﴾

After Allāh commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allāh encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join *Jihād* in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

## No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

[1] Muslim 1:288.

of Resurrection. Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾﴾

*﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.﴾*

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allāh's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allāh's statement,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿And theirs would be a painful torment.﴾* meaning, hurtful,

﴿يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾﴾

*﴿They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.﴾*

In another *Āyah*, Allāh said,

﴿كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا﴾

*﴿Every time they seek to get away therefrom, in anguish, they will be driven back therein.﴾*

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

﴿وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

*﴿And theirs will be a lasting torment.﴾* meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرَّ مَضْجَعٍ، فَيُقَالُ: هَلْ تَفْتَدِي بِقُرَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَارَبِّ! فَيَقُولُ اللهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذٰلِكَ فَلَمْ تَفْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ»

«*A man from the people of the Fire will be brought forth and will be asked, 'O son of Ādam! How did you find your dwelling?' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold?' He will say, 'Yes, O Lord!' Allāh will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.*»

Muslim and An-Nasā'ī[1] recorded it.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُۥ مُلْكُ السَّمَٰوَٰتِ وَالْأَرْضِ ۖ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٠﴾﴾

﴿*38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.*﴾

﴿*39. But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allāh is able to do all things.*﴾

## The Necessity of Cutting off the Hand of the Thief

Allāh commands and decrees that the hand of the thief, male or female be cut off. During the time of *Jāhiliyyah*, this was also the punishment for the thief, and Islām upheld this punishment. In Islām, there are several conditions that must

[1] Muslim 4:2162 and An-Nasā'ī 6:36.

be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām upheld after modifying these rulings, such as that of blood money for example.

## When Does Cutting the Hand of the Thief Become Necessary?

In is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ»

*«May Allāh curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.»*[1]

Al-Bukhāri and Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

*«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»*[2]

Muslim recorded that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

«لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

*«The hand of the thief shall only be cut off if he steals a quarter of a Dīnār or more.»*[3]

This *Ḥadīth* is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a *Dīnār*.

So this *Ḥadīth* fixes the value. And saying that it is three *Dirhams* is not a contradiction. This is because the *Dīnār* in question was equal to twelve *Dirhams*, so three *Dirhams* equalled a fourth of a *Dīnār*. So in this way it is possible to harmonize these two views. This opinion was reported from 'Umar bin Al-Khaṭṭāb, 'Uthmān bin 'Affān, 'Ali bin Abi Tālib -

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[1] *Fatḥ Al-Bāri* 12:83, Muslim 3:1314.

[2] *Fatḥ Al-Bāri* 12:99, Muslim 3:1312.

[3] Muslim 3:1313.

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'ī, and Ash-Shāfi'ī and his companions. This is also the view of Imām Aḥmad bin Ḥanbal and Isḥāq bin Rāhwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Ali Aẓ-Ẓāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Sufyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten *Dirhams*, whereas a *Dīnār* was twelve *Dirhams* at that time. The first ruling is the correct one, that the least amount of theft is one forth of a *Dīnār* or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh's statement,

﴿جَزَآءً بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

*﴿as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.﴾*

This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allāh for their error.

﴿وَٱللَّهُ عَزِيزٌ﴾

*﴿And Allāh is All-Powerful,﴾* in His torment,

﴿حَكِيمٌ﴾

*﴿All-Wise.﴾* in His commands, what he forbids, what He legislates and what He decrees.

## Repentance of the Thief is Acceptable

Allāh said next,

﴿فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾﴾

*﴿But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-*

*Forgiving, Most Merciful.*﴾

Therefore, whoever repents and goes back to Allāh after he commits theft, then Allāh will forgive him.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that a woman committed theft during the time of the Messenger of Allāh ﷺ and those from whom she stole brought her and said, "O Allāh's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allāh ﷺ said,

«اقْطَعُوا يَدَهَا»

«*Cut off her hand.*» They said, "We ransom her with five hundred *Dīnārs.*" The Prophet ﷺ said,

«اقْطَعُوا يَدَهَا»

«*Cut off her hand.*» Her right hand was cut off and the woman asked, "O Messenger of Allāh! Is there a chance for me to repent?" He said,

«نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكِ كَيَوْمَ وَلَدَتْكِ أُمُّكِ»

«*Yes. This day, you are free from your sin just as the day your mother gave birth to you.*»

Allāh sent down the verse in *Sūrat Al-Mā'idah,*

﴿فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٩﴾

﴿*But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾[1]

This woman was from the tribe of Makhzūm. Her story was narrated in the Two *Ṣaḥīḥs* from Az-Zuhri from 'Urwah from 'Ā'ishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest [of Makkah]. They said, "Who can talk to Allāh's Messenger ﷺ about her matter?" They then said, "Who dares speak to him about such matters other than Usāmah bin Zayd, his loved one." When the woman was brought to the Messenger of Allāh ﷺ, Usāmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

[1] Aḥmad 2:177.

he ﷺ said,

«أَتَشْفَعُ فِي حَدٌّ مِنْ حُدُودِ اللهِ عَزَّ وَجَلَّ؟»

«*Do you intercede in a punishment prescribed by Allāh?*»

Usāmah said to him, "Ask Allāh to forgive me, O Allāh's Messenger!" During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

«*Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fāṭimah the daughter of Muḥammad stole, I will have her hand cut off.*»

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. 'Ā'ishah said, 'Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allāh."[1] This is the wording that Muslim collected, and in another narration by Muslim, 'Ā'ishah said, "She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off."[2]

Allāh then said,

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth!*﴾

He owns everything and decides what He wills for it and no one can resist His judgment,

﴿فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

[1] *Fath Al-Bāri* 7:619, Muslim 3:1315.

[2] Muslim 3:1316.

﴿He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.﴾

﴿۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ مِنَ ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا بِأَفۡوَٰهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡۛ وَمِنَ ٱلَّذِينَ هَادُواْۛ سَمَّٰعُونَ لِلۡكَذِبِ سَمَّٰعُونَ لِقَوۡمٍ ءَاخَرِينَ لَمۡ يَأۡتُوكَۖ يُحَرِّفُونَ ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦۖ يَقُولُونَ إِنۡ أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ تُؤۡتَوۡهُ فَٱحۡذَرُواْۚ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـٔٗاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴿٤١﴾ سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾ وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾ إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾ وَكَتَبۡنَا عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ قِصَاصٞۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٞ لَّهُۥۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾﴾

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾ وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ﴿٤٣﴾ إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾

*41. O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies, listening to others who have not*

*come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.﴾*

*﴿42. They (like to) listen to falsehood, to devour Suḥt. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.﴾*

*﴿43. But how do they come to you for a decision while they have the Tawrāh, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.﴾*

*﴿44. Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged for the Jews. And the Rabbāniyyūn and the Aḥbār, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾*

## Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable *Āyāt* were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, prefering their opinions and lusts to what Allāh has legislated,

﴿مِنَ ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ﴾

*﴿of such who say, "We believe" with their mouths but their hearts have no faith.﴾*

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

﴿وَمِنَ ٱلَّذِينَ هَادُواْ﴾

﴿*And of the Jews...*﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَمَّٰعُونَ لِلْكَذِبِ﴾

﴿*listen much and eagerly to lies...*﴾ and they accept and react to it positively,

﴿سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ﴾

﴿*listening to others who have not come to you,*﴾

meaning, they listen to some people who do not attend your meetings, O Muḥammad. Or, the *Āyah* might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

## The Jews Alter and Change the Law, Such As Stoning the Adulterer

﴿يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ﴾

﴿*They change the words from their places:*﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟﴾

﴿*they say, "If you are given this, take it, but if you are not given this, then beware!"*﴾

It was reported that this part of the *Āyah* was revealed about some Jews who committed murder and who said to each other, "Let us ask Muḥammad to judge between us, and if he decides that we pay the *Diyah*, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this *Āyah* was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allāh on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muḥammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allāh. This way, one of Allāh's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be

stoning to death, then do not accept his decision."

There are several *Ḥadīths* mentioning this story. Mālik reported that Nāfi' said that 'Abdullāh bin 'Umar said, "The Jews came to Allāh's Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allāh's Messenger ﷺ said to them,

«مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ؟»

«*What do find of the ruling about stoning in the Tawrāh?*»

They said, 'We only find that they should be exposed and flogged.' 'Abdullāh bin Salām said, 'You lie. The Tawrāh mentions stoning, so bring the Tawrāh.' They brought the Tawrāh and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. 'Abdullāh bin Salām said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullāh bin Salām) has said the truth, O Muḥammad! It is the verse about stoning.' The Messenger of Allāh ﷺ decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhāri and Muslim also collected this *Ḥadīth* and this is the wording collected by Al-Bukhāri. In another narration by Al-Bukhāri, the Prophet ﷺ said to the Jews,

«مَا تَصْنَعُونَ بِهِمَا؟»

«*What would you do in this case?*» They said, "We would humiliate and expose them." The Prophet ﷺ recited,

﴿فَأْتُوا بِالتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Bring here the Tawrāh and recite it, if you are truthful.*﴾

So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrāh)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muḥammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.[1]

[1] Al-Bukhāri no. 4556.

Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh's Messenger ﷺ because they committed adultery. The Messenger of Allāh went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَىٰ مَنْ زَنَىٰ؟»

«*What is the ruling that you find in the Tawrāh for adultery?*»

They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet ﷺ recited;

﴿فَأْتُوا بِالتَّوْرَىٰةِ فَاتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Bring here the Tawrāh and recite it, if you are truthful.*﴾

So they brought the Tawrāh and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. 'Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, "Order him to remove his hand," and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. 'Abdullāh bin 'Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body."[1] Abu Dāwud recorded that Ibn 'Umar said, "Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, 'O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«ائْتُونِي بِالتَّوْرَاةِ»

«*Bring the Tawrāh to me.*»

He was brought the Tawrāh and he removed the pillow from under him and placed the Tawrāh on it, saying,

«آمَنْتُ بِكَ وَبِمَنْ أَنْزَلَكِ»

«*I trust you and He Who revealed it to you.*»

He then said,

[1] Muslim 3:1326.

«ائْتُونِي بِأَعْلَمِكُمْ»

«*Bring me your most knowledgeable person.*»

So he was brought a young man... " and then he mentioned the rest of the story that Mālik narrated from Nāfi'.[1]

These *Ḥadīths* state that the Messenger of Allāh ﷺ issued a decision that conforms with the ruling in the Tawrāh, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muḥammad ﷺ only. Rather, the Prophet did this because Allāh commanded him to do so. He asked them about the ruling of stoning in the Tawrāh to make them admit to what the Tawrāh contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet ﷺ for judgement in this matter was their lusts and desires, hoping that the Prophet ﷺ would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

﴿إِنْ أُوتِيتُمْ هَـٰذَا﴾

﴿*If you are given this,*﴾ referring to flogging, then take it,

﴿وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟﴾

﴿*but if you are not given this, then beware!*﴾ and do not accept or implement it. Allāh said next,

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمَّـٰعُونَ لِلْكَذِبِ أَكَّـٰلُونَ لِلسُّحْتِ ۚ﴾

﴿*And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suḥt*﴾

'*Suḥt*' refers to bribes, as Ibn Mas'ūd and others stated.[2] The

[1] Abu Dāwud 4:597.

[2] Aṭ-Ṭabari 10:319.

*Āyah* states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ,

﴿فَإِن جَآءُوكَ﴾

﴿*So if they come to you...*﴾ so that you judge between them,

﴿فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا﴾

﴿*either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.*﴾

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, and several others said that this part of the *Āyah* was abrogated by Allāh's statement,

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾

﴿*And so judge among them by what Allāh has revealed.*﴾[1]

﴿وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ﴾

﴿*And if you judge, judge with justice between them.*﴾

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴿*Verily, Allāh loves those who act justly.*﴾

## Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrāh

Allāh then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrāh, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply

[1] Aṭ-Ṭabari 10:330-332.

to them. Allāh said,

﴿وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾﴾

*﴿But how do they come to you for decision while they have the Tawrāh, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.﴾*

Allāh next praises the Tawrāh that He sent down to His servant and Messenger Mūsā, son of 'Imrān,

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟﴾

*﴿Verily, We did send down the Tawrāh [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged the Jews.﴾*

and these Prophets did not deviate from the law of the Tawrāh, change or alter it,

﴿وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ﴾

*﴿And (also) the Rabbāniyyūn and the Aḥbār...﴾*

wherein *Rabbāniyyūn* refers to the worshippers who are learned and religious, and *Aḥbār* refers to the scholars,

﴿بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ﴾

*﴿for to them was entrusted the protection of Allāh's Book,﴾*

meaning, they were entrusted with the Book of Allāh, and they were commanded to adhere to it and not hide any part of,

﴿وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

*﴿and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾*

There are two ways to explain this *Āyah* and we will mention the later.

## Another Reason Behind Revealing these Honorable *Āyāt*

Imām Aḥmad recorded that Ibn 'Abbās said, "Allāh sent

down the *Āyāt*,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the disbelievers,*﴾

﴿فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*Such are the unjust,*﴾ and,

﴿فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

﴿*Such are the rebellious.*﴾ about two groups among the Jews. During the time of *Jāhiliyyah*, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty *Wasaq* [of gold] (each *Wasaq* approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred *Wasaq* for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet ﷺ came to Al-Madīnah and both of these groups became subservient under the Prophet ﷺ. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred *Wasaq*. The weaker group said, 'How can two groups who have the same religion, one ancestral lineage and a common land, have a *Diyah* that for some of them is half of that of the others? We only agreed to this because you oppressed us and because we feared you. Now that Muḥammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muḥammad's judgement in their dispute. The mighty group among them said [among themselves], 'By Allāh! Muḥammad will never give you double the *Diyah* that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muḥammad who will sense what his judgement will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allāh ﷺ to try and find out the Messenger's judgement. When they came to the Messenger ﷺ, Allāh informed him of their

matter and of their plot. Allāh sent down,

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ﴾

﴿*O Messenger! Let not those who hurry to fall into disbelief grieve you,*﴾ until,

﴿ٱلۡفَٰسِقُونَ﴾

﴿*Such are the rebellious.*﴾

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant."[1] Abu Dāwud collected a similar narration for this *Ḥadīth*.[2]

Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said that the *Āyah* in *Sūrat Al-Mā'idah*,

﴿فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡ﴾

﴿*either judge between them, or turn away from them...*﴾ until,

﴿ٱلۡمُقۡسِطِينَ﴾

﴿*Those who act justly.*﴾

was revealed concerning the problem of blood money between Bani An-Naḍīr and Bani Qurayẓah. The dead of Bani An-Naḍīr were being honored more and they received the full amount of *Diyah*, while Qurayẓah received half the *Diyah* for their dead. So they referred to the Messenger of Allāh ﷺ for judgement and Allāh sent down these verses about them. The Messenger of Allāh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allāh knows best about that matter."[3] Aḥmad, Abu Dāwud and An-Nasā'ī[4] also recorded this *Ḥadīth* from Abu Isḥāq.

Al-'Awfī and 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that these *Āyāt* were revealed about the two Jews who committed adultery, and we mentioned the *Ḥadīths* about this story before. It appears that both of these were the reasons behind revealing these *Āyāt*, and Allāh knows best. This is why Allāh said afterwards,

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[1] Aḥmad 1:246.

[2] Abu Dāwud 4:7.

[3] Aṭ-Ṭabari 10:326.

[4] Aḥmad 1:363, Abu Dāwud 4:16 and An-Nasā'ī 8:19.

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ﴾

*﴿And We ordained therein for them: Life for life, eye for eye﴾*

until the end of the *Āyah*, which strengthens the opinion that the story of the *Diyah* was behind revealing the *Āyāt* as we explained above. Allāh knows best.

Allāh said,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

*﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾*

Al-Barā' bin 'Āzib, Ḥudhayfah bin Al-Yamān, Ibn 'Abbās, Abu Mijlaz, Abu Rajā' Al-'Uṭāridi, 'Ikrimah, 'Ubaydullāh bin 'Abdullāh, Al-Ḥasan Al-Baṣri and others said that this *Āyah* was revealed about the People of the Book.[1] Al-Ḥasan Al-Baṣri added that this *Āyah* also applies to us.[2] 'Abdur-Razzāq said that Ath-Thawri said that Manṣūr said that Ibrāhīm said that these *Āyāt*, "Were revealed about the Children of Israel, and Allāh accepted them for this *Ummah*." Ibn Jarīr recorded this statement.[3]

'Ali bin Abi Ṭalḥah also stated that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

*﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾*

"Whoever rejects what Allāh has revealed, will have committed *Kufr*, and whoever accepts what Allāh has revealed, but did not rule by it, is a *Ẓālim* (unjust) and a *Fāsiq* (rebellious) and a sinner." Ibn Jarīr recorded this statement.[4]

'Abdur-Razzāq said, "Ma'mar narrated to us that Ṭāwus said that Ibn 'Abbās was asked about Allāh's statement,

﴿وَمَن لَّمْ يَحْكُم﴾

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[1] Aṭ-Ṭabari 10:347-357.

[2] Aṭ-Ṭabari 10:357.

[3] Aṭ-Ṭabari 10:356.

[4] Aṭ-Ṭabari 4:597.

﴿*And whosoever does not judge...*﴾

He said, 'It is an act of *Kufr*.' Ibn Ṭāwus added, 'It is not like those who disbelieve in Allāh, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that 'Aṭā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Ẓulm* and *Ẓulm* less than *Ẓulm*, *Fisq* and *Fisq* less than *Fisq*.'"[1] Wakī' said that Sa'īd Al-Makki said that Ṭāwus said that,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the disbelievers,*﴾

"This is not the *Kufr* that annuls one's religion."[2]

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾﴾

﴿45. *And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the unjust.*﴾

This *Āyah* also chastises and criticizes the Jews because in the Tawrāh, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Naḍīr was killed by a Qurayẓah person, but this was not the case when the opposite occurred. Rather, they would revert to *Diyah* in this case. They also defied the ruling in the Tawrāh to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allāh said in the previous *Āyah*,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

﴿*And whosoever does not judge by what Allāh has revealed,*

[1] 'Abdur-Razzāq 1:191, Aṭ-Ṭabari 4:595.

[2] Aṭ-Ṭabari 10:355.

*such are the disbelievers.*﴾

because they rejected Allāh's command with full intention and with transgression and rebellion. In this *Āyah*, Allāh said,

﴿فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*such are the unjust.*﴾ because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

## A Man is Killed for a Woman Whom He Kills

Imām Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, *Ash-Shāmil*, that the scholars agree that this *Āyah* [5:45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills, according to the general indications of this *Āyah*. A *Ḥadīth* that An-Nasā'ī [1] recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave 'Amr bin Ḥazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ»

«*The man is killed for the woman (whom he kills).*»

In another *Ḥadīth*, the Messenger ﷺ said,

«الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ»

«*Muslims are equal regarding the sanctity of their blood.*»[2]

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the *Ḥadīth* that Imām Aḥmad recorded that Anas bin Mālik said, "Ar-Rabī' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr, her brother, asked, 'O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken?' The Messenger of Allāh said, 'O Anas! The Book of Allāh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

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[1] An-Nasā'ī 8:58.

[2] Ibn Mājah 2:895.

Later the relatives of the girl agreed to forgive Ar-Rabī' and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إن من عباد الله من لو أقسم على الله لأبره»

*«There are some of Allāh's servants who, if they take an oath by Allāh, Allāh fullfils them.»*[1]

It was recorded in the Two *Ṣaḥīḥs*.[2]

## Retaliation for Wounds

Allāh said,

﴿وَالْجُرُوحَ قِصَاصٌ﴾

*﴿and wounds equal for equal.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound."[3] The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarīr and Ibn Abi Ḥātim recorded.

## An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imām Aḥmad narrated from 'Amr bin Shu'ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حَتَّى تَبْرَأَ»

*«Not until you heal.»*

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

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[1] Aḥmad 3:167.

[2] *Fatḥ Al-Bāri* 8:124, Muslim 3:1302.

[3] Aṭ-Ṭabari 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

«قَدْ نَهَيْتُكَ فَعَصَيْتَنِي، فَأَبْعَدَكَ اللهُ وَبَطَلَ عَرَجُكَ»

*«I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation.»*

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.[1]

If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

## The Pardon is Expiation for Such Offenses

Allāh said,

﴿فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

*﴿But if anyone remits the retaliation by way of charity, it shall be for him an expiation.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented that

﴿فَمَن تَصَدَّقَ بِهِۦ﴾

*﴿But if anyone remits the retaliation by way of charity﴾* means; "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim."[2] Sufyān Ath-Thawri said that 'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, 'He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allāh."[3] Ibn Abi Ḥātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh's statement,

﴿فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

*﴿But if anyone remits the retaliation by way of charity, it shall be for him an expiation,﴾*

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Abu Isḥāq Al-Hamdāni.

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[1] Aḥmad 2:217.

[2] Aṭ-Ṭabari 10:367.

[3] Aṭ-Ṭabari 10:326.

وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ ۙ وَمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلْيَحْكُمْ
أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ
ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ
بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَـٰبِ وَمُهَيْمِنًا
عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ
وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَـٰكِن لِّيَبْلُوَكُمْ فِى مَآ
ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ
أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ
بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم
بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَـٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ
ٱلْجَـٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "I heard the Messenger of Allāh saying,

«مَا مِنْ رَجُلٍ يُجْرَحُ مِنْ جَسَدِهِ جِرَاحَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَّرَ اللهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ»

*«Any man who suffers a wound on his body and forfeits his right of retaliation as way of charity, then Allāh will pardon him that which is similar to what he forfeited.»*[1]

An-Nasā'ī[2] and Ibn Jarīr recorded this *Ḥadīth*.

Allāh's statement,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾

*﴿And whosoever does not judge by that which Allāh has revealed, such are the unjust.﴾*

Earlier we mentioned the statements of 'Aṭā' and Ṭāwus that there is *Kufr* and lesser *Kufr*, injustice and lesser injustice and *Fisq* and lesser *Fisq*.

﴿وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ ۙ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ ﴿٤٧﴾﴾

*﴿46. And in their footsteps, We sent 'Īsā, son of Maryam,*

[1] Aḥmad 5:316.

[2] An-Nasā'ī in *Al-Kubrā* 6:335 and Ibn Jarīr Aṭ-Ṭabari 10:364. The meaning of this *Ḥdīth* is supported by other texts.

*confirming the Tawrāh that had come before him, and We gave him the Injīl, in which was guidance and light and confirmation of the Tawrāh that had come before it, a guidance and an admonition for those who have Taqwā.*﴾

﴿*47. Let the people of the Injīl judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, such are the rebellious.*﴾

## Allāh Mentions 'Īsā and Praises the Injīl

Allāh said,

﴿وَقَفَّيْنَا﴾

﴿*and We sent...*﴾ meaning, We sent

﴿عَلَىٰٓ ءَاثَـٰرِهِم﴾

﴿*in their footsteps*﴾ meaning the Prophets of the Children of Israel,

﴿بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ﴾

﴿*'Īsā, son of Maryam, confirming the Tawrāh that had come before him,*﴾

meaning, he believed in it and ruled by it.

﴿وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ﴾

﴿*and We gave him the Injīl, in which was guidance and light*﴾

a guidance that directs to the truth and a light that removes the doubts and solves disputes,

﴿وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ﴾

﴿*and confirmation of the Tawrāh that had come before it,*﴾

meaning, he adhered to the Tawrāh, except for the few instances that clarified the truth where the Children of Israel differed. Allāh states in another *Āyah* that 'Īsā said to the Children of Israel,

﴿وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ﴾

﴿*...and to make lawful to you part of what was forbidden to you.*﴾

So the scholars say that the Injīl abrogated some of the

rulings of the Tawrāh. Allāh's statement,

﴿وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿*a guidance and an admonition for those who have Taqwā.*﴾

means, We made the Injīl guidance and an admonition that prohibits committing sins and errors, for those who have *Taqwā* of Allāh and fear His warning and torment.

Allāh said next,

﴿وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ﴾

﴿*Let the people of the Injīl judge by what Allāh has revealed therein.*﴾

meaning, so that He judges the people of the Injīl by it in their time. Or, the *Āyah* means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other *Āyāt*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

﴿*Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrāh, the Injīl, and what has been sent down to you from your Lord."*﴾ and,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ﴾

﴿*Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh...*﴾ until,

﴿الْمُفْلِحُونَ﴾

﴿*...successful.*﴾ Here, Allāh said,

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the rebellious.*﴾

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this

*Āyah* was revealed about the Christians, and this is evident from the context of the *Āyah*.

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

﴿*48. And We have sent down to you the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.*﴾

﴿*49. And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most men are rebellious.*

﴿*50. Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allāh for a people who have firm faith.*﴾

## Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment

Allāh mentioned the Tawrāh that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was

abrogated. Allāh then mentioned the Injīl, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'ān that He sent down to His honorable servant and Messenger. Allāh said,

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

*﴿And We have sent down to you the Book in truth...﴾*

meaning, with the truth that, no doubt, is coming from Allāh,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ﴾

*﴿confirming the Scripture that came before it﴾*

meaning, the Divinely Revealed Books that praised the Qur'ān and mentioned that it would be sent down from Allāh to His servant and Messenger Muḥammad ﷺ. The Qur'ān was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allāh's commands and Laws and believed in His Messengers. Allāh said,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

*﴿Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾*

meaning that they say, the promise of our Lord, concerning the coming of Muḥammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allāh's statement,

﴿وَمُهَيْمِنًا عَلَيْهِ﴾

*﴿and Muhayminan over it﴾*

means entrusted over it, according to Sufyān Ath-Thawri who narrated it from Abu Isḥāq from At-Tamīmi from Ibn 'Abbās.[1]

[1] Aṭ-Ṭabari 10:378.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "*Muhaymin* is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."[1] This was reported from 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b, 'Aṭiyyah, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, As-Suddi and Ibn Zayd.[2] Ibn Jarīr said, "The Qur'ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'ān is true, and whatever disagrees with the Qur'ān is false." Al-Wālibi said that Ibn 'Abbās said that *Muhayminan* means, 'Witness'.[3] Mujāhid, Qatādah and As-Suddi said the same. Al-'Awfī said that Ibn 'Abbās said that *Muhayminan* means, 'dominant over the previous Scriptures'.[4] These meanings are similar, as the word *Muhaymin* includes them all. Consequently, the Qur'ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur'ān and swore by His Most Honorable Self,

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴿٩﴾﴾

﴿*Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).*﴾

Allāh said,

﴿فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾

﴿*So judge between them by what Allāh has revealed.*﴾

The *Āyah* commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

[1] Aṭ-Ṭabari 10:379.

[2] Aṭ-Ṭabari 10:377-380.

[3] Aṭ-Ṭabari 10:377.

[4] Aṭ-Ṭabari 10:379.

approves of for you from the Law of the previous Prophets, as Ibn Jarīr said.[1] Ibn Abi Ḥātim reported that Ibn 'Abbās said, "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this *Āyah* was revealed,

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ﴾

*﴿So judge between them by what Allāh has revealed, and follow not their vain desires...﴾*

and he was commanded to judge between them by our Book.".[2]

Allāh's statement

﴿وَلَا تَتَّبِعْ أَهْوَآءَهُمْ﴾

*﴿and follow not their vain desires...﴾*

This means the ideas they promote, because of which they turned away from what Allāh revealed to His Messengers. This is why Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ﴾

*﴿And follow not their vain desires, diverging away from the truth that has come to you.﴾*

The *Āyah* commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allāh's statement,

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

*﴿To each among you, We have prescribed a law and a clear way.﴾*

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً﴾

*﴿To each among you, We have prescribed a law﴾*

*Shir'at* meaning, a clear path, as Ibn Abi Ḥātim recorded from Ibn 'Abbās.[3]

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً﴾

[1] Aṭ-Ṭabari 10:382.

[2] Aṭ-Ṭabari 10:332.

[3] Aṭ-Ṭabari 10:387.

﴿*If Allāh willed, He would have made you one nation.*﴾

This is a general proclamation to all nations informing them of Allāh's mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ﴾

﴿*If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you.*﴾

This *Āyah* means, Allāh has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. 'Abdullāh bin Kathīr said that the *Āyah*,

﴿فِى مَآ ءَاتَىٰكُمْ﴾

﴿*In what He has given you.*﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ﴾

﴿*so strive as in a race in good deeds.*﴾

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'ān, which is the Final Book that He revealed. Allāh said next,

﴿إِلَى ٱللَّهِ مَرْجِعُكُمْ﴾

﴿*The return of you (all) is to Allāh;*﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿*then He will inform you about that in which you used to differ.*﴾

Allāh will inform you about the truth in which you used to

differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Aḍ-Ḍaḥḥāk said that,

﴿فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ﴾

﴿*So strive as in a race in good deeds.*﴾ is directed at the *Ummah* of Muḥammad ﷺ, but the first view is more apparent. Allāh's statement,

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ﴾

﴿*And so judge between them by what Allāh has revealed and follow not their vain desires,*﴾

emphasizes this command and forbids ignoring it. Allāh said next,

﴿وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ﴾

﴿*but beware of them lest they turn you far away from some of that which Allāh has sent down to you.*﴾

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

﴿فَإِن تَوَلَّوْا۟﴾

﴿*And if they turn away,*﴾ from the judgement that you pass in their disputes, and they defy Allāh's Law,

﴿فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ﴾

﴿*then know that Allāh's will is to punish them for some sins of theirs.*﴾

meaning, know that this will occur according to the decree of Allāh, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

﴿وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ﴾

﴿*And truly, most men are rebellious.*﴾

Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allāh said in other *Āyāt*,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

*﴿And most people will not believe even if you desire it eagerly,﴾* and,

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

*﴿And if you obey most of those on the earth they will mislead you far away from Allāh's path.﴾*

Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "Ka'b bin Asad, Ibn Ṣalūbā, 'Abdullāh bin Sūryā and Shās bin Qays said to each other, 'Let us go to Muḥammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muḥammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allāh ﷺ refused the offer and Allāh sent down these *Āyāt* about them,

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ﴾

*﴿And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.﴾* until,

﴿لِقَوْمٍ يُوقِنُونَ﴾

*﴿for a people who have firm faith.﴾"*

Ibn Jarīr[1] and Ibn Abi Ḥātim recorded this *Ḥadīth*.
Allāh continues,

﴿أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

[1] Aṭ-Ṭabari 10:393.

*﴿Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allāh for a people who have firm faith?﴾*

Allāh criticizes those who ignore Allāh's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allāh's religion. During the time of *Jāhiliyyah*, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote *Al-Yāsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islām. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allāh and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allāh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allāh said,

﴿أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ﴾

*﴿Do they then seek the judgement of (the days of) ignorance?﴾*

meaning, they desire and want this and ignore Allāh's judgement,

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

*﴿And who is better in judgement than Allāh for a people who have firm faith?﴾*

Who is more just in decision than Allāh for those who comprehend Allāh's Law, believe in Him, who are certain that Allāh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allāh has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَبْغَضُ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ، مَنْ يَبْتَغِي فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمِ

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ
مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾
وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ
إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى
سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ
وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

امْرِىءٍ بِغَيْرِ حَقٍّ لِيُرِيقَ دَمَهُ»

«*The most hated person to Allāh is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.*»[1]

Al-Bukhāri recorded Abu Al-Yamān narrating a similar *Hadīth*, with some addition.[2]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ﴿٥٢﴾ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾ ﴾

﴿*51. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers.*﴾

﴿*52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His will. Then they will become*

[1] Aṭ-Ṭabarāni 10:374.

[2] *Fath Al-Bāri* 12:219.

*regretful for what they have been keeping as a secret in themselves.﴾*

*﴿53. And those who believe will say: "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾*

## The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends

Allāh forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islām and its people, may Allāh curse them. Allāh then states that they are friends of each other and He gives a warning threat to those who do this,

﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

*﴿And if any among you befriends them, then surely he is one of them.﴾*

Ibn Abi Ḥātim recorded that 'Umar ordered Abu Mūsā Al-Ash'ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā then had a Christian scribe, and he was able to comply with 'Umar's demand. 'Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the *Masjid* a letter that came to us from Ash-Shām?" Abu Mūsā said, 'He cannot." 'Umar said, "Is he not pure?" Abu Mūsā said, "No, but he is Christian." Abu Mūsā said, "So 'Umar admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madīnah).' He then recited,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ﴾

*﴿O you who believe! Take not the Jews and the Christians as friends...﴾"*[1]

Then he reported that 'Abdullāh bin 'Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the *Āyah*,

[1] *Ad-Durr Al-Manthūr* 3:100.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ﴾

﴿*O you who believe! Take not the Jews and the Christians as friends,*﴾"[1] Allāh said,

﴿فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ﴾

﴿*And you see those in whose hearts there is a disease...*﴾

A disease of doubt, hesitation and hypocrisy.

﴿يُسَٰرِعُونَ فِيهِمْ﴾

﴿*they hurry to their friendship,*﴾ meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ﴾

﴿*saying: "We fear lest some misfortune of a disaster may befall us."*﴾

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allāh replied,

﴿فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ﴾

﴿*Perhaps Allāh may bring a victory...*﴾ referring to the conquering of Makkah, according to As-Suddi.[2]

﴿أَوْ أَمْرٍ مِّنْ عِندِهِۦ﴾

﴿*or a decision according to His will*﴾ requiring the Jews and Christians to pay the *Jizyah*, as As-Suddi stated,

﴿فَيُصْبِحُواْ﴾

﴿*Then they will become*﴾ meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَىٰ مَآ أَسَرُّواْ فِىٓ أَنفُسِهِمْ﴾

﴿*for what they have been keeping as a secret in themselves*﴾ of allegiances,

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[1] Ibn Abi Ḥātim 4:1156.

[2] Aṭ-Ṭabari 10:405.

﴿نَٰدِمِينَ﴾

﴿*regretful,*﴾ for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allāh exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allāh's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allāh said,

﴿وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾﴾

﴿*And those who believe will say, "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾﴾

﴿*54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴾

﴿*55. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Ṣalāh, and give Zakāh, and they bow down.*﴾

﴿*56. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.*﴾

**Threatening to Replace the Believers With Another People if They Revert from Islām**

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh's religion and Law. Allāh said in other *Āyāt*,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا أَمْثَٰلَكُم﴾

﴿*And if you turn away, He will exchange you for some other people and they will not be your likes.*﴾ and,

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿*Do you not see that Allāh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.*﴾[14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ﴾

﴿*O you who believe! Whoever from among you turns back from his religion...*﴾

and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allāh said next,

﴿أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

﴿*humble towards the believers, stern towards the disbelievers.*﴾

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another *Āyah*, Allāh said,

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

﴿*Muḥammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.*﴾

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh's statement,

﴿يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ﴾

*﴿Fighting in the way of Allāh, and never fearing the blame of the blamers.﴾*

Nothing prevents them from obeying Allāh, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imām Aḥmad recorded that Abu Dharr said, "My *Khalīl* (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allāh. He commanded me to often repeat, *'Lā ḥawla wa lā quwwata illa billāh* (There is no strength or power except from Allāh)', for these words are from a treasure under the Throne (of Allāh)."[1] It is confirmed in the *Ṣaḥīḥ*;

«مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ»

*«The believer is not required to humiliate himself.»*

He ﷺ was asked; "How does one humiliate himself, O Messenger of Allāh?" So he ﷺ replied;

«يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ»

*«He takes on tests that he cannot bear.»*[2]

﴿ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ﴾

*﴿That is the grace of Allāh which He bestows on whom He wills.﴾*

meaning, those who have these qualities, acquired it by Allāh's bounty and favor and because He granted them these qualities.

[1] Aḥmad 5:405, *Tuḥfat Al-Aḥwadhi* 6:531, and Ibn Mājah 2:1332.

[2] Aḥmad 5:159.

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

*﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower,﴾*

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allāh's statement,

﴿إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟﴾

*﴿Verily, your Protector is Allāh, His Messenger, and the believers...﴾*

means, the Jews are not your friends. Rather, your allegiance is to Allāh, His Messenger and the faithful believers.

﴿ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ﴾

*﴿those who perform the Ṣalāh, and give the Zakāh...﴾*

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islām, for it includes worshipping Allāh alone without partners. They pay *Zakāh*, which is the right of the creation and a type of help extended to the needy and the poor. As for Allāh's statement,

﴿وَهُمْ رَٰكِعُونَ﴾

*﴿and they bow down,﴾* some people thought that they give the *Zakāh* while bowing down. If this were the case, then paying the *Zakāh* while bowing would be the best form of giving *Zakāh*. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

﴿وَهُمْ رَٰكِعُونَ﴾

*﴿and they bow down,﴾* means, they attend the prayer in congregation in Allāh's *Masjids* and spend by way of charity on the various needs of Muslims. Allāh said;

﴿وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾﴾

*﴿And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾*

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَوٰةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا
بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ
هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَٰئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا
وَقَد دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ
﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ
السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ
وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا
يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا
بِمَا قَالُوا ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

similarly Allāh said;

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ لَّا تَجِدُ
قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾﴾

*﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Rūḥ (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.﴾*

Therefore, those who accept the allegiance of Allāh - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allāh's statement here,

﴿وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾

*﴿And whosoever takes Allāh, His Messenger, and those who*

*have believed, as protectors, then the party of Allāh will be the victorious.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾﴾

﴾57. *O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwā of Allāh if you indeed are true believers.*﴾

﴾58. *And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.*﴾

## The Prohibition of Being Loyal Friends with Disbelievers

This *Āyah* discourages and forbids taking the enemies of Islām and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islām which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts.

Allāh said;

﴿مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ﴾

﴾*from those who received the Scriptures before you and (nor) the disbelievers...*﴾

This is to clarify the particular category (of disbelievers). As Allāh said,

﴿فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ﴾

﴾*So shun the evil of the idols...*﴾ [22:30]

So some recited it *"Kuffāri"*, making it an object of the preposition, and others recited it *"Kuffāra"*, making it a predicate noun;

﴿لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ﴾

﴿*Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...*﴾

with the meaning of "nor",

﴿وَٱلْكُفَّارَ أَوْلِيَآءَ﴾

﴿*nor the disbelievers as friends*﴾

That is, do not take these people nor those people as friends. The meaning here of *"Kuffār"* [disbelievers] is idolators.

Similarly, Ibn Jarīr recorded that in the recitation of Ibn Mas'ūd [in place of *"Kuffār"* he recited it: "and those who commit *Shirk*.[1]

Allāh's statement,

﴿وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*And have Taqwā of Allāh if you indeed are true believers.*﴾

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh's Law and religion that these people mocked and jested about. Allāh said in another *Āyah*,

﴿لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾﴾

﴿*Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.*﴾

## The Disbelievers Mock the Prayer and the *Adhān*

Allāh said,

﴿وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا﴾

﴿*And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun;*﴾

When you proclaim the *Adhān* for the prayer, which is the best action there is, for those who have sound minds and good

[1] Aṭ-Ṭabari 10:430.

comprehension,

﴿اتَّخَذُوهَا﴾

﴿*they take it...*﴾ also,

﴿هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

﴿*as a mockery and fun; that is because they are a people who understand not.*﴾

the acts of worship and Allāh's Law. These are the characteristics of the followers of Shayṭān who,

«إِذَا سَمِعَ الْأَذَانَ أَدْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينُ، أَقْبَلَ فَإِذَا ثُوِّبَ لِلصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ»

«*When the call for prayer is made, Shaytān takes to his heels passing wind so that he may not hear the Adhān. When the call is finished he comes back, and when the Iqāmah is pronounced, Shaytān again takes to his heels. When the Iqāmah is finished he comes back again and tries to interfere with the person and his thoughts and to say, 'Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salām.*»[1]

This *Ḥadīth* is agreed upon. Az-Zuhri said, "Allāh mentioned the *Adhān* in His Book,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾﴾

﴿*And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.*﴾"

Ibn Abi Ḥātim recorded this statement.[2]

﴿قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ

[1] Al-Bukhāri nos. 608, 1222, 1231 and Muslim 1:291, 398.

[2] Ibn Abi Ḥātim 4:1164.

فَسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ ۚ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَد دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

﴿59. *Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious?"*﴾

﴿60. *Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh: those who incurred the curse of Allāh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Ṭāghūt; such are worse in rank, and far more astray from the straight path."*﴾

﴿61. *When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allāh knows all that they were hiding.*﴾

﴿62. *And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.*﴾

﴿63. *Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.*﴾

## The People of the Book are Enraged at the Believers Because of their Faith in Allāh

Allāh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ﴾

﴿*Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us)?*﴾

Do you have any criticism or cause of blame for us, other than this? This, by no means, is cause of blame or criticism. Allāh said in other *Āyāt*,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

*﴿And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾*

and,

﴿وَمَا نَقَمُوٓا إِلَّآ أَنْ أَغْنَىٰهُمُ اللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾

*﴿and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.﴾*[9:74]

In an agreed upon *Ḥadīth*, the Prophet ﷺ said,

«مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ»

*«What caused Ibn Jamīl to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?»*[1]

Allāh's statement,

﴿وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ﴾

*﴿and that most of you are rebellious...﴾* is connected to

﴿أَنْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ﴾

*﴿that we believe in Allāh, and in that which has been sent down to us and in that which has been sent down before (us).﴾*

Therefore, the meaning of this part of the *Āyah* is: we also believe that most of you are rebellious and deviated from the straight path.

## The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allāh said next,

﴿قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللَّهِ﴾

*﴿Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh?"﴾*

The *Āyah* commands the Prophet ﷺ to say: Shall I inform

[1] *Fatḥ Al-Bāri* 3:388, Muslim 2:676.

you about a worse people with Allāh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

﴿مَن لَّعَنَهُ ٱللَّهُ﴾

﴿*those who incurred the curse of Allāh*﴾ were expelled from His mercy,

﴿وَغَضِبَ عَلَيْهِ﴾

﴿*and who incurred His wrath*﴾ and anger, after which He will never be pleased with them,

﴿وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ﴾

﴿*those of whom He transformed into monkeys and swine,*﴾

as we mentioned in *Sūrat Al-Baqarah* (2) and as we will mention in *Sūrat Al-A'rāf* (7). Sufyān Ath-Thawri narrated that Ibn Mas'ūd said, "Allāh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

«إِنَّ اللهَ لَمْ يُهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسَخْ قَوْمًا فَيَجْعَلَ لَهُمْ نَسْلًا وَلَا عَقِبًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذٰلِكَ»

«*Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.*»"[1]

This was also recorded by Muslim. [2]
Allāh said,

﴿وَعَبَدَ ٱلطَّٰغُوتَ﴾

﴿*Those who worshipped Ṭāghūt...*﴾

and served them, becoming their servants. The meaning of this *Āyah* is: you, O People of the Scriptures, who mock our religion, which consists of Allāh's *Tawḥīd*, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

﴿أُوْلَٰٓئِكَ شَرٌّ مَّكَانًا﴾

[1] *Mushkil Al-Āthār* 4 :275.

[2] Muslim 4 :2051.

﴿*such are worse in rank...*﴾ than what you – People of the Scriptures – think of us Muslims,

﴿وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ﴾

﴿*and far more astray from the straight path.*﴾

'More' in the *Āyah* does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another *Āyah*, Allāh said,

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

## The Hypocrites Pretend to be Believers but Hide their *Kufr*

Allāh said,

﴿وَإِذَا جَآءُوكُمْ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِۦ﴾

﴿*When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.*﴾

This is the description of the hypocrites, for they pretend to be believers while their hearts hide *Kufr*. So Allāh said;

﴿وَقَد دَّخَلُواْ﴾

﴿*But in fact they enter*﴾ on you, O Muḥammad,

﴿بِٱلْكُفْرِ﴾

﴿*with disbelief*﴾ in their hearts and they depart with *Kufr*, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

﴿وَهُمْ قَدْ خَرَجُواْ بِهِۦ﴾

﴿*and they go out with the same*﴾ meaning, they alone,

﴿وَٱللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ﴾

﴿*and Allāh knows all that they were hiding.*﴾

Allāh knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus

pretending to be what they are not. Allāh, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allāh's statement,

﴿وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَـٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ﴾

﴿*And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.*﴾

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and *Ribā*,

﴿لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Evil indeed is that which they have been doing.*﴾

Indeed, horrible is that which they used to do and the transgression that they committed.

## Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allāh said,

﴿لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾﴾

﴿*Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.*﴾

meaning why don't the *Rabbaniyyūn* and the *Aḥbār* forbid them from this evil? The *Rabbāniyyūn* are the scholars who are in positions of authority, while the *Aḥbār* are the regular scholars.

﴿لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ﴾

﴿*Evil indeed is that which they have been performing.*﴾

referring to the *Rabbāniyyun*, as 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās,[1] because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no *Āyah* in the Qur'ān that has more severe admonition than this *Āyah*,

[1] Aṭ-Ṭabari 10:450.

﴿لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾﴾

*﴿Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.﴾"*[1]

Ibn Abi Ḥātim recorded that Yaḥyā bin Ya'mar said, " 'Ali bin Abi Ṭālib once gave a speech, which he started by praising Allāh and thanking Him. He then said, 'O people! Those who were before you were destroyed because they committed sins and the *Rabbāniyyūn* and *Aḥbār* did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life."[2] Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهُرِهِمْ مَنْ يَعْمَلُ بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللهُ مِنْهُ بِعَذَابٍ»

*«There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allāh will send a punishment upon them.»*

Aḥmad was alone with this wording.[3] Abu Dāwud recorded it, but in his narration Jarīr said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا»

*«There is no one who resides among people commiting evil among them, and they do not stop him though they are able to do so, but Allāh will punish them [all] before they die.»"*[4]

[1] Aṭ-Ṭabari 10:449.
[2] *Kanz Al-'Ummāl* 3:683.
[3] Aḥmad 4:363.
[4] Abu Dāwud 4:510.

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ
سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن
فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ
سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ
مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾ قُلْ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ
﴿٦٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ
إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا
لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

Ibn Mājah[1] also recorded this *Ḥadīth*.

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ
أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ
كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۙ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا
يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾ وَلَوْ أَنَّ أَهْلَ
ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا
عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ
ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ
لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ
مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾﴾

*﴿64. The Jews say: "Allāh's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the mischief-makers.﴾*

*﴿65. And if only the People of the Scripture had believed and had Taqwā, We would indeed have expiated for them their sins*

[1] Ibn Mājah 2:1329.

*and admitted them to Gardens of pleasure (in Paradise).*﴾

﴿*66. And if only they had acted according to the Tawrāh, the Injīl, and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.*﴾

## The Jews Say That Allāh's Hand is Tied up!

Allāh states that the Jews, may Allāh's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ﴾

﴿*The Jews say, "Allāh's Hand is tied up."*﴾

"They do not mean that Allāh's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him."[1] Similar was reported from Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Aḍ-Ḍaḥḥāk.[2] Allāh said in another *Āyah*,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾﴾

﴿*And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.*﴾

In this *Āyah*, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh describes stinginess by saying,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿*And let not your hand be tied (like a miser) to your neck.*﴾

Therefore, this is the meaning that the Jews meant, may

[1] Aṭ-Ṭabari 10:452.

[2] Aṭ-Ṭabari 10:453.

Allāh's curses be on them. 'Ikrimah said that this *Āyah* was revealed about Finḥāṣ, one of the Jews,[1] may Allāh curse him. We mentioned before that Finḥāṣ said,

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿*"Truly, Allāh is poor and we are rich!"*﴾

and that Abu Bakr smacked him. Allāh has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allāh said,

﴿غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا﴾

﴿*Be their hands tied up and be they accursed for what they uttered.*﴾

What Allāh said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allāh said in other *Āyāt*,

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ۝٥٣ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ۝٥٤﴾

﴿*Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and the Ḥikmah, and conferred upon them a great kingdom.*﴾ and,

﴿ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ﴾

﴿*Indignity is put over them.*﴾

## Allāh's Hands are Widely Outstretched

Allāh said next,

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

﴿*Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.*﴾

Allāh's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

[1] Aṭ-Ṭabari 10:153.

servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allāh said,

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾

*﴿And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.﴾*

There are many other *Āyāt* on this subject. Imām Aḥmad bin Ḥanbal said that 'Abdur-Razzāq narrated to him that Ma'mar said that Hammām bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنَّ يَمِينَ اللهِ مَلْأَى، لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ - قال -: وَعَرْشُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَىٰ الْقَبْضُ يَرْفَعُ وَيَخْفِضُ»

*«Allāh's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allāh has spent since He created the heavens and earth? Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.»*

He also said,

«يَقُولُ اللهُ تَعَالَىٰ: أَنْفِقْ، أُنْفِقْ عَلَيْكَ»

*«Allāh said, 'Spend and I will spend on you.'»"*[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2]

## The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

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[1] Aḥmad 2:313.

[2] *Fatḥ Al-Bāri* 13:415, Muslim 2:691.

﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا﴾

*﴿Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.﴾*

meaning, the bounty that comes to you, O Muḥammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your *Ummah*, the more they increase in *Ṭughyān* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Āyāt*,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾

*﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away."﴾* and,

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

*﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.﴾*

Allāh said next,

﴿وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ﴾

*﴿We have put enmity and hatred among them till the Day of Resurrection.﴾*

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh's statement,

﴿كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ﴾

*﴿Every time they kindled the fire of war, Allāh extinguished it;﴾*

means, every time they try to plot against you and kindled the

fire of war, Allāh extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

﴿وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ﴾

*﴿and they (ever) strive to make mischief on earth. And Allāh does not like the mischief-makers.﴾*

It is their habit to always strive to cause mischief on the earth, and Allāh does not like those with such behavior.

## Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter

Allāh said next,

﴿وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟﴾

*﴿And if only the People of the Scripture had believed and had Taqwā...﴾*

Consequently, had the People of the Book believed in Allāh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

﴿لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ﴾

*﴿We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).﴾*

meaning We would have removed the dangers from them and granted them their objectives.

﴿وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ﴾

*﴿And if only they had acted according to the Tawrāh, the Injīl, and what has (now) been sent down to them from their Lord,﴾*

meaning, the Qur'ān, as Ibn 'Abbās and others said.[1]

﴿لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ﴾

*﴿they would surely have gotten provision from above them and from underneath their feet.﴾*

Had they adhered to the Books that they have with them

[1] Aṭ-Ṭabari 10:463.

which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allāh sent Muḥammad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allāh's statement,

﴿لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ﴾

*﴿they would surely have gotten provision from above them and from underneath their feet.﴾*

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allāh said in another *Āyah*,

﴿وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

*﴿And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth.﴾*

Allāh's statement,

﴿مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ﴾

*﴿And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾*

is similar to Allāh's statement,

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

*﴿And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾*[7:159]

and His statement about the followers of ʿĪsā, peace be upon him,

﴿فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ﴾

*﴿So We gave those among them who believed, their (due) reward.﴾*

Therefore, Allāh gave them the highest grade of *Iqtiṣād*, which is the middle course, given to this *Ummah*. Above them there is the grade of *Sābiqūn*, as Allāh described in His statement;

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ ۖ وَمِنْهُم مُّقْتَصِدٌ ۖ وَمِنْهُمْ

سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

﴿*Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allāh's permission, are Sābiq (foremost) in good deeds. That itself is indeed a great grace. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.*﴾[35:32-33]

﴿۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾

﴿*67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.*﴾

## Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allāh addresses His servant and Messenger Muḥammad ﷺ by the title 'Messenger' and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhāri recorded that 'Ā'ishah said, "Whoever says to you that Muḥammad hid any part of what Allāh revealed to him, then he is uttering a lie. Allāh said,

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾

﴿*O Messenger! Convey what has been sent down to you from your Lord.*﴾"[1]

Al-Bukhāri collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of *Imān*,[2] At-Tirmidhi, and An-Nasā'ī in

[1] *Fath Al-Bāri* 8:124.

[2] Muslim 1:159.

the Book of *Tafsīr* of their *Sunans*[1] also collected this *Ḥadīth*.

In is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "If Muḥammad hid anything from the Qur'ān, he would have hidden this *Āyah*,

﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾

﴿*But you did hide in yourself that which Allāh will make manifest, you did fear the people while Allāh had a better right that you should fear Him.*﴾"[2]

Al-Bukhāri recorded that Az-Zuhri said, "From Allāh comes the Message, for the Messenger is its deliverance and for us is submission to it."[3] The *Ummah* of Muḥammad ﷺ has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell *Ḥajj*. At that time, there were over forty thousand of his Companions. Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said in his speech on that day,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

«*O people! You shall be asked about me, so what are you going to reply?*»

They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet ﷺ kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

«*O Allāh! Did I convey? O Allāh! Did I convey?*»[4]

Allāh's statement,

﴿وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

﴿*And if you do not, then you have not conveyed His Message.*﴾

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[1] *Tuḥfat Al-Aḥwadhi* 8:441 and An-Nasā'ī in *Al-Kubrā* 6:315.

[2] *Fatḥ Al-Bāri* 13:415, Muslim 1:160.

[3] *Fatḥ Al-Bāri* 13:512.

[4] Muslim 2:886.

meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet ﷺ knows the consequences of this failure. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

﴿*And if you do not, then you have not conveyed His Message.*﴾

"It means, if you hide only one *Āyah* that was revealed to you from your Lord, then you have not conveyed His Message."[1]

Allāh's statement,

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

﴿*Allāh will protect you from mankind.*﴾ means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this *Āyah* was revealed, the Prophet ﷺ was being guarded, as Imām Aḥmad recorded that 'Ā'ishah said that the Prophet ﷺ was vigilant one night when she was next to him; she asked him, "What is the matter, O Allāh's Messenger?" He said,

«لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»

«*Would that a pious man from my companions guard me tonight!*»

She said, "Suddenly we heard the clatter of arms. The Prophet ﷺ said,

«مَنْ هَذَا؟»

«*Who is that?*".»

He (the new comer) replied, "I am Sa'd bin Mālik (Sa'd bin Abi Waqqāṣ)." The Prophet ﷺ asked,

«مَا جَاءَ بِكَ؟»

«*What brought you here?*»

He said, "I have come to guard you, Allāh's O Messenger."

[1] Aṭ-Ṭabari 10:468.

'Ā'ishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him.»"[1] This *Ḥadīth* is recorded in Two *Ṣaḥīḥs*.[2]

Another narration for this *Ḥadīth* reads,

"The Messenger of Allāh ﷺ was vigilant one night, after he came to Al-Madīnah...",[3] meaning, after the Hijrah and after the Prophet consummated his marriage to 'Ā'ishah in the second year of Hijrah.[4]

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "The Prophet ﷺ was being guarded until this *Āyah*,

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

﴿*Allāh will protect you from mankind*﴾ was revealed." She added; "The Prophet ﷺ raised his head from the room and said;

«يَا أَيُّهَا النَّاسُ! انْصَرِفُوا فَقَدْ عَصَمَنِي اللهُ عَزَّ وَجَلَّ»

«*O people! Go away, for Allāh will protect me.*»'"

At-Tirmidhi recorded it and said,"This *Ḥadīth is Gharīb*."[5] It was also recorded by Ibn Jarīr,[6] and Al-Ḥākim in his *Mustadrak*, where he said, "Its chain is *Ṣaḥīḥ*, but they did not record it."

Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ﴾

﴿*Verily, Allāh guides not those who disbelieve.*﴾

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other *Āyāt*, Allāh said,

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Not upon you is their guidance, but Allāh guides whom He*

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[1] Aḥmad 6:141.

[2] *Fatḥ Al-Bāri* 13:232, Muslim 4:1875.

[3] *Fatḥ Al-Bāri* 6:95, Muslim 4:1875.

[4] The correct view is that the Prophet ﷺ consummated his marriage with 'Ā'ishah, may Allah be pleased with her, during the first year of the Hijrah.

[5] *Tuḥfat Al-Aḥwadhi* 8:410.

[6] Aṭ-Ṭabari 10:469 and Al-Hākim 2:313.

*wills,*﴾ and,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*Your duty is only to convey and on Us is the reckoning.*﴾

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾﴾

﴿*68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrāh, the Injīl, and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.*﴾

﴿*69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.*﴾

## There is no Salvation Except through Faith in the Qur'ān

Allāh says: O Muḥammad, say,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ﴾

﴿*O People of the Scripture! You have nothing...*﴾

meaning no real religion until you adhere to and implement the Tawrāh and the Injīl. That is, until you believe in all the Books that you have that Allāh revealed to the Prophets. These Books command following Muḥammad ﷺ and believing in his prophecy, all the while adhering to his Law. Before, we explained Allāh's statement,

﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا﴾

﴿*Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.*﴾

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ
عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا
يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟
ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ
ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾
لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ
إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ
ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ
إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾
مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ
ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ
ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ
يُؤْفَكُونَ ﴿٧٥﴾ قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾

﴿فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴿*So do not grieve for the people who disbelieve*﴾, Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*Surely, those who believe*﴾ referring to Muslims,

﴿وَٱلَّذِينَ هَادُوا۟﴾

﴿*those who are the Jews*﴾ who were entrusted with the Tawrāh,

﴿وَٱلصَّٰبِـُٔونَ﴾

﴿*and the Sabians...*﴾ a sect from the Christians and Magians who did not follow any particular religion, as Mujāhid stated. As for the Christians, they are known and were entrusted with the Injīl. The meaning here is that if each of these groups believed in Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad's Law, after Muḥammad ﷺ was sent to all mankind and the *Jinns*. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar *Āyah* before in *Sūrat Al-Baqarah* [2:62].

﴿لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا
تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟
ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾﴾

*﴾70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.﴿*

*﴾71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do.﴿*

Allāh reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allāh said,

﴿كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟﴾

*﴾Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.﴿*

thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allāh forgave that, then,

﴿عَمُوا۟ وَصَمُّوا۟﴾

*﴾yet they became blind and deaf﴿* again,

﴿كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ﴾

*﴾many of them, and Allāh is the All-Seer of what they do.﴿*

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾﴾

*﴿72. Surely, they have disbelieved who say: "Allāh is the Messiah ['Īsā], son of Maryam." But the Messiah said: "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.﴾*

*﴿73. Surely, they have disbelieved who say: "Allāh is the third of three." And there is no god but One God (Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴾*

*﴿74. Will they not repent to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾*

*﴿75. The Messiah ['Īsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddīqah. They both used to eat food. Look how We make the Āyāt clear to them; yet look how they are deluded away (from the truth).﴾*

## The Disbelief of the Christians; 'Īsā Only called to *Tawḥīd*

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that Īsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that Īsā made it known that he was the servant of Allāh and His Messenger. The first words that Īsā uttered when he was still a baby in the cradle were, "I am 'Abdullāh (the servant of Allāh)." He did not say, "I am Allāh," or, "I am the son of

Allāh." Rather, he said,

﴿إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا﴾

﴿*Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.*﴾

until he said,

﴿وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾﴾

﴿*"And verily Allāh is my Lord and your Lord. So worship Him (Alone). That is the straight path."*﴾

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

﴿وَقَالَ ٱلْمَسِيحُ يَٰبَنِيٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ﴾

﴿*But the Messiah said, "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners with Allāh...*﴾ in worship;

﴿فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ﴾

﴿*...then Allāh has forbidden Paradise for him, and the Fire will be his abode.*﴾

as He will send him to the Fire and forbid Paradise for him. Allāh also said;

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ﴾

﴿*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.*﴾ and,

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾﴾

﴿*And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allāh has provide you with." They will say: "Allāh has forbidden both to the disbelievers."*﴾

It is recorded in the *Ṣaḥīḥ* [1] that the Prophet ﷺ had someone proclaim to the people,

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ»

«*Only a Muslim soul shall enter Paradise.*»

In another narration,

«مُؤْمِنَةٌ»

«*Only a believing soul...*»

This is why Allāh said that ʿĪsā said to the Children of Israel,

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

﴿*Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.*﴾

There is no help from Allāh, nor anyone who will support or protect them from the state they will be in.

Allāh's statement,

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ﴾

﴿*Surely, they have disbelieved who say: "Allāh is the third of three."*﴾

Mujāhid and several others said that this *Āyah* was revealed about the Christians in particular. As-Suddi and others said that this *Āyah* was revealed about taking ʿĪsā and his mother as gods besides Allāh, thus making Allāh the third in a trinity.[2] As-Suddi said, "This is similar to Allāh's statement towards the end of the *Sūrah*,

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ﴾

﴿*And (remember) when Allāh will say: "O ʿĪsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say, "Glory be to You!"*﴾[5:116]. [3]

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[1] *Fatḥ Al-Bāri* 6:207.

[2] Aṭ-Ṭabari 10:483.

[3] Aṭ-Ṭabari 10:483.

Allāh replied,

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ﴾

*﴿But there is no god but One God.﴾*

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh said next, while threatening and admonishing them,

﴿وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ﴾

*﴿And if they cease not from what they say,﴾* their lies and false claims,

﴿لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿verily, a painful torment will befall the disbelievers among them.﴾* in the Hereafter, shackled and tormented. Allāh said next,

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝٧٤﴾

*﴿Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾*

This demonstrates Allāh's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

## 'Īsā is Allāh's Servant and His Mother is a Truthful Believer

Allāh said,

﴿مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ﴾

*﴿The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.﴾*

'Īsā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another *Āyah*,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ۝٥٩﴾

*﴿He ['Īsā] was not more than a servant. We granted Our favor*

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ
وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟
كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ لُعِنَ ٱلَّذِينَ
كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى
ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾
كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ
مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾
وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ
مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ
﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ
وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ
ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

*to him, and We made him an example for the Children of Israel.*﴾

Allāh said next,

﴿وَأُمُّهُۥ صِدِّيقَةٌ﴾

﴿*His mother was a Ṣiddiqah*﴾ for she believed in Allāh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allāh said next,

﴿كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾

﴿*They both used to eat food*﴾ needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not gods as ignorant Christian sects claim, may Allāh's continued curses cover them until the Day of Resurrection. Allāh said next,

﴿ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ﴾

﴿*Look how We make the Āyāt clear to them.*﴾ making them unequivocal and plain,

﴿ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ﴾

﴿*yet look how they are deluded away (from the truth).*﴾

look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

﴿قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ

قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

﴿76. *Say: "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the All-Hearer, All-Knower."*﴾

﴿77. *Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path."*﴾

## The Prohibition of *Shirk* (Polytheism) and Exaggeration in the Religion

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity. Allāh said,

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

﴿أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا﴾

﴿*How do you worship besides Allāh something which has no power either to harm or to benefit you?*﴾

meaning, which cannot prevent harm for you nor bring about your benefit,

﴿وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿*But it is Allāh Who is the All-Hearer, All-Knower.*﴾

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allāh? Allāh then said,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾

﴿*Say: "O People of the Scipture! Exceed not the limits in your religion beyond the truth,*﴾

Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with Īsā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَآءِ ٱلسَّبِيلِ﴾

﴿...*and who misled many, and strayed (themselves) from the right path,*﴾

deviated from the straight path, to the path of misguidance and deviation.

﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾﴾

﴿*78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd and 'Īsā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing (beyond the bounds).*﴾

﴿*79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.*﴾

﴿*80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allāh is wrath with them, and in torment they will abide.*﴾

﴿*81. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.*﴾

## Allāh Cursed the Disbelievers Among the Children of Israel

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwud and Īsā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-'Awfī reported that Ibn 'Abbās said, "They were cursed in the Tawrāh, the Injīl, the Zabūr (Psalms) and the Furqān (Qur'ān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ﴾

*﴿They used not to forbid one another from the evil they committed.﴾*

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

﴿لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

*﴿Vile indeed was what they used to do.﴾*

## *Ḥadīths* that Order Enjoining Righteousness and Forbidding Evil

There are many *Ḥadīths* that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبَ لَكُمْ»

*«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.»*[1]

At-Tirmidhi also recorded it and said, "This *Ḥadīth* is *Ḥasan.*"[2]

Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

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[1] Aḥmad 5:388

[2] *Tuḥfat Al-Aḥwadhi* 6:391.

«*He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.*»[1]

Abu Dāwud said that Al-'Urs, meaning Ibn 'Amīrah, said that the Prophet ﷺ said,

«إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا، - وَقَالَ مَرَّةً فَأَنْكَرَهَا - كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا»

«*When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.*»

Only Abu Dāwud recorded this *Ḥadīth*.[2] Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«*The people will not perish until they do not leave -or- have any excuse for themselves.*»[3]

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَهُ»

«*Behold! Fear from people should not prevent one from saying the truth if he knows it.*» Abu Sa'īd then cried and said, "By Allāh! We have seen some errors, but we feared (the people)."[4]

Another *Ḥadīth* that Abu Sa'īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«*The best Jihād is a word of truth proclaimed before an unjust ruler.*»

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[1] Muslim 1:69.
[2] Abu Dāwud: 4345.
[3] Abu Dāwud: 4347.
[4] Ibn Mājah: 4007.

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.[1] At-Tirmidhi said, "*Ḥasan Gharīb* from this route of narration."

Imām Aḥmad recorded that Ḥudhayfah said that the Prophet ﷺ said,

«لَا يَنْبَغِي لِمُسْلِمٍ أَنْ يُذِلَّ نَفْسَهُ»

«*It is not required of the Muslim that he humiliate himself.*»

They said, 'How does one humiliate himself?" he said;

«يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ»

«*He takes on trials that he is not capable of enduring.*»[2]

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*"[3]

## Censuring the Hypocrites

Allāh said,

﴿تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*You see many of them taking the disbelievers as their friends.*﴾

Mujāhid said that this *Āyah* refers to the hypocrites. Allāh's statement,

﴿لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ﴾

﴿*Evil indeed is that which they have sent forward before themselves;*﴾

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allāh, that will remain with them until the Day of Return. Allāh said;

﴿أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ﴾

﴿*for that (reason) Allāh is wrath with them*﴾ because of what they did. Allāh next said that,

﴿وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ﴾

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[1] Abu Dāwud 4:514, *Tuḥfat Al-Aḥwadhi* 6:395, and Ibn Mājah 2:1329.

[2] Aḥmad 5:1405.

[3] *Tuḥfat Al-Aḥwadhi* 6:531, Ibn Mājah 2:1332.

الجزء السابع ١٢٢ سورة المائدة

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ
الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ
اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ
وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ اللَّهُ
بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ ۖ
فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ
ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا
أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

﴾*in torment they will abide*﴿ on the Day of Resurrection.

Allāh's statement,

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ﴾

﴾*And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.*﴿ meaning, had they sincerely believed in Allāh, His Messenger and the Qur'ān, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allāh, the Prophet ﷺ and what was revealed to him,

﴿وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ﴾

﴾*but many of them are rebellious*﴿. disobedient to Allāh and His Messenger and defiant of the *Āyāt* of His revelation that He sent down.

﴿۞ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُم
مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا
عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
مِنَ الْحَقِّ ۙ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿٨٦﴾

﴿82. *Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.*﴾

﴿83. *And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses."*﴾

﴿84. *"And why should we not believe in Allāh and in that which has come to us of the truth? And we wish that our Lord will admit us along with the righteous people."*﴾

﴿85. *So because of what they said, Allāh awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.*﴾

﴿86. *But those who disbelieved and belied Our Āyāt, they shall be the dwellers of Hell.*﴾

## The Reason Behind Revealing these *Āyāt*

Sa'īd bin Jubayr, As-Suddi and others said that these *Āyāt* were revealed concerning a delegation that An-Najāshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'ān to them, they embraced Islām, cried and were humbled. Then they returned to An-Najāshi and told him what happened.[1] 'Aṭā' bin Abi Rabāḥ commented, "They were Ethiopians who embraced Islām when the Muslims who migrated to Ethiopia resided among them." Qatādah said, "They were some followers of the religion of 'Īsā, son of Maryam, who when they saw Muslims and heard the Qur'ān, they became Muslims without hesitation."[2] Ibn Jarīr said that these *Āyāt* were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allāh said,

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[1] Aṭ-Ṭabari 10:499,500.

[2] Aṭ-Ṭabari 10:501.

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

*﴿Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,﴾*

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allāh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allāh ﷺ several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet ﷺ.

Allāh's statement,

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ﴾

*﴿and you will find the nearest in love to the believers those who say: "We are Christians."﴾*

refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injīl. These people are generally more tolerant of Islām and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another *Āyah*, Allāh said;

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً﴾

*﴿And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...﴾*[1] [57:27].

In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allāh said,

﴿ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

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[1] Ibn Kathīr only mentioned this much of the *Āyah*, and what he intended by it should be clear to the reader. However, the remainder of the *Āyah*, which can be translated as; *﴿that they invented which We did not prescribe for them.﴾* (refering to monasticism) obviously contradicts Ibn Kathīr's objective here. He himself discusses this issue shortly, as well as at the end of the *Tafsīr of Sūrat Al-Ḥadīd*, as will appear later, if Allāh wills.

﴿*That is because among them are Qissisīn (priests) and Ruhbān (monks), and they are not proud.*﴾

This means that among them are *Qissisīn* (priests). The word *Ruhbān* refers to one dedicated to worship.

Allāh said,

﴿ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿*That is because among them are priests and monks, and they are not proud.*﴾

This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾

﴿*And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.*﴾

This refers to the good news that they have about the advent of Muḥammad ﷺ,

﴿يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

﴿*They say: "Our Lord! We believe; so write us down among the witnesses."*﴾

who testify to the truth and believe in it.

﴿وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾﴾

﴿*"And why should we not believe in Allāh and in that which has come to us of the truth? And We wish that our Lord will admit us (in Paradise) along with the righteous people."*﴾

Such sect of Christians are those mentioned in Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ﴾

﴿*And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.*﴾[3:199] and,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ

مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾﴾

﴿*Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims"*﴾[28:52-53], until,

﴿لَا نَبْتَغِي ٱلْجَٰهِلِينَ﴾

﴿*"We seek not the ignorant."*﴾[28:55]

This is why Allāh said here,

﴿فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟﴾

﴿*So because of what they said, Allāh awarded them...*﴾ rewarding them for embracing the faith and recognizing and believing in the truth,

﴿جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴿*Gardens under which rivers flow (in Paradise), they will abide therein forever.*﴾

and they will never be removed from it, for they will dwell and remain in it forever and ever,

﴿وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ﴾

﴿*Such is the reward of good-doers*﴾ who follow the truth and obey it wherever, whenever and with whomever they find it. Allāh then describes the condition of the miserable.

﴿وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ﴾

﴿*But those who disbelieved and belied Our Āyāt,*﴾ defied and opposed them,

﴿أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ﴾

﴿*they shall be the dwellers of the (Hell) Fire.*﴾

For they are the people of the Fire who will enter and reside in it (eternally).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾﴾

﴿*87. O you who believe! Make not unlawful the good things*

*which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾*

*﴿88. And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.﴾*

## There is No Monasticism in Islām

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "This *Āyah* [5:87] was revealed about some of the Companions of the Prophet ﷺ who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the *Ruhbān* (monks) do.' When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered 'Yes.' The Prophet ﷺ said,

«لٰكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي، وَأَنَامُ، وَأَنْكِحُ النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ بِسُنَّتِي فَلَيْسَ مِنِّي»

*«I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.»"*[1]

Ibn Abi Ḥātim also collected this *Ḥadīth*. Ibn Marduwyah recorded that Al-'Awfī said that Ibn 'Abbās narrated a similar *Ḥadīth*. It is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said that some of the Companions asked the wives of the Prophet ﷺ about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet ﷺ heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لٰكِنِّي أَصُومُ وَأُفْطِرُ، وَأَنَامُ وَأَقُومُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

*«What is the matter with some people who said such and such? I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.»*[2]

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[1] Aṭ-Ṭabari 10:518. Similar mention of the cause of revelation is recorded by Al-Bukhāri.

[2] *Fatḥ Al-Bāri* 9:5, Muslim 2:1020.

Allāh's statement,

﴿وَلَا تَعْتَدُوٓاْ﴾

﴿*and transgress not.*﴾

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allāh said in other *Āyāt*,

﴿وَكُلُواْ وَٱشْرَبُواْ وَلَا تُسْرِفُوٓاْ﴾

﴿*And eat and drink but waste not by extravagance.*﴾[7:31], and,

﴿وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾﴾

﴿*And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).*﴾[25:67]

So Allāh legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allāh said here,

﴿لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓاْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

﴿*Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.*﴾

then He said,

﴿وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا﴾

﴿*And eat of the things which Allāh has provided for you, lawful and good,*﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَٱتَّقُواْ ٱللَّهَ﴾

﴿*and have Taqwā of Allāh,*﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,

﴿وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤْمِنُونَ﴾

﴿and have Taqwā of Allāh in Whom you believe.﴾

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾﴾

*﴿89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsaṭ of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allāh makes clear to you His Āyāt that you may be grateful.﴾*

## Unintentional Oaths

We mentioned the subject of unintentional oaths in *Sūrat Al-Baqarah*, all praise and thanks are due to Allāh, and so we do not need to repeat it here. We also mentioned that the *Laghw* in oaths refers to one's saying, "No by Allāh," or, "Yes, by Allāh," unintentionally.

## Expiation for Breaking the Oaths

Allāh said,

﴿وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ﴾

﴿*but He will punish you for your deliberate oaths.*﴾ in reference to the oaths that you intend in your hearts,

﴿فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ﴾

﴿*for its expiation (a deliberate oath) feed ten poor,*﴾, who are needy, not able to find necessities of the life.

Allāh's statement,

﴿مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾

﴿*on a scale of the Awsaṭ of that with which you feed your own families;*﴾

means, "On the average scale of what you feed your families."

according to Ibn 'Abbās, Sa'īd bin Jubayr and 'Ikrimah.[1] 'Aṭā' Al-Khurāsāni commented on the *Āyah*, "From the best of what you feed your families".[2] Allāh's statement,

﴿أَوْ كِسْوَتُهُمْ﴾

﴿*or clothe them,*﴾ refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allāh knows best. Al-'Awfī said that Ibn 'Abbās said that the *Āyah* means a robe or garment for each poor person (of the ten).[3] Mujāhid also said that the least of clothing, referred to in the *Āyah*, is a garment, and the most is whatever you wish.[4] Al-Ḥasan, Abu Ja'far Al-Bāqir, 'Aṭā', Ṭāwus, Ibrāhīm An-Nakha'ī, Ḥammād bin Abi Sulaymān and Abu Mālik said that it means (giving each of the ten poor persons) a garment each.[5] Allāh's statement,

﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾

﴿*or free a slave*﴾ refers to freeing a believing slave. In the *Muwaṭṭa'* of Mālik, the *Musnad* of Ash-Shāfi'ī and the *Ṣaḥīḥ* of Muslim, a lengthy *Ḥadīth* was recorded that 'Umar bin Al-Ḥakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

«أَيْنَ اللهُ؟»

«*Where is Allāh?*» She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

«*Who am I?*» She said, "The Messenger of Allāh." He said,

«أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

«*Free her, for she is a believer.*»[6]

There are three types of expiation for breaking deliberate

[1] Aṭ-Ṭabari 10:541.

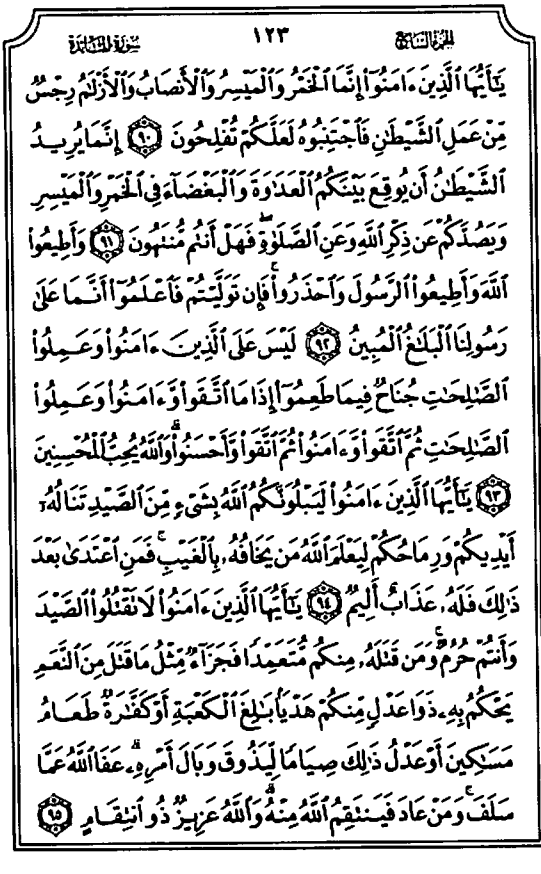
[2] Aṭ-Ṭabari 10:531.

[3] Aṭ-Ṭabari 10:547.

[4] Aṭ-Ṭabari 10:545.

[5] Aṭ-Ṭabari 10:545,546.

[6] *Al-Muwaṭṭa'* 2:776, *Ar-Risālah* no.75, Muslim 1:38.


المائدة ١٢٣ الجزء السابع

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ
مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ
وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُوا۟
ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ
رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ
ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ
وَأَنتُمْ حُرُمٌ ۗ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ
يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ
مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا
سَلَفَ ۖ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾

oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allāh mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allāh said,

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ﴾

*﴿But whosoever cannot afford (that), then he should fast for three days.﴾*

Ubayy bin Ka'b and Ibn Mas'ūd and his students read this *Āyah* as follows, "Then he should fast three consecutive days."[1] Even if this statement was not narrated to us as a part of the Qur'ān through *Mutawātir* narration, it would still be an explanation of the Qur'ān by the Companions that has the ruling of being related from the Prophet ﷺ. Allāh's statement,

﴿ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ﴾

*﴿That is the expiation for the oaths when you have sworn.﴾*[5:89] means, this is the legal way to atone for deliberate oaths,

﴿وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ﴾

[1] Aṭ-Ṭabari 5:31.

﴿*And protect your oaths.*﴾ Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarīr.[1]

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ﴾

﴿*Thus Allāh makes clear to you His Āyāt*﴾ and explains them to you,

﴿لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*that you may be grateful.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾﴾

﴿*90. O you who believe! Khamr, Maysir, Anṣāb, and Azlām are a Rijs of Shayṭān's handiwork. So avoid that in order that you may be successful.*﴾

﴿*91. Shayṭān wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?*﴾

﴿*92. And obey Allāh and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.*﴾

﴿*93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā and believe and do righteous good deeds, and they (again) have Taqwā and believe, and then (once again) have Taqwā and perform good. And Allāh loves the good-doers.*﴾

## Prohibiting *Khamr* (Intoxicants) and *Maysir* (Gambling)

Allāh forbids His believing servants from consuming *Khamr* and *Maysir* which is gambling. Ibn Abi Ḥātim recorded that

[1] Aṭ-Ṭabari 10:560,562.

'Ali bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.[1] Ibn Abi Ḥātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*.[2] Ibn 'Umar said that *Al-Maysir* means gambling,[3] and this is the same statement that Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās,[4] who added, "They used to gamble during the time of *Jāhiliyyah*, until Islām came. Allāh then forbade them from this evil behavior."

## Meaning of *Anṣāb* and *Azlām*

*Al-Anṣāb* were altar stones, in whose vicinity sacrifices were offered (during the time of *Jāhiliyyah*), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Sa'īd bin Jubayr and Al-Ḥasan. They also said that *Al-Azlām* were arrows that they used for lotteries to make decisions, as Ibn Abi Ḥātim narrated.

Allāh said,

﴿رِجْسٌ مِّنْ عَمَلِ الشَّيْطَـٰنِ﴾

*﴿A Rijs of Shayṭān's handiwork﴾*

meaning, abomination of Shayṭān's handiwork, according to 'Ali bin Abi Ṭalḥah who reported it from Ibn 'Abbās.[5] Sa'īd bin Jubayr said that *Rijs* means 'sin'[6] while Zayd bin Aslam said; "An evil handiwork of Shayṭān."[7]

﴿فَاجْتَنِبُوهُ﴾

*﴿So avoid that﴾* avoid all of these abominations,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

*﴿in order that you may be successful.﴾* and this is a statement of encouragement. Allāh said next,

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[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 4:322,323.

[3] Aṭ-Ṭabari 4:325.

[4] Aṭ-Ṭabari 4:324.

[5] Aṭ-Ṭabari 10:565.

[6] Aṭ-Ṭabari 4:330.

[7] Aṭ-Ṭabari 10:565.

﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾

*﴿Shaytān wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾*

This is a threat and a warning.

## *Ḥadīths* that Prohibit *Khamr* (Intoxicants)

Imām Aḥmad recorded that Abu Hurayrah said, "There were three stages to prohibiting *Khamr* (intoxicants). When the Messenger of Allāh ﷺ migrated to Al-Madīnah, the people were consuming alcohol and gambling, so they asked the Messenger of Allāh ﷺ about these things, Allāh revealed,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ﴾

*﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men."﴾*[2:219],

until the end of the *Āyah*. The people said, "They (intoxicants and gambling) were not prohibited for us. Allāh only said,

﴿فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ﴾

*﴿In them is a great sin, and (some) benefit for men.﴾*'

So they went on drinking *Khamr* until one day, one of the emigrants lead his companions in the *Maghrib* prayer and mixed up the *Āyāt* in his recitation. Thereafter, Allāh sent down a tougher statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾

*﴿O you who believe! Approach not the Ṣalāh (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.﴾*[4:43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer *Āyah* was later revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

﴿*O you who believe! Khamr, Maysir, Anṣāb, and Azlām are an abomination of Shaytān's handiwork. So avoid that in order that you may be successful.*﴾[5:90-91]

So they said, 'We abstained, O Lord!' Later, some people said, 'O Allāh's Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a *Rijs* of the work of Shaytān.' So Allāh sent down,

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾

﴿*Those who believe and do righteous good deeds, there is no sin on them for what they ate...*﴾ [5:93], until the end of the *Āyah*.

The Prophet ﷺ said,

«لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكْتُمْ»

«*Had they been made impermissible for them, they would have abandoned them as you have abandoned them.*» Aḥmad recorded this *Ḥadīth*.[1]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "O Allāh! Explain the verdict about *Khamr* to us clearly." The *Āyah* in *Sūrat Al-Baqarah* was revealed,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾

﴿*They ask you about alcoholic drink and gambling. Say: "In them is a great sin."*﴾[2:219]

'Umar was summoned and this *Āyah* was recited to him, but he still said, "O Allāh! Make the verdict of *Khamr* clear to us." Then the *Āyah* in *Sūrat An-Nisā'* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾

﴿*O you who believe! Do not approach the Ṣalāh when you are in a drunken state.*﴾[4:43]

Thereafter, the Prophet ﷺ had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." 'Umar was again summoned and the *Āyah* was recited to him, but he still said, "O Allāh! Make the verdict concerning

[1] Aḥmad 2:351.

*Khamr* clear to us." Then, the *Āyah* in *Sūrat Al-Mā'idah* [5:91] was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the *Āyah* that reads,

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

﴿*So, will you not then abstain?*﴾[5:91],

'Umar said, "We abstained, we abstained."[1] Abu Dāwud, At-Tirmidhi, and An-Nasā'ī[2] recorded this *Ḥadīth*. 'Ali bin Al-Madīni and At-Tirmidhi graded it *Ṣaḥīḥ*.

It is recorded in the Two *Ṣaḥīḥs*, that 'Umar bin Al-Khaṭṭāb said in a speech; while standing on the *Minbar* of the Messenger of Allāh (in the Prophet's *Masjid* in Al-Madīnah) "O people! The prohibition of *Khamr* was revealed; and *Khamr* was extracted from five things: From grapes, dates, honey, wheat and barley. *Khamr* is what intoxicates the mind."[3] Al-Bukhāri recorded that Ibn 'Umar said, "The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madīnah, besides what was produced from grapes."[4]

## Another *Ḥadīth*

Imām Aḥmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrāḥ, 'Ubayy bin Ka'b, Suhayl bin Bayḍā' and several of their friends meeting at Abu Ṭalḥah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that *Khamr* has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allāh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates."[5] This is also recorded in the Two *Ṣaḥīḥs*. In another narration by Anas, "I was the butler of the people in the house of Abu Ṭalḥah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Aḥmad 1:53.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhi* 8:417, An-Nasā'ī 8:286.

[3] *Fatḥ Al-Bāri* 8:126, Muslim 4:2322.

[4] *Fatḥ Al-Bāri* 8:126.

[5] Aḥmad 3:181.

heralded, and Abu Ṭalḥah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Ṭalḥah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾

*﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾*[5:93]."[1]

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Ṭalḥah, Abu 'Ubaydah bin Al-Jarrāḥ, Abu Dujānah, Mu'ādh bin Jabal and Suhayl bin Bayḍā', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, '*Khamr* has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the *Masjid* while the Messenger of Allāh ﷺ was reciting,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ﴾

*﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that...﴾*[5:90], until,

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

*﴿So, will you not then abstain?﴾*[5:91].

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾

*﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate.﴾*[5:93]."[2]

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[1] *Fatḥ Al-Bāri* 5:133, Muslim 3:1570.

[2] Aṭ-Ṭabari 10:578.

## Another Ḥadīth

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ: لُعِنَتِ الْخَمْرُ بِعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَآكِلُ ثَمَنِهَا»

*«Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.»*[1] Abu Dāwud and Ibn Majāh[2] recorded this *Ḥadīth*.

Aḥmad recorded that Ibn 'Umar said, "Once, the Messenger of Allāh ﷺ went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then 'Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allāh then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَنِهَا»

*«Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.»*"[3]

## Another Ḥadīth

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Sa'd said, "There were four *Āyāt* revealed about *Khamr*..." He then said, "A man from Al-Anṣār made some food and invited us. We drank *Khamr* before it was prohibited and became intoxicated, and thus started to boast about our status. The Anṣār said that

[1] Aḥmad 2:25.

[2] Abu Dāwud no.2674, Ibn Mājah no.3380.

[3] Aḥmad 2:71.

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Anṣār took a bone and struck Sa'd's nose with it and made a flesh wound on it. Ever since that happened, Sa'd's nose had a scar from that wound. The *Āyah*,

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾

﴿*Intoxicants, gambling,*﴾ until,

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

﴿*So, will you not then abstain?*﴾ was later revealed." Muslim recorded this *Ḥadīth*.[1]

## Another *Ḥadīth*

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "This *Āyah* in the Qur'ān,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

﴿*O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shaytān's handiwork. So avoid that in order that you may be successful.*﴾[5:90],

was also in the Tawrāh; 'Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, *Zafan* (dances) and *Kibārat* (refering to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And *Khamr* is bitter for those who taste it. Allāh has vowed by His grace and power, 'Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise).'" Its chain of narration is *Ṣaḥīḥ*[2]

## Another *Ḥadīth*

Ash-Shāfiī narrated that Mālik narrated that Nāfi' said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

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[1] Al-Bayhaqi 8:285, Muslim no.1748.

[2] Ibn Abi Ḥātim 4:1196.

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَةِ»

*«Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.»*

Al-Bukhāri and Muslim recorded this *Ḥadīth*.[1] Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا، لَمْ يَشْرَبْهَا فِي الآخِرَةِ»

*«Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.»*[2]

'Abdur-Raḥmān bin Al-Ḥārith bin Hishām said that he heard 'Uthmān bin 'Affān saying, "Avoid *Khamr*, for it is the mother of all sins. There was a man before your time who used to worship Allāh secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, 'By Allāh! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.' So she gave him some alcohol, and he kept asking for more until he [became intoxicated and] had sex with her and killed the boy. Therefore, avoid *Khamr*, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi.[3] This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. ﷺ Relating it from 'Uthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said, "When

[1] *Musnad Ash-Shāfi'ī* no.1763, Al-Bukhāri no.5575, Muslim 2003.

[2] Muslim no.2003.

[3] Al-Bayhaqi 8:287,288.

*Khamr* was prohibited, some people said, 'O Allāh's Messenger! What about our brethren who died while still drinking *Khamr*?' Allāh sent down the *Āyah*

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾

*﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate,﴾*

until the end of the *Āyah*. When the *Qiblah* (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, 'O Allāh's Messenger! What about our brethren who died while still praying toward Jerusalem?' Allāh sent down,

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ﴾

*﴿And Allāh would never make your faith to be lost.﴾*"[2:143][1]

'Abdullāh bin Mas'ūd said that the Prophet ﷺ said when the *Āyah*,

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟﴾

*﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā, and believe...﴾*

was revealed,

«قِيلَ لِي: أَنْتَ مِنْهُمْ»

*«I was told, that you are among them.»*

This is the narration that Muslim, At-Tirmidhi and An-Nasā'ī[2] collected.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۗ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾﴾

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[1] Aḥmad 1:295.

[2] Muslim 4:1910, *Tuḥfat Al-Aḥwadhi* 8:419, An-Nasā'ī in *Al-Kubrā* 6:337.

﴿94. *O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.*﴾

﴿95. *O you who believe! Kill not game while you are in a state of Iḥrām, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.*﴾

## Prohibiting Hunting Game in the Sacred Area and During the State of *Iḥrām*

['Ali bin Abi Ṭalḥah] Al-Wālibi said that Ibn 'Abbās said that Allāh's statement,

﴿لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ﴾

﴿*Allāh will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,*﴾[5:94],

refers to, "The weak and young game. Allāh tests His servants with such game during their *Iḥrām*, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it."[1] Mujāhid said that,

﴿تَنَالُهُ أَيْدِيكُمْ﴾

﴿*well within reach of your hands*﴾ refers to the young game and chicks, while

﴿وَرِمَاحُكُمْ﴾

﴿*and your lances,*﴾ refers to mature game.[2] Muqātil bin Hayyān said that this *Āyah* was revealed during the *'Umrah* of

[1] Aṭ-Ṭabari 10:584.

[2] Aṭ-Ṭabari 10:583.

Al-Ḥudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of *Iḥrām*,

﴿لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُ بِٱلْغَيْبِ﴾

*﴿that Allāh may test who fears Him in the unseen.﴾*[1]

Therefore, Allāh tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allāh in public and secret becomes apparent and tested. In another *Āyah*, Allāh said;

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١٢﴾

*﴿Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).﴾*

Allāh said next,

﴿فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ﴾

*﴿Then whoever transgresses thereafter.﴾*

after this warning and threat, according to As-Suddi, then,

﴿فَلَهُ عَذَابٌ أَلِيمٌ﴾

*﴿for him there is a painful torment.﴾*

for his defiance of Allāh's command and what He has decreed.

Allāh said next,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ﴾

*﴿O you who believe! Kill not game while you are in a state of Iḥrām,﴾*

This *Āyah* prohibits killing the game in the state of *Iḥrām*, except what is exempt from this as mentioned in the Two *Ṣaḥīḥs*; 'Ā'ishah narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ»

[1] *Ad-Durr Al-Manthūr* 3:185.

«*Five are Fawāsiq, they may be killed while in Ihrām or not; the crow, the kite, the scorpion, the mouse and the rabid dog.*»[1]

Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ»

«*It is not harmful in a state of Ihrām to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.*»[2]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[3] Ayyub narrated that Nāfi' narrated similar wordings for this *Ḥadīth* from Ibn 'Umar.[4] Ayyub said, "So I said to Nāfi', 'What about the snake?' He said, 'There is no doubt that killing the snake is allowed.'"[5] The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term *Kalb* (dog) covers them. Allāh knows best.

Abu Sa'īd narrated that the Prophet ﷺ was asked about the animals that the *Muḥrim* is allowed to kill and he said,

«الحَيَّةُ، وَالْعَقْرَبُ، وَالْفُوَيْسِقَةُ، وَيَرْمِي الْغُرَابَ وَلَا يُقْتُلُهُ، وَالْكَلْبُ الْعَقُورُ، وَالحِدَأَةُ، وَالسَّبُعُ العَادِي»

«*The snake, the scorpion, the mouse, and the crow - which is shot at but not killed – the rabid dog, the kite and wild beasts of prey.*»

Abu Dāwud recorded this *Ḥadīth*, as did At-Tirmidhi, who said, "*Ḥasan*", and Ibn Majāh.[6]

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[1] Al-Bukhāri no. 3314, Muslim no. 1198.

[2] *Al-Muwaṭṭa'* 1:356.

[3] *Fatḥ Al-Bāri* 4:42, Muslim 2:858.

[4] An-Nasā'ī 5:190.

[5] *Fatḥ Al-Bāri* 6:44.

[6] Abu Dāwud 2:424, *Tuḥfat Al-Aḥwadhi* 3:576, Ibn Mājah 2:1032.

## The Penalty of Killing Game in the Sacred Area or in the State of *Iḥrām*

Allāh said,

﴿وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ﴾

﴿*And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.*﴾

Mujāhid bin Jabr said, "The meaning of 'intentionally' here is that one intends to kill the game while forgetting that he is in the state of *Iḥrām*. Whoever intentionally kills the game while aware that he is in the state of *Iḥrām*, then this offense is more grave than to make an expiation, and he also loses his *Iḥrām*."[1] This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in *Iḥrām* or not. Az-Zuhri said, "The Book (the Qur'ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well."[2] The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿لِّيَذُوقَ وَبَالَ أَمْرِهِۦ عَفَا ٱللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ﴾

﴿*that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.*﴾

the Sunnah that includes the rulings issued by the Prophet ﷺ and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allāh's statement,

﴿فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ﴾

﴿*The penalty is [an offering of] livestock equivalent to the one he killed.*﴾

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[1] Aṭ-Ṭabari 11:8.

[2] Aṭ-Ṭabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn 'Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh's statement,

﴿يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ﴾

*﴿As adjudged by two just men among you;﴾*

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarīr recorded that Abu Jarīr Al-Bajali said, "I killed a deer when I was in the state of *Iḥrām* and mentioned this fact to 'Umar, who said, 'Bring two of your brethren and let them judge you.' So I went to 'Abdur-Raḥmān and Sa'd and they said that I should offer a male sheep."[1] Ibn Jarīr recorded that Tāriq said, "Arbad killed a deer while in the state of *Iḥrām* and he went to 'Umar to judge him. 'Umar said to him, 'Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. 'Umar commented,

﴿يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ﴾

*﴿As adjudged by two just men among you;﴾."*[2]

Allāh's statement,

﴿هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ﴾

*﴿...an offering brought to the Ka'bah.﴾*

indicates that this equivalent animal should be brought to the *Ka'bah*, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allāh said,

﴿أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا﴾

*﴿or, for expiation, he should feed the poor, or its equivalent in fasting,﴾*

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[1] Aṭ-Ṭabari 11:27.

[2] Aṭ-Ṭabari 11:26.

that is, if the *Muḥrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿هَدْيًا بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا﴾

*﴿...an offering brought to the Ka'bah, or, for expiation, he should feed the poor, or its equivalent in fasting.﴾*

"If the *Muḥrim* killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Ḥātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr's narration, the food measurement is a *Mudd* (4 handfuls of food) each that suffices for the poor.[1]

Allāh's statement,

﴿لِّيَذُوقَ وَبَالَ أَمْرِهِۦ﴾

*﴿that he may taste the heaviness (punishment) of his deed.﴾*

means, We have required him to pay this expiation so that he tastes the punishment of his error,

﴿عَفَا ٱللَّهُ عَمَّا سَلَفَ﴾

*﴿Allāh has forgiven what is past.﴾* during the time of *Jāhiliyyah*, provided that one becomes good in Islām and follows Allāh's Law, all the while avoiding the sin. Allāh then said,

﴿وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ﴾

*﴿but whosoever commits it again, Allāh will take retribution from him.﴾*

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

[1] Aṭ-Ṭabari 11:31.

﴿فَيَنتَقِمُ ٱللَّهُ مِنْهُ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ﴾

*﴿Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.﴾*

Ibn Jurayj said, "I said to 'Aṭā', 'What is the meaning of,

﴿عَفَا ٱللَّهُ عَمَّا سَلَفَ﴾

*﴿Allāh has forgiven what is past.﴾*?' He said, 'Meaning, during the time of *Jāhiliyyah*.' I asked about,

﴿وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ﴾

*﴿but whosoever commits it again, Allāh will take retribution from him.﴾*

He said, 'Whoever commits this offense again in Islām, then Allāh will take retribution from him and he also has to pay the expiation.' I asked, 'Is there any punishment for repeating this offense that you know of?' He said, 'No.' I said, 'Do you think that the authorities should punish him?' He said, 'No, for it is a sin that he committed between him and Allāh. He should pay the expiation.'" [1] Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'īd bin Jubayr, 'Aṭā', and the majority among the earlier and later generations.[2] They stated that when the *Muḥrim* kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ﴾

*﴿And Allāh is Almighty, All-Able of retribution.﴾*

"Allāh says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

﴿ذُو ٱنتِقَامٍ﴾

[1] Aṭ-Ṭabari 11:48.

[2] Aṭ-Ṭabari 11:50.

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ
عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ
تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ
قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟
أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿٩٧﴾ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟
عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ
ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ
سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ﴿١٠٢﴾
مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ
ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

﴿All-Able of retribution.﴾ meaning, He punishes those who disobey Him for their disobedience of Him."[1]

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾﴾

*﴿96. Lawful to you is water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Iḥrām. And have Taqwā of Allāh to Whom you shall be gathered back.﴾*

*﴿97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾*

[1] Aṭ-Ṭabari 11:57.

﴿98. *Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿99. *The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.*﴾

## Water Game is Allowed for the *Muḥrim*

Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr and others commented on Allāh's statement;

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ﴾

﴿*Lawful to you is (the pursuit of) water game...*﴾

that it means, what one eats fresh from it, while,

﴿وَطَعَامُهُۥ﴾

﴿*And its use for food*﴾ what is eaten dry and salted.[1] Ibn 'Abbās said that 'water game' refers to what is taken from water while still alive, while,

﴿وَطَعَامُهُۥ﴾

﴿*and its use for food*﴾ refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aṣ-Ṣiddīq, Zayd bin Thābit, 'Abdullāh bin 'Amr, Abu Ayyub Al-Anṣāri, Ikrimah, Abu Salamah bin 'Abdur-Raḥmān, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣri.

Allāh's statement,

﴿مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ﴾

﴿*for the benefit of yourselves and those who travel,*﴾

as food and provision for you,

﴿وَلِلسَّيَّارَةِ﴾

﴿*and those who travel,*﴾ those who are in the sea and traveling along the sea, according to Ikrimah.[2] Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn 'Abbās, Mujāhid and

[1] Aṭ-Ṭabari 11:59.

[2] Aṭ-Ṭabari 11:71.

As-Suddi and others.[1] Imām Mālik bin Anas recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin Al-Jarrāḥ as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu 'Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu 'Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jābir) said, "How could one date suffice for you?" Jābir replied, "We came to know its value when even that finished." Jābir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them."[2] This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.[3]

Mālik recorded that Abu Hurayrah said, "A man asked Allāh's Messenger, 'O Allāh's Messenger! We go to sea and carry little water with us. If we use it for *Wuḍū'*, we get thirsty, so should we use seawater for *Wuḍū'*?' The Messenger of Allāh ﷺ said,

«هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

*«Its water is pure and its dead are lawful».*"[4]

The two Imāms, Ash-Shāfi'ī and Aḥmad bin Ḥanbal, recorded this *Ḥadīth*, along with the Four *Sunan* compilers. Al-Bukhāri, At-Tirmidhi and Ibn Ḥibbān graded it *Ṣaḥīḥ*. This *Ḥadīth* was also recorded from the Prophet ﷺ by several other Companions.[5]

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[1] At-Ṭabari 11:72,73.

[2] *Al-Muwaṭṭa'* 2:930.

[3] *Fatḥ Al-Bāri* 5:152, Muslim 3:1535.

[4] *Al-Muwaṭṭa'* 1:22.

[5] *Musnad Ash-Shāfi'ī* no. 25, Aḥmad 2:238, Abu Dāwud no.83, At-Tirmidhi no. 69, An-Nasā'ī 1:50, Ibn Mājah no. 386, Ibn Khuzaymah no.111, Ibn Ḥibbān no. 119.

## Hunting Land Game is Prohibited During *Iḥrām*

Allāh said,

﴿وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

﴿*but forbidden is land game as long as you are in a state of Iḥrām.*﴾

Therefore, hunting land game during *Iḥrām* is not allowed, and if someone who is in the state of *Iḥrām* hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a *Muḥrim* or a non-*Muḥrim*.

If someone who is not in the state of *Iḥrām* hunts and gives the food to a *Muḥrim*, the *Muḥrim* is not allowed to eat from its meat if it was killed for him in particular. Aṣ-Ṣa'b bin Jaththāmah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aṣ-Ṣa'b's face, he said,

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ»

«*We only gave it back to you because we are in a state of Iḥrām.*»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.[1] The Prophet ﷺ thought that Aṣ-Ṣa'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muḥrim* is allowed to eat from the game if one who is not in *Iḥrām* hunts it. For when Abu Qatādah hunted a zebra when he was not a *Muḥrim* and offered it to those who were in the state of *Iḥrām*, they hesitated to eat from it. They asked the Messenger of Allāh ﷺ and he said,

«هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا؟»

«*Did any of you point at it or help kill it?*» They said, "No." He said,

[1] Al Bukhāri no. 1825,2573, Muslim 2:850.

«فَكُلُوا»

«*Then eat,*» and he also ate from it. This *Ḥadīth* is also in the Two *Ṣaḥīḥs* with various wordings.[1]

[Ibn Kathīr only mentioned *Āyāt* 96 to 99 here and explained the better part of *Āyah* number 96, but he did not mention the explanation of the rest of that *Āyah* or the other *Āyāt* (97 to 99). This is the case in all of the copies of his *Tafsīr* in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the *Tafsīr* of these *Āyāt* from the Imām of *Tafsīr*, Ibn Jarīr Aṭ-Ṭabari. We tried to summarize Aṭ-Ṭabari's eloquent words to the best of our ability, by Allāh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾﴾

﴿*And have Taqwā of Allāh to Whom you shall be gathered back.*﴾

Allāh says, fear Allāh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these *Āyāt* revealed to your Prophet ﷺ. These *Āyāt* forbid *Khamr*, gambling, *Al-Anṣāb* and *Al-Azlām*, along with hunting land game and killing it while in the state of *Iḥrām*. To Allāh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ﴾

﴿*Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind,*﴾

Allāh says, Allāh made the *Ka'bah*, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

﴿وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ﴾

﴿*And also the Sacred Month and the animals of offerings and*

[1] *Fatḥ Al-Bāri* 9:528, Muslim 2:362.

*the garlanded.*﴾

Allāh says that He made these symbols an asylum of safety for the people, just as He made the *Ka'bah* an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allāh made the *Ka'bah*, the Sacred Month, the *Hady*, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the *Ka'bah*, it includes the entire sacred boundary. Allāh termed it *"Harām"* because He prohibited hunting its game and cutting its trees or grass. Similarly, the *Ka'bah*, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of *Jāhiliyyah* and the people's affairs were guided and protected by them. With Islām they became the symbols of their *Ḥajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾﴾

﴿*that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.*﴾

Allāh says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

﴿ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾﴾

﴿*Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.*﴾

Allāh says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never

unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

﴿مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾﴾

*﴿The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾*

This is a warning from Allāh for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

﴿قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ ۚ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ﴿١٠٢﴾﴾

*﴿100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you." So have Taqwā of Allāh, O men of understanding in order that you may be successful.﴾*

*﴿101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.﴾*

*﴿102. Before you, a community asked such questions, then on that account they became disbelievers.﴾*

Allāh says to His Messenger ﷺ,

﴿قُل﴾

﴿*Say,*﴾ O Muḥammad ﷺ,

﴿لَا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ﴾

﴿*Not equal are the bad things and the good things, even though they may please you*﴾ O human,

﴿كَثْرَةُ ٱلْخَبِيثِ﴾

﴿*the abundance of bad.*﴾ This *Āyah* means, the little permissible is better than the abundant evil.

﴿فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ﴾

﴿*have Taqwā of Allāh, O men of understanding...*﴾

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*in order that you may be successful.*﴾ in this life and the Hereafter.

## Unnecessary Questioning is Disapproved of

Allāh said next,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

﴿*O you who believe! Ask not about things which, if made plain to you, may cause you trouble.*﴾

This *Āyah* refers to good conduct that Allāh is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhāri recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا»

«*If you but know what I know, you will laugh little and cry a lot.*»

The companions of Allāh's Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father?' The Prophet ﷺ said, 'So-and-so'. This *Āyah* was later revealed,

﴿لَا تَسْئَلُوا عَنْ أَشْيَاءَ﴾

*﴿Ask not about things...﴾*."[1]

Muslim, Aḥmad, At-Tirmidhi and An-Nasā'ī recorded this *Ḥadīth*.[2]

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْئَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

*﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾*

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allāh ﷺ until they made him angry. So he ascended the *Minbar* and said,

«لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنْتُهُ لَكُمْ»

*«You will not ask me about anything today but I will explain it to you.»*

So the Companions of the Messenger of Allāh ﷺ feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allāh's Messenger! Who is my father? The Prophet ﷺ said, 'Your father is Ḥudhāfah." 'Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allāh from the evil of the *Fitan* (trials in life and religion)." The Messenger of Allāh ﷺ said,

«لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ»

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[1] *Fatḥ Al-Bāri* 8:130.

[2] *Fatḥ Al-Bāri* 11:326, Muslim 4:1832, Aḥmad 3:180, *Tuḥfat Al-Aḥwadhi* 8:421, *Tuḥfat Al-Ashrāf* 1:413.

*«I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.»*[1] This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs* from Sa'īd.[2]

Al-Bukhāri recorded that Ibn 'Abbās said, "Some people used to question the Messenger of Allāh ﷺ to mock him. One of them would ask, 'Who is my father,' while another would ask, 'Where is my camel,' when he lost his camel. Allāh sent down this *Āyah* about them,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

*﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble...﴾.*"[3]

Imām Aḥmad recorded that 'Ali said, "When this *Āyah* was revealed,

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

*﴿And Ḥajj to the House is a duty that mankind owes to Allāh, those who can bear the journey.﴾*[3:97],

they asked, 'O Allāh's Messenger! Is it required every year?' He did not answer them, and they asked again, 'Is it every year?' He still did not answer them, so they asked, 'Is it every year?' He said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمَا اسْتَطَعْتُمْ»

*«No, and had I said 'yes', it would have become obligated, and had it become obligated, you would not be able to bear it.»*

Allāh sent down,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

*﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾.*"

At-Tirmidhi and Ibn Majāh also recorded this *Ḥadīth*.[4] The apparent wording of this *Āyah* indicates that we are forbidden

[1] Aṭ-Ṭabari 11:100.

[2] *Fatḥ Al-Bāri* 13:47, Muslim 4:1834.

[3] *Fatḥ Al-Bāri* 8:130.

[4] Aḥmad 1:113, At-Tirmidhi no. 3055, Ibn Mājah no. 2884.

to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allāh's statement,

﴿وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ﴾

﴿*But if you ask about them while the Qur'ān is being revealed, they will be made plain to you.*﴾

means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger ﷺ, they will be made plain for you,

﴿وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴿*Verily! That is easy for Allāh.*﴾ Allāh said next,

﴿عَفَا ٱللَّهُ عَنْهَا﴾

﴿*Allāh has forgiven that,*﴾ what you did before this,

﴿وَٱللَّهُ غَفُورٌ حَلِيمٌ﴾

﴿*and Allāh is Oft-Forgiving, Most Forbearing.*﴾

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A *Ḥadīth* states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«*The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.*»[1]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

«*Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.*»[2] An authentic *Ḥadīth* also states,

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[1] Al-Bukhāri no. 7289, Muslim no. 2358.

[2] Muslim 4:1831.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ
لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ
بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾ فَإِنْ عُثِرَ عَلَىٰ
أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ
مِن شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۚ إِنَّا إِذًا لَّمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَٰلِكَ
أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانٌ بَعْدَ
أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

«أَنَّ اللهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

*«Allāh, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.»*[1]

Allāh said next,

﴿قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾

*﴿Before you, a community asked such questions, then on that account they became disbelievers.﴾*

meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

﴿مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ

[1] Al-Bukhāri 4623 and Muslim 2856.

ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

﴿103. *Allāh has not instituted things like Baḥīrah or a Sā'ibah or a Waṣīlah or a Ḥām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.*﴾

﴿104. *And when it is said to them: "Come to what Allāh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.*﴾

## The Meaning of *Baḥīrah, Sā'ibah, Waṣīlah* and *Ḥām*

Al-Bukhāri recorded that Sa'īd bin Al-Musayyib said, "The *Baḥīrah* is a female camel whose milk was spared for the idols and no one was allowed to milk it. The *Sā'ibah* is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ»

*«I saw 'Amr bin 'Āmir Al-Khuzā'ī pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah.»*[1]

As for the *Waṣīlah*, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the *Ḥām*, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a *Ḥāmi.*"[2] Muslim and An-Nasā'ī[3] recorded this *Ḥadīth.*

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that

[1] Al-Bayhaqi 10:12.

[2] *Fatḥ Al-Bāri* 8:133.

[3] Muslim 4:2192, An-Nasā'ī in *Al-Kubrā* 6:338.

the Prophet ﷺ said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ وَعَبَدَ الْأَصْنَامَ أَبُو خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجُرُّ أَمْعَاءَهُ فِي النَّارِ»

*«The first to start the practice of Sā'ibah and worshipping idols was Abu Khuzā'ah, 'Amr bin 'Āmir. I saw him pulling his intestines behind him in the Fire.»*[1]

The 'Amr mentioned in the above *Ḥadīth* is the son of Luḥay bin Qam'ah, one of the chiefs of the tribe of Khuzā'ah who were the caretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet's ﷺ tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalīl in Makkah) bringing idol worshipping to the area of Ḥijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of *Jāhiliyyah*. Allāh said in *Sūrat Al-An'ām*,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

﴿*And they assign to Allāh a share of the tilth and cattle which He has created...*﴾[3:136].

As for the *Baḥīrah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, 'This is a *Baḥīrah* (no one is allowed to milk it).'"[2] As-Suddi and others mentioned a similar statement.[3] As for the *Sā'ibah*, Mujāhid said that it is for sheep, and mentioned a similar meaning as for *Baḥīrah*. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.[4]

Muḥammad bin Isḥāq said that the *Sā'ibah* is the female

[1] Aḥmad 1:446.
[2] Aṭ-Ṭabari 11:129.
[3] Aṭ-Ṭabari 11:130.
[4] Aṭ-Ṭabari 11:128.

camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The *Sā'ibah* was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a *Sā'ibah* from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the *Sā'ibah* property were punished in this world."

As for the *Waṣīlah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister *Waṣalat* (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥātim recorded this statement.[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'īd bin Al-Musayyib said that,

﴿وَلَا وَصِيلَةٍ﴾

*﴿Or a Waṣīlah﴾*

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a *Waṣīlah*, proclaiming that she has *Waṣalat* (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the *Waṣīlah* and let it roam free to pasture for their idols."[2] A similar explanation was reported from Imām Mālik bin Anas. Muḥammad bin Isḥāq said, "The *Waṣīlah* sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called

[1] Ibn Abi Ḥātim 4:1222.

[2] 'Abdur-Razzāq 1:196.

*Waṣīlah* and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!"

As for the *Ḥām*, Al-'Awfī said that Ibn 'Abbās said, "If a man's camel performs ten copulations, they would call him a *Ḥām*, 'So set him free.,"[1] Similar was reported from Abu Rawq and Qatādah. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The *Ḥām* is the male camel whose offspring gave birth to their own offspring; they would then proclaim, 'This camel has *Ḥāma* (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner."[2] Ibn Wahb said, "I heard Mālik saying, 'As for the *Ḥām*, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this *Āyah*.

There is a *Ḥadīth* on this subject that Ibn Abi Ḥātim collected from Abu Isḥāq As-Subay'i from Al-Aḥwaṣ Al-Jushami from his father Mālik bin Naḍlah who said, "I came to the Prophet ﷺ wearing old clothes. So he said to me,

«هَلْ لَكَ مِنْ مَالٍ؟»

«*Do you have any property?*» I said, 'Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

«*What type?*» I said, 'All types; camels, sheep, horses and slaves.' He said,

«فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ عَلَيْكَ»

«*If Allāh gives you wealth, then let it show on you.*» He then asked,

«تُنْتِجُ إِبِلُكَ وَافِيَةً آذَانُهَا؟»

«*Do your camels deliver calves that have full ears?*» I said, 'Yes,

[1] At-Ṭabari 11:129.

[2] Ibn Abi Ḥātim 4:1225.

and do camels give birth but to whole calves?' He said,

«فَلَعَلَّكَ تَأْخُذُ الْمُوسَى فَتَقْطَعَ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولَ: هَذِهِ بَحِيرَةٌ، تَشُقَّ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولَ: هَذِهِ حُرُمٌ»

*«Do you take the knife and cut off the ears of some of them saying, 'This is a Baḥīrah,' and tear the ears of some of them and proclaim, 'This is Sacred?'»*

I said, 'Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللهُ لَكَ حِلٌّ»

*«Then do not do that, for all the wealth that Allāh has given you is allowed for you.»* Then he said;

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾

*﴿Allāh has not instituted things like Baḥīrah or a Sā'ibah or a Waṣīlah or a Ḥām.﴾*

As for the *Baḥīrah*, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the *Sā'ibah*, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the *Waṣīlah*, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has *Waṣalat* (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool."[1] This *Ḥadīth* was narrated with the addition of the explanation of these words in it. In another narration for this *Ḥadīth* from Abu Isḥāq from Abu Al-Aḥwaṣ, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the *Ḥadīth* itself) and this is more sound. Imām Aḥmad recorded this *Ḥadīth* from Sufyān bin 'Uyaynah, from Abu Az-Za'rā' 'Amr bin 'Amr, from his uncle Abu Al-Aḥwaṣ 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.[2] This narration also does not contain the explanation of *Baḥīrah*, *Ḥām* etc., that is added to the *Ḥadīth* above, and Allāh knows best.

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[1] Ibn Abi Ḥātim 4:1220.

[2] Aḥmad 4:136.

Allāh's statement,

﴿وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

*﴿But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾*

means, Allāh did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allāh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ﴾

*﴿And when it is said to them: "Come to what Allāh has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,"﴾*

meaning, if they are called to Allāh's religion, Law and commandments and to avoiding what He prohibited, they say, "The ways and practices that we found our fathers and forefathers following are good enough for us. ' Allāh said,

﴿أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا﴾

*﴿even though their fathers had no knowledge whatsoever...﴾*

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were?

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

*﴿105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that you used to do.﴾*

## One is Required to Reform Himself First

Allāh commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be

affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imām Aḥmad recorded that Qays said, "Abu Bakr Aṣ-Ṣiddīq stood up, thanked Allāh and praised Him and then said, 'O people! You read this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾

﴿*O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.*﴾

You explain it the wrong way. I heard the Messenger of Allāh ﷺ say,

«إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ وَلَا يُغَيِّرُونَهُ، يُوشِكُ اللهُ عَزَّ وَجَلَّ أَنْ يَعُمَّهُمْ بِعِقَابِهِ»

«*If the people witness evil and do not change it, then Allāh is about to send His punishment to encompass them.*»

I (Qays) also heard Abu Bakr say, 'O people! Beware of lying, for lying contradicts faith.'"[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ شَهَٰدَةُ بَيۡنِكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ حِينَ ٱلۡوَصِيَّةِ ٱثۡنَانِ ذَوَا عَدۡلٖ مِّنكُمۡ أَوۡ ءَاخَرَانِ مِنۡ غَيۡرِكُمۡ إِنۡ أَنتُمۡ ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ فَأَصَٰبَتۡكُم مُّصِيبَةُ ٱلۡمَوۡتِۚ تَحۡبِسُونَهُمَا مِنۢ بَعۡدِ ٱلصَّلَوٰةِ فَيُقۡسِمَانِ بِٱللَّهِ إِنِ ٱرۡتَبۡتُمۡ لَا نَشۡتَرِي بِهِۦ ثَمَنٗا وَلَوۡ كَانَ ذَا قُرۡبَىٰ وَلَا نَكۡتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذٗا لَّمِنَ ٱلۡأٓثِمِينَ ١٠٦ فَإِنۡ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسۡتَحَقَّآ إِثۡمٗا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسۡتَحَقَّ عَلَيۡهِمُ ٱلۡأَوۡلَيَٰنِ فَيُقۡسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَا أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعۡتَدَيۡنَآ إِنَّآ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧ ذَٰلِكَ أَدۡنَىٰٓ أَن يَأۡتُواْ بِٱلشَّهَٰدَةِ عَلَىٰ وَجۡهِهَآ أَوۡ يَخَافُوٓاْ أَن تُرَدَّ أَيۡمَٰنُۢ بَعۡدَ أَيۡمَٰنِهِمۡۗ وَٱتَّقُواْ ٱللَّهَ وَٱسۡمَعُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ١٠٨﴾

﴿*106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Ṣalāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall*

[1] Aḥmad 1:5.

*not hide the testimony of Allāh, for then indeed we should be of the sinful."*﴾

﴿*107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."*﴾

﴿*108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwā of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.*﴾

## Testimony of Two Just Witnesses for the Final Will and Testament

This honorable *Āyah* contains a glorious ruling from Allāh. Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ﴾

﴿*O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...*﴾

meaning that there should be two witnesses in such cases,

﴿ذَوَا عَدْلٍ﴾

﴿*just men...*﴾ thus, describing them as just,

﴿مِنكُمْ﴾

﴿*of your own folk*﴾ Muslims.

﴿أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ﴾

﴿*or two others from outside*﴾ non-Muslims, meaning the People of the Book, according to Ibn 'Abbās as Ibn Abi Ḥātim recorded.[1]

Allāh said next,

﴿إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ﴾

[1] Ibn Abi Ḥātim 12:1229.

﴿*if you are traveling through the land*﴾ on a journey,

﴿فَأَصَـٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ﴾

﴿*and the calamity of death befalls you.*﴾

These are two conditions that permit using non-Muslims from among the *Dhimmis* for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharīḥ Al-Qāḍi said. Ibn Jarīr recorded that Sharīḥ said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will."[1] Allāh's statement,

﴿تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ﴾

﴿*Detain them both after the Ṣalāh (the prayer),*﴾

refers to the *'Aṣr* prayer, according to Al-'Awfi who reported it from Ibn 'Abbās.[2] This is the same explanation reported from Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Qatādah, 'Ikrimah and Muḥammad bin Sīrīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation).[3] Therefore, these two witnesses will be detained after a congregational prayer,

﴿فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ﴾

﴿*let them both swear by Allāh if you are in doubt.*﴾

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

﴿لَا نَشْتَرِى بِهِۦ﴾

﴿*We wish not in this*﴾ in our vows, according to Muqātil bin Hayyān,

﴿ثَمَنًا﴾

﴿*for any worldly gain*﴾ of this soon to end life,

﴿وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿*even though he be our near relative.*﴾ meaning, if the beneficiary

[1] Aṭ-Ṭabari 11:163,164.

[2] Aṭ-Ṭabari 11:172.

[3] Aṭ-Ṭabari 11:174.

be our near relative, we will still not compromise on the truth.

﴿وَلَا نَكْتُمُ شَهَـٰدَةَ ٱللَّهِ﴾

﴿*We shall not hide the testimony of Allāh,*﴾ thus stating that the testimony is Allāh's, as a way of respecting it and valuing its significance,

﴿إِنَّآ إِذًا لَّمِنَ ٱلْـَٔـٰثِمِينَ﴾

﴿*for then indeed we should be of the sinful.*﴾ if we distort the testimony, change, alter or hide it entirely. Allāh said next,

﴿فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا﴾

﴿*If it then becomes known that these two had been guilty of sin...*﴾ if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

﴿يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ﴾

﴿*let two others stand forth in their places, nearest in kin from among those who claim a lawful right.*﴾

This *Āyah* indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

﴿فَيُقْسِمَانِ بِٱللَّهِ لَشَهَـٰدَتُنَآ أَحَقُّ مِن شَهَـٰدَتِهِمَا﴾

﴿*Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them..."*﴾

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

﴿وَمَا ٱعْتَدَيْنَآ﴾

﴿*and that we have not trespassed (the truth),*﴾ when we accused them of treachery,

﴿إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ﴾

﴿*for then indeed we should be of the wrongdoers.*﴾ if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his

المائدة ١٢٦ سورة المائدة

﴿ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ
لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ
ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ
ٱلْقُدُسِ ۖ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ
مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا
بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ
ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ
جِئْتَهُمْ بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ
مُّبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى
وَبِرَسُولِى ۖ قَالُوٓا۟ ءَامَنَّا ۖ وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ
ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن
يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم
مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا
وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾

honor. This is discussed in the studies of the oaths in the books of *Aḥkām*. Allāh's statement,

﴿ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ﴾

*﴿That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted),﴾*

means, the ruling requiring the two *Dhimmi* witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allāh's statement,

﴿أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ

بَعْدَ أَيْمَٰنِهِمْ﴾

*﴿or else they would fear that (other) oaths would be admitted after their oaths.﴾*

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allāh said,

﴿أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ﴾

*﴿or else they would fear that (other) oaths would be admitted*

*after their oaths.*﴾, then,

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*And have Taqwā of Allāh*﴾ in all of your affairs,

﴿وَٱسْمَعُوا۟﴾

﴿*and listen.*﴾ and obey,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ﴾

﴿*And Allāh guides not the rebellious people.*﴾ who do not obey Him or follow His Law.

﴿۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾﴾

﴿*109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."*﴾

## The Messengers Will be Asked About Their Nations

Allāh states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allāh said in other *Āyāt*,

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾﴾

﴿*Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.*﴾ [7:6], and,

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴾ [15:92-93].

The statement of the Messengers here,

﴿لَا عِلْمَ لَنَآ﴾

﴿*We have no knowledge*﴾ is the result of the horror of that Day, according to Mujāhid, Al-Ḥasan Al-Baṣri and As-Suddi.[1]

[1] Aṭ-Ṭabari 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the *Āyah*,

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ﴾

*﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"﴾*

They will become afraid and reply,

﴿لَا عِلْمَ لَنَآ﴾

*﴿We have no knowledge...﴾*[1]

Ibn Jarīr[2] and Ibn Abi Ḥātim also recorded this explanation. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُوا۟ لَا عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾﴾

*﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."﴾*

"They will say to the Lord, Most Honored, 'We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.'"[3] This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

﴿أَنتَ عَلَّٰمُ ٱلْغُيُوبِ﴾

*﴿only You are the Knower of all that is hidden.﴾*

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ

[1] 'Abdur-Razzāq 1:201.

[2] Aṭ-Ṭabari 11:210.

[3] Aṭ-Ṭabari 11:211.

تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ
تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ
وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم
بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ
ءَامِنُوا۟ بِى وَبِرَسُولِى ۖ قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

﴿110. *(Remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūḥ - il-Qudus [Jibrīl] so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Ḥikmah, the Tawrāh and the Injīl; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"*﴾

﴿111. *"And when I Awḥaytu [put in the hearts of] Al-Ḥawāriyyin to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'"*﴾

## Reminding 'Īsā of the Favors that Allāh Granted him

Allāh mentions how He blessed His servant and Messenger, 'Īsā, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿ٱذْكُرْ نِعْمَتِى عَلَيْكَ﴾

﴿*Remember My favor to you*﴾ when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

﴿وَعَلَىٰ وَٰلِدَتِكَ﴾

﴿*And to your mother*﴾ when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

﴿إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ﴾

*﴿when I supported you with Rūh - il-Qudus﴾*

the angel Jibrīl, and made you a Prophet, calling to Allāh in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

﴿تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا﴾

*﴿so that you spoke to the people in the cradle and in maturity;﴾*

Meaning you called the people to Allāh in childhood and in maturity.

And the word *Tukallim* means invited, because his speaking to people while a child is nothing strange by itself.

Allāh's statement,

﴿وَإِذْ عَلَّمْتُكَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ﴾

*﴿And when I taught you the Book and the Ḥikmah,﴾* the power of writing and understanding,

﴿وَٱلتَّوْرَىٰةَ﴾

*﴿and the Tawrāh,﴾* which was revealed to Mūsā, son of 'Imrān, who spoke to Allāh directly. Allāh's statement,

﴿وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى﴾

*﴿and when you made out of the clay, as it were, the figure of a bird, by My permission,﴾*

means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allāh's permission. Allāh said;

﴿وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى﴾

*﴿and you healed those born blind, and the lepers by My permission,﴾*

This was explained before in *Sūrah Āl 'Imrān* (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى﴾

*﴿And when you brought forth the dead by My permission,﴾*

meaning, you called them and they rose from their graves by Allāh's leave, power, Intent and will. Allāh said next,

﴿وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴾

*﴿and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."﴾*

Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.'

The wording of this *Āyah* indicates that 'Īsā will be reminded of these favors on the Day of Resurrection. Allāh used the past tense in these *Āyāt* indicating that it is a forgone matter that will certainly occur. This *Āyah* also contains some of the secrets of the Unseen that Allāh revealed to His Messenger Muḥammad ﷺ. Allāh said,

﴿وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى﴾

*﴿And when I (Allāh) Awḥaytu Al-Hawāriyyin to believe in Me and My Messenger.﴾*

This is also a reminder of Allāh's favor on 'Īsā, by making discples and companions for him. It is also said that *Awḥaytu* in the *Āyah* means, 'inspired', just as in another *Āyah*, Allāh said;

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ﴾

*﴿And We inspired the mother of Mūsā (saying): Suckle him...﴾* [28:7].

Allāh said in other *Āyāt*,

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ ۖ وَارْزُقْنَا وَأَنتَ
خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ
مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾
وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ
أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ
عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ
عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ
وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَٰذَا يَوْمُ
يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۚ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

﴿*And your Lord Awḥa (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you)."*﴾ [16:68-69]

Al-Ḥasan Al-Baṣri commented about the *Ḥawāriyyūn*, "Allāh inspired them", while As-Suddi said, "He put in their hearts," and the *Ḥawāriyyūn* said,

﴿ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ﴾

﴿*We believe. And bear witness that we are Muslims.*﴾

﴿إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى
ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ
رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَن
نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ
عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِّنكَ ۖ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّي
أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾﴾

﴿*112. (Remember) when Al-Ḥawāriyūn said: "O 'Īsā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?" 'Īsā said: "Have Taqwā of Allāh, if you are indeed believers."*﴾

﴿*113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and*

*that we ourselves be its witnesses."*﴾

﴿*114. 'Īsā, son of Maryam, said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."*﴾

﴿*115. Allāh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the 'Ālamīn."*﴾

## Sending Down the *Mā'idah*

This is the story of the *Mā'idah*, the name of which this *Sūrah* bears, *Sūrat Al-Mā'idah*. This is also among the favors that Allāh granted His servant and Messenger, Īsā, accepting his request to send the *Mā'idah* down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ ٱلْحَوَارِيُّونَ﴾

﴿*(Remember) when Al-Hawāryūn said...*﴾ the disciples of Īsā said,

﴿يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ﴾

﴿*O 'Īsā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?*﴾

The *Mā'idah* is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked Īsā to supplicate to Allāh to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

﴿قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*'Īsā said: "Have Taqwā of Allāh, if you are indeed believers."*﴾

Īsā answered them by saying, 'Have *Taqwā* of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.'

﴿قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا﴾

﴿*They said: "We wish to eat thereof."*﴾ we need to eat from it,

﴿وَنَطْمَئِنَّ قُلُوبُنَا﴾

﴿*and to be stronger in faith,*﴾ when we witness it descending from heaven as sustenance for us,

﴿وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا﴾

﴿*and to know that you have indeed told us the truth,*﴾ of your Message and our faith in you increases and also our knowledge,

﴿وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾

﴿*and that we ourselves be its witnesses.*﴾

testifying that it is a sign from Allāh, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا﴾

﴿*'Īsā, son of Maryam, said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival..."*﴾

As-Suddi commented that the *Āyah* means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred."[1] Sufyān Ath-Thawri said that it means, "A day of prayer."[2]

﴿وَآيَةً مِّنكَ﴾

﴿*and a sign from You.*﴾ proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

﴿وَارْزُقْنَا﴾

﴿*and provide us sustenance,*﴾ a delicious food from You that does not require any effort or hardship,

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[1] Aṭ-Ṭabari 11:225.

[2] Aṭ-Ṭabari 11:225.

﴿وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ ﴿١١٥﴾﴾

*﴿"For You are the Best of sustainers." Allāh said: "I am going to send it down unto you, but if any of you after that disbelieves..."﴾*

by denying this sign and defying its implication, O ʿĪsā,

﴿فَإِنِّى أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ﴾

*﴿then I will punish him with a torment such as I have not inflicted on anyone among the ʿĀlamīn.﴾*

among the people of your time. Allāh said in similar *Āyāt*,

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

*﴿And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾* [40:46], and,

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ﴾

*﴿Verily, the hypocrites will be in the lowest depths of the Fire.﴾* [4:145]

Ibn Jarīr said that ʿAbdullāh bin ʿAmr said, "Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of *Al-Mā'idah* who disbelieved in it, and the people of Fir'awn."[1]

Ibn Abi Ḥātim recorded that Ibn ʿAbbās said, "They said to ʿĪsā, son of Maryam, 'Supplicate to Allāh to send down to us from heaven, a table spread with food.' He also said, 'So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did."[2] Ibn Jarīr recorded that Isḥāq bin ʿAbdullāh said that the table was sent down to ʿĪsā son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow," the table ascended.[3]

[1] Aṭ-Ṭabari 11:233.

[2] Aṭ-Ṭabari 5:132, Ibn Abi Ḥātim 4:1246.

[3] Aṭ-Ṭabari 5:134.

These statements testify that the table was sent down to the Children of Israel during the time of Īsā, son of Maryam, as a result of Allāh's accepting his supplication to Him. The apparent wording of this *Āyah* also states so,

﴿قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ﴾

﴿*Allāh said: "I am going to send it down unto you..."*﴾ [5:115].

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴿*116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen."*﴾

﴿*117. "Never did I say to them ought except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things."*﴾

﴿*118. "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise."*﴾

## 'Īsā Rejects *Shirk* and Affirms *Tawḥīd*

Allāh will also speak to His servant and Messenger, 'Īsā son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped 'Īsā and his mother as gods besides Allāh,

﴿يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ اللَّهِ﴾

﴿*O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'*﴾

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this *Āyah* as evidence,

﴿هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ﴾

﴿*"This is a Day on which the truthful will profit from their truth."*﴾ [5:119]

Allāh's statement,

﴿سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿*Glory be to You! It was not for me to say what I had no right (to say)...*﴾

contains Allāh's direction for 'Īsā to utter the perfect answer. Ibn Abi Ḥatim recorded that Abu Hurayrah said, "'Īsā will be taught his argument in reply to what Allāh will ask him,

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ﴾

﴿*And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'*﴾ [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Īsā to say,

﴿سُبْحَٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿*Glory be to You! It was not for me to say what I had no right (to say)...*﴾[1]

Ath-Thawri narrated this *Ḥadīth* from Ma'mar from Ibn Ṭāwus from Ṭāwus.

'Īsā's statement,

﴿إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ﴾

﴿*Had I said such a thing, You would surely have known it.*﴾

means, had I said it, You, my Lord, would have known it, for

[1] Ibn Abi Ḥātim 4:1253.

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

﴿تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ﴾

*﴿You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allāh) did command me to say...﴾*

and convey,

﴿أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

*﴿Worship Allāh, my Lord and your Lord.﴾*

I only called them to what You sent me with and commanded me to convey to them,

﴿أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

*﴿Worship Allāh, my Lord and your Lord﴾*

and this is what I conveyed to them,

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾

*﴿And I was a witness over them while I dwelled amongst them,﴾*

I was a witness over what they did when I was amongst them,

﴿فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

*﴿but when You took me [up], You were the Watcher over them, and You are a Witness to all things.﴾*

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عَزَّ وَجَلَّ حُفَاةً، عُرَاةً، غُرْلاً»

*«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;*

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ﴾

﴿As We began the first creation, We shall repeat it.﴾

«وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أُصَيْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ»

*The first among the creation who will be covered with clothes will be Ibrāhīm. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innvovated after you (in religion).' So I will say just as the righteous servant ('Isa) said,*

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴿*And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.*﴾

«فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ»

«*It will further be said, 'These people kept reverting back on their heels after you left them.'*»[1]

Al-Bukhāri[2] also recorded this *Ḥadīth* in the explanation of this *Āyah*.

Allāh said;

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴿*If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.*﴾

All matters refer back to Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This *Āyah* also shows the crime of the

[1] *Musnad Aṭ-Ṭayālisi* no. 343.

[2] *Fatḥ Al-Bāri* 8:135.

Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this *Āyah* [5:118] has tremendous value and delivers unique news.

﴿قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

*﴿119. Allāh will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success.﴾*

*﴿120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾*

## Only Truth will be of Benefit on the Day of Resurrection

Allāh answers His servant and Messenger 'Īsā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when 'Īsā refers their end to the will of his Lord,

﴿هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ﴾

*﴿This is a Day on which the truthful will profit from their truth.﴾*

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "This is the Day when *Tawḥīd* will benefit those who believed in it."

﴿لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ﴾

*﴿Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever.﴾*

and they will never be removed from it,

﴿رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ﴾

*﴿Allāh is pleased with them and they with Him.﴾*

﴿وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ﴾

﴿*But the greatest bliss is the good pleasure of Allāh.*﴾ [9:72]

We will mention the *Ḥadīths* about this *Āyah* [9:72] later on.

Allāh's statement,

﴿ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴿*That is the great success.*﴾ means, this is the great success, other than which there is no greater success. Allāh said in another *Āyāt*,

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾﴾

﴿*For the like of this let the workers work.*﴾ [37:61], and,

﴿وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ﴾

﴿*And for this let (all) those strive who want to strive.*﴾ [83:26]

Allāh's statement,

﴿لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

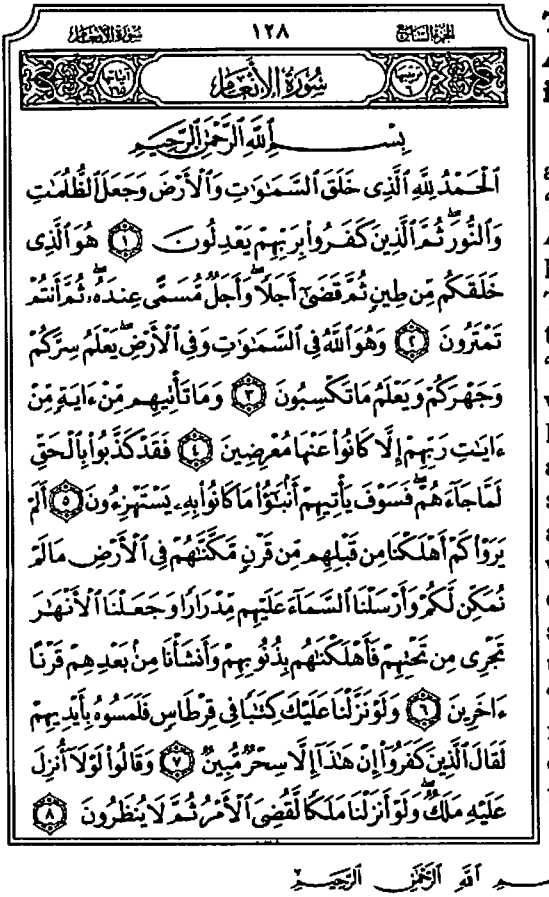
﴿*To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.*﴾

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Ḥuyay bin 'Abdullāh saying that Abu 'Abdur-Raḥmān Al-Ḥabli said that 'Abdullāh bin 'Amr said, "The last revealed *Sūrah* was *Sūrat Al-Mā'idah*."[1]

[1] At-Tirmidhi no. 3063.

# The *Tafsīr* of *Sūrat Al-An'ām* (Chapter - 6)

## Which was Revealed in Makkah




### The Virtue of *Sūrat Al-An'ām* and When it Was Revealed

Al-'Awfi, 'Ikrimah and 'Aṭā' said that Ibn 'Abbās said, "*Sūrat Al-An'ām* was revealed in Makkah"[1] Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "All of *Sūrat Al-An'ām* was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh"[2] As-Suddi said that Murrah said that 'Abdullāh said, "*Sūrat Al-An'ām* was revealed in the company of seventy thousand angels."[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

[1] *Ad-Durr Al-Manthūr* 3 :243.
[2] Aṭ-Ṭabarāni 12 :215.
[3] *Ad-Durr Al-Manthūr* 3 :243.

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَـٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ ٱللَّهُ فِى ٱلسَّمَـٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴾

*﴿1. All praise be to Allāh, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.﴾*

*﴿2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.﴾*

*﴿3. And He is Allāh, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾*

## All Praise is Due to Allāh for His Glorious Ability and Great Power

Allāh praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this *Āyah*, Allāh describes darkness in the plural, *Ẓulumāt* [where *Ẓulmah* is singular for darkness], while describing the light in the singular, *An-Nūr*, because *An-Nūr* is more honored. In other *Āyāt*, Allāh said,

﴿عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ﴾

*﴿To the right and to the lefts.﴾* [16:48]

Near the end of this *Sūrah* (chapter 6), Allāh also said;

﴿وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ﴾

*﴿And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.﴾* [6:153]

Allāh said next,

﴿ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ﴾

*﴿Yet those who disbelieve hold others as equal with their Lord.﴾*

meaning, in spite of all this, some of Allāh's servants disbelieve in Him and hold others as partners and rivals with Him. Some

of Allāh's servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh's statement,

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ﴾

*﴿He it is Who has created you from clay,﴾*

refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

﴿ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾

*﴿Then has decreed a stated term. And there is with Him another determined term...﴾* His saying;

﴿ثُمَّ قَضَىٰٓ أَجَلًا﴾

*﴿Then has decreed a stated term,﴾* refers to death, while,

﴿وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾

*﴿And there is with Him another determined term... ﴾*

refers to the Hereafter, according to Sa'īd bin Jubayr who reported this from Ibn 'Abbās.[1] Similar statements were narrated from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭiyyah, As-Suddi, Muqātil bin Hayyān and others.[2] Ibn 'Abbās and Mujāhid said that,

﴿ثُمَّ قَضَىٰٓ أَجَلًا﴾

*﴿And then has decreed a stated term,﴾* is the term of this earthly life, while,

﴿وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾

*﴿And there is with Him another determined term﴾* refers to man's extent of life until he dies as mentioned in Allāh's statement;[3]

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

*﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,*

[1] Aṭ-Ṭabari 11:257.

[2] Aṭ-Ṭabari 11:256-258.

[3] Aṭ-Ṭabari 11:256.

*then He raises (wakes) you up again that a term appointed (life) be fulfilled.*﴾ [6:60]

The meaning of Allāh's statement,

﴿عِندَهُۥ﴾

﴿*With Him*﴾ is that none but Him knows when it will occur. Allāh said in other *Āyāt*,

﴿إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴾

﴿*The knowledge thereof is with my Lord. None can reveal its time but He.*﴾ [7:187], and,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴿*They ask you about the Hour – when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.*﴾ [79:42-44]

Allāh said,

﴿ثُمَّ أَنتُمْ تَمْتَرُونَ﴾

﴿*Yet you doubt.*﴾ the coming of the (last) Hour, according to As-Suddi.[1] Allāh said next,

﴿وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴾

﴿*And He is Allāh in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.*﴾

Meaning, it is He Who is called Allāh, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allāh, and they supplicate to Him in fear and hope, except those who disbelieve among the *Jinns* and mankind. In another *Āyah*, Allāh said;

﴿وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ﴾

﴿*It is He Who is God in the heavens and the earth.*﴾[43:84]

meaning, He is the God of those in heaven and those on earth,

[1] Aṭ-Ṭabari 11:260.

and He knows all affairs, public and secret.

﴿وَيَعْلَمُ مَا تَكْسِبُونَ﴾

﴿*And He knows what you earn*﴾ all the good and bad deeds that you perform.

﴿وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾﴾

﴿*4. And never an Āyah comes to them from the Āyāt of their Lord, but that they have been turning away from it.*﴾

﴿*5. Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.*﴾

﴿*6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.*﴾

## Threatening the Idolators for their Stubbornness

Allāh states that the rebellious, stubborn polytheists will turn away from every *Āyah*, meaning, sign, miracle and proof that is evidence of Allāh's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these *Āyāt* or care about them. Allāh said,

﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾﴾

﴿*Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.*﴾

This *Āyah* contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allāh advises and warns the disbelievers, that they should avoid the torments and

afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allāh said,

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ﴾

*﴿Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you?﴾*

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allāh said next,

﴿وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا﴾

*﴿and We poured out on them rain from the sky in abundance,﴾*

in reference to rain that comes often,

﴿وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ﴾

*﴿And made the rivers flow under them.﴾*

as rain was abundant and the springs were plentiful, so that We deceived them.

﴿فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ﴾

*﴿Yet We destroyed them for their sins﴾*

meaning the mistakes and errors that they committed,

﴿وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

*﴿and created after them other generations,﴾*

for, these generations of old perished and became as legends and stories,

﴿وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

*﴿And created after them other generations.﴾*

so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh's mercy and kindness.

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾



وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾

﴿7. *And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"*﴾

﴿8. *And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.*﴾

﴿9. *And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.*﴾

﴿10. *And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.*﴾

﴿11. *Say: "Travel in the land and see what was the end of those who rejected truth."*﴾

## Censuring the Rebellious and their Refusal to Accept Human Messengers

Allāh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ﴾

*﴿And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,﴾*

meaning, if they saw this Message's descent and were eye-witnesses to that,

﴿لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴾

*﴿the disbelievers would have said: "This is nothing but obvious magic!"﴾*

This is similar to Allāh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾﴾

*﴿And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."﴾* [15:14-15], and,

﴿وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾﴾

*﴿And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!"﴾* [52:44].

﴿وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ﴾

*﴿And they say: "Why has not an angel been sent down to him?"﴾*

to convey the Message with admonition along with him. Allāh replied,

﴿وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ﴾

*﴿Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.﴾*

Consequently, even if the angels descend, while the

disbelievers still had the same attitude, then the torment will surely befall them from Allāh as a consequence. Allāh said in other *Āyāt*,

﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾﴾

*﴿We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!﴾* [15:8], and,

﴿يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ﴾

*﴿On the Day they will see the angels, no glad tidings will there be for the criminals that day.﴾* [25:22]

Allāh's statement,

﴿وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾﴾

*﴿And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.﴾*

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allāh said,

﴿قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾﴾

*﴿Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾* [17:95]

It is a mercy from Allāh to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allāh, and their people able to talk to them, ask them and benefit from them. In another *Āyah*, Allāh said;

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ﴾

﴿*Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.*﴾ [3:164]

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said about the *Āyah* [6:9 above], "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."[1]

﴿وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ﴾

﴿*... and We would have certainly caused them confusion in a matter which they have already covered with confusion.*﴾

meaning, We would confuse them over their confusion. And Al-Wālibi reported Ibn 'Abbās saying; "We brought doubts around them."

Allāh's statement,

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾﴾

﴿*And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.*﴾

comforts the Messenger ﷺ concerning the denial of him by his people. The *Āyah* also promises the Messenger ﷺ, and his believers, of Allāh's victory and the good end in this life and the Hereafter. Allāh said next,

﴿قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾﴾

﴿*Say: "Travel in the land and see what was the end of those who rejected truth."*﴾

meaning, contemplate about yourselves and think about the afflictions Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

[1] Aṭ-Ṭabari 11:268.

﴿قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾﴾

﴿12. *Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh." He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe.*﴾

﴿13. *And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."*﴾

﴿14. *Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit. "And be not you of the idolators.*﴾

﴿15. *Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."*﴾

﴿16. *Who is averted from (such a torment) on that Day; then He (Allāh) has surely been Merciful to him. And that would be the obvious success.*﴾

## Allāh is the Creator and the Sustainer

Allāh states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two *Ṣaḥīḥs*, that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

*«When Allāh created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.'»*[1]

[1] *Fath Al-Bāri* 13:395, Muslim 4:2107.

Allāh said;

﴿لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ﴾

*﴿Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.﴾*

swearing by His Most Honored Self that He will gather His servants,

﴿إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ﴾

*﴿For appointed meeting of a known Day.﴾* [56:50],

the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray. Allāh's statement,

﴿ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ﴾

*﴿Those who destroy themselves﴾* on the Day of Resurrection,

﴿فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾﴾

*﴿will not believe.﴾* in the Return and thus do not fear the repercussions of that Day. Allāh said next,

﴿وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ﴾

*﴿And to Him belongs whatsoever exists in the night and the day.﴾*

meaning, all creatures in the heavens and earth are Allāh's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

﴿وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

*﴿and He is the All-Hearing, the All-Knowing.﴾*

He hears the statements of His servants and knows their actions, secrets and what they conceal. Allāh then said to His servant and Messenger Muḥammad ﷺ, whom He sent with the pure *Tawḥīd* and the straight religion, commanding him to call the people to Allāh's straight path;

﴿قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth?"﴾*

Similarly, Allāh said,

﴿قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُوٓنِّيٓ أَعْبُدُ أَيُّهَا الْجَٰهِلُونَ ﴿٦٤﴾﴾

﴿*Say: "Do you order me to worship other than Allāh, O you fools?"*﴾ [39:64].

The meaning here is, I will not take a guardian except Allāh, without partners, for He is the Creator of the heavens and earth Who orignated them without precedent,

﴿وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ﴾

﴿*And it is He Who feeds but is not fed.*﴾

For He sustains His creatures without needing them. Allāh also said;

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

﴿*And I created not the Jinn and humans except that they should worship Me (Alone).*﴾ [51:56]

Some scholars read it,

وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ

"And it is He Who feeds but He does not eat."
meaning, Allāh does not eat. Abu Hurayrah narrated, "A man from Al-Anṣār from the area of Qubā' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، وَمَنَّ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرَ مُوَدَّعٍ رَبِّي وَلَا مُكَافَأٍ وَلَا مَكْفُورٍ، وَلَا مُسْتَغْنًى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

«*All praise is due to Allāh, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allāh, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.*

الجزء السابع ١٣٠ سورة الأنعام

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا
ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ
ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا
تُشْرِكُونَ ﴿١٩﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ
ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ
لَّا يُؤْمِنُوا۟ بِهَا ۖ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن
يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ
فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾

*All thanks and praises are due to Allāh Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creaturers. All praise is due to Allāh, Lord of all that exists."*[1]

﴿قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ﴾

﴿*Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh as (Muslims)."*﴾ from this *Ummah*,

﴿وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾﴾

﴿*And be not you of the idolaters. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."*﴾ [6:14-15],

the Day of Resurrection,

﴿مَّن يُصْرَفْ عَنْهُ﴾

﴿*Who is averted from*﴾ such a torment,

﴿يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ﴾

﴿*on that Day, He has surely been Merciful to him*﴾ meaning, Allāh will have been merciful to him,

﴿وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:82.

﴿*And that would be the obvious success.*﴾ Allāh also said,

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾

﴿*And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.*﴾ [3:185],

success here indicates acquiring profit and negates loss.

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾﴾

﴿*17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.*﴾

﴿*18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.*﴾

﴿*19. Say: "What thing is the most great in witness?" Say: "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allāh there are other gods?" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."*﴾

﴿*20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.*﴾

﴿*21. And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt? Verily, the wrongdoers shall never be successful.*﴾

## Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm

Allāh states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His

judgment or prevent what He decrees,

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾﴾

﴿*And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.*﴾

Similarly, Allāh said,

﴿مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ﴾

﴿*Whatever mercy, Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter*﴾ [35:2].

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«*O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.*»[1]

This is why Allāh said,

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾

﴿*And He is the Irresistible, above His servants,*﴾

meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allāh and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

﴿وَهُوَ ٱلْحَكِيمُ﴾

﴿*and He is the All-Wise,*﴾ in all His actions,

﴿ٱلْخَبِيرُ﴾

﴿*Well-Acquainted with all things.*﴾ Who places everything in its

[1] *Fatḥ Al-Bāri* 2:379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً﴾

*﴿Say: "What thing is the most great in witness?"﴾*

or what is the greatest witness,

﴿قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِي وَبَيْنَكُمْ﴾

*﴿Say: "Allāh (the Most Great!) is Witness between you and I"﴾* for He knows what I brought you and what you will answer me with,

﴿وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

*﴿this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾*

Therefore, this Qur'ān is a warner for all those who hear of it. In another *Āyah*, Allāh said,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

*﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾* [11:17]

Ar-Rabī' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿أَئِنَّكُمْ لَتَشْهَدُونَ﴾

*﴿"Can you verily bear witness..."﴾* O idolators,

﴿أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ﴾

*﴿"that besides Allāh there are other gods?" Say, "I bear no (such) witness!"﴾*

Similarly, in another *Āyah*, Allāh said;

﴿فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ﴾

*﴿Then if they testify, testify not you with them.﴾* [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ﴾

*﴿Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾*

## People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his *Ummah*. Allāh said next,

﴿ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ﴾

﴿*Those who have lost (destroyed) themselves*﴾ and thus incurred the ultimate loss,

﴿فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾﴾

﴿*will not believe.*﴾ in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allāh said next,

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ﴾

﴿*And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?*﴾

meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh's proofs, signs and evidences,

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ﴾

﴿*Verily, the wrongdoers shall never be successful.*﴾

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh's *Āyāt*].

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۖ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَـٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾﴾

﴾22. *And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"*﴿

﴾23. *There will then be (left) no Fitnah for them but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."*﴿

﴾24. *Look! How they lie against themselves! But the (lie) which they invented will disappear from them.*﴿

﴾25. *And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old."*﴿

﴾26. *And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.*﴿

## The Polythiests Shall be Questioned About the *Shirk* They Committed

About the polytheists, Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا﴾

﴾*And on the Day when We shall gather them all together,*﴿

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allāh will say to them,

﴿أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴾*Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?*﴿

Allāh said in *Sūrat Al-Qaṣaṣ*,

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾﴾

﴾*And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert?"*﴿ [28:62].

Allāh's statement,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ﴾

﴿*There will then be (left) no Fitnah for them*﴾ means, argument. 'Aṭā' Al-Khurāsāni said that,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ﴾

﴿*There will then be (left) no Fitnah for them*﴾ in the face of the affliction that will be placed on them,

﴿إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿*but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."*﴾[1]

Allāh said next,

﴿ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾﴾

﴿*Look! How they lie against themselves! But the (lie) which they invented will disappear from them.*﴾

which is similar to His other statement,

﴿ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾﴾

﴿*Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allāh?" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers.*﴾ [40:73-74]

## The Miserable Do Not Benefit from the Qur'ān

Allāh's statement,

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا﴾

﴿*And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein;*﴾

[1] Aṭ-Ṭabari 11:299.

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qur'ān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qur'ān,

﴿وَفِيٓ ءَاذَانِهِمْ وَقْرًا﴾

﴿*and (set) deafness in their ears;*﴾ that prevents them from hearing what benefits them. In another *Āyah*, Allāh said;

﴿وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً﴾

﴿*And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.*﴾ [2:171]

Allāh said next,

﴿وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا﴾

﴿*if they see every one of the Āyāt they will not believe therein;*﴾ meaning, they will not believe in any of the *Āyāt*, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another *Āyah*, Allāh said,

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen.*﴾ [8:23]

Allāh said,

﴿حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ﴾

﴿*to the point that when they come to you to argue with you...*﴾ using falsehood against truth,

﴿يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴿*those who disbelieve say: "These are nothing but tales of the men of old."*﴾

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ﴾

الصافات ١٣١ سورة الأنعام

بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا
بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ
﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ
بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ
﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن نَّبَإِي الْمُرْسَلِينَ
﴿٣٤﴾ وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ
نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُم بِآيَةٍ ۚ وَلَوْ شَاءَ
اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

﴿*And they prevent others from him and they themselves keep away from him,*﴾

They discourage people from following the truth, believing in Muḥammad ﷺ and obeying the Qur'ān,

﴿وَيَنْـَٔوْنَ عَنْهُ﴾

﴿*and they themselves keep away from him,*﴾

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet ﷺ. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that the *Āyah*,

﴿وَهُمْ يَنْهَوْنَ عَنْهُ﴾

﴿*And they prevent others from him.*﴾

means, they hinder people from believing in Muḥammad ﷺ.[1] Muḥammad bin Al-Ḥanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muḥammad ﷺ and they discouraged people from coming to him."[2] Similar was reported from Qatādah, Mujāhid and Aḍ-Ḍaḥḥāk and several others.[3]

﴿وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

﴿*and (by doing so) they destroy not but themselves, yet they perceive (it) not.*﴾

[1] Aṭ-Ṭabari 11:311.

[2] Aṭ-Ṭabari 11:311.

[3] Aṭ-Ṭabari 11:312.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾ وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾﴾

*﴿27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾*

*﴿28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴾*

*﴿29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾*

*﴿30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾*

## Wishes and Hopes Do Not Help One When He Sees the Torment

Allāh mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

﴿يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

*﴿"Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾*

They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the *Āyāt* of their Lord and be among the

believers. Allāh said,

﴿بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ﴾

*﴿Nay, what they had been concealing before has become manifest to them.﴾*

meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allāh said,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾﴾

*﴿There will then be (left) no trial for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾*

It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allāh said that Mūsā said to Fir'awn,

﴿لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ﴾

*﴿"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence."﴾* [17:102]

Allāh said about Fir'awn and his people,

﴿وَجَحَدُوا بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

*﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.﴾* [27:14]

﴿بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ﴾

*﴿Nay, it has become manifest to them what they had been concealing before.﴾* [6:28]

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them,

as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

*﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾*

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allāh states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

﴿وَإِنَّهُمْ لَكَاذِبُونَ﴾

*﴿And indeed they are liars.﴾* in their statement that,

﴿يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾﴾

*﴿"Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾*

Therefore, they will revert to their old behavior and say,

﴿إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا﴾

*﴿There is no life but our life of this world﴾* and there is no Hereafter,

﴿وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾﴾

*﴿and never shall we be resurrected.﴾* Allāh said,

﴿وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَىٰ رَبِّهِمْ﴾

*﴿If you could but see when they will stand before their Lord!﴾* in front of Him,

﴿أَلَيْسَ هَٰذَا بِالْحَقِّ﴾

*﴿"Is not this the truth?"﴾* meaning, is not Resurrection true,

contarary to what you thought,

﴿قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

*﴿They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾*

and because you today denied Resurrection. Therefore, taste the torment,

﴿أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾﴾

*﴿"Is this magic, or do you not see?"﴾* [52:15]

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾﴾

*﴿31. They indeed are losers who denied their meeting with Allāh, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾*

*﴿32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwā. Will you not then understand?﴾*

Allāh describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. This is why Allāh said,

﴿حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا﴾

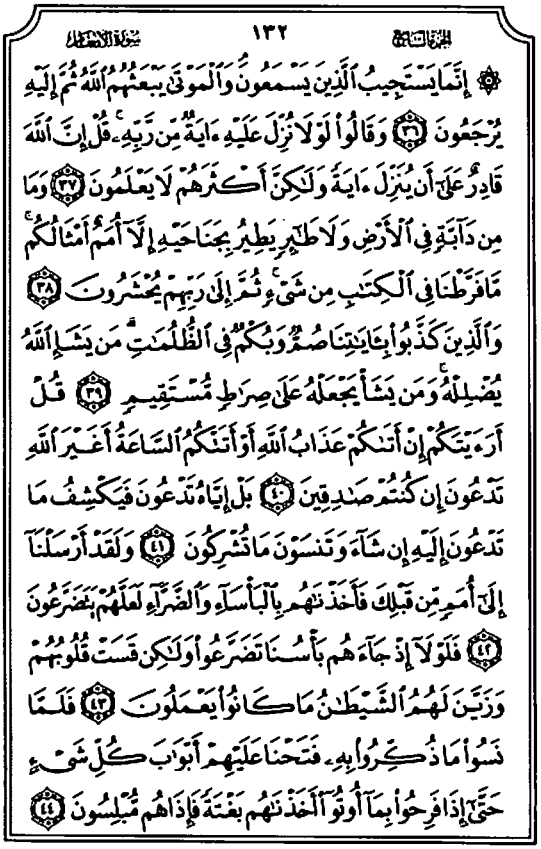
*﴿until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it."﴾*

*'It'* here refers to either the life of this world, or the affairs of the Hereafter. Allāh's statement,

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ﴾

*﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾*

Asbāṭ said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark


إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ
يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ
قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا
مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ
مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾
وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ
يُضْلِلْهُ ۖ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ
أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ
تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا
تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ
إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ
﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا
نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ
حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾

skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, 'How ugly is your face!' He will reply, 'So was your work, it was ugly.' The unjust person will say, 'How foul is the odor coming from you!' He will reply, 'Such was the case with your work, it stunk.' The unjust person will say, 'How dirty are your clothes!' He will reply, 'And your work too was dirty.' The unjust person will ask, 'Who are you?' He will reply, 'I am your deeds.' So he will remain with the unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, 'In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allāh said,

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ﴾

*﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾* [6:31]"[1]

Allāh's statement,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ﴾

[1] Aṭ-Ṭabari 11:328.

﴿*And the life of this world is nothing but play and amusement.*﴾

means, most of it is play and amusement,

﴿وَلَلدَّارُ ٱلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ﴾

﴿*But far better is the abode of the Hereafter for those who have Taqwā. Will you not then understand?*﴾

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾ وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾ ۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾﴾

﴿*33. We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.*﴾

﴿*34. Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information about the Messengers (before you).*﴾

﴿*35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.*﴾

﴿*36. It is only those who listen, that will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.*﴾

## Comforting the Prophet ﷺ

Allāh comforts the Prophet ﷺ in his grief over his people's denial and defiance of him,

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ﴾

﴿*We know indeed the grief which their words cause you;*﴾ meaning, We know about their denial of you and your sadness and sorrow for them. Allāh said in other *Āyāt*,

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So destroy not yourself in sorrow for them.*﴾ [35:8], and

﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ﴿٣﴾﴾

﴿*It may be that you are going to kill yourself with grief, that they do not become believers.*﴾ [26:3], and,

﴿فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا﴿٦﴾﴾

﴿*Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.*﴾ [18:6]

Allāh's statement,

﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾

﴿*it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.*﴾ means, they do not accuse you of being a liar,

﴿وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾

﴿*but it is the Verses of Allāh that the wrongdoers deny.*﴾

It is only the truth that they reject and refuse. Muḥammad bin Isḥāq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyān Ṣakhr bin Ḥarb and Al-Akhnas bin Shurayq once came to listen to the Prophet ﷺ reciting the Qur'ān at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you?" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to

repeat what they did. On the third night, they again went to listen to the Prophet ﷺ and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyān bin Ḥarb in his house saying, "O Abu Ḥanẓalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyān said, "O Abu Tha'labah! By Allāh, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyān and went to Abu Jahl and asked him, "O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad." Abu Jahl said, "We competed with Bani 'Abd Manāf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that? By Allāh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."[1]

Allāh's statement,

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا﴾

*﴿Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,﴾*

This comforts the Prophet's concern for those who denied and rejected him. Allāh also commands the Prophet ﷺ to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allāh said,

﴿وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ﴾

*﴿and none can alter the Words of Allāh.﴾*

This refers to His decision that victory in this life and the

[1] Ibn Hishām 1:337, from the view of the chain of narrators, this story is not authentic.

Hereafter is for His believing servants. Allāh said in other *Āyāt*,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾

﴿*And, verily, Our Word has gone forth of old for Our servants, the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors.*﴾ [37:171-173], and,

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴾ [58:21]

Allāh said;

﴿وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ﴾

﴿*Surely, there has reached you the information about the Messengers (before you).*﴾

who were given victory and prevailed over the people who rejected them. And you (O Muḥammad ﷺ), have a good example in them. Allāh said next,

﴿وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ﴾

﴿*If their aversion is hard on you,*﴾ and you cannot be patient because of their aversion,

﴿فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ﴾

﴿*then if you were able to seek a tunnel in the ground or a ladder to the sky...*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented, "If you were able to seek a tunnel and bring them an *Āyah*, or go up a ladder in the sky and bring a better *Āyah* than the one I (Allāh) gave them, then do that."[1] Similar was reported from Qatādah, As-Suddi and others.[2] Allāh's statement,

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ﴾

[1] Aṭ-Ṭabari 11:338.

[2] Aṭ-Ṭabari 11:338.

﴿*And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.*﴾

is similar to His statement,

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴿*And had your Lord willed, those on earth would have believed, all of them together*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ﴾

﴿*And had Allāh willed, He could have gathered them together upon true guidance,*﴾

"The Messenger of Allāh ﷺ was eager that all people believe and be guided to follow him. Allāh told him that only those whose happiness Allāh has written in the first *Dhikr* will believe."[1] Allāh's statement,

﴿إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ﴾

﴿*It is only those who listen, that will respond,*﴾

means, only those who hear the speech, comprehend and understand it, will accept your call, O Muḥammad ﷺ! In another *Āyah*, Allāh said;

﴿لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾﴾

﴿*That it may give warning to him who is living, and that the Word may be justified against the disbelievers.*﴾ [36:70].

Allāh's statement,

﴿وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿*but as for the dead, Allāh will raise them up, then to Him they will be returned.*﴾

refers to the disbelievers because their hearts are dead. Therefore, Allāh resembled them to dead corpses as a way of mocking and belittling them, saying,

﴿وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

[1] Aṭ-Ṭabari 11:340. Meaning those He had decreed to believe.

﴾but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).﴿

﴿وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ ۖ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾﴾

﴾37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly able to send down a sign, but most of them know not."﴿

﴾38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴿

﴾39. Those who reject Our Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴿

## The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an *Āyah* from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا﴾

﴾"We shall not believe in you, until you cause a spring to gush forth from the ground for us."﴿ [17:90].

﴿قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾Say: "Allāh is certainly able to send down a sign, but most of them know not."﴿

Certainly, Allāh is able to send an *Āyah* (sign). But, He decided out of His wisdom to delay that, because if He sends an *Āyah* of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other *Āyāt*,

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟

بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

*﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).﴾* [17:59], and,

﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾﴾

*﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility﴾* [26:4].

## The Meaning of *Umam*

Allāh said,

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم﴾

*﴿There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.﴾*

Mujāhid commented, "Meaning, various species that have distinct names."[1] Qatādah said, "Birds are an *Ummah*, humans are an *Ummah* and the *Jinns* are an *Ummah*."[2] As-Suddi said that,

﴿إِلَّا أُمَمٌ أَمْثَالُكُم﴾

*﴿but are Umam like you.﴾* means, creations (or species).[3]
Allāh's statement,

﴿مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ﴾

*﴿We have neglected nothing in the Book,﴾* means, the knowledge about all things is with Allāh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another *Āyah*, Allāh said;

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ ﴿٦﴾﴾

[1] Aṭ-Ṭabari 11:345.
[2] Aṭ-Ṭabari 11:345.
[3] Aṭ-Ṭabari 11:345.

﴿*And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.*﴾ [11:6],

there is a record of their names, numbers, movements, and lack of movement. In another *Āyah*, Allāh said;

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾﴾

﴿*And so many a moving creature there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.*﴾ [29:60]

Ibn Abi Ḥātim reported that Ibn 'Abbās said about the *Āyah*,

﴿ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

﴿*then unto their Lord they (all) shall be gathered.*﴾

"Death gathers them."[1] It was also said that the Day of Resurrection gathers them, for in another *Āyah*, Allāh said;

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾﴾

﴿*And when the wild beasts shall be gathered together.*﴾ [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿إِلَّا أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

﴿*but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.*﴾

"All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allāh's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allāh will then command them, 'Be dust!' This is when the disbeliever will say,

﴿يَا لَيْتَنِي كُنتُ تُرَابًا﴾

﴿*"Woe to me! Would that I were dust!"*﴾"[78:40].[2]

And this was reported from the Prophet ﷺ in the *Ḥadīth* about the Trumpet.

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[1] Ibn Abi Ḥātim 4:1286.

[2] Aṭ-Ṭabari 11:347.

## The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَـٰتِ﴾

﴿*Those who reject Our Āyāt are deaf and dumb in darkness.*﴾

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allāh said in other *Āyāt*,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَـٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾﴾

﴿*Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)*﴾ [2:17-18], and,

﴿أَوْ كَظُلُمَـٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَـٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾﴾

﴿*Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.*﴾ [24:40]

This is why Allāh said here,

﴿مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*Allāh sends astray whom He wills and He guides on the straight path whom He wills.*﴾

for He does what He wills with His creatures.

﴿قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَـٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَـٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا۟ مَا

ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ
أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ
إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم
بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾
فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ
ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٤٥﴾

﴿40. *Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"*﴾

﴿41. *Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!*﴾

﴿42. *Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.*﴾

﴿43. *When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaytān made fair-seeming to them that which they used to do.*﴾

﴿44. *So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.*﴾



فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾
قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم
مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ
ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا
نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾ قُل لَّآ أَقُولُ لَكُمْ
عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ
﴿٥١﴾ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ
وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾

﴾45. *So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allāh, the Lord of the all that exists.*﴿

## The Idolators Call On Allāh Alone During Torment and Distress

Allāh states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allāh said,

﴿قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ﴾

﴾*Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"*﴿

This means, you – disbelievers – will not call other than Allāh in this case, because you know that none except He is able to remove the affliction. Allāh said,

﴿إِن كُنتُمْ صَٰدِقِينَ﴾

﴾*if you are truthful?*﴿ by taking gods besides Him.

﴿بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾﴾

﴾*Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!*﴿

for in times of necessity, you only call on Allāh and forget your idols and false deities. In another *Āyah*, Allāh said;

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ﴾

﴾*And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh)*﴿ [17:67].

Allāh said;

﴿وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ

﴾*Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...*﴿

That is, loss of wealth and diminished provisions,

﴿وَالضَّرَّآءِ﴾

﴿*and loss of health*﴾ various illnesses, diseases and pain,

﴿لَعَلَّهُمْ يَضَّرَّعُونَ﴾

﴿*so that they might believe with humility*﴾

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟﴾

﴿*When Our torment reached them, why then did they not believe with humility?*﴾

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?'

﴿وَلَٰكِن قَسَتْ قُلُوبُهُمْ﴾

﴿*But their hearts became hardened,*﴾ for their hearts are not soft or humble,

﴿وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*and Shaytān made fair-seeming to them that which they used to do.*﴾

That is, *Shirk*, defiance and rebellion.

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ﴾

﴿*So, when they forgot (the warning) with which they had been reminded,*﴾

by ignoring and turning away from it,

﴿فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ﴾

﴿*We opened to them the gates of everything,*﴾

Meaning: 'We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allāh from such an end. This is why Allāh said,

﴿حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟﴾

﴿*until in the midst of their enjoyment in that which they were given,*﴾ such as wealth, children and provisions,

﴿أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ﴾

*﴿all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.﴾*

They have no hope for any type of good thing. Al-Ḥasan Al-Baṣri said, "Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom." He then recited the *Āyah*,

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾﴾

*﴿So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾*

He added, "By the Lord of the *Ka'bah*! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Ḥātim recorded this statement.[1]

﴿قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾﴾

*﴿46. Say: "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?" See how variously We explain the Āyāt, yet they turn aside.﴾*

*﴿47. Say: "Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?"﴾*

[1] *Ad-Durr Al-Manthūr* 3 :270, Ibn Abi Ḥātim 4 :1291.

﴿48. *And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.*﴾

﴿49. *But those who reject Our Āyāt, the torment will strike them for their rebelling.*﴾

Allāh said to His Messenger, say, O Muḥammad ﷺ, to those rebellious liars,

﴿أَرَءَيْتَكُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ﴾

﴿*Tell me, if Allāh took away your hearing and your sight.*﴾ just as He gave these senses to you. In another *Āyah*, Allāh said;

﴿هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ﴾

﴿*It is He Who has created you, and endowed you with hearing, seeing.*﴾ [67:23].

The *Āyah* above might also mean that Allāh will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

﴿وَخَتَمَ عَلَىٰ قُلُوبِكُم﴾

﴿*and sealed up your hearts,.*﴾ He also said in other *Āyāt*,

﴿أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ﴾

﴿*Or who owns hearing and sight?*﴾ [10:31], and,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ﴾

﴿*And know that Allāh comes in between a person and his heart.*﴾ Allāh said;

﴿مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِۦ﴾

﴿*Is there a god other than Allāh who could restore them to you?*﴾

Meaning, is there anyone except Allāh who is able to give you back these senses if Allāh took them from you? Only Allāh is able to do so, and this is why He said here,

﴿ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ﴾

﴿*See how variously We explain the Āyāt,*﴾

and make them plain and clear, testifying to Allāh's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

﴿ثُمَّ هُمْ يَصْدِفُونَ﴾

﴿*yet they turn aside.*﴾ After this explanation, they still turn away from the truth and hinder people from following it. Allāh's statement,

﴿قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً﴾

﴿*Say: "Tell me, if the punishment of Allāh comes to you suddenly..."*﴾

means, while you are unaware – or during the night – striking you all of a sudden,

﴿أَوْ جَهْرَةً﴾

﴿*or openly*﴾ during the day, or publicly,

﴿هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ﴾

﴿*will any be destroyed except the wrongdoing people?*﴾

This torment only strikes those who commit injustice against themselves by associating others with Allāh, while those who worship Allāh alone without partners will be saved from it, and they will have no fear or sorrow. In another *Āyah*, Allāh said;

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾

﴿*It is those who believe and confuse not their belief with Ẓulm, (wrong or Shirk).*﴾ [6:82]

Allāh's statement,

﴿وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿*And We send not the Messengers but as bearers of glad tidings and as warners.*﴾

means, the Messengers bring good news to Allāh's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allāh of His anger and of all types of torment. Allāh said,

﴿فَمَنْ ءَامَنَ وَأَصْلَحَ﴾

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ
عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾ وَإِذَا
جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا
بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾
وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾
قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قُل لَّآ أَتَّبِعُ
أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾
قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا
تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ
ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ
ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾
۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى
ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

﴿So whosoever believes and does righteous good deeds.﴾ meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿upon such shall come no fear,﴾ concerning the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve.﴾ about what they missed in the past and left behind them in this world. Certainly, Allāh will be the *Walī* and Protector over what they left behind. Allāh said next,

﴿وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾﴾

﴿*But those who reject Our Āyāt, the torment will strike them for their rebelling.*﴾

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allāh's commands, committing what He prohibited and transgressing His set limits.

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا
مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن
يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطْرُدِ ٱلَّذِينَ
يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ

عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّٰلِمِينَ ﴿٥٢﴾ وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾ وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

﴿50. *Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then consider?"*﴾

﴿51. *And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwā.*﴾

﴿52. *And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.*﴾

﴿53. *Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?*﴾

﴿54. *When those who believe in Our Āyāt come to you, say: "Salāmun 'Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.*﴾

## The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen

Allāh said to His Messenger ﷺ,

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ﴾

﴿*Say: "I don't tell you that with me are the treasures of Allāh."*﴾

meaning, I do not own Allāh's treasures or have any power over them,

﴿وَلَآ أَعْلَمُ ٱلْغَيْبَ﴾

﴿*nor (that) I know the Unseen,*﴾ and I do not say that I know the Unseen, because its knowledge is with Allāh and I only know what He conveys of it to me.

﴿وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ﴾

﴿*nor I tell you that I am an angel.*﴾

meaning, I do not claim that I am an angel. I am only a human to whom Allāh sends revelation, and He honored me with this duty and favored me with it.

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

﴿*I but follow what is revealed to me.*﴾ and I never disobey the revelation in the least.

﴿قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ﴾

﴿*Say: "Are the blind and the one who sees equal?"*﴾

meaning, 'Is the one who is guided, following the truth, equal to the one misled?'

﴿أَفَلَا تَتَفَكَّرُونَ﴾

﴿*Will you not then consider?*﴾ In another *Āyah*, Allāh said;

﴿۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾﴾

﴿*Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.*﴾ [13:19]

Allāh's statement,

﴿وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ﴾

﴿*And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,*﴾

means, warn with this Qur'ān, O Muḥammad ﷺ,

﴿ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ﴾

﴿*Those who live in awe for fear of their Lord*﴾ [23:57], who,

﴿يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

﴿*Fear their Lord, and dread the terrible reckoning.*﴾ [13:21],

﴿الَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓاْ إِلَىٰ رَبِّهِمْ﴾

﴿*those who fear that they will be gathered before their Lord,*﴾ on the Day of Resurrection,

﴿لَيْسَ لَهُم مِّن دُونِهِۦ وَلِيٌّ وَلَا شَفِيعٌ﴾

﴿*when there will be neither a protector nor an intercessor for them besides Him,*﴾ for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

﴿لَّعَلَّهُمْ يَتَّقُونَ﴾

﴿*so that they may have Taqwā.*﴾ Therefore, warn of the Day when there will be no judge except Allāh,

﴿لَّعَلَّهُمْ يَتَّقُونَ﴾

﴿*so that they may have Taqwā.*﴾ and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allāh's torment, and so that He will grant them multiple rewards.

## Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allāh said,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَوٰةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾

﴿*And turn not away those who invoke their Lord, morning and evening seeking His Face.*﴾

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another *Āyah*, Allāh said;

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾﴾

﴿*And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.*﴾[18:28]

Allāh's statement,

﴿يَدْعُونَ رَبَّهُم﴾

﴿*invoke their Lord...*﴾ refers to those who worship Him and supplicate to Him,

﴿بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾

﴿*morning and evening.*﴾ referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Ḥasan and Qatādah. In another *Āyah*, Allāh said;

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾

﴿*And your Lord said, "Invoke Me, I will respond (to your invocation)."*﴾ [40:60],

I will accept your supplication. Allāh said next,

﴿يُرِيدُونَ وَجْهَهُۥ﴾

﴿*seeking His Face.*﴾ meaning, they seek Allāh's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

﴿مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ﴾

﴿*You are accountable for them in nothing, and they are accountable for you in nothing,*﴾

This is similar to the answer Nūḥ gave to his people when they said,

﴿أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ﴾

﴿*Shall we believe in you, when the meekest (of the people) follow you?"*﴾ [26:111].

Nūḥ answered them,

﴿وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى لَوْ تَشْعُرُونَ ﴿١١٣﴾﴾

﴿*And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.*﴾ [26:112-113],

meaning, their reckoning is for Allāh not me, just as my reckoning is not up to them. Allāh said here,

﴿فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ﴾

﴿*that you may turn them away, and thus become of the wrongdoers.*﴾

meaning, you will be unjust if you turn them away.

Allāh's statement,

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ﴾

﴿*Thus We have tried some of them with others*﴾

means, We tested, tried and checked them with each other,

﴿لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ﴾

﴿*That they might say: "Is it these (poor believers) that Allāh has favored from amongst us?"*﴾

This is because at first, most of those who followed the Messenger of Allāh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nūḥ, was also addressed by his people

﴿وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ﴾

﴿*Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.*﴾ [11:27]

Heraclius, emperor of Rome, asked Abu Sufyān, "Do the noblemen or the weak among people follow him (Muḥammad ﷺ)?" Abu Sufyān replied, "Rather the weak among them." Heraclius commented, "Such is the case with followers of the Messengers."

The idolators of Quraysh used to mock the weak among them who believed in the Prophet ﷺ and they even tortured some of them. They used to say, "Are these the ones whom Allāh favored above us?," meaning, Allāh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allāh mentioned similar statements in the Qur'ān from the disbelievers,

﴿لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ﴾

*﴿Had it been a good thing, they (weak and poor) would not have preceded us to it!﴾* [46:11], and,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾﴾

*﴿And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station."﴾* [19:73]

Allāh said in reply,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾﴾

*﴿And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?﴾* [19:74].

Here, Allāh answered the disbelievers when they said,

﴿أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ﴾

*﴿"Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?﴾*

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another *Āyah*, Allāh said;

﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾﴾

*﴿As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion). And verily, Allāh is with the doers of good"﴾* [29:69].

An authentic *Ḥadīth* states,

«إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

*«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»*[1]

[1] Muslim 4: 1987.

Allāh's statement,

﴿وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَـٰتِنَا فَقُلْ سَلَـٰمٌ عَلَيْكُمْ﴾

﴿*When those who believe in Our Āyāt come to you, say: "Salāmun 'Alaykum" (peace be on you);*﴾

means, honor them by returning the *Salām* and give them the good news of Allāh's exclusive, encompassing mercy for them. So Allāh said;

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

﴿*your Lord has written Mercy for Himself,*﴾

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

﴿أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَـٰلَةٍ﴾

﴿*So that, if any of you does evil in ignorance...*﴾

as every person who disobeys Allāh does it in ignorance,

﴿ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ﴾

﴿*and thereafter repents and does righteous good deeds,*﴾

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

﴿فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ﴾

﴿*then surely, He is Oft-Forgiving Most Merciful.*﴾

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا قَضَى اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

«*When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.*»[1]

This *Ḥadīth* was also recorded in the The Two *Ṣaḥīḥs*.[2]

﴿وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ

[1] Aḥmad 2:313.

[2] *Fatḥ Al-Bāri* 13:395, Muslim 4: 2107.

مِن دُونِ ٱللَّهِ ۗ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾ قُلْ إِنِّى عَلَىٰ
بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ
وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ
أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾ ۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ
وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

﴿55. *And thus do We explain the Āyāt in detail, that the way of the criminals, may become manifest.*﴾

﴿56. *Say: "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."*﴾

﴿57. *Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allāh, He declares the truth, and He is the best of judges."*﴾

﴿58. *Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."*﴾

﴿59. *And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾

## The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's

Allāh says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

﴿كَذَٰلِكَ نُفَصِّلُ ٱلْآيَٰتِ﴾

﴿*And thus do We explain the Āyāt in detail,*﴾

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

﴿وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ﴾

*﴿That the way of the criminals may become manifest.﴾*

so that the path of the criminals who defy the Prophets is apparent and clear. This *Āyah* was also said to mean, so that you, O Muḥammad ﷺ, are aware of the path of the criminals. Allāh's statement,

﴿قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

*﴿Say: "I am on clear proof from my Lord..."﴾*

means: I have a clear understanding of the Law of Allāh that He has revealed to me,

﴿وَكَذَّبْتُم بِهِۦ﴾

*﴿but you deny it.﴾* meaning, but you disbelieve in the truth that came to me from Allāh.

﴿مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِۦٓ﴾

*﴿I do not have what you are hastily seeking﴾* meaning, the torment,

﴿إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ﴾

*﴿The decision is only for Allāh,﴾* for the ruling of this is with Allāh. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allāh said,

﴿يَقُصُّ ٱلْحَقَّ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ﴾

*﴿He declares the truth, and He is the best of judges.﴾* and the best in reckoning between His servants. Allāh's statement,

﴿قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِيَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُمْ﴾

*﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,"﴾*

means, if I have what you ask for, I will surely send down what you deserve of it,

﴿وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾

*﴿but Allāh knows best the wrongdoers﴾*

Someone might ask about the meaning of this *Āyah* compared to the *Ḥadīth* in the Two *Ṣaḥīḥs*, from 'Ā'ishah, may Allāh be pleased with her, that she said to the Messenger, "O Allāh's Messenger ﷺ! Have you encountered a day harder than the day (of the battle) of Uḥud?" The Prophet ﷺ replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَّلَتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ» فَقَالَ رَسُولُ اللهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا»

*«Your people have troubled me alot and the worst trouble was on the day of 'Aqabah when I presented myself to Ibn 'Abd Yālīl bin 'Abd Kulāl, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha'ālib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibrīl in it and he called me saying, 'Indeed Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muḥammad! verily, Allāh has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.»*[1]

[1] *Fatḥ Al-Bāri* 6:360, Muslim 3: 1420.

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allāh for respite for them, so that Allāh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this *Ḥadīth* and the honorable *Āyah*,

﴿قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾﴾

*﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾*

The answer to this question is, Allāh knows the best, that the *Āyah* states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the *Ḥadīth*, the disbelievers did not ask the Prophet ﷺ to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet ﷺ did not wish that and asked for respite out of compassion for them.

## Only Allāh Knows the Unseen

Allāh said next,

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ﴾

*﴿And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.﴾*

Al-Bukhāri recorded that Sālim bin 'Abdullāh said that his father said that the Messenger of Allāh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ»

*«The keys of the Unseen are five and none except Allāh knows them:*

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾

*﴿Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower,*

١٣٥

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ
يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ
أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن
ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ
ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا
مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم
بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾
وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾ لِّكُلِّ
نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ
ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ
ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾

*All-Aware*﴾"[1] [31:34].

Allāh's statement,

﴿وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ﴾

﴿*And He knows whatever there is on the land and in the sea;*﴾ means, Allāh's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allāh's statement,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴿*not a leaf falls, but He knows it.*﴾ means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the *Jinns*? In another *Āyah*, Allāh said;

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴿*Allāh knows the fraud of the eyes, and all that the breasts conceal.*﴾ [40:19]

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ عَلَيْكُمْ

[1] *Fath Al-Bāri* 8:141.

حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾

﴿60. *It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.*﴾

﴿61. *He is the Qāhir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.*﴾

﴿62. *Then they are returned to Allāh, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.*﴾

## The Servants are in Allāh's Hands Before and After Death

Allāh states that He brings death to His servants in their sleep at night, for sleep is minor death. Allāh said in other *Āyāt*,

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ﴾

﴿*And (remember) when Allāh said: "O 'Īsā! I will take you and raise you to Myself..."*﴾ [3:55], and,

﴿ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.*﴾[39:42],

thus mentioning both minor and major death. Allāh says,

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

﴿*It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,*﴾

meaning, He knows the deeds and actions that you perform during the day.[1] This *Āyah* demonstrates Allāh's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allāh said in other *Āyāt*,

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾﴾

*﴿It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.﴾* [13:10], and

﴿وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ﴾

*﴿It is out of His mercy that He made night and day, so that you may rest therein﴾*, by night,

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

*﴿and that you may seek of His bounty﴾* by day. Allāh said,

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾﴾

*﴿And (We) have made the night as a covering. And (We) have made the day for livelihood.﴾* [78:10-11].

Allāh said here,

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

*﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,﴾* [6:60],

Then said,

﴿ثُمَّ يَبْعَثُكُمْ فِيهِ﴾

*﴿then he raises (wakes) you up again,﴾* by day, according to Mujāhid, Qatādah and As-Suddi.

Allāh's statement,

﴿لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى﴾

*﴿that a term appointed be fulfilled﴾* refers to the life span of every person,

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[1] Aṭ-Ṭabari 5:212.

﴿ثُمَّ إِلَيْهِ مَرْجِعُكُمْ﴾

﴿*then (in the end), unto Him will be your return.*﴾ on the Day of Resurrection,

﴿ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*Then He will inform you of what you used to do.*﴾

He will reward you, good for good, and evil for evil. Allāh's statement,

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾

﴿*He is the Qāhir over His servants.*﴾

The *Qāhir* means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً﴾

﴿*and He sends guardians over you,*﴾ angels who guard mankind. In another *Āyah*, Allāh said;

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ﴾

﴿*For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.*﴾ [13:11],

watching his deeds and recording them. Allāh said,

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠﴾

﴿*But verily, over you (are appointed angels in charge of mankind) to watch you.*﴾ [82:10], and,

﴿إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۝١٧ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨﴾

﴿*(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready.*﴾ [50:17-18].

Allāh's statement,

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ﴾

﴿*until when death approaches one of you...*﴾ refers to, when one's life span comes to an end and he is dying,

﴿تَوَفَّتْهُ رُسُلُنَا﴾

﴿*Our messengers take his soul...*﴾ meaning, there are angels who are responsible for this job. Ibn 'Abbās and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.[1] Allāh said;

﴿وَهُمْ لَا يُفَرِّطُونَ﴾

﴿*and they never neglect their duty.*﴾

They guard the soul of the dead person and take it to wherever Allāh wills, to *'Illiyyīn* if he was among the righteous, and to *Sijjīn*[2] if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ﴾

﴿*Then they are returned to Allāh, their Master, the Just Lord.*﴾

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ، وَرَبٍّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا؟ فَيُقَالُ: فُلَانٌ، فَيُقَالَ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوْءُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فُلَانٌ، فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، ارْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ

[1] At-Ṭabari 11:410.

[2] Refer to *Sūrat Al-Muṭaffifīn*, 83:7-9 and18-21.

الرَّجُلُ الصَّالِحُ، فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الأَوَّلِ، وَيُجْلَسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي»

*«The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this?' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allāh. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this?' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.»*[1] It is also possible that the meaning of,

﴿ثُمَّ رُدُّوٓا﴾

*﴿Then they are returned...﴾*

refers to the return of all creation to Allāh on the Day of Resurrection, when He will subject them to His just decision. Allāh said in other *Āyāt*,

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ۝٤٩ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ۝٥٠﴾

[1] Aḥmad 2:364.

﴿*Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day."*﴾ [56:49-50] and,

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴿*And We shall gather them all together so as to leave not one of them behind...*﴾ [18:47] until,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿*And your Lord treats no one with injustice.*﴾ [18:49]

Allāh said here,

﴿مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ﴾

﴿*their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.*﴾ [6:62]

﴿قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾﴾

﴿63. *Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allāh) only saves us from these (dangers), we shall truly be grateful."*﴾

﴿64. *Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."*﴾

﴿65. *Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.*﴾

## Allāh's Compassion and Generosity, and His Power and Torment

Allāh mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allāh alone, without partners, in supplication. In other *Āyāt*, Allāh said,

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ﴾

﴿*And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.*﴾ [17:67],

﴿هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾﴾

﴿*He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful".*﴾ [10:22], and,

﴿أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾﴾

﴿*Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? High Exalted be Allāh above all that they associate as partners (with Him)!*﴾ [27:63].

Allāh said in this honorable *Āyah*,

﴿قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً﴾

﴿*Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret."*﴾ i.e., in public and secret,

﴿لَّئِنْ أَنجَىٰنَا﴾

﴿*(Saying): 'If He (Allāh) only saves us...*﴾ from this distress,

﴿لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ﴾

﴿*we shall truly be grateful.*﴾ thereafter. Allāh said,

﴿قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾﴾

﴿*Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."*﴾

meaning, yet you call other gods besides Him in times of comfort. Allāh said;

﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾

﴿*Say: "He has the power to send torment on you from above or from under your feet,"*﴾

He said this after His statement,

﴿ثُمَّ أَنتُمْ تُشْرِكُونَ﴾

﴿*And yet you commit Shirk.*﴾ Allāh said next,

﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا﴾

﴿*Say: "He has the power to send torment on you.."*﴾, after He saves you. Allāh said in *Sūrah Subḥān* (chapter 17),

رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ
كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾

﴿*Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones? Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?*﴾ [17:66-69].

Al-Bukhāri, may Allāh grant him His mercy, commented on Allāh's statement,

﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾﴾

*﴿Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.﴾*

"*Yalbisakum* means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin 'Abdullāh said, 'When this *Āyah* was revealed,

﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾

*﴿Say: "He has power to send torment on you from above"﴾*

Allāh's Messenger ﷺ said,

«أَعُوذُ بِوَجْهِكَ»

*«I seek refuge with Your Face.»*

﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾

*﴿or from under your feet,﴾* he ﷺ again said,

«أَعُوذُ بِوَجْهِكَ»

*«I seek refuge with Your Face.»*

﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾

*﴿or to cover you with confusion in party strife, and make you to taste the violence of one another.﴾* he ﷺ said,

«هَذِهِ أَهْوَنُ - أَوْ أَيْسَرُ»

*«This is less burdensome or easier.»"*[1]

Al-Bukhāri recorded this *Ḥadīth* again in the book of *Tawḥīd* (in his *Ṣaḥīḥ*),[2] and An-Nasā'ī also recorded it in the book of *Tafsīr*.[3]

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[1] *Fatḥ Al-Bāri* 8:141.

[2] *Fatḥ Al-Bāri* 13:400.

[3] An-Nasā'ī in *Al-Kubrā* 6:340.

**Another *Ḥadīth***

Imām Aḥmad recorded that Sa'd bin Abi Waqqas said, We accompanied the Messenger of Allāh ﷺ and passed by the *Masjid* of Bani Mu'āwiyah. The Prophet ﷺ went in and offered a two *Rak'ah* prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

«سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا»

*«I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me. And I asked Him not to make them taste the violence of one another, but He did not give that to me.»*

Muslim, but not Al-Bukhāri, recorded this *Ḥadīth* in the book on *Fitan* (trials) (of his *Ṣaḥīḥ*).[1]

**Another *Ḥadīth***

Imām Aḥmad recorded that Khabbāb bin Al-Aratt, who attended the battle of Badr with the Messenger of Allāh ﷺ, said, "I met Allāh's Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allāh ﷺ ended his prayer, I said, 'O Allāh's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allāh's Messenger ﷺ said,

«أَجَلْ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْبِسَنَا شِيَعًا فَمَنَعَنِيهَا»

*«Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail*

[1] Aḥmad 1:175, Muslim no. 2890.

*above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.*»[1]

An-Nasā'ī, Ibn Ḥibbān in his *Ṣaḥīḥ*, and At-Tirmidhi also recorded it. In the book on *Fitan*, in *Al-Jāmi'*,[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*". Allāh's statement,

﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾

﴿*or to cover you with confusion in party strife,*﴾

means, He causes you to be in disarray and separate into opposing parties and groups. Al-Wālibi ('Ali bin Abi Ṭalḥah) reported that Ibn 'Abbās said that this *Āyah* refers to desires.[3] Mujāhid and several others said similarly.[4] A *Ḥadīth* from the Prophet ﷺ, collected from various chains of narration, states,

«وَسَتَفْتَرِقُ هَذِهِ الأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

«*And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.*»[5] Allāh said;

﴿وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾

﴿*and make you taste the violence of one another.*﴾

meaning, some of you will esperience torture and murder from one another, according to Ibn 'Abbās and others.[6]

Allāh said next,

﴿انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ﴾

﴿*See how variously We explain the Āyāt,*﴾ by making them clear, plain and duly explained,

﴿لَعَلَّهُمْ يَفْقَهُونَ﴾

﴿*So that they may understand.*﴾ and comprehend Allāh's *Āyāt*, proofs and evidences.

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[1] Aḥmad 3:108.

[2] An-Nasā'ī 3:217, Ibn Hibbān 9:179, *Tuḥfat Al-Aḥwadhi* 6:397, Aḥmad 5:108.

[3] Aṭ-Ṭabari 11:420.

[4] Aṭ-Ṭabari 11:419.

[5] Abu Dāwud 5:5, *Tuḥfat Al-Aḥwadhi* 7:399, Ibn Mājah 2:1322.

[6] Aṭ-Ṭabari 11:421.

﴿وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾ لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾﴾

﴿66. *But your people have denied it (the Qur'ān) though it is the truth. Say: "I am not responsible for your affairs."*﴾

﴿67. *For every news there is a reality and you will come to know.*﴾

﴿68. *And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shaytān causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.*﴾

﴿69. *There is no responsibility for them upon those who have Taqwā, but (their duty) is to remind them, that they may (attain) Taqwā.*﴾



وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾ وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۗ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

## The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَكَذَّبَ بِهِۦ﴾

﴿*But have denied it*﴾ denied the Qur'ān, guidance and clear

explanation that you (O Muḥammad ﷺ) have brought them,

﴿قَوْمُكَ﴾

﴿*your people*﴾ meaning, Quraysh,

﴿وَهُوَ ٱلْحَقُّ﴾

﴿*though it is the truth.*﴾ beyond which there is no other truth.

﴿قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ﴾

﴿*Say: "I am not responsible for your affairs."*﴾

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ﴾

﴿*And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.*﴾ [18:29],

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allāh said;

﴿لِكُلِّ نَبَإٍ مُّسْتَقَرٌّ﴾

﴿*For every news there is a reality...*﴾ meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn 'Abbās and others. Allāh said in other *Āyāt*,

﴿وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ﴾

﴿*And you shall certainly know the truth of it after a while.*﴾ [38:88] and,

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

﴿*(For) each and every matter there is a decree (from Allāh).*﴾ [13:38].

This, indeed, is a warning and a promise that will surely occur,

﴿وَسَوْفَ تَعْلَمُونَ﴾

﴿*and you will come to know.*﴾ Allāh's statement,

﴿وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا﴾

﴿*And when you see those who engage in false conversation about Our verses (of the Qur'ān)*﴾, by denying and mocking them.

## The Prohibition of Sitting with Those Who Deny and Mock Allāh's *Āyāt*

﴿فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ﴾

﴿*stay away from them till they turn to another topic.*﴾ until they talk about a subject other than the denial they were engaged in.

﴿وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ﴾

﴿*And if Shaytān causes you to forget...*﴾ This command includes every member of this *Ummah*. No one is to sit with those who deny and distort Allāh's *Āyāt* and explain them incorrectly. If one forgets and sits with such people,

﴿فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ﴾

﴿*then after the remembrance sit not you*﴾ after you remember,

﴿مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴿*in the company of those people who are the wrongdoers.*﴾.

A *Ḥadīth* states,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

«*My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do.*»[1]

The *Āyah* above [6:68] is the *Āyah* mentioned in Allāh's statement,

[1] Ibn Mājah 1:659.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

*﴿And it has already been revealed to you in the Book that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾* [4:140],

for, if you still sit with them, agreeing to what they say, you will be just like them. Allāh's statement,

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ﴾

*﴿There is no responsibility for them upon those who have Taqwā,﴾*

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allāh's statement,

﴿وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ﴾

*﴿but (their duty) is to remind them, that they may avoid that.﴾*,

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

*﴿70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ān) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful*

*torment because they used to disbelieve.*﴾

Allāh said,

﴿وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾

﴿*And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.*﴾

The *Āyah* commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

﴿وَذَكِّرْ بِهِۦٓ﴾

﴿*But remind with it*﴾ meaning, remind the people with this Qur'ān and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ﴾

﴿*lest a soul Tubsal for that which one has earned,*﴾

meaning, so that it is not *Tubsal.* Aḍ-Ḍaḥḥāk from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan and As-Suddi said that *Tubsal* means, be submissive.[1] Al-Wālibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.[2] Qatādah said that *Tubsal* means, 'be prevented',[3] Murrah and Ibn Zayd said that it means, 'be recompensed',[4] Al-Kalbi said, 'be reckoned'.[5] All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allāh also said;

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾﴾

﴿*Every person is restrained by what he has earned. Except those on the Right.*﴾ [74:38-39], and

﴿لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ﴾

[1] Aṭ-Ṭabari 11:443.
[2] Aṭ-Ṭabari 11:444.
[3] Aṭ-Ṭabari 11:443.
[4] Aṭ-Ṭabari 11:443.
[5] Aṭ-Ṭabari 11:444.

﴿*when he will find for himself no protector or intercessor besides Allāh,*﴾ and,

﴿وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا﴾

﴿*and even if he offers every ransom, it will not be accepted from him.*﴾

meaning, whatever the ransom such people offer, it will not be accepted from them. Allāh said in a similar statement,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الْأَرْضِ ذَهَبًا﴾

﴿*Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them.*﴾ [3:91]

Allāh said here,

﴿أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿*Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.*﴾

﴿قُلْ أَنَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾﴾

﴿*71. Say: "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allāh has guided us? – Like one whom the Shayāṭīn (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.*﴾

﴿*72. And to perform the Ṣalāh, and have Taqwā of Him, and it*

*is He to Whom you shall be gathered.﴾*

*﴿73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!" it shall become. His Word is the truth. His will be the dominion on the Day when the Ṣūr will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.﴾*

## The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, 'Follow us and abandon the religion of Muḥammad.' Allāh sent down the revelation,

﴿قُلْ أَنَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا﴾

*﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels..."﴾*

by reverting to disbelief,

﴿بَعْدَ إِذْ هَدَانَا اللَّهُ﴾

*﴿"...after Allāh has guided us?."﴾* for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allāh says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām." Ibn Jarīr recorded this statement.[1] Allāh's statement,

﴿كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ﴾

*﴿Like one whom the Shayāṭīn (devils) have made to go astray (wandering) through the land,﴾*

refers to ghouls,

[1] Aṭ-Ṭabari 11:452.

﴿يَدْعُونَهُۥٓ﴾

﴿*calling him*﴾ by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The *Jinns* will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allāh, Most Honored. Ibn Jarīr also recorded this.[1] Allāh said,

﴿قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ﴾

﴿*Say: "Verily, Allāh's guidance is the only guidance,"*﴾

Allāh said in other instances,

﴿وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ﴾

﴿*And whomsoever Allāh guides, for him there will be none to misguide him.*﴾ [39:37], and,

﴿إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾﴾

﴿*If you covet for their guidance, then verily Allāh guides not those whom He makes to go astray. And they will have no helpers.*﴾ [17:37]

Allāh's statement,

﴿وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴿*and we have been commanded to submit to the Lord of all that exists.*﴾

means, we were commanded to worship Allāh in sincerity to Him alone, without partners.

﴿وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ﴾

﴿*And to perform the Ṣalāh, and have Taqwā of Him.*﴾

meaning, we were commanded to perform the prayer and to fear Allāh in all circumstances,

﴿وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ﴾

[1] Aṭ-Ṭabari 11:452.

﴿and it is He to Whom you shall be gathered.﴾ on the Day of Resurrection.

﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾

﴿It is He Who has created the heavens and the earth in truth.﴾ meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allāh said,

﴿وَيَوْمَ يَقُولُ كُن فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

## Aṣ-Ṣūr; The Trumpet

Allāh's statement,

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ﴾

﴿on the Day when the Ṣūr will be blown...﴾ refers to His statement,

﴿وَيَوْمَ يَقُولُ كُن فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ as we stated above. Or, it means,

﴿وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ﴾

﴿His will be the dominion on the Day when the Ṣūr will be blown.﴾

Allāh said in other *Āyāt*,

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾ [40:16], and,

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

The *Ṣūr* is the Trumpet into which the angel Isrāfīl, peace be

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّيٓ
أَرَىٰكَ وَقَوْمَكَ فِي ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِيٓ إِبْرَٰهِيمَ
مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾
فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّآ أَفَلَ قَالَ
لَآ أُحِبُّ ٱلْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا
رَبِّي فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ
ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ
أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾ وَحَآجَّهُۥ قَوْمُهُۥ قَالَ
أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ
إِلَّآ أَن يَشَآءَ رَبِّي شَيْـًٔا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا
تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا
تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ
سُلْطَٰنًا فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

upon him, will blow. The Messenger of Allāh ﷺ said,

«إِنَّ إِسْرَافِيلَ قَدِ الْتَقَمَ الصُّورَ، وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ»

*«Isrāfīl has held the Ṣūr in his mouth and lowered his forehead, awaiting the command to blow in it.»*[1]

Muslim recorded this *Ḥadīth* in his *Ṣaḥīḥ*. Imām Aḥmad recorded that 'Abdullāh bin 'Amr said, "A bedouin man said, 'O Allāh's Messenger! What is the *Ṣūr*?' He said,

«قَرْنٌ يُنْفَخُ فِيهِ»

*«A Trumpet which will be blown.»*"[2]

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّيٓ أَرَىٰكَ وَقَوْمَكَ فِي ضَلَٰلٍ
مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِيٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا
جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَءَا ٱلْقَمَرَ
بَازِغًا قَالَ هَٰذَا رَبِّي فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا
ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾ ﴾

﴿74. *And (remember) when Ibrāhīm said to his father Āzar: "Do you take idols as gods? Verily, I see you and your people*

[1] Aṭ-Ṭabari 5:238.

[2] *Tuḥfat Al-Aḥwadhi* 7:117, Aḥmad 2:162.

*in manifest error."*﴾

﴿75. *Thus did we show Ibrāhīm the kingdom of the heavens and the earth that he be one of those who have faith with certainty.*﴾

﴿76. *When the night overcame him he saw a Kawkab. He said: "This is my lord." But when it Afala, he said: "I like not those that set."*﴾

﴿77. *When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people."*﴾

﴿78. *When he saw the sun rising up, he said: "This is my lord. This is greater." But when it Afalat, he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh.*﴾

﴿79. *Verily, I have turned my face towards Him Who has created the heavens and the earth, Ḥanīfan, and I am not of the idolators."*﴾

## Ibrāhīm Advises his Father

Ibrāhīm advised, discouraged and forbade his father from worshipping idols, just as Allāh stated,

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً﴾

﴿*And (remember) when Ibrāhīm said to his father Āzar: "Do you take idols as gods?"*﴾

meaning, do you worship an idol instead of Allāh?

﴿إِنِّيٓ أَرَىٰكَ وَقَوْمَكَ﴾

﴿*Verily, I see you and your people...*﴾ who follow your path,

﴿فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*in manifest error*﴾ wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allāh also said,

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّىٓ أَخَافُ

أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾

﴿*And mention in the Book (the Qur'ān, the story of) Ibrāhīm. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrāhīm said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord."*﴾ [19:41-48]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him. Allāh said,

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴿*And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm was patient in supplication and forbearing.*﴾ [9:114].

It was recorded in the *Ṣaḥīḥ* that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, "My son! This Day, I will not disobey you." Ibrāhīm will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father?" Then Allāh will say, "O Ibrāhīm! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire."[1]

## *Tawḥīd* Becomes Apparent to Ibrāhīm

Allāh's statement,

﴿وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Thus did We show Ibrāhīm the kingdom of the heavens and the earth...*﴾ [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other *Āyāt*;

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Say: "Behold all that is in the heavens and the earth."*﴾ [10:101], and,

﴿أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝٩﴾

﴿*See they not what is before them and what is behind them, of the heaven and the earth? If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allāh.*﴾ [34:9]

Allāh said next,

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[1] *Fath Al-Bāri* 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.

﴿فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ﴾

﴿*When the night overcame him*﴾ covered him with darkness,

﴿رَءَا كَوْكَبًا﴾

﴿*He saw a Kawkab*﴾ a star.

﴿قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ﴾

﴿*He said: "This is my lord." But when it Afala,*﴾ meaning, set, he said,

﴿لَآ أُحِبُّ ٱلْءَافِلِينَ﴾

﴿*I like not those that set.*﴾

Qatādah commented, "Ibrāhīm knew that his Lord is Eternal and never ceases."[1]

﴿فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى﴾

﴿*When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord."*﴾

this radiating, rising star is my lord,

﴿هَٰذَآ أَكْبَرُ﴾

﴿*This is greater*﴾ bigger than the star and the moon, and more radiant.

﴿فَلَمَّآ أَفَلَتْ﴾

﴿*But when it Afalat*﴾ set,

﴿قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ﴾

﴿*he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face..."*﴾,

meaning, I have purified my religion and made my worship sincere,

[1] Aṭ-Ṭabari 11:480.

﴿لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴿*"towards Him Who has created the heavens and the earth,"*﴾

Who originated them and shaped them without precedence,

﴿حَنِيفًا﴾

﴿*Ḥanīfan*﴾ avoiding *Shirk* and embracing *Tawḥīd*. This is why he said next,

﴿وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*"and I am not of the idolators."*﴾

## Prophet Ibrāhīm Debates with his People

We should note here that, in these *Āyāt*, Ibrāhīm, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrāhīm explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh for their provisions, gaining victory and attaining their various needs.

He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrāhīm, may Allāh's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allāh created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrāhīm then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods,

although they are the brightest objects the eyes can see,

﴿قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ﴾

*﴿he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh."﴾*

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ۝٧٩﴾

*﴿Verily, I have turned my face towards Him Who has created the heavens and the earth, Ḥanīfan, and I am not one of the idolators.﴾*

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another *Āyah*, Allāh said;

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِي ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝٥٤﴾

*﴿Indeed your Lord is Allāh, Who created the heavens and the earth in six Days, and then He Istawā (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of all that exists!﴾* [7:54].

Allāh described Prophet Ibrāhīm,

﴿وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ۝٥١ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمْ لَهَا عَٰكِفُونَ ۝٥٢﴾

*﴿And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted?"﴾* [21:51-52].

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ
وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ
قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾
وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا
هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾
وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾
وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى
ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ
وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى
بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟
يَعْمَلُونَ ﴿٨٨﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ
فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ
﴿٨٩﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ
أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴿٩٠﴾

These *Āyāt* indicate that Ibrāhīm was debating with his people about the *Shirk* they practiced.

﴿وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى
ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا
تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى
شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ
أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ
أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ
ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ
تَعْلَمُونَ ﴿٨١﴾ ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ
يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ
ٱلْأَمْنُ ۖ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ
حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ
قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾﴾

﴿80. *His people disputed with him. He said: "Do you dispute with me about Allāh while He has guided me, and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember?*﴾

﴿81. *And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sulṭān.(So) which of the two parties has more right to be in security? If you but know."*﴾

﴿82. *It is those who believe and confuse not their belief with*

*Ẓulm (wrong), for them (only) there is security and they are the guided.﴾*

*﴿83. And that was Our proof which We gave Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾*

Allāh states that His *Khalīl*, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the *Tawḥīd* that he called to:

﴿أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ﴾

*﴿Do you dispute with me about Allāh while He has guided me?﴾.*

The *Āyah* means, do you argue with me about Allāh, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts? Ibrāhīm said next,

﴿وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۗ﴾

*﴿and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something.﴾*

Ibrāhīm said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrāhīm's statement,

﴿إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۗ﴾

*﴿except when my Lord wills something.﴾* means, only Allāh causes benefit or harm.

﴿وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۗ﴾

*﴿My Lord comprehends in His knowledge all things.﴾*

meaning, Allāh's knowledge encompasses all things and nothing escapes His complete observation,

﴿أَفَلَا تَتَذَكَّرُونَ﴾

*﴿Will you not then remember?﴾*

what I explained to you, considering your idols as false gods and refraining from worshipping them? This reasoning from Prophet Ibrāhīm is similar to the argument that Prophet Hūd used against his people, 'Ād. Allāh mentioned this incident in His Book, when He said,

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

*﴿They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil." He said: "I call Allāh to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth)."﴾* [11:53-56]

Ibrāhīm's statement,

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ﴾

*﴿And how should I fear those whom you associate...﴾*

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا﴾

*﴿while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sulṭān.﴾*

meaning, proof, according to Ibn 'Abbās and others among the Salaf.[1] Allāh said in similar *Āyāt*;

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ﴾

*﴿Or have they partners who have instituted for them a religion which Allāh has not allowed?﴾* [42:21], and,

[1] Aṭ-Ṭabari 11:491.

﴿إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

*﴿They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.﴾* [53:21]

His statement,

﴿فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ﴾

*﴿(So) which of the two parties has more right to be in security? If you but know.﴾*

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them? Who among these two parties has more right to be saved from Allāh's torment on the Day of Resurrection? Allāh said,

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾﴾

*﴿It is those who believe and confuse not their belief with Ẓulm (wrong), for them (only) there is security and they are the guided.﴾*

Therefore, those who worship Allāh alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

## *Shirk* is the Greatest *Ẓulm* (Wrong)

Al-Bukhāri recorded that 'Abdullāh said, "When the *Āyah*,

﴿وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾

*﴿and confuse not their belief with Ẓulm (wrong).﴾*

was revealed, the Companions of the Prophet ﷺ said, 'And who among us did not commit *Ẓulm* against himself?' The *Āyah*,

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

*﴿Verily! Joining others in worship with Allāh is a great Ẓulm (wrong) indeed.﴾* [31:13],

was later revealed."[1] Imām Aḥmad recorded that 'Abdullāh said, "When this *Āyah* was revealed,

[1] *Fatḥ Al-Bāri* 8:144.

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم بِظُلْمٍ﴾

*﴿It is those who believe and confuse not their belief with Ẓulm (wrong),﴾*

it was hard on the people. They said, 'O Allāh's Messenger! Who among us did not commit *Ẓulm* against himself?' He said,

«إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ

*«It is not what you understood from it. Did you not hear what the righteous servant (Luqmān) said,*

﴿يَٰبُنَىَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

*﴿O my son! Join not in worship others with Allāh. Verily! Shirk is a great Ẓulm (wrong) indeed.﴾»* [31:13].

Therefore, it is about *Shirk*.[1]

Allāh's statement,

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ﴾

*﴿And that was Our proof which We gave Ibrāhīm against his people.﴾*

means, We directed him to proclaim Our proof against them. Mujāhid and others said that 'Our proof' refers to,

﴿وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ﴾

*﴿And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sulṭān. (So) which of the two parties has more right to be in security?﴾*[2]

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying;

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم بِظُلْمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾﴾

*﴿It is those who believe and confuse not their belief with Ẓulm,*

[1] Aḥmad 1:444.

[2] Aṭ-Ṭabari 11:505.

*for them there is security and they are the guided.*﴾

Allāh said,

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ﴾

﴿*And that was Our proof which We gave Ibrāhīm against his people. We raise in degrees whom We will.*﴾ And;

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿*Certainly your Lord is All-Wise, All-Knowing.*﴾

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allāh also said,

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly! Those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them – until they see the painful torment.*﴾ [10:96-97]

This is why Allāh said here,

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿*Certainly your Lord is All-Wise, All-Knowing.*﴾

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ ﴿٨٩﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴿٩٠﴾﴾

﴿*84. And We bestowed upon him Isḥāq and Ya'qūb, each of them We guided, and before him, We guided Nūḥ and among his progeny Dāwud, Sulaymān, Ayyub, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good-doers.*﴾

﴾85. *And Zakariyyā, and Yaḥyā and 'Īsā and Iliyās, each one of them was of the righteous.*﴿

﴾86. *And Ismā'īl and Al-Yasa', and Yūnus and Lūṭ, and each one of them We preferred above the 'Ālamīn (mankind and Jinns, of their times).*﴿

﴾87. *And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.*﴿

﴾88. *This is the guidance of Allāh with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.*﴿

﴾89. *They are those whom We gave the Book, Al-Ḥukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.*﴿

﴾90. *They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and Jinns)."*

## Ibrāhīm Receives the News of Isḥāq and Ya'qūb During His Old Age

Allāh states that after Ibrāhīm became old and he, and his wife, Sārah, lost hope of having children, He gave them Isḥāq. The angels came to Ibrāhīm on their way to the people of Prophet Lūṭ (to destroy them) and they delivered the good news of a child to Ibrāhīm and his wife. Ibrāhīm's wife was amazed at the news,

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾﴾

﴾*She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."*﴿ [11:72-73]

The angels also gave them the good news that Isḥāq will be a

Prophet and that he will have offspring of his own. In another *Āyah*, Allāh said;

﴿وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ﴿١١٢﴾﴾

﴿*And We gave him the good news of Isḥāq a Prophet from the righteous.*﴾[37:112],

which perfects this good news and completes the favor. Allāh said,

﴿بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴿*of Isḥāq, and after him, of Ya'qūb...*﴾ [11:71],

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allāh delivered the good news of Isḥāq and of his son Ya'qūb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another *Āyah*, Allāh said;

﴿فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا﴿٤٩﴾﴾

﴿*So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Isḥāq and Ya'qūb, and each one of them We made a Prophet.*﴾ [19:49]

Allāh said here,

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ﴾

﴿*And We bestowed upon him Isḥāq and Ya'qūb, each of them We guided,*﴾ Allāh said;

﴿وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ﴾

﴿*and before him, We guided Nūḥ...*﴾

meaning, We guided Nūḥ before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

## Qualities of Nūḥ and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūḥ and accompanied him in the ark, Allāh made the offspring of Nūḥ the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūḥ. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other *Āyāt*,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

*﴿And We ordained among his (Ibrāhīm's) offspring prophethood and the Book.﴾* [29:27],

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

*﴿And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾* [57:26], and,

﴿أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾﴾

*﴿Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrā'il and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping.﴾* [19:58]

Allāh said in this honorable *Āyah* here,

﴿وَمِن ذُرِّيَّتِهِ﴾

*﴿and among his progeny...﴾* meaning, We guided from among his offspring,

﴿دَاوُودَ وَسُلَيْمَانَ﴾

﴿*Dāwud, Sulaymān...*﴾ from the offspring of Nūḥ, according to Ibn Jarīr.[1] It is also possible that the *Āyah* refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm's nephew, the son of his brother Mārān, the son of Āzar. It is possible to say that Lūṭ was mentioned in Ibrāhīm's offspring as a generalization. As Allāh said,

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾﴾

﴿*Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, and the God of your fathers, Ibrāhīm, Ismā'īl, Isḥāq, One God, and to Him we submit."*﴾ [2:133].

Here, Ismā'īl was mentioned among the ascendants of Ya'qūb, although he was Ya'qūb's uncle. Similarly Allāh said,

﴿فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾﴾

﴿*So the angels prostrated themselves, all of them together. Except Iblīs - he refused to be among those to prostrate.*﴾ [15:30-31].

Allāh included Iblīs in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a *Jinn*. Iblīs was created from fire while the angels were created from light. Mentioning 'Īsā in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. 'Īsā is included among Ibrāhīm's progeny through his mother, although 'Īsā did not have a father. Ibn Abi Ḥātim recorded that Abu Ḥarb bin Abi Al-Aswad said, "Al-Ḥajjāj sent to Yaḥyā bin Ya'mar, saying, 'I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qur'ān from beginning to end and did not find it.' Yaḥyā said, 'Do you not read in *Sūrat Al-An'ām*,

[1] Aṭ-Ṭabari 11:507.

﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾

*﴿and among his progeny Dāwud, Sulaymān...﴾* until,

﴿وَيَحْيَىٰ وَعِيسَىٰ﴾

*﴿and Yaḥyā and 'Īsā...﴾*

Al-Ḥajjāj said, 'Yes.' Yaḥyā said, 'Is not 'Īsā from the offspring of Ibrāhīm, although he did not have a father?' Al-Ḥajjāj said, 'You have said the truth.'"[1]

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allāh's statement,

﴿وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ﴾

*﴿And also some of their fathers and their progeny and their brethren,﴾* [6:87],

mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allāh said,

﴿وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

*﴿We chose them, and We guided them to a straight path.﴾*

## *Shirk* Eradicates the Deeds, Even the Deeds of the Messengers

Allāh said next,

﴿ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

*﴿This is the guidance of Allāh with which He guides whomsoever He wills of His servants.﴾*

meaning, this occurred to them by Allāh's leave and because He directed them to guidance. Allāh said;

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾

*﴿But if they had joined in worship others with Allāh, all that*

[1] *Ad-Durr Al-Manthūr* 3:311.

*they used to do would have been of no benefit to them.*﴾

This magnifies the serious danger of *Shirk* and the gravity of committing it. In another *Āyah*, Allāh said;

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴿*And indeed it has been revealed to you, as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, surely your deeds will be in vain."*﴾ [39:65]

"If" here does not mean that this would ever occur, as is similar in Allāh's statement;

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾﴾

﴿*Say: "If the Most Beneficent had a son, then I am the first of Allāh's worshippers."*﴾ [43:81], and

﴿لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ ﴿١٧﴾﴾

﴿*If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)*﴾ [21:17], and,

﴿لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾﴾

﴿*If Allāh willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allāh, the One, the Compelling.*﴾ [39:4]

Allāh said,

﴿أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ﴾

﴿*They are those whom We gave the Book, Al-Ḥukm, and prophethood.*﴾

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

﴿فَإِن يَكْفُرْ بِهَا﴾

﴿*But if they disbelieve therein...*﴾ in the prophethood, or the three things; the Book, the *Ḥukm* and the prophethood,

﴿هَٰؤُلَاءِ﴾

﴿*They...*﴾ refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi, and others.[1]

﴿فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَٰفِرِينَ﴾

﴿*then, indeed We have entrusted it to a people who are not disbelievers therein.*﴾

This *Āyah* means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhājirūn and Anṣār, and those who follow their lead until the Day of Resurrection,

﴿لَّيْسُوا بِهَا بِكَٰفِرِينَ﴾

﴿*who are not disbelievers therein.*﴾

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

﴿أُولَٰئِكَ﴾

﴿*They are...*﴾ the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

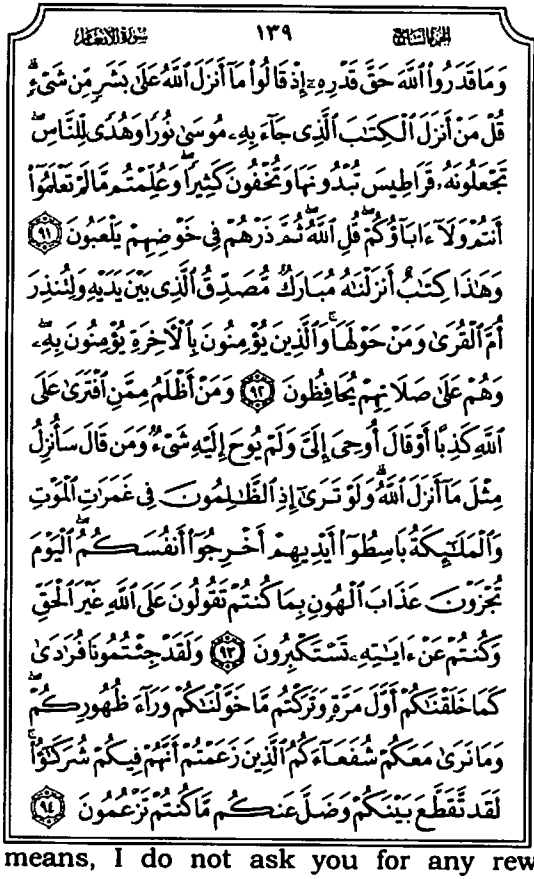
﴿ٱلَّذِينَ هَدَى ٱللَّهُ﴾

﴿*those whom Allāh had guided.*﴾ meaning, they alone are the people of guidance,

﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾

﴿*So follow their guidance.*﴾ Imitate them. This command to the Messenger ﷺ certainly applies to his *Ummah*, according to what he legislates and commands them. While mentioning this *Āyah*, Al-Bukhāri recorded that Mujāhid asked Ibn 'Abbās, "Is there an instance where prostration is warranted in [*Sūrah*] *Ṣād*?" Ibn 'Abbās said, "Yes." He then recited,

[1] Aṭ-Ṭabari 11:515,516.


وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّع بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ﴾

﴿...And We bestowed upon him Ishāq and Ya'qūb...﴾ until,

﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾

﴿...So follow their guidance.﴾

He commented, "He (our Prophet, Muḥammad ﷺ) was among them." In another narration, Mujāhid added that Ibn 'Abbās said, "Your Prophet ﷺ was among those whose guidance we were commanded to follow."[1] Allāh's statement,

﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا﴾

﴿Say: "No reward I ask of you for this."﴾

means, I do not ask you for any reward for delivering the Qur'ān to you, nor anything else,

﴿إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ﴾

﴿"It is only a reminder for the 'Ālamīn (mankind and Jinns)."﴾

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى

[1] *Fath Al-Bāri* 8:144. The reference is to no. 24 of *Ṣād* (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt* of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۙ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

﴿91. *They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)." Say : "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions.*﴾

﴿92. *And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Ṣalāh.*﴾

## The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allāh says that those who rejected His Messengers did not give Allāh due consideration. Ibn 'Abbās, Mujāhid and 'Abdullāh bin Kathīr said that this *Āyah* was revealed about the Quraysh.[1] It was also said that it was revealed about some Jews.

﴿قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ﴾

﴿*They said: "Nothing did Allāh send down to any human being (by inspiration)."*﴾

Allāh also, said,

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ﴾

﴿*Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind."*﴾ [10:2], and,

[1] Aṭ-Ṭabari 11:524.

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾﴾

*﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾* [17:94-95].

Allāh said here,

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ﴾

*﴿They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)."﴾*

Allāh answered them,

﴿قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ﴾

*﴿Say : "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"﴾*

meaning, say, O Muḥammad ﷺ, to those who deny the concept that Allāh sent down Books by revelation, answering them specifically,

﴿مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ﴾

*﴿Who then sent down the Book which Mūsā brought?﴾*

in reference to the Tawrāh that you and all others know that Allāh sent down to Mūsā, son of 'Imrān. Allāh sent the Tawrāh as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allāh's statement,

﴿تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا﴾

*﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾*

means, you made the Tawrāh into separate sheets which you copied from the original and altered, changed and distorted as

you wished. You then said, "this is from Allāh," meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

﴿تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا﴾

*﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾* Allāh said;

﴿وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓاْ أَنتُمْ وَلَآ ءَابَآؤُكُمْ﴾

*﴿And you were taught that which neither you nor your fathers knew.﴾*

meaning, Who sent down the Qur'ān in which Allāh taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allāh's statement,

﴿قُلِ ٱللَّهُ﴾

*﴿Say: "Allāh."﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh said,

﴿ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ﴾

*﴿Then leave them to play in their vain discussions.﴾*

leave them to play in ignorance and misguidance until the true news comes to them from Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

﴿وَهَٰذَا كِتَٰبٌ﴾

*﴿And this is a Book,﴾* the Qur'ān,

﴿أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ﴾

*﴿Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns﴾* that is, Makkah,

﴿وَمَنْ حَوْلَهَا﴾

*﴿and all those around it...﴾* refering to the Arabs and the rest of the children of Ādam, Arabs and non-Arabs alike. Allāh said in other *Āyāt*,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴾ [7:158], and

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*"that I may therewith warn you and whomsoever it may reach."*﴾ [6:19], and

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects who reject it, the Fire will be their promised meeting place*﴾ [11:17] and,

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١﴾

﴿*Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).*﴾ [25:1], and,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

﴿*And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) servants.*﴾ [3:20].

It is recorded in the Two *Ṣaḥīḥs*, that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي»

«*I have been given five things which were not given to any one else before me.*» The Prophet ﷺ mentioned among these five things,

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*Every Prophet was sent only to his nation, but I have been sent to all people.*»[1]

[1] *Fatḥ Al-Bāri* no.519, Muslim 1 : 370.

This is why Allāh said,

﴿وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْآخِرَةِ يُؤْمِنُونَ بِهِۦ﴾

*﴿Those who believe in the Hereafter believe in it,﴾*

meaning, those who believe in Allāh and the Last Day, believe in this blessed Book, the Qur'ān, which We revealed to you, O Muḥammad ﷺ,

﴿وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ﴾

*﴿and they are constant in guarding their Ṣalāh.﴾*

for they perform what Allāh ordered them, offering the prayers perfectly and on time.

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

*﴿93. And who can be more unjust than he who invents a lie against Allāh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"﴾*

*﴿94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.﴾*

## None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا﴾

*﴿And who can be more unjust than he who invents a lie against Allāh,﴾*

Therefore, none is more unjust than one who lies about Allāh claiming that He has partners or a son, or falsely claiming that Allāh sent him as a Prophet;

﴿أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ﴾

*﴿or says: "I have received inspiration," whereas he is not inspired with anything;﴾*

Ikrimah and Qatādah said that this *Āyah* was revealed about Mūsāylimah Al-Kadhdhāb.[1]

﴿وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ﴾

*﴿and who says, "I will reveal the like of what Allāh has revealed."﴾*

This refers to he, who claims that the lies he invents rival the revelation that came from Allāh. In another *Āyah*, Allāh said,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ﴾

*﴿And when Our verses (of the Qur'ān) are recited to them, they say: "We have heard this (the Qur'ān); if we wish we can say the like of this."﴾*

## The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allāh, the Most Honored, said,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ﴾

*﴿And if you could but see when the wrongdoers are in the agonies of death...﴾*

[1] Aṭ-Ṭabari 11:533-535. *"Al-Kadhdhāb,"* meaning the Liar. He claimed to be a prophet during the lifetime of Allāh's Messenger ﷺ, then he repented. Later after the death of Allāh's Messenger ﷺ, it is reported that he made claims that are similar or the same.

suffering from the hardhips, agonies and afflictions of death,

﴿وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ﴾

﴿*while the angels are stretching forth their hands...*﴾ beating them. Allāh said in other *Āyāt*:

﴿لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى﴾

﴿*If you do stretch your hand against me to kill me..*﴾ [5:28]and,

﴿وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ﴾

﴿*And stretch forth their hands and their tongues against you with evil.*﴾[60:2]

Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ said that, 'stretch forth their hands,' means, 'with torment'.[1] In another *Āyah*, Allāh said,

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ﴾

﴿*And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs.*﴾[8:50]

Allāh said,

﴿وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ﴾

﴿*while the angels are stretching forth their hands*﴾

beating them, until their souls leave their bodies, saying,

﴿أَخْرِجُوٓا۟ أَنفُسَكُمُ﴾

﴿*"Deliver your souls!"*﴾ When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

﴿أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ﴾

﴿*(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what*

[1] Aṭ-Ṭabari 11:539.

*you used to say about Allāh other than the truth."*﴾

This *Āyah* means, today, you will be utterly humiliated because you used to invent lies against Allāh and arrogantly refused to follow His *Āyāt* and obey His Mesengers.

There are many *Ḥadīths*, of *Mutawātir*[1] grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Ḥadīths* when explaining Allāh's statement,

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾

﴿*Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.*﴾ [14:27]

Allāh said next,

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ﴾

﴿*And truly you have come unto Us alone as We created you the first time.*﴾ [6:94],

and this statement will be said on the Day of Return. In another *Āyah*, Allāh said,

﴿وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ﴾

﴿*And they will be set before your Lord in rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time.'*﴾ [18:48],

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allāh said,

﴿وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ﴾

﴿*You have left behind you all that which We had bestowed on you.*﴾ [6:94],

The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ

[1] A *Ḥadīth* reported by numerous routes, having many different narrators at each level of every chain.

فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

*«The Son of Ādam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in chairty and thus remains (in the record of good deeds)? Other than that, you will depart and leave it to the people.»*[1]

Al-Ḥasan Al-Basri said, "On the Day of Resurrection, the Son of Ādam will be brought, as if he were a golden chariot and Allāh, the Most Honored, will ask, 'Where is what you collected?' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allāh will say to him, 'O Son of Ādam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Ḥasan then recited the *Āyah*,

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ﴾

*﴿And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.﴾*

Ibn Abi Ḥātim recorded this statement. Allāh said;

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟﴾

*﴿We see not with you your intercessors whom you claimed to be your partners.﴾*

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allāh will then call them, while the rest of creation is listening,

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

*﴿Where are My (so-called) partners whom you used to assert?﴾* [28:62] And,

[1] Muslim 4 : 2273.

﴿وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾﴾

*﴿And it will be said to them: "Where are those that you used to worship. Instead of Allāh? Can they help you or help themselves?"﴾* [26:92-93]

Allāh said here,

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ﴾

*﴿We see not with you your intercessors whom you claimed were partners.﴾*

meaning partners in worship. That is, partners in a share of your worship.

﴿لَقَد تَّقَطَّعَ بَيْنَكُمْ﴾

*﴿Now you and they have been cut off﴾*

or, the *Āyah* is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَضَلَّ عَنكُم﴾

*﴿and vanished from you﴾* you have lost,

﴿مَّا كُنتُمْ تَزْعُمُونَ﴾

*﴿all that you used to claim﴾* of hope in the benefit of the idols and rivals (you worshipped with Allāh). Allāh said in other *Āyāt*,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

*﴿When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allāh will show them their deeds as regret for them. And they will never get out of the Fire.﴾* [2:166-167], and

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾ [23:101], and

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ﴾

﴿You have taken (for worship) idols instead of Allāh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.﴾ [29:25], and

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.﴾ [28:64], and

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...﴾ [10:28] until,

﴿وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

﴿And their invented false deities will vanish from them.﴾ [10:30]

﴿۞ إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾ فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾﴾

*﴿95. Verily! It is Allāh Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?﴾*

*﴿96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾*

*﴿97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Āyāt for people who know.﴾*

## Recognizing Allāh Through Some of His *Āyāt*

Allāh states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The *Āyah*,

﴿فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ﴾

*﴿Who causes the seed grain and the fruit stone to split and sprout.﴾*

is explained by the next statement,

﴿يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ﴾

*﴿He brings forth the living from the dead, and it is He Who brings forth the deed from the living.﴾*

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifless and inanimate object. Allāh said,

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ ۖ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾﴾

*﴿And a sign for them is the dead land. We gave it life, and We*

*brought forth from it grains, so that they eat thereof.*﴾ [36:33] until,

﴿وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

﴿*as well as of their own (human) kind (male and female), and of that which they know not.*﴾ [36:36]

Allāh's statement,

﴿وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿*and it is He Who brings forth the dead from the living.*﴾

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the *Āyah.* Allāh said,

﴿ذَٰلِكُمُ اللَّهُ﴾

﴿*Such is Allāh,*﴾ meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَأَنَّىٰ تُؤْفَكُونَ﴾

﴿*then how are you deluded away from the truth?*﴾

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allāh. Allāh's statement,

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَنًا﴾

﴿*(He is the) Cleaver of the daybreak. He has appointed the night for resting,*﴾

means, He is the Creator of light and darkness. Allāh said in the beginning of the *Sūrah,*

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿*And originated the darkness and the light.*﴾

Indeed, Allāh causes the darkness of the night to disappear and brings forth the day, thus bringing brighteness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allāh said,

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

*﴿He brings the night as a cover over the day, seeking it rapidly.﴾* [7:54]

In this *Āyah*, Allāh reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allāh states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

﴿وَجَعَلَ ٱلَّيْلَ سَكَنًا﴾

*﴿He has appointed the night for resting,﴾*

meaning, created darkness, in order for the creation to become halt and rest during it. Allāh said in other *Āyāt*,

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيْلِ إِذَا سَجَىٰ ۝٢﴾

*﴿By the forenoon. And by the night when it is still.﴾* [93:1-2],

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

*﴿By the night as it envelops. And by the day as it appears in brightness.﴾* [92:1,2] and,

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ۝٤﴾

*﴿And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.﴾* [91:3-4]

Allāh's statement,

﴿وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا﴾

*﴿...And the sun and the moon for reckoning.﴾*

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allāh said in other *Āyāt*,

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ﴾

*﴿It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.﴾* [10:5],

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿*It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴾ [36:40], And,

﴿وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦ﴾

﴿*The sun and the moon; and the stars are subjected by His command.*﴾ [16:12]

Allāh's statement,

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴾

﴿*Such is the measuring of the Almighty, the All-Knowing.*﴾

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allāh often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this *Āyah* above [6:96], and in His statement,

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾

﴿*And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.*﴾ [36:37-38]

In the beginning of *Sūrat Ḥā-Mīm As-Sajdah*, after mentioning the creation of the heavens and earth and all that is in them, Allāh said:

﴿وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴾

﴿*And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.*﴾ [41:12]

Allāh said next,

﴿وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ﴾

﴿*It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.*﴾

Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayāṭīn, and for directions in the dark recesses of the land and sea.
Then, Allāh said,

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿*We have explained in detail Our Āyāt.*﴾ meaning, We made them clear and plain,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿*for people who know.*﴾ who have sound minds and are able to recognize the truth and avoid falsehood.

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾﴾

﴿*98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.*﴾

﴿*99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan'ih. Verily! In these things there are signs for people who believe.*﴾

Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

﴿*It is He Who has created you from a single person,*﴾ [6:98]

in reference to Ādam, peace be upon him. In another *Āyah*, Allāh said;

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً﴾

﴿*O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.*﴾[4:1]

Allāh said,

﴿فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

﴿*Mustaqar and Mustawda'*﴾

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Qays bin Abu Ḥāzim, Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni and others said that,

﴿فَمُسْتَقَرٌّ﴾

﴿*Mustaqar*﴾, 'in the wombs'. They, or most of them, also said that,

﴿وَمُسْتَوْدَعٌ﴾

﴿*And Mustawda',*﴾ means, 'in your father's loins'.[1] Ibn Mas'ūd and several others said that, *Mustaqar*, means residence in this life, while, *Mustawda'*, means the place of storage after death (the grave).

Allāh's statement,

﴿قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ﴾

﴿*Indeed, We have explained in detail Our revelations for people who understand.*﴾

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

﴿وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً﴾

﴿*It is He Who sends down water (rain) from the sky*﴾

[1] Aṭ-Ṭabari 11:565-570.

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allāh for His creation. Allāh's statement,

﴿فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ﴾

﴿*And with it We bring forth vegetation of all kinds,*﴾ is similar to,

﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ﴾

﴿*And We have made from water every living thing.*﴾ [21:30]

﴿فَأَخْرَجْنَا مِنْهُ خَضِرًا﴾

﴿*and out of it We bring forth green stalks,*﴾ green produce and trees, on which We grow seeds and fruits.

﴿نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا﴾

﴿*from which We bring forth thick clustered grain.*﴾

lined on top of each other in clusters, like an ear or spike of grain.

﴿وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ﴾

﴿*And out of the date-palm and its sprouts come forth clusters*﴾ of dates

﴿دَانِيَةٌ﴾

﴿*hanging low*﴾ Within reach and easy to pick. 'Ali bin Abi Ṭalḥah Al-Wālibi said that Ibn 'Abbās said that,

﴿قِنْوَانٌ دَانِيَةٌ﴾

﴿*clusters hanging low*﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr.[1]

Allāh's statement

﴿وَجَنَّـٰتٍ مِّنْ أَعْنَابٍ﴾

﴿*and gardens of grapes,*﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Ḥijāz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

[1] Aṭ-Ṭabari 11:576.

favor in making these two fruits for them, when He said,

﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا﴾

*﴿And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.﴾* [16:67]

before intoxicating drinks were prohibited, and;

﴿وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ﴾

*﴿And We have made therein gardens of date-palms and grapes.﴾* [36:34].

Allāh said,

﴿وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ﴾

*﴿olives and pomegranates, each similar yet different.﴾*

The leaves are similar in shape and appearence, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatādah and several others.[1] Allāh's statement,

﴿ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ﴾

*﴿Look at their fruits when they begin to bear, and Yan'ih.﴾*

means, when the fruits become ripe, according to Al-Barā' bin 'Āzib, Ibn 'Abbās, Ad-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, As-Suddi, Qatādah and others.[2]

This *Āyah* means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allāh created. Allāh said,

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ﴾

*﴿And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.﴾* [13:4]

[1] Aṭ-Ṭabari 11:578.

[2] Aṭ-Ṭabari 11:582.

This is why Allāh said here,

﴿إِنَّ فِي ذَٰلِكُمْ﴾

﴿*In these things there are...*﴾ O people,

﴿لَآيَاتٍ﴾

﴿*signs...*﴾ and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

﴿لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*for people who believe.*﴾ in Allāh and obey His Messengers.

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾﴾

﴿*100. Yet, they join the Jinns as partners in worship with Allāh, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what that they attribute to Him.*﴾

## Rebuking the Idolators

This *Āyah* refutes the idolators who worshipped others besides Allāh and associated the *Jinns* with Him in worship. Glory be to Allāh above this *Shirk* and *Kufr*. If someone asks, how did the idolators worship the *Jinns*, although they only were idol worshippers? The answer is that in fact, they worshipped the idols by obeying the *Jinns* who commanded them to do so. Allāh said in other *Āyāt*,

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

﴿*They invoke nothing but female deities besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him. And he [Shayṭān] said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to*

*slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shaytān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shaytān] makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.*﴾ [4:117-120] and,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me?*﴾ [18:50]

Ibrāhīm said to his father,

﴿يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾﴾

﴿*"O my father! Worship not Shaytān. Verily! Shaytān has been a rebel against the Most Beneficent (Allāh)."*﴾ [19:44]

Allāh said,

﴿۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾﴾

﴿*Did I not ordain for you, O Children of Ādam, that you should not worship Shaytān. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.*﴾ [36:60-61]

On the Day of Resurrection, the angels will proclaim,

﴿سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿*Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.*﴾ [34:41]

This is why Allāh said here,

﴿وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ﴾

﴿*Yet, they join the Jinns as partners in worship with Allāh, though He has created them.*﴾ [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

﴿قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*"Worship you that which you (yourselves) carve? While Allāh has created you and what you make!"*﴾ [37:95-96]

Allāh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allāh said next,

﴿وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ﴾

﴿*And they Kharaqū (attribute falsely) without knowledge, sons and daughters to Him.*﴾

Allāh mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with 'Uzayr, the Christians with 'Īsā and the Arab pagans with the angels whom they claimed were Allāh's daughters. Allāh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharaqū*, means 'falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allāh's statement next,

﴿سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَصِفُونَ﴾

﴿*Be He Glorified and Exalted above (all) that they attribute to Him.*﴾

means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾﴾

﴿*101. He is the Badī' (Originator) of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.*﴾

## Meaning of *Badī'*

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*He is the Badī' of the heavens and the earth*﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujāhid and As-Suddi said.[1] This is why the word for innovation - *Bid'ah* - comes

[1] Aṭ-Ṭabari 2:540.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ
فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾ لَّا تُدْرِكُهُ
ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾
قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ
فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ
ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ
ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۖ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ
حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا۟ ٱلَّذِينَ
يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ۖ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟
يَعْمَلُونَ ﴿١٠٨﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ
لَّيُؤْمِنُنَّ بِهَا ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا
جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ
يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ ۖ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

from it, because it is something that did not have a precedence.

﴿أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ﴾

*﴿How can He have children when He has no wife?﴾*

for the child is the offspring of two compatible spouses. Allāh does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allāh said;

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾﴾

*﴿And they say: "The Most Beneficent (Allāh) has begotten a son." Indeed you have brought forth (said) a terrible evil thing.﴾* [19:88-89], until,

﴿وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

*﴿And everyone of them will come to Him alone on the Day of Resurrection.﴾*[19:95].

﴿وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

*﴿He created all things and He is the All-Knower of everything.﴾*

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a

child then? Verily, Allāh is Glorified above having a son.

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾﴾

*﴿102. Such is Allāh, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.﴾*

*﴿103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).﴾*

## Allāh is Your Lord

Allāh said,

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ﴾

*﴿Such is Allāh, your Lord!﴾* Who created everything and has neither a son nor a wife,

﴿لَآ إِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ﴾

*﴿None has the right to be worshipped but He, the Creator of all things. So worship Him,﴾*

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allāh has neither descendants, nor acsendants, wife, equal or rival,

﴿وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾

*﴿And He is the Guardian over all things.﴾* meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

## Seeing Allāh in the Hereafter

Allāh said,

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ﴾

*﴿No vision can grasp Him﴾* in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous *Ḥadīths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Ṣaḥīḥs*, *Musnad*

and *Sunan* collections. As for this life, Masrūq narrated that 'Ā'ishah said, "Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

﴿*No vision can grasp Him, but His grasp is over all vision.*﴾"[1]

In the *Ṣaḥīḥ* (Muslim) it is recorded that Abu Mūsā Al-Ash'ari narrated from the Prophet ﷺ,

«إِنَّ اللهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ - أَوِ النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

«*Verily, Allāh does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light - or Fire - and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.*»[2]

In the previous [revealed] Books there is this statement, "When Mūsā requested to see Him, Allāh said to Mūsā: 'O Mūsā! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allāh said,

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

﴿*So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."*﴾ [7:143].

These *Āyāt, Ḥadīths* and statements do not negate the fact

[1] *Fatḥ Al-Bāri* 8:472, Muslim 1: 159, *Tuḥfat Al-Aḥwadhi* 8:441, An-Nasā'ī in *Al-Kubrā* 6:335, Muslim 6: 49.

[2] Muslim 1: 162.

that Allāh will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, 'Ā'ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this *Āyah* as evidence,

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

﴿*No vision can grasp Him, but His grasp is over all vision.*﴾

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificance as He is, for that is not possible for any human, angel or anything created. Allāh's statement,

﴿وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

﴿*but His grasp is over all vision.*﴾ means, He encompasses all vision and He has full knowledge of them, for He created them all. In another *Āyah*, Allāh said;

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾﴾

﴿*Should not He Who has created know? And He is the Most Subtle, Well Acquainted (with all things).*﴾ [67:14]

It is also possible that 'all vision' refers to those who have the vision. As-Suddi said that Allāh's statement,

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

﴿*No vision can grasp Him, but His grasp is over all vision.*﴾

means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-'Āliyah said that Allāh's statement,

﴿وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾

﴿*He is the Most Subtle, Well-Acquainted (with all things).*﴾

means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allāh knows best. In another *Āyah*, Allāh mentions Luqmān's advice to his son,

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

﴿*O my son! If it be (anything) equal to the weight of grain of*

*mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Most Subtle, Well Acquainted*﴾ [31:16]

﴿قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾﴾

﴿*104. Verily, Baṣā'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Ḥafiẓ over you.*﴾

﴿*105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.*﴾

## The Meaning of *Baṣā'ir*

*Baṣā'ir* are the proofs and evidences in the Qur'ān and the Message of Allāh's Messenger ﷺ. The *Āyah*,

﴿فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ﴾

﴿*so whosoever sees, will do so for (the good of) himself.*﴾ is similar to,

﴿فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ﴾

﴿*So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.*﴾ [10:108]

After Allāh mentioned the *Baṣā'ir*, He said,

﴿وَمَنْ عَمِىَ فَعَلَيْهَا ۚ﴾

﴿*And whosoever blinds himself, will do so against himself,*﴾

meaning, he will only harm himself. Allāh said,

﴿فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ﴾

﴿*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*﴾ [22:46]

﴿وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ﴾

﴿*And I (Muḥammad) am not a Ḥafīẓ over you.*﴾

neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills. Allāh said,

﴿وَكَذَٰلِكَ نُصَرِّفُ ٱلْآيَٰتِ﴾

﴿*Thus We explain variously the verses...*﴾[6:105],

meaning, just as We explained the *Āyāt* in this *Sūrah*, such as explaining *Tawḥīd* and that there is no deity worthy of worship except Allāh. This is how We explain the *Āyāt* and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, 'O Muḥammad! You have *Dārasta* with those who were before you from among the People of the Book and learned with them'. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said similarly.[1] Aṭ-Ṭabarāni narrated that 'Amr bin Kaysan said that he heard Ibn 'Abbās saying, "*Dārasta*, means, 'recited, argued and debated.'"[2] This is similar to Allāh's statement about the denial and rebellion of the disbelievers,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴿*Those who disbelieve say, "This (the Qur'ān) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."*﴾ [25:4-5]

Allāh described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzūmi],

﴿إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾﴾

﴿*Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then*

[1] Aṭ-Ṭabari 12:27.

[2] Aṭ-Ṭabarāni 11:137.

*he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!"* ﴾ [74:18-25]

Allāh said next,

﴿وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ﴾

﴿*And that We may make the matter clear for the people who have knowledge.*﴾

The *Āyah* means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allāh's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allāh said in other *Āyāt*,

﴿يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا﴾

﴿*By it He misleads many, and many He guides thereby.*﴾ [2:26], and;

﴿لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ﴾

﴿*That He (Allāh) may make what is thrown in by Shaytān a trial for those in whose hearts is a disease and whose hearts are hardened.*﴾ [22:53] and,

﴿وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*And verily, Allāh is the Guide of those who believe, to the straight path.*﴾ [22:54],

﴿وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۖ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ﴾

﴿*And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the*

*believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.*﴾ [74:31], and;

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*And We send down in the Qur'ān that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.*﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿*Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."*﴾ [41:44]

There are similar *Āyāt* that testify that Allāh sent down the Qur'ān as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'ān.

﴿ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾﴾

﴿*106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.*﴾

﴿*107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you Ḥafiẓ over them nor are you set over them to dispose of their affairs.*﴾

## The Command to Follow the Revelation

Allāh commands His Messenger ﷺ and those who followed his path,

﴿ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ﴾

﴿*Follow what has been inspired to you from your Lord,*﴾

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,

and there is no deity worthy of worship except Him,

﴿وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ﴾

﴿*and turn aside from the idolators*﴾ meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know – O Muḥammad ﷺ – that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

﴿وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟﴾

﴿*Had Allāh willed, they would not have taken others besides Him in worship.*﴾

Allāh's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allāh's statement,

﴿وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا﴾

﴿*And We have not made you Ḥafiẓ over them.*﴾ means, a watcher who observes their statements and deeds,

﴿وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

﴿*Nor are you set over them to dispose of their affairs.*﴾ or to control their provision. Rather, your only job is to convey, just as Allāh said,

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢﴾

﴿*So remind them, you are only one who reminds. You are not a dictator over them.*﴾ [88:21-22] and,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*Your duty is only to convey and on Us is the reckoning.*﴾ [13:40]

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ۖ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ۝١٠٨﴾

﴿*108. And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to*

*their Lord is their return and He shall inform them of all that they used to do.﴾*

## The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh

Allāh prohibits His Messenger ﷺ and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allāh, none has the right to be worshipped but He.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on this *Āyah* [6:108]; "They (disbelievers) said, 'O Muḥammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allāh prohibited the believers from insulting the disbelievers' idols,

﴿فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

*﴿lest they insult Allāh wrongfully without knowledge.﴾"*[1]

'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allāh revealed,

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

*﴿And insult not those whom they worship besides Allāh.﴾"*[2]

On this same subject – abandoning what carries benefit to avert a greater evil - it is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ»

«*Cursed is he who insults his own parents!*»

They said, "O Allāh's Messenger! And how would a man insult his own parents?" He said,

«يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

[1] Aṭ-Ṭabari 12:34.

[2] 'Abdur-Razzāq 2:215.

«He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.»[1]

Allāh's statement,

﴿كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ﴾

﴿Thus We have made fair seeming to each people its own doings;﴾

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allāh's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

﴿ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ﴾

﴿then to their Lord is their return,﴾ gathering and final destination,

﴿فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ﴾

﴿and He shall then inform them of all that they used to do.﴾

He will compensate them for their deeds, good for good and evil for evil.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

﴿109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what will make you perceive that (even) if it came, they will not believe?"﴾

﴿110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾

## Asking for Miracles and Swearing to Believe if They Come

Allāh states that the idolators swore their strongest oaths by Allāh,

[1] *Fath Al-Bāri* 10:417.

﴿لَئِن جَآءَتْهُمْ ءَايَةٌ﴾

﴿*that if there came to them a sign...*﴾ a miracle or phenomenon,

﴿لَّيُؤْمِنُنَّ بِهَا﴾

﴿*they would surely believe therein.*﴾ affirming its truth,

﴿قُلْ إِنَّمَا ٱلْآيَـٰتُ عِندَ ٱللَّهِ﴾

﴿*Say: "Signs are but with Allāh."*﴾ [6:109]

meaning: Say, O Muḥammad ﷺ - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

﴿وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ﴾

﴿*And what will make you perceive that (even) if it came, they will not believe?*﴾

It was said that 'you' in 'make you preceive' refers to the idolators, according to Mujāhid. In this case, the *Āyah* would mean, what makes you – you idolators – preceive that you are truthful in the vows that you swore? Therefore, in this recitation, the *Āyah* means, the idolators will still not believe if the sign that they asked for came. It was also said that 'you' in, 'what will make you preceive', refers to the believers, meaning, what will make you preceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ﴾

﴿*"What prevented you (O Iblīs) that you did not prostrate, when I commanded you?"*﴾ [7:12] and,

﴿وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَـٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾﴾

﴿*And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).*﴾ [21:95]

These *Āyāt* mean: 'What made you, O Iblīs, refrain from prostrating, although I commanded you to do so, and, in the

second *Āyah*, that village shall not return to this world again. In the *Āyah* above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the *Āyāt* came to them they would believe?

Allāh said next,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

*﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,﴾*

Al-'Awfī said that Ibn 'Abbās said about this *Āyah*, "When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)."[1] Mujāhid said that Allāh's statement,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ﴾

*﴿and We shall turn their hearts and their eyes away,﴾*

means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by 'Ikrimah and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

*﴿And none can inform you like Him Who is the All-Knower.﴾* [35:14] and,

﴿أَن تَقُولَ نَفْسٌ يَـٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُّ فِى جَنۢبِ ٱللَّهِ﴾

*﴿Lest a person should say, "Alas, my grief that I was undutiful to Allāh."﴾* [39:56] until,

﴿لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ﴾

*﴿"If only I had another chance, then I should indeed be among the doers of good."﴾* [39:58].

So Allāh, glory be to Him, states that if they were sent back

[1] Aṭ-Ṭabari 12:44.

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا
عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِنَّ
أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ
الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ
﴿١١٢﴾ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ
أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ
وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۖ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِن
تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ ۚ إِن
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾
فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

to life, they would not accept the guidance,

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

*﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾* [6:28]

Allāh said,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

*﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,﴾*

meaning: 'If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.'[1] Allāh said,

﴿وَنَذَرُهُمْ﴾

*﴿and We shall leave them...﴾* and abandon them,

﴿فِي طُغْيَانِهِمْ﴾

*﴿in their trespass...﴾* meaning, disbelief, according to Ibn 'Abbās and As-Suddi. Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that 'their trespass' means, 'their misguidance'.

﴿يَعْمَهُونَ﴾

[1] At-Ṭabari 12:45.

﴿to wander blindly﴾ or playfully, according to Al-A'mash. Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ar-Rabī', Abu Mālik and others commented, "to wander in their disbelief."

﴿۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴾

﴿111. *And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allāh willed, but most of them behave ignorantly.*﴾

Allāh says: 'Had We accepted what the disbelievers asked for,' that is – those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it – 'had We sent down angels,' to convey to them Allāh's Message, in order to support the truth of the Messengers, as they asked, when they said,

﴿أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا﴾

﴿*or you bring Allāh and the angels before (us) face to face.*﴾ [17:92]

﴿قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ﴾

﴿*They said: "We shall not believe until we receive the like of that which the Messengers of Allāh had received."*﴾ [6:124] and,

﴿۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾﴾

﴿*And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.*﴾ [25:21]

Allāh said,

﴿وَكَلَّمَهُمُ ٱلْمَوْتَىٰ﴾

﴿*and the dead had spoken unto them,*﴾

This is, to inform them of the truth of what the Messengers brought them;

﴿وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا﴾

*﴿and We had gathered together all things before them,﴾*

before their eyes, as 'Ali bin Abi Ṭalhah and Al-'Awfi reported from Ibn 'Abbās. This is the view of Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam. This *Āyah* means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

﴿مَّا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ﴾

*﴿they would not have believed, unless Allāh willed,﴾*

for guidance is with Allāh not with them. Certainly, Allāh guides whom He wills and misguides whom He wills, and He does what He wills,

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

*﴿He cannot be questioned about what He does, while they will be questioned.﴾* [21:23],

This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

*﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾* [10:96-97]

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾﴾

*﴿112. And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.﴾*

*﴿113. And Taṣghā to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that*

*they may remain pleased with it, and that they may commit what they are committing.*﴾

**Every Prophet Has Enemies**

Allāh says, just as We made enemies for you, O Muḥammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allāh said in other *Āyāt*:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟﴾

﴿*Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...*﴾ [6:34], and,

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾﴾

﴿*Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.*﴾ [41:43] and,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ﴾

﴿*Thus have We made for every Prophet an enemy among the criminals.*﴾ [25:31].

Waraqah bin Nawfal said to Allāh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."[1]

Allāh's statement,

﴿شَيَٰطِينَ ٱلْإِنسِ﴾

﴿*Shayāṭīn among mankind...*﴾ refers to,

﴿عَدُوًّا﴾

﴿*enemies...*﴾ meaning, the Prophets have enemies among the devils of mankind and the devils of the *Jinns*. The word, *Shayṭān*, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the *Shayāṭin*, may Allāh humiliate and curse them, from among mankind and the *Jinns* oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhāri no: 3

narrated that Qatādah commented on Allāh's statement,

﴿شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ﴾

﴿*Shayāṭīn (devils) among mankind and Jinn...*﴾

"There are devils among the *Jinns* and devils among mankind who inspire each other."

Allāh's statement,

﴿يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا﴾

﴿*inspiring one another with adorned speech as a delusion.*﴾

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

﴿وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ﴾

﴿*If your Lord had so willed, they would not have done it;*﴾

for all this occurs by Allāh's decree, will and decision, that every Prophet had enemies from these devils,

﴿فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

﴿*so leave them alone with their fabrications.*﴾

and lies. This *Āyah* orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, "Allāh shall suffice for you (O Muḥammad) and aid you against them." Allāh's statement,

﴿وَلِتَصْغَىٰٓ إِلَيْهِ﴾

﴿*And Taṣghā to it.*﴾

means, according to Ibn 'Abbās, "incline to it."[1]

﴿أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ﴾

﴿*the hearts of those who do not believe in the Hereafter...*﴾

their hearts, mind and hearing. As-Suddi said that this *Āyah* refers to the hearts of the disbelievers.[2]

﴿وَلِيَرْضَوْهُ﴾

﴿*And that they may remain pleased with it.*﴾

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[1] Aṭ-Ṭabari 12:58

[2] Aṭ-Ṭabari 12:59

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allāh said in other *Āyāt*,

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾

﴿*So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!*﴾ [37:161-163] and,

﴿إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

﴿*Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.*﴾ [51:8-9]

Allāh said;

﴿وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ﴾

﴿*And that they may commit what they are committing.*﴾

meaning, "let them earn whatever they will earn", according to 'Ali bin Abi Ṭalhah who reported this from Ibn 'Abbās.[1] As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do." [2]

﴿أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾﴾

﴿*114. [Say:] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.*﴾

﴿*115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.*﴾

Allāh tells His Prophet ﷺ to say to these polytheists who worship others besides Allāh,

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[1] Aṭ-Ṭabari 12:59

[2] Aṭ-Ṭabari 12:60

﴿أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا﴾

﴿*Shall I seek a judge other than Allāh...*﴾ between you and I,

﴿وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا﴾

﴿*while it is He Who has sent down unto you the Book, explained...*﴾ in detail,

﴿وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ﴾

﴿*and those unto whom We gave the Scripture,*﴾ the Jews and the Christians,

﴿يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ﴾

﴿*know that it is revealed from your Lord in truth.*﴾

because the previous Prophets have conveyed the good news of you coming to them. Allāh's statement,

﴿فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ﴾

﴿*So be not you of those who doubt.*﴾ is similar to His other statement,

﴿فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾﴾

﴿*So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).*﴾ [10:94]

The conditional 'if' in this *Āyah* does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice.*﴾

Qatādah commented, "In truth concerning what He stated and in justice concerning what He decided."[1] Surely, whatever Allāh says is the truth and He is Most Just in what

[1] Aṭ-Ṭabari 12:63

He commands. All of Allāh's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allāh said in another *Āyah*,

﴿يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ﴾

﴿*He commands them with good; and forbids them from evil...*﴾ [7:157] until the end of the *Āyah*.

﴿لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ﴾

﴿*None can change His Words.*﴾ meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

﴿وَهُوَ ٱلسَّمِيعُ﴾

﴿*And He is the All-Hearer,*﴾ Hearing, His servants' statements,

﴿ٱلْعَلِيمُ﴾

﴿*The All-Knower.*﴾ of their activities and lack of activity, Who awards each according to their deeds.

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١١٧﴾﴾

﴿*116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjecture, and they do nothing but lie.*﴾

﴿*117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.*﴾

## Most People are Misguided

Allāh states that most of the people of the earth, are misguided. Allāh said in other *Āyāt*,

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾﴾

﴿*And indeed most of the men of old went astray before them.*﴾ [37:71] and,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you eagerly desire it.*﴾[12:103]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ
بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾
وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ
اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ
أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾
أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي
النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَٰلِكَ جَعَلْنَا
فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا
يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ
آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

﴿إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

*﴿They follow nothing but conjecture, and they do nothing but lie.﴾*

Thus, they fulfill Allāh's decree and decision concerning them,

﴿هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ۖ﴾

*﴿It is He Who knows best who strays from His way.﴾* and facilitates that for him,

﴿وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

*﴿And He knows best the rightly guided.﴾* He facilitates that for them, all of them are facilitated for what He created them.

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾﴾

*﴿118. So eat of that on which Allāh's Name has been mentioned, if you are believers in His Āyāt.﴾*

*﴿119. And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows*

*best the transgressors.*﴾

## Allowing What was Slaughtered in the Name of Allāh

This is a statement of permission from Allāh, for His servants, allowing them to eat the slaughtered animals werein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allāh's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allāh next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ﴾

﴿*And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you what is forbidden to you...*﴾

meaning, He has explained and made clear to you what He has prohibited for you in detail,

﴿إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿*except under compulsion of necessity.*﴾

In which case, you are allowed to eat whatever you can find. Allāh next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allāh's Name was mentioned when slaughtering them. Allāh said,

﴿وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾

﴿*And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.*﴾

He has complete knowledge of their transgression, lies and inventions.

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾﴾

﴿*120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.*﴾

Mujāhid said that,

﴿وَذَرُوا ظَٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ﴾

﴿*Leave evil, open and secret...*﴾

refers to all kinds of sins committed in public and secret.[1] Qatādah said that,

﴿وَذَرُوا ظَٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ﴾

﴿*Leave sin, open and secret...*﴾

encompasses sins committed in public and secret, whether few or many.[2] In another statement, Allāh said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿*Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (evil sins) whether committed openly or secretly.*﴾ [7:33]

This is why Allāh said,

﴿إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾

﴿*Verily, those who commit sin will get due recompense for that which they used to commit.*﴾

Whether the sins they committed were public or secret, Allāh will compensate them for these sins. Ibn Abi Ḥātim recorded that An-Nawwās bin Sam'ān said, "I asked Allāh's Messenger ﷺ about *Al-Ithm*. He said,

«الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ عَلَيْهِ»

«*The sin is that which you find in your heart and you dislike that people become aware of it.*»[3]

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌ ۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾﴾

﴿*121. Eat not of that on which Allāh's Name has not been pronounced, for surely it is disobedience. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you*

[1] Aṭ-Ṭabari 12:73
[2] Aṭ-Ṭabari 12:72
[3] Muslim 4:1980

*obey them, then you would indeed be polytheists.*﴾

## The Prohibition of what was Slaughtered in other than Allāh's Name

This *Āyah* is used to prove that slaughtered animals are not lawful when Allāh's Name is not mentioned over them – even if slaughtered by a Muslim. The *Āyah* about hunting game,

﴿فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿*So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allāh over it.*﴾ [5:4]

supports this. The *Āyah* here emphasized this ruling, when Allāh said,

﴿وَإِنَّهُ لَفِسْقٌ﴾

﴿*for surely it is disobedience.*﴾

They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allāh. There are various *Ḥadīths* that order mentioning Allāh's Name when slaughtering and hunting. The *Ḥadīth* narrated by 'Adi bin Ḥātim and Abu Tha'labah (that the Prophet ﷺ said);

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«*When you send your trained hunting dog and mention Allāh's Name on releasing it, then eat from whatever it catches for you.*»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.[1] The Rāfi' bin Khadīj narrated that the Prophet ﷺ said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلُوهُ»

«*You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering.*»

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.[2] Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the *Jinns*.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْهِ»

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[1] *Fatḥ Al-Bāri* 9:524 and 9:137 and Muslim 3:1529 and 3:1532

[2] *Fatḥ Al-Bāri* 9:546 and Muslim 3:1558

«*(For food) you have every bone on which Allāh's Name was mentioned on slaughtering.*» Muslim collected this *Ḥadīth.*[1]

Jundub bin Sufyān Al-Bajali said that the Messenger of Allāh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللهِ»

«*Whoever slaughtered before he prayed (the 'Īd prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allāh's Name.*» The Two *Ṣaḥīḥs* recorded this *Ḥadīth.*[2]

## The Devil's Inspiration

Allāh said,

﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ﴾

﴿*And certainly, the Shayāṭīn do inspire their friends to dispute with you,*﴾

Ibn Abi Ḥātim recorded that Abu Isḥāq said that a man said to Ibn 'Umar that Al-Mukhtār claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this *Āyah,*

﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾

﴿*And certainly, the Shayāṭīn do inspire their friends...*﴾[3]

Abu Zamīl said, "I was sitting next to Ibn 'Abbās at a time when Al-Mukhtār bin Abi 'Ubayd was performing *Ḥajj.* So a man came to Ibn 'Abbās and said, 'O Ibn 'Abbās! Abu Isḥāq (Al-Mukhtār) claimed that he received revelation this night.' Ibn 'Abbās said, He has said the truth.' I was upset and said, 'Ibn 'Abbās says that Al-Mukhtār has said the truth?' Ibn 'Abbās replied, 'There are two types of revelation, one from

[1] Muslim 1:332

[2] *Fatḥ Al-Bāri* 9:546 and Muslim 3:1551

[3] Ibn Abi Ḥātim 4:1379

Allāh and one from the devil. Allāh's revelation came to Muḥammad ﷺ, while the *Shayṭān's* revelation comes to his friends.' He then recited,

﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾

﴿*And certainly, the Shayāṭīn do inspire their friends...*﴾[1]

We also mentioned Ikrimah's commentary on the *Āyah*,

﴿يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا﴾

﴿*Inspiring one another with adorned speech as a delusion.*﴾

Allāh said next,

﴿لِيُجَٰدِلُوكُمْ﴾

﴿*to dispute with you,*﴾ Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾

﴿*Eat not of that on which Allāh's Name has not been mentioned...*﴾ until,

﴿لِيُجَٰدِلُوكُمْ﴾

﴿*...to dispute with you,*﴾ "The devils inspire their loyal supporters, 'Do you eat from what you kill but not from what Allāh causes to die?'"[2]

As-Suddi said; "Some idolators said to the Muslims, 'You claim that you seek Allāh's pleasure. Yet, you do not eat what Allāh causes to die, but you eat what you slaughter?' Allāh said,

﴿وَإِنْ أَطَعْتُمُوهُمْ﴾

﴿*and if you obey them...*﴾, and eat dead animals,

﴿إِنَّكُمْ لَمُشْرِكُونَ﴾

﴿*then you would indeed be polytheists.*﴾[3]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk and several others

[1] Aṭ-Ṭabari 12:86

[2] Aṭ-Ṭabari 12:81

[3] Aṭ-Ṭabari 12:81

among scholars of the Salaf.[1]

## Giving Preference to Anyone's Saying Over the Legislation of Allāh is *Shirk*

Allāh's statement,

﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

﴿*and if you obey them, then you would indeed be polytheists.*﴾

means, when you turn away from Allāh's command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes *Shirk*. Allāh said in another *Āyah*,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾

﴿*They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.*﴾[9:31]

In explanation of this *Āyah*, At-Tirmidhi recorded that 'Adi bin Ḥātim said, "O Allāh's Messenger! They did not worship them." The Prophet ﷺ said,

«بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

«*Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.*»[2]

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾﴾

﴿*122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men – like him who is in the darkness from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.*﴾

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[1] Aṭ-Ṭabari 12:80

[2] *Tuḥfat Al-Aḥwadhi* 8:492

## The Parable of the Disbeliever and the Believer

This is an example that Allāh has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

﴿وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ﴾

*﴿And set for him a light whereby he can walk amongst men.﴾*

for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur'ān, according to Ibn 'Abbās, as Al-'Awfī and Ibn Abi Ṭalḥah reported from him.[1] As-Suddi said that the light mentioned here is Islām.[2] Both meanings are correct.

﴿كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ﴾

*﴿Like him who is in the darkness﴾* of ignorance, desires and various types of deviation,

﴿لَيْسَ بِخَارِجٍ مِّنْهَا﴾

*﴿From which he can never come out?﴾* for he is unable to find a way out from what he is in. In *Musnad Ahmad*, it is recorded that the Prophet ﷺ said;

«إِنَّ اللهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَلَّ»

*«Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.»*[3]

Allāh said in other *Āyāt*,

﴿ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾﴾

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[1] Aṭ-Ṭabari 12:91.

[2] Aṭ-Ṭabari 12:91.

[3] Aḥmad 2:176

﴿*Allāh is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Ṭāghūt, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.*﴾ [2:257], and

﴿أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴾

﴿*Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?*﴾ [67:22], and

﴿۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾﴾

﴿*The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?*﴾ [11:24], and,

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾﴾

﴿*Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner.*﴾ [35:19-23]

There are many other *Āyāt* on this subject. We explained before why Allāh mentioned the light in the singular sense and the darkness in the plural sense when we explained the *Āyah* at the beginning of the *Sūrah*,

﴿وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ﴾

﴿*And originated the darknesses and the light.*﴾ [6:1]

Allāh's statement,

﴿كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Thus it is made fair seeming to the disbelievers that which they used to do.*﴾

means, We made their ignorance and misguidance appear fair to them, as Allāh decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

﴿وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَٰلَتَهُۥ ۗ سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾﴾

*﴿123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.﴾*

*﴿124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received." Allāh knows best with whom to entrust His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals for that which they used to plot.﴾*

## Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allāh says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allāh, and oppose and defy you in your town, O Muḥammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allāh said in other *Āyāt*,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ﴾

*﴿Thus have We made for every Prophet an enemy among the criminals.﴾* [25:31]

Allāh said,

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا﴾

*﴿And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein.﴾* [17:16]

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last *Āyah* means, "We decree for them," as Allāh stated here

﴿لِيَمْكُرُوا فِيهَا﴾

*﴿to plot therein.﴾*

Ibn Abi Ṭalḥah reported that Ibn 'Abbās explained the *Āyah*

﴿أَكَـٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا﴾

*﴿...great ones of its wicked people to plot therein.﴾*

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment."

Mujāhid and Qatādah said that in the *Āyah*,

﴿أَكَـٰبِرَ مُجْرِمِيهَا﴾

*﴿great ones﴾* refers to leaders.[1] I say that this is also the meaning of Allāh's statements,

﴿وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَـٰفِرُونَ ﴿٣٤﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَـٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾﴾

*﴿And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment."﴾* [34:34-35]

And,

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَـٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

*﴿And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾* [43:23]

'Plot' in the *Āyah* [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuḥ, peace be upon him,

[1] Aṭ-Ṭabari 12:94.

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾﴾

﴿*And they have plotted a mighty plot.*﴾ [71:22 ]

Allāh said,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴿*But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals for Him!"*﴾ [34:31-33].

Ibn Abi Ḥātim reported that Ibn Abi 'Umar said that Sufyān said, "Every 'plot' mentioned in the Qur'ān refers to actions." Allāh's statement,

﴿وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ﴾

﴿*But they plot not except against themselves, and they perceive (it) not.*﴾

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allāh said in other *Āyāt*,

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*And verily, they shall bear their own loads, and other loads besides their own.*﴾ [29:13] and,

﴿وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا سَآءَ مَا يَزِرُونَ﴾

﴿*And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!*﴾ [16:25].

Allāh said;

﴿وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ﴾

﴿*And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received."*﴾

When there comes to them a sign they say,

﴿لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ﴾

﴿*"We shall not believe until we receive the like of that which the Messengers of Allāh received."*﴾

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another *Āyah*, Allāh said,

﴿وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا﴾

﴿*And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?"*﴾ [25:21].

Allāh's statement,

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

﴿*Allāh knows best with whom to entrust His Message.*﴾

means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allāh said in other *Āyāt*,

﴿وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿*And they say: "Why is not this Qur'ān sent down to some great man of the two towns?" Is it they who would portion out the mercy of your Lord?*﴾ [43:31-32].

They said, why was not this Qur'ān revealed to a mighty, respectable leader, honored by us,

﴿مِّنَ ٱلْقَرْيَتَيْنِ﴾

﴿*...from one of the two towns?*﴾

Of Makkah and Aṭ-Ṭā'if. This is because they, may Allāh curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾﴾

﴿*And when they see you, they only mock: "Is this the one whom Allāh has sent as a Messenger?"*﴾ [25:41] and

﴿وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُم بِذِكْرِ الرَّحْمَٰنِ هُمْ كَافِرُونَ ﴿٣٦﴾﴾

﴿*And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh).*﴾ [21:36], and,

﴿وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾﴾

﴿*Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock.*﴾ [21:41]

## The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, *'Al-Amīn'* – the Truthful. The leader of the Quraysh disbelievers, Abu Sufyān, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you?" Abu Sufyān answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission?" Abu Sufyān replied, "No." The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Aḥmad recorded that Wāthilah bin Al-Asqa' said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

«*Verily, Allāh has chosen Ismā'īl from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā'īl, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.*»[1]

Muslim recorded this *Ḥadīth*.[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا، حَتَّى بُعِثْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ»

«*I was chosen from a succession of the best generations of the Children of Ādam, until the generation I was sent in.*»[3]

Allāh's said,

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ﴾

﴿*Humiliation and disgrace from Allāh and a severe torment will overtake the criminals...*﴾

This is a stern threat and sure promise from Allāh for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another *Āyah*,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily, those who scorn My worship, they will surely enter Hell in humiliation!*﴾ [40:60]

disgrace and dishonor. Allāh said next,

﴿وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾

﴿*and a severe torment for that which they used to plot.*﴾

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allāh on the Day of Resurrection, as a just reckoning,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

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[1] Aḥmad 4:107.

[2] Muslim 4:1682.

[3] *Fatḥ Al-Bāri* 6:653.

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ
أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ
فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا
ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ
وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم
مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ
أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾ ذَٰلِكَ
أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾

﴿*And your Lord treats no one with injustice*﴾ [18:49]

Allāh said in another *Āyah*,

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾﴾

﴿*The Day when all the secrets will be examined.*﴾ [86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانِ بْنِ فُلَانٍ»

«*A banner will be raised for every deceitful person from his anus on the Day of Resurrection, and it will say; 'This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.',*»[1]

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾﴾

﴿*125. And whomsoever Allāh wills to guide, He opens his*

[1] *Fatḥ Al-Bāri* 6:327 and Muslim 4:1361

*breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.﴾*

Allāh said,

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ﴾

*﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾*

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other *Āyāt*,

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ﴾

*﴿Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?﴾* [39:22] and,

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

*﴿But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided.﴾* [49:7]

Ibn 'Abbās commented on Allāh's statement,

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ﴾

*﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾*,

"Allāh says that He will open his heart to *Tawḥīd* and faith in Him."[1] This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh's statement,

﴿وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا﴾

*﴿and whomsoever He wills to send astray, He makes his breast closed and constricted,﴾*

[1] *Ad-Durr Al-Manthūr* 3:356

refers to inability to accept guidance, thus being deprived of beneficial faith.

﴿كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِ﴾

﴿...*as if he is climbing up to the sky.*﴾ because of the heaviness of faith on him. Sa'īd bin Jubayr commented that in this case, "(Islām) finds every path in his heart impassable." [1]

Al-Ḥakam bin Abān said that 'Ikrimah narrated from Ibn 'Abbās that he commented on:

﴿كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِ﴾

﴿...*as if he is climbing up to the sky*﴾,

"Just as the Son of Ādam cannot climb up to the sky, *Tawḥīd* and faith will not be able to enter his heart, until Allāh decides to allow it into his heart."[2]

Imām Abu Ja'far bin Jarīr commented: "This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power."[3] He also commented on Allāh's statement,

﴿كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ﴾

﴿*Thus Allāh puts the Rijs (wrath) on those who believe not.*﴾

"Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints *Shayṭān* for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, *Shayṭān* lures and hinders them from the path of Allāh."[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that, *Rijs*, refers to *Shayṭān*,[5] while Mujāhid said that it refers to all that does not contain goodness.[6] 'Abdur-Raḥmān bin Zayd bin Aslam said that,

[1] Aṭ-Ṭabari 12:105
[2] *Ad-Durr Al-Manthūr* 3:356
[3] Aṭ-Ṭabari 12:109
[4] Aṭ-Ṭabari 12:110
[5] Aṭ-Ṭabari 12:111
[6] Aṭ-Ṭabari 12:111

*Rijs*, means, 'torment'.

﴿وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾﴾

*﴿126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.﴾*

*﴿127. For them will be the abode of peace with their Lord. And He will be their Walī because of what they used to do.﴾*

After Allāh mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allāh said next,

﴿وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا﴾

*﴿And this is the path of your Lord leading straight.﴾*

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur'ān to you, is Allāh's straight path.

﴿قَدْ فَصَّلْنَا ٱلْءَايَٰتِ﴾

*﴿We have detailed Our Āyāt...﴾*

We have explained the *Āyāt* and made them clear and plain,

﴿لِقَوْمٍ يَذَّكَّرُونَ﴾

*﴿for a people who take heed﴾* those who have sound comprehension and understand what Allāh and His Messenger convey to them,

﴿لَهُمْ دَارُ ٱلسَّلَٰمِ﴾

*﴿For them will be the abode of peace﴾* Paradise,

﴿عِندَ رَبِّهِمْ﴾

*﴿with their Lord.﴾* on the Day of Resurrection. Allāh described Paradise as 'the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace [which is free from all wickedness].

﴿وَهُوَ وَلِيُّهُم﴾

*﴿And He will be their Walī﴾* Protector, Supporter and Helper,

﴿بِمَا كَانُوا يَعْمَلُونَ﴾

﴿*because of what they used to do,*﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾﴾

*128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."*﴾

Allāh says, 'Mention, O Muḥammad, in what you convey and warn,' that,

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا﴾

﴿*on the Day when He will gather them (all) together.*﴾

gather the *Jinns* and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allāh will proclaim then,

﴿يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنسِ﴾

﴿*O you assembly of Jinn! Many did you mislead of men,*﴾ So the *Āyah*;

﴿قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنسِ﴾

﴿*Many did you mislead of men*﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾﴾

﴿*Did I not command you, O Children of Ādam, that you*

*should not worship Shaytān. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shaytān) did lead astray a great multitude of you. Did you not, then, understand?*﴾ [36:60-62], and

﴿وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ﴾

﴿*and their friends among the people will say: "Our Lord! We benefited one from the other..."*﴾

The friends of the *Jinns* among humanity will give this answer to Allāh, after Allāh chastises them for being misguided by the *Jinns*. Al-Ḥasan commented, "They benefited from each other when the *Jinns* merely commanded and mankind obeyed." [1]

Ibn Jurayj said, "During the time of *Jāhiliyyah*, a man would reach a land and proclaim, 'I seek refuge with the master (*Jinn*) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection."[2] Therefore, the *Jinns* benefit from humans since humans revere the *Jinns* by invoking them for help. The *Jinns* would then proclaim, "We became the masters of both mankind and the *Jinns*."

﴿وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا﴾

﴿*but now we have reached our appointed term which You did appoint for us.*﴾

meaning, death, according to As-Suddi.

﴿قَالَ ٱلنَّارُ مَثْوَىٰكُمْ﴾

﴿*He (Allah) will say: "The Fire be your dwelling place..."*﴾

where you will reside and live, you and your friends,

﴿خَٰلِدِينَ فِيهَآ﴾

﴿*you will dwell therein forever.*﴾

and will never depart except what Allāh may will.

﴿وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾﴾

[1] *Ad-Durr Al-Manthūr* 3:357

[2] Aṭ-Ṭabari 12:116

﴿129. *And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.*﴾

## The Wrongdoers Are the Supporters of Each other

Ma'mar said that Qatādah commented on this *Āyah*, "Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it." [1] 'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكَذَٰلِكَ نُوَلِّي بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا﴾

﴿*And thus We do make the wrongdoers supporters of one another.*﴾

"It refers to the wrongdoers of the *Jinns* and mankind."[2] He then recited,

﴿وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾﴾

﴿*And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be a companion to him.*﴾[43:36]

He said next – concerning the meaning of the *Āyah*; "We appoint the wrongdoer of the *Jinns* over the wrongdoer of mankind." A poet once said, "There is no hand, but Allāh's Hand is above it, and no wrongdoer but will be tested by another wrongdoer."

The meaning of this honorable *Āyah* thus becomes: 'Just as We made this losing group of mankind supporters of the *Jinns* that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾﴾

﴿130. *O you assembly of Jinn and humans! "Did not there*

[1] 'Abdur-Razzāq 2:218

[2] Aṭ-Ṭabari 12:119

*come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.*﴾

## Chastising the *Jinns* and Humans after their Admission that Allāh Sent Messengers to Them

Allāh will chastise the disbelieving *Jinns* and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ﴾

﴿*"O you assembly of Jinn and humans! Did not there come to you Messengers from among you?"*﴾

We should note here that the Messengers are from among mankind only, not vice versa, as Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.[1] The proof for this is that Allāh said,

﴿إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ﴾

﴿*Verily, We have sent the revelation to you as We sent the revelation to Nūḥ and the Prophets after him.*﴾ [4:163],

until,

﴿رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ﴾

﴿*Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.*﴾ [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

﴿وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ﴾

﴿*And We ordained among his offspring prophethood and the Book*﴾ [29:27],

thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrāhīm. No one has

[1] Aṭ-Ṭabari 12:122

claimed that there were Prophets from among the *Jinns* before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِ﴾

*﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.﴾* [25:20], and,

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓ﴾

*﴿And We sent not before you any but men unto whom We revealed, from among the people of townships.﴾* [12:109]

Therefore, concerning prophethood, the *Jinns* follow mankind in this regard and this is why Allāh said about them,

﴿وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ ٢٩ قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ ٣٠ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١ وَمَن لَّا يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٣٢﴾

*﴿And (remember) when We sent towards you a group of the Jinn, listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh's caller, and believe in him. He (Allāh) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.﴾* [46:29-32]

A *Ḥadīth* collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited *Sūrat Ar-Raḥmān*, to these *Jinns*, in which Allāh said,

﴿سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ٣١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢﴾

*﴿We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn*

١٤٥

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا
يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ
أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾ إِنَّ مَا
تُوعَدُونَ لَءَاتٍ ۙ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ
مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ
نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ
فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ
سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَٰلِكَ زَيَّنَ
لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ
وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

*and men) deny?*﴾ [55:31-32] [1]

Allāh said in this honorable *Āyah*,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ
عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ
أَنفُسِنَا ۖ﴾

﴿*O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves."*﴾ meaning, we affirm that the Messengers have conveyed Your Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allāh said next,

﴿وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ﴾

﴿*It was the life of this world that deceived them.*﴾ and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

﴿وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ﴾

﴿*And they will bear witness against themselves*﴾ on the Day of Resurrection,

[1] *Tuḥfat Al-Aḥwadhi* 9 :177

﴿أَنَّهُمْ كَانُوا كَٰفِرِينَ﴾

﴿*that they were disbelievers...*﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾﴾

﴿*131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.*﴾

﴿*132. For all there will be degrees according to what they did. And your Lord is not unaware of what they do.*﴾

Allāh said,

﴿ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ﴿١٣١﴾﴾

﴿*This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.*﴾

meaning: 'We sent the Messengers and revealed the Books to the *Jinns* and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allāh's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.' Allāh said in other *Āyāt*,

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿*And there never was a nation but a warner had passed among them.*﴾ [35:24], and

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and stay away from Aṭ-Ṭāghūt (all false deities)."*﴾ [16:36], and

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿*And We never punish until We have sent a Messenger.*﴾ [17:15], and,

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا﴾

*﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him."﴾* [67:8-9]

There are many other *Āyāt* on this subject. Aṭ-Ṭabari said, "Allāh's statement,

﴿وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟﴾

*﴿For all there will be degrees according to what they did.﴾*

means, every person who obeys Allāh or behaves disobediently, has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil." I say, it is possible that Allāh's statement,

﴿وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟﴾

*﴿For all there will be degrees according to what they did.﴾*

refers to the disbelievers of the *Jinns* and mankind who will earn a place in the Fire according to their evil deeds. Allāh said,

﴿قَالَ لِكُلٍّ ضِعْفٌ﴾

*﴿He will say: "For each one there is double (torment)."﴾*[7:38], and,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ۝٨٨﴾

*﴿Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.﴾* [16:88]

Allāh said next,

﴿وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ﴾

*﴿And your Lord is not unaware of what they do.﴾*

Ibn Jarīr commented, "All these deeds that they did, O Muḥammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him."[1]

[1] Aṭ-Ṭabari 12:125

﴿وَرَبُّكَ ٱلْغَنِيُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾ إِنَّ مَا تُوعَدُونَ لَءَاتٍ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾﴾

*﴿133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.﴾*

*﴿134. Surely, that which you are promised, will verily come to pass, and you cannot escape.﴾*

*﴿135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."﴾*

## If They Disobey, They Will Perish

Allāh said,

﴿وَرَبُّكَ﴾

*﴿And your Lord...﴾*, O Muḥammad,

﴿ٱلْغَنِيُّ﴾

*﴿is Al-Ghani﴾*

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

﴿ذُو ٱلرَّحْمَةِ﴾

*﴿full of mercy;﴾* towards creation. Allāh said in another *Āyah*,

﴿إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

*﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾* [2:143]

﴿إِن يَشَأْ يُذْهِبْكُمْ﴾

*﴿if He wills, He can destroy you.﴾* if you defy His commandments,

﴿وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ﴾

﴿*And in your place make whom He wills as your successors,*﴾

who behave obediently,

﴿كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ﴾

﴿*As He raised you from the seed of other people.*﴾

and surely, He is able to do this, and it is easy for Him. And just as Allāh has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allāh has also said;

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴿*If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.*﴾ [4:133],

﴿۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

﴿*O mankind! It is you who stand in need of Allāh. But Allāh is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.*﴾ [35:15-17],

and,

﴿وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم﴾

﴿*But Allāh is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.*﴾ [47:38].

Muḥammad bin Isḥāq said that Ya'qūb bin 'Utbah said that he heard Abān bin 'Uthmān saying about this *Āyah*,

﴿كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ﴾

﴿*As He raised you from the seed of other people.*﴾

"The seed' means the offspring and the children."[1] Allāh's statement,

[1] *Ad-Durr Al-Manthūr* 3 :361

﴿إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾﴾

*﴿Surely, that which you are promised, will verily, come to pass and you cannot escape.﴾*

means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

﴿وَمَا أَنتُم بِمُعْجِزِينَ﴾

*﴿and you cannot escape.﴾* from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

﴿قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ﴾

*﴿Say: "O my people! Work according to your way, surely, I too am working and you will come to know."﴾*

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another *Āyah*,

﴿وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾﴾

*﴿And say to those who do not believe: "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting."﴾* [11:121-122].

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿عَلَىٰ مَكَانَتِكُمْ﴾

*﴿according to Makānatikum...﴾* means, your way.[1]

﴿فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

*﴿And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful﴾* [6:135],

You will come to know if the happy end will be mine (Muḥammad's) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad ﷺ to prevail in the

[1] Aṭ-Ṭabari 12:129

land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allāh be pleased with them all. Allāh also said,

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴾ [58:21]

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴾ [40:51-52]

and,

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾﴾

﴿*And indeed We have written in the Zabūr after the Dhikr*[1] *that My righteous servants shall inherit the land.*﴾ [21:105]

﴿وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾﴾

﴿*136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"! Evil is the way they judge!*﴾

[1] There are different explanations of this *Āyah*. See the *Tafsīr* of *Sūrat Al-Anbiyā'* no. 105 for its commentary.

**Some Acts of *Shirk***

Allāh chastises and criticizes the idolators who invented innovations, *Kufr* and *Shirk*, and called on partners and rivals with Allāh among His creation, although He created every thing, all praise is due to Him. This is why Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ﴾

﴿*And they assign to Allāh from that which He has created,*﴾

﴿مِنَ ٱلْحَرْثِ﴾

﴿*of the tilth*﴾ meaning, fruits and produce,

﴿وَٱلْأَنْعَٰمِ نَصِيبًا﴾

﴿*and of the cattle a share*﴾ meaning a part and a section.

﴿فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا﴾

﴿*and they say: "This is for Allāh," according to their claim, "and this is for our partners."*﴾

Allāh said next,

﴿فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ﴾

﴿*But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"!*﴾

'Ali bin Abi Ṭalhah and Al-'Awfi narrated that Ibn 'Abbās said; "When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allāh and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allāh, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allāh was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share

they assigned for Allāh. If the water that they assigned for Allāh irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the *Baḥīrah, Sā'ibah, Waṣīlah* and *Ḥam,* assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا﴾

﴿*And they assign to Allāh a share of the tilth and cattle which He has created...*﴾."[1]

Similar was said by Mujāhid, Qatādah, As-Suddi and others.[2] 'Abdur-Raḥmān bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allāh, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allāh's Name when slaughtering it." He then recited the *Āyah* (6:136) until he reached,

﴿سَآءَ مَا يَحْكُمُونَ﴾

﴿*Evil is the way they judge!*﴾[3]

This *Āyah* means, evil is that which they determined, for they committed error in the division. Certainly, Allāh is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him.

And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allāh said in other *Āyāt,*

﴿وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾﴾

﴿*And they assign daughters unto Allāh – glory be to Him – and unto themselves what they desire.*﴾ [16:57], and

﴿وَجَعَلُوا لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾﴾

﴿*Yet, they assign to some of His servants a share with Him.*

[1] Aṭ-Ṭabari 12:131-132
[2] Aṭ-Ṭabari 12:133
[3] Aṭ-Ṭabari 12:134

*Verily, man is indeed a manifest ingrate!*﴾ [43:15], and,

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ۝٢١ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ۝٢٢﴾

﴿*Is it for you the males and for Him the females? That indeed is a division most unfair!*﴾ [53:21-22].

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝١٣٧﴾

﴿*137. And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.*﴾

## Shayṭān Lured the Idolators to Kill Their Children

Allāh says, just as the *Shayāṭīn* lured the idolators to assign a share for Allāh from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he commented;

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ﴾

﴿*And so to many of the idolators, their "partners" have made fair seeming the killing of their children...*﴾

"They make killing their children attractive to them."[1]

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."[2] As-Suddi said, "The devils commanded them to kill their daughters so that they,

﴿لِيُرْدُوهُمْ﴾

﴿*lead them to their own destruction*﴾, and to,

[1] Aṭ-Ṭabari 12:136

[2] Aṭ-Ṭabari 12:136.

وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ
ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟
يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ
خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن
مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ
حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ
سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ
قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٤٠﴾ ۞ وَهُوَ ٱلَّذِىٓ
أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ
مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ
مُتَشَٰبِهٍ ۚ كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ
حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾
وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ
ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

﴿وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ﴾

*﴿cause confusion in their religion.﴾*"[1]

Allāh said,

﴿وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ﴾

*﴿And if Allāh had willed, they would not have done so.﴾*

meaning, all this occurred by Allāh's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

﴿فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

*﴿So leave them alone with their fabrications.﴾*

meaning, avoid and abandon them and what they do, for Allāh will judge between you and them.

﴿وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ﴿١٣٨﴾﴾

*﴿138. And according to their claim, they say that such and such cattle and crops are Ḥijr (forbidden), and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying*

[1] Aṭ-Ṭabari 12:137

*against Him (Allāh). He will recompense them for what they used to fabricate.*﴾

## The Idolators Forbade Certain Types of Cattle

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Ḥijr* refers to what they forbade, such as the *Waṣīlah*, and the like." [1]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others.[2] Qatādah commented on,

﴿وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ﴾

﴿*They say that such and such cattle and crops are Ḥijr,*﴾

"It is a prohibition that the *Shayāṭīn* appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh." ['Abdur-Raḥmān] Ibn Zayd bin Aslam said that,

﴿حِجْرٌ﴾

﴿*Ḥijr,*﴾ refers to what the idolators designated for their deities.[3] As-Suddi said that the *Āyah*,

﴿لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ﴾

﴿*And none should eat of them except those whom we allow, they claimed...*﴾

means, "They said, only those whom we choose can eat of them., and the rest are prohibited from eating them."[4] Similar to this honorable *Āyah*, Allāh said,

﴿قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾﴾

﴿*Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"*﴾ [10:59],

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[1] Aṭ-Ṭabari 12:143
[2] Aṭ-Ṭabari 12:143
[3] Aṭ-Ṭabari 12:143
[4] Aṭ-Ṭabari 12:143

and,

﴿مَا جَعَلَ اللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾﴾

*﴿Allāh has not instituted things like Baḥīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾* [5:103]

As-Suddi said that cattle forbidden to be used for burden were the *Baḥīrah, Sā'ibah, Waṣīlah* and *Ḥām,* as well as cattle for which the idolators did not mention Allāh's Name when slaughtering them nor when they were born.

Abu Bakr bin 'Ayyāsh said that 'Āṣim bin Abi An-Najūd said, "Abu Wā'il said to me, 'Do you know the meaning of the *Āyah,*

﴿وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا﴾

*﴿And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allāh is not pronounced.﴾*

I said, 'No.' He said, 'It is the *Baḥīrah,* which they would not use to for *Ḥajj* (either by riding it or carrying things on it)."[1] Mujāhid also said that they were some of the camels belonging to idolators on which Allāh's Name was not mentioned when riding, milking, carrying things, copulation or any other action.[2]

﴿افْتِرَاءً عَلَيْهِ﴾

*﴿lying against Him.﴾* against Allāh. The idolators indeed lied when they attributed this evil to Allāh's religion and Law; He did not allow them to do that nor did He approve of it,

﴿سَيَجْزِيهِم بِمَا كَانُوا يَفْتَرُونَ﴾

*﴿He will recompense them for what they used to fabricate.﴾*

against Him, and falsely attribute to Him.

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾﴾

[1] Aṭ-Ṭabari 12:144

[2] Aṭ-Ṭabari 12:145

﴿139. *And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower.*﴾

Abu Isḥāq As-Subay'ī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا﴾

﴿*And they say: "What is in the bellies of such and such cattle is for our males alone..."*﴾ refers to milk.[1]

'Awfi said that Ibn 'Abbās said about this *Āyah*,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا﴾

﴿*And they say: "What is in the bellies of such and such cattle is for our males alone..."*﴾

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allāh forbade this practice."[2] Similar was said by As-Suddi.[3]

Ash-Sha'bi said, "The *Baḥīrah's* milk was only given to the men. But if any cattle from the *Baḥīrah* died, both men and women would share in eating it." Similar was said by 'Ikrimah, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.

Mujāhid commented;

﴿وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا﴾

﴿*And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females..."*﴾

"It refers to the *Sā'ibah* and the *Baḥīrah*." [4] Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

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[1] Aṭ-Ṭabari 12:146
[2] Aṭ-Ṭabari 12:147
[3] Aṭ-Ṭabari 12:148
[4] Aṭ-Ṭabari 12:148

﴿سَيَجْزِيهِمْ وَصْفَهُمْ﴾

﴿*He will punish them for their attribution.*﴾ means, uttering such falsehood.[1] This is explained by Allāh's statement,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾﴾

﴿*And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.*﴾ [16:116]

Allāh said,

﴿إِنَّهُ حَكِيمٌ﴾

﴿*Verily, He is All-Wise.*﴾ in His actions, statements, Law and decree,

﴿عَلِيمٌ﴾

﴿*All-Knower*﴾, in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾﴾

﴿*140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.*﴾

Allāh says that those who committed these evil acts have earned the loss of this life and the Hereafter. As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allāh and invent falsehood about Him. Allāh also said,

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا

[1] Aṭ-Ṭabari 12:152

مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

*﴿Say: "Verily, those who invent a lie against Allāh will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾* [10:69-70]

Al-Ḥāfiẓ Abu Bakr bin Marduwyah recorded that Ibn 'Abbās commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the *Āyāt* beyond *Āyah* one hundred and thirty in *Sūrat Al-An'ām*,

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾﴾

*﴿Indeed lost are they who have killed their children, foolishly, without knowledge, and [they] have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.﴾"*

Al-Bukhāri also recorded this in the section of his *Ṣaḥīḥ* on the virtues of the Quraysh.[1]

﴿۞ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾﴾

*﴿141. And it is He Who produces gardens Ma'rūshāt and not Ma'rushāt, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different. Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not the wasteful.﴾*

*﴿142. And of the cattle (are some) for burden and (some smaller) for Farsh. Eat of what Allāh has provided for you, and follow not the footsteps of Shaytān. Surely, he is to you an open enemy.﴾*

[1] *Fatḥ Al-Bāri* 6:636

## Allāh Created the Produce, Seed Grains and Cattle

Allāh states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allāh said,

﴿وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ﴾

*﴿And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt,﴾*

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented, "*Ma'rūshāt* refers to what the people trellise, while 'not *Ma'rūshāt*' refers to fruits (and produce) that grow wild inland and on mountains."[1] 'Aṭā' Al-Khurāsāni said that Ibn 'Abbās said, "*Ma'rūshāt* are the grapevines that are trellised, while 'not *Ma'rūshāt*' refers to grapevines that are not trellised." As-Suddi said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, "They are similar in shape, but different in taste."[2] Muḥammad bin Ka'b said that the *Āyah*,

﴿كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ﴾

*﴿Eat of their fruit when they ripen,﴾*

means, "(Eat) from the dates and grapes they produce." [3] Allāh said next,

﴿وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

*﴿but pay the due thereof on the day of their harvest,﴾*

Mujāhid commented, "When the poor people are present (on the day of harvest), give them some of the produce."[4] 'Abdur-Razzāq recorded that Mujāhid commented on the *Āyah*,

﴿وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

*﴿but pay the due thereof on the day of their harvest.﴾*

"When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick

[1] Aṭ-Ṭabari 12:156
[2] Aṭ-Ṭabari 12:157
[3] Aṭ-Ṭabari 12:157
[4] Aṭ-Ṭabari 12:163

whatever is left on the ground of the harvest."[1] Ath-Thawri said that Ḥammād narrated that Ibrāhīm An-Nakha'ī said, "One gives away some of the hay."[2] Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa'īd bin Jubayr commented;

﴿وَءَاتُوا حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

*﴿but pay the due thereof on the day of their harvest,﴾*

"This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before *Zakāh* became obligatory."

Allāh has chastised those who harvest, without giving away a part of it as charity. Allāh mentioned the story of the owners of the garden in *Sūrat Nūn*,

﴿إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾
فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ
يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا
لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا
ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا
خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾﴾

*﴿When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allāh wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they*

[1] 'Abdur-Razzāq 2:219
[2] Aṭ-Ṭabari 12:165

*said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: 'If Allāh wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew.*﴾ [68:18-33].

## Prohibiting Extravagance

Allāh said,

﴿وَلَا تُسْرِفُوٓاْ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ﴾

﴿*And waste not by extravagance. Verily, He likes not the wasteful.*﴾

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This *Āyah* was revealed concerning Thābit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, 'This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allāh sent down,

﴿وَلَا تُسْرِفُوٓاْ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ﴾

﴿*And waste not by extravagance. Verily, He likes not the wasteful.*﴾"

Ibn Jarīr recorded this statement from Ibn Jurayj. However, thhe apparent meaning of this *Āyah*, and Allāh knows best, is that;

﴿كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُواْ حَقَّهُۥ يَوْمَ حَصَادِهِۦ وَلَا تُسْرِفُوٓاْ﴾

﴿*Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...*﴾

refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allāh said in another *Āyah*,

﴿وَكُلُواْ وَٱشْرَبُواْ وَلَا تُسْرِفُوٓاْ﴾

﴿And eat and drink but waste not by extravagance.﴾ [7:31]

In his *Ṣaḥīḥ*, Al-Bukhāri recorded a *Ḥadīth* without a chain of narration;

«كُلُوا وَاشْرَبُوا وَالْبَسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ»

«*Eat, drink and clothe yourselves without extravagance or arrogance.*»[1]

Therefore, these *Ayāt* have the same meaning as this *Ḥadīth*. and Allāh knows best.

## Benefits of Cattle

Allāh's statement,

﴿وَمِنَ الْأَنْعَٰمِ حَمُولَةً وَفَرْشًا﴾

﴿*And of the cattle (are some) for burden and (some smaller) for Farsh.*﴾

means, He created cattle for you, some of which are suitable for burden, such as camels, and some are *Farsh*. *Ath-Thawri* narrated that Abu Isḥāq said that Abu Al-Aḥwas said that 'Abdullāh said that 'animals for burden' are the camels that are used for carrying things, while, *'Farsh'*, refers to small camels. Al-Ḥākim recorded it and said, "Its chain is *Ṣaḥīḥ* and they did not record it."[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that 'animals for burden' refers to the animals that people ride, while, *'Farsh'* is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).[3] This statement of 'Abdur-Raḥmān is sound, and the following *Āyāt* testify to it,

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾﴾

﴿*Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.*

[1] The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-Nasā'ī, and others.

[2] Al-Ḥākim 2:317

[3] Aṭ-Ṭabari 12:181

*And We have subdued them unto them so that some of them they have for riding and some they eat.*﴾ [36:71-72], and,

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ﴿٦٦﴾﴾

﴿*And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.*﴾ [16:66], until,

﴿وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ﴾

﴿*And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.*﴾ [16:80].

## Eat the Meat of These Cattle, But Do Not Follow Shayṭān's Law Concerning Them

Allāh said,

﴿كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿*Eat of what Allāh has provided for you,*﴾

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿*and follow not the footsteps of Shayṭān.*﴾

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh.

﴿إِنَّهُ لَكُمْ﴾

﴿*Surely, he is to you*﴾ meaning; Shayṭān, O people, is to you,

﴿عَدُوٌّ مُّبِينٌ﴾

﴿*an open enemy*﴾ and his enmity to you is clear and apparent. Allāh said in other *Āyāt*,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾﴾

﴿*Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may*

ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾
وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ
حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ
أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ
عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾ قُل لَّآ أَجِدُ
فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ
مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ
فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا
كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا
ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

*become the dwellers of the blazing Fire.*﴾ [35:6] and,

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ﴾

﴿*O Children of Ādam! Let not Shaytān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts.*﴾ [7:27]
and,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.*﴾ [18:50]

There are many other *Āyāt* on this subject.

﴿ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾ وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾﴾

﴿*143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the*

*two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."*﴾

﴿*144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are wrongdoers."*﴾

These *Āyāt* demonstrate the ignorance of the Arabs before Islām. They used to prohibit the usage of some of their cattle and designate them as *Baḥīrah*, *Sā'ibah*, *Waṣīlah* and *Ḥām* etc. These were some of the innovations they invented for cattle, fruits and produce. Allāh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allāh next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allāh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Ādam as a source for food, transportation, work, milk, and other benefits, which are many. Allāh said,

﴿وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ﴾

﴿*And He has sent down for you of cattle eight pairs...*﴾ [39:6]

Allāh said;

﴿أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ﴾

﴿*...or (the young) which the wombs of the two females enclose...*﴾

This refutes the idolators' statement,

﴿مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا﴾

﴿*What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.*﴾ [6:139]

Allāh said,

﴿نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Inform me with knowledge if you are truthful.*﴾

meaning, tell me with sure knowledge, how and when did Allāh prohibit what you claimed is prohibited, such as the *Baḥīrah, Sā'ibah, Waṣīlah* and *Ḥām* etc.?

Al-'Awfī said that Ibn 'Abbās said, "Allāh's statement,

﴿ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ﴾

﴿*Eight pairs: of the sheep two, and of the goats two...*﴾ these are four pairs,

﴿قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ﴾

﴿*Say: "Has He forbidden the two males or the two females..."*﴾ I (Allāh) did not prohibit any of these.

﴿أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ﴾

﴿*or (the young) which the wombs of the two females enclose?*﴾ and does the womb produce but males and females? So why do you prohibit some and allow some others?

﴿نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Inform me with knowledge if you are truthful.*﴾

Allāh is saying that all of this is allowed."[1] Allāh said,

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا﴾

﴿*Or, were you present when Allāh ordered you such a thing?*﴾ mocking the idolators' innovations, and their lies that Allāh made sacred what they have prohibited.

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ﴾

﴿*Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge.*﴾

Therefore, no one is more unjust than the people described here and

﴿إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*Certainly, Allāh guides not the people who are wrongdoers.*﴾

The person most worthy of this condemnation is 'Amr bin

[1] Aṭ-Ṭabari 12:187

Luḥay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the *Sā'ibah*, *Waṣīlah* and *Ḥam*, as mentioned in the *Ṣaḥīḥ*.[1]

﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾﴾

*﴿145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Rijs), or immorally slaughtered in the name of other than Allāh. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."﴾*

## Forbidden Things

Allāh commands His servant and Messenger, Muḥammad ﷺ,

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad ﷺ to those who prohibited what Allāh has provided them, claiming this falsehood to be from Allāh,

﴿لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ﴾

*﴿I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,﴾*

This *Āyah* means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sūrat Al-Mā'idah* and the *Ḥadīths* on this subject amend the meaning of this *Āyah*.

﴿أَوْ دَمًا مَّسْفُوحًا﴾

﴿*or blood poured.*﴾ Qatādah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

[1] *Fatḥ Al-Bāri* 8:132

allowed." [1]

Al-Ḥumaydi said that Sufyān narrated to us that 'Amr bin Dīnār narrated to us, "I said to Jābir bin 'Abdullāh, 'They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.' He said, 'Al-Ḥakam bin 'Amr narrated that from the Messenger of Allāh ﷺ. That scholar - refering to Ibn 'Abbās - denied it, reciting the *Āyah*;

﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ﴾

*﴿Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..."﴾*"[2] Al-Bukhāri and Abu Dāwud collected it.[3]

Abu Bakr bin Marduwyah and Al-Ḥākim, in his *Mustadrak*, recorded that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allah allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it." He then recited the *Āyah*,

﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ﴾

*﴿Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..."﴾*

This is the wording with Ibn Marduwyah. Abu Dāwud also recorded this statement, and Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."[4]

Imām Aḥmad recorded that Ibn 'Abbās said, "A sheep belonging to Sawdah bint Zam'ah died and she said, 'O Allāh's Messenger! So-and-so (sheep) has died.' He said,

«فَلِمَ لَا أَخَذْتُمْ مَسْكَهَا؟»

*«Why did you not use its skin?»*

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[1] Aṭ-Ṭabari 12:193

[2] Al-Ḥumaydi 2:379

[3] *Fatḥ Al-Bāri* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Ḥākim 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

«إِنَّمَا قَالَ اللهُ: ﴿قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ﴾ وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَدْبَغُوهُ فَتَنْتَفِعُوا بِهِ»

*«Allāh only said, ﴿Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....﴾ You will not be eating it if you tan its skin and benefit from it.»*

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out."[1] Al-Bukhāri and an-Nasā'ī collected a similar *Ḥadīth*.[2]

Allāh said,

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ﴾

*﴿But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;﴾*

Therefore, whoever is forced by necessity to eat anything that Allāh has forbidden in this honorable *Āyah*, without transgressing his limits, then for him,

﴿فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ﴾

*﴿certainly, your Lord is Oft-Forgiving, Most Merciful.﴾*

We mentioned the explanation of this *Āyah* in *Sūrat Al-Baqarah*. This honorable *Āyah* contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the *Baḥīrah*, *Sā'ibah*, *Waṣīlah* and *Ḥām*. Allāh commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allāh revealed to him. In this *Āyah*, Allāh only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allāh. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you – idolators – claim that such items are

[1] Aḥmad 1:327

[2] *Fatḥ Al-Bāri* 11:557 and An-Nasā'ī 7:173

prohibited, and why did you prohibit them when Allāh did not prohibit them?

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾﴾

*﴿146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Ḥawāyā, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴾*

## Foods that were Prohibited for the Jews Because of their Transgression

Allāh says, We forbade for the Jews every bird and animal with undivided hoof,[1] such as the camel, ostrich, duck and goose. Allāh said here,

﴿وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ﴾

*﴿and We forbade them the fat of the ox and the sheep...﴾*

The Jews used to forbid these types of foods saying that Isrā'īl, or Ya'qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ﴾

*﴿except what adheres to their backs﴾*

refers to the fat that clings to their backs.[2] Allāh said next,

﴿أَوِ ٱلْحَوَايَآ﴾

*﴿or their Ḥawāyā ﴾*

that is, the entrails, according to Abu Ja'far bin Jarīr. He also said, "The meaning here is, 'And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry." 'Ali bin Abi Ṭalḥah said that, Ibn

[1] See the comments on *Sūrah Āl 'Imrān*, 3:93

[2] At-Ṭabari 12:202

'Abbās said that the, *Ḥawāyā*, are the entrails.[1] Similar was reported from Mujāhid,[2] Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.[3] Allāh's statement,

﴿أَوْ مَا اخْتَلَطَ بِعَظْمٍ﴾

﴿*....or is mixed up with a bone.*﴾

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones."[4] As-Suddi said similarly.[5] Allāh said,

﴿ذَٰلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ﴾

﴿*Thus We recompensed them for their rebellion.*﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another *Āyah*,

﴿فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾﴾

﴿*For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allāh's way*﴾ [4:160].

Allāh's statement,

﴿وَإِنَّا لَصَادِقُونَ﴾

﴿*And verily, We are Truthful.*﴾

means, We were justified in the penalty We gave them. Ibn Jarīr commented, "We are Truthful in what We informed you of, O Muḥammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)."[6]

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[1] Aṭ-Ṭabari 12:203
[2] Aṭ-Ṭabari 12:204
[3] Aṭ-Ṭabari 12:204
[4] Aṭ-Ṭabari 12:205
[5] Aṭ-Ṭabari 12:205
[6] Aṭ-Ṭabari 12:206

الجزء السابع ١٤٨ سورة الأنعام

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ
بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟
لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ
كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ
قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ
فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ
يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ
مَعَهُمْ ۖ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ ۞ قُلْ
تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ
شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ
إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى
حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

## The Tricks of the Jews, and Allāh's Curse

'Abdullāh bin 'Abbās narrated, "When 'Umar bin Al-Khaṭṭāb was told that Samurah sold liquor, he commented, 'May Allāh fight Samurah! Did he not know that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا»

*«May Allāh curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.»"*

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[1] Jābir bin 'Abdullāh said, "In the year of the victory of Makkah, I heard Allāh's Messenger ﷺ saying;

«إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»

*«Allāh and His Messenger have forbidden selling alcoholic drinks (intoxicants), dead animals, swine and idols.»*

He was asked, 'What about the fat of dead animals? They are used to dye skins, paint ships and are used as light by the people.' He said,

«لَا هُوَ حَرَامٌ»

*«No, it is still unlawful.»*

[1] *Fatḥ Al-Bāri* 4 :483 and Muslim 3 :1207

He ﷺ then said,

«قَاتَلَ اللهُ الْيَهُودَ إِنَّ اللهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَهُ»

*«May Allāh fight the Jews! When Allāh forbade them the fats of animals, they melted the fat, sold it and ate its price.»*[1]

The Group recorded this *Ḥadīth*.[2]

﴿فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾﴾

*﴿147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾*

Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

﴿فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ﴾

*﴿Say: "Your Lord is the Owner of vast mercy..."﴾* encouraging them to seek Allāh's vast mercy and follow His Messenger ﷺ,

﴿وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ﴾

*﴿and never will His wrath be turned back from the people who are criminals.﴾*

discouraging them from defying the Messenger, the Final Prophet, Muḥammad ﷺ.

Allāh often joins encouragement with threats in the Qur'ān. Allāh said at the end of this *Sūrah*:

﴿إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

*﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾* [6:165]

Allāh also said,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ﴾

*﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴾* [13:6], and

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[1] *Fatḥ Al-Bāri* 4:495

[2] *Fatḥ Al-Bāri* 4:495, Muslim 3:1207, Abu Dāwud 3:356, *Tuḥfat Al-Aḥwadhi* 4:521, An-Nasāī 7:309 and Ibn Mājah 2:732

﴿۞ نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴾

﴿*Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾ [15:49-50], and

﴿غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ﴾

﴿*The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.*﴾ [40:3] and,

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾﴾

﴿*Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love.*﴾[85:12-14].

There are many other *Āyāt* on this subject.

﴿سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۖ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾﴾

﴿*148. Those who committed Shirk say: "If Allāh had willed, we would not have commited Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow the Ẓann and you do nothing but lie."*﴾

﴿*149. Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."*﴾

﴿*150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.*﴾

## A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allāh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth. Allāh is able to change this *Shirk* by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

﴿لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ﴾

*﴿"If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything."﴾*

Allāh said in another *Āyah*,

﴿وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُمْ﴾

*﴿And they said: "If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)"﴾* [43:20].

Similar is mentioned in *Sūrat An-Naḥl. Allāh said next,*

﴿كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

*﴿Likewise belied those who were before them,﴾*

for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ﴾

*﴿Say: "Have you any knowledge..."﴾* that Allāh is pleased with you and with your ways,

﴿فَتُخْرِجُوهُ لَنَآ﴾

*﴿that you can produce before us.﴾* and make it plain, apparent and clear for us. However,

﴿إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ﴾

﴿*Verily, you only follow the Ẓann*﴾ doubts and wishful thinking,

﴿وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ﴾

﴿*and you do nothing but lie*﴾ about Allāh in the false claims that you utter. Allāh said next,

﴿قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾﴾

﴿*Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."*﴾

Allāh said to His Prophet ﷺ

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad, to them,

﴿فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ﴾

﴿*"With Allāh is the perfect proof and argument..."*﴾ the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

﴿فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ﴾

﴿*had He so willed, He would indeed have guided you all.*﴾

All of this happens accordng to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allāh said in other *Āyāt*,

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ﴾

﴿*And had Allāh willed, He could have gathered them together (all) on true guidance,*﴾ [6:35] and

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ﴾

﴿*And had your Lord willed, those on earth would have believed, all of them together.*﴾ [10:99] and,

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

﴿*And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.*

*Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together."* [11:118-119]

Aḍ-Ḍaḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

﴿قُلْ هَلُمَّ شُهَدَآءَكُمُ﴾

*Bring forward your witnesses,* produce your witnesses,

﴿ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا﴾

*who can testify that Allāh has forbidden this.*

which you have forbidden and lied and invented about Allāh in this regard,

﴿فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ﴾

*Then if they testify, do not testify with them.*

because in this case, their testimony is false and untrue,

﴿وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ﴾

*And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.*

by associating others with Allāh in worship and treating them as equals to Him.

﴿۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾﴾

*151. Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them. Come not near to Al-Fawāḥish (immoral sins) whether committed*

*openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand."*﴾

**Ten Commandments**

Dāwud Al-Awdy narrated that, Ash-Sha'bi said that, 'Alqamah said that Ibn Mas'ūd said, "Whoever wishes to read the will and testament of the Messenger of Allāh ﷺ on which he placed his seal, let him read these *Āyāt*,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِۦ شَيْـًٔا﴾

﴿*Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him..."*﴾

until,

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

﴿*...so that you may have Taqwā*﴾ [6:153]."[1]

In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "In *Sūrah Al-An'am* [6], there are clear *Āyāt*, and they are the Mother of the Book (the Qur'ān)." He then recited,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿*Say: "Come, I will recite what your Lord has prohibited you from..."*﴾

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."[2]

In his *Mustadrak* Al-Ḥākim also recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ said,

«أَيُّكُمْ يُبَايِعُنِي عَلَى ثَلَاثٍ»

«*Who among you will give me his pledge to do three things?*»

He then recited the *Āyah*,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿*Say: "Come, I will recite what your Lord has prohibited you from..."*﴾

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[1] *Tuḥfat Al-Aḥwadhi* 8:446

[2] Al-Ḥākim 2:317

until the end of the *Āyāt*. He then said,

«فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللهِ وَمَنِ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَدْرَكَهُ اللهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتَهُ، وَمَنْ أَخَّرَ إِلَى الآخِرَةِ فَأَمْرُهُ إِلَى اللهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ»

*«Whoever fulfills (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.»"*

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."[1]

As for the explanation of this *Āyah*, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,'

﴿قُلْ﴾

﴿*Say*﴾ to them

﴿تَعَالَوْا﴾

﴿*Come*﴾ come here, come close

﴿أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿*I will recite what your Lord has prohibited you from.*﴾

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

### *Shirk* is Forbidden

﴿أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

﴿*Join not anything in worship with Him;*﴾

this Allah has ordained, for He said at the end of the *Āyah*,

﴿ذَلِكُمْ وَصَّىٰكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

[1] Al-Ḥākim 2:318

﴿*This He has commanded you that you may understand.*﴾

In the the Two *Ṣaḥīḥs*, it is recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا مِنْ أُمَّتِكَ دَخَلَ الْجَنَّةَ، قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ وَإِنْ شَرِبَ الْخَمْرَ»

«*Jibrīl came to me and conveyed the good news that, "Whoever among your followers dies, worshipping none along with Allāh, will enter Paradise." I said, "Even if he stole or committed illegal sexual intercourse?" He said, "Even if he stole or committed illegal sexual intercourse." I said, "Even if he stole or committed illegal sexual intercourse?" He said, "Even if he stole or committed illegal sexual intercourse." I said, "Even if he stole or committed illegal sexual intercourse?" He said, "Even if he stole or committed illegal sexual intercourse or even if drank alcohol."*»[1] Some of the *Musnad* and *Sunan* compilers recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي فَإِنِّي أَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، وَلَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً أَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي شَيْئًا، وَإِنْ أَخْطَأْتَ حَتَّى تَبْلُغَ خَطَايَاكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ»

«*Allāh said, 'O Son of Ādam! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth's fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.'*»[2]

This subject is also mentioned in the Qur'ān, for Allāh said,

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[1] Al-Bukhāri no. 1237 and Muslim: 94

[2] Aḥmad 5:172 and *Tuḥfat Al-Aḥwadhi* from Anas 9:524

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

*﴿Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.﴾* [4:116]

Muslim recorded a *Ḥadīth* in the *Ṣaḥīḥ* that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ»

*«Whoever dies associating none with Allāh will enter Paradise.»*[1]

There are many *Āyāt* and *Ḥadīth*s on this subject.

## The Order for Kindness to Parents

Allāh said next,

﴿وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

*﴿be kind and dutiful to your parents;﴾*

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

*﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾* [17:23]

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

*﴿Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾* [31:14-15]

[1] Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا﴾

*﴿And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh and be dutiful and kind to parents.﴾* [2:83]

There are several *Āyāt* on this subject. It is recorded in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ about which deed is the best. He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

*«The prayer, when it is performed on time.»*

I said, 'Then?' He said,

«بِرُّ الْوَالِدَيْنِ»

*«Being dutiful to parents.»*

I asked, 'Then?' He said,

«الْجِهَادُ فِي سَبِيلِ اللهِ»

*«Jihād in Allāh's cause.»*

Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said these words to me, and had I asked him for more, he would have said more."[1]

## Killing Children is Forbidden

Allāh said,

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

*﴿Kill not your children because of poverty, We shall provide sustenance for you and for them.﴾*

After Allāh commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allāh said,

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ﴾

*﴿kill not your children because of poverty,﴾*

[1] *Fath Al-Bāri* 2:12 and Muslim 1:89

because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty. It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin Mas'ūd said, "I asked the Messenger of Allāh ﷺ, 'Which sin is the biggest?' He said,

«أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ»

«*To call a rival for Allāh, while He Alone created you.*»

I said, 'Then what?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«*To kill your son for fear that he might share your food.*'»

I said, 'Then what?' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*To commit adultery with your neighbor's wife.*»

Then the Messenger of Allāh ﷺ recited the *Āyah*,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾

*﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...﴾* [25:68]."[1]

Allāh's statement,

﴿مِّنْ إِمْلَـٰقٍ﴾

*﴿Because of Imlāq﴾* refers to poverty, according to Ibn 'Abbās, Qatādah, As-Suddi and others.[2] The *Āyah* means, do not kill your children because you are poor. Allāh said in *Sūrat Al-Isrā'*,

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ﴾

*﴿And do not kill your children for fear from Imlāq.﴾* [17:31],

that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said,

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[1] *Fatḥ Al-Bāri* 8:350 and Muslim 1:98

[2] Aṭ-Ṭabari 12:217

﴿نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

*﴿We shall provide sustenance for them and for you﴾* [17:31],

thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allāh. Allāh said,

﴿نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

*﴿We provide sustenance for you and for them,﴾*

thus starting with parents, because this is the appropriate subject here and Allah knows. Allāh said next,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

*﴿Come not near Al-Fawāḥish (immoral sins) whether committed openly or secretly﴾*

Allāh said in a similar *Āyah*,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴾

*﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾* [7:33]

We also explained this meaning in the explanation of the *Āyah*,

﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾

*﴿Leave sin, open and secret﴾* [6:120].

The Two *Ṣaḥīḥs* recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَغْيَرُ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

*«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»*[1]

[1] *Fatḥ Al-Bāri* 8:146 and Muslim 4:2114

'Abdul-Mālik bin 'Umayr said that Warrād narrated that Al-Mughīrah said that Sa'd bin 'Ubādah said, "If I see a man with my wife (committing adultery), I will kill him with the sword." When the matter came to the Messenger of Allāh ﷺ, he said,

«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللهِ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

*«Do you wonder at Sa'd's jealousy? By Allāh, I am more jealous than Sa'd, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.»*

This *Ḥadīth* is in the Two *Ṣaḥīḥs*».[1]

## The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

*﴿And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).﴾*

This part of the *Āyah* emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

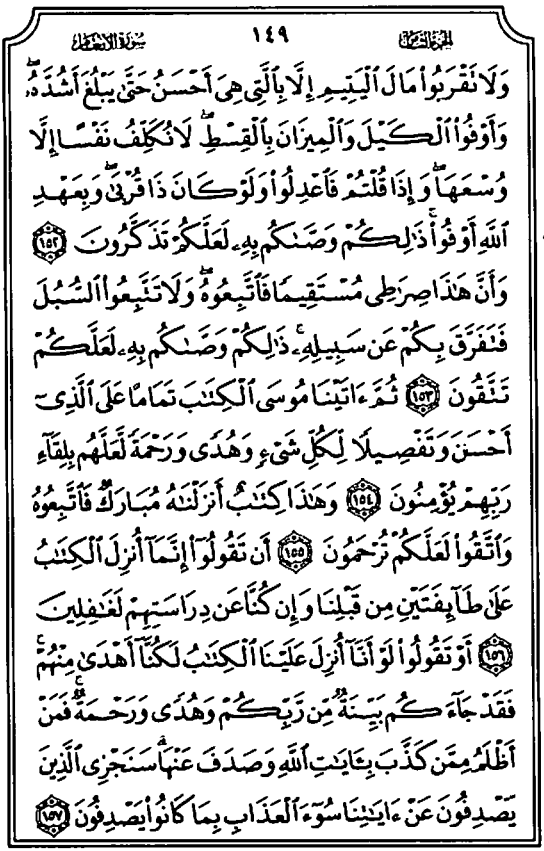
«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

*«The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the Jamā'ah (the community of faithful believers).»*[2]

There is a prohibition, a warning and a threat against killing the *Mu'āhid*, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhāri recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

[1] *Fath Al-Bāri* 13:411 and Muslim 2:1136

[2] *Fath Al-Bāri* 12:209 and Muslim 3:1302


وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا
وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ
اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءِ
رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ
عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ
﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ
فَقَدْ جَاءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ
أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا»

*«Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.»*[1]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللهِ، فَلَا يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا»

*«Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allāh and His Messenger, he will have spoiled the guarantee of Allāh [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»*

Ibn Majāh and At-Tirmidhi recorded this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*." [2] Allāh's statement,

﴿ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿*This He has commanded you that you may understand.*﴾

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

[1] *Fatḥ Al-Bāri* 12:370

[2] *Tuḥfat Al-Aḥwadhi* 4:658 and Ibn Mājah 2:896

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾﴾

*﴿152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." – We burden not any person, but that which he can bear – "And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allāh. This He commands you, that you may remember."﴾*

## The Prohibition of Consuming the Orphan's Property

'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh revealed,

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

*﴿And come not near to the orphan's property, except to improve it.﴾* and,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا﴾

*﴿Verily, those who unjustly eat up the property of orphans.﴾*

those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allāh ﷺ, and Allāh sent down the *Āyah*,

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ﴾

*﴿And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."﴾* [2:220]

Thereafter, they mixed their food and drink with food and drink of the orphans." Abu Dāwud collected this statement.[1] Allāh's statement,

[1] Abu Dāwud 3:291

﴿حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ﴾

﴿*until he (or she) attains the age of full strength;*﴾,

refers to reaching the age of adolescence, according to Ash-Sha'bi, Mālik and several others among the Salaf.[1]

## The Command to Give Full Measure and Full Weight with Justice

Allāh's statement,

﴿وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ﴾

﴿*and give full measure and full weight with justice.*﴾

is a command to establish justice while giving and taking. Allāh has also warned against abandoning this commandment, when He said,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾

﴿*Woe to Al-Mutaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?*﴾ [83:1-6].

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.[2]

Allāh said next,

﴿لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿*We burden not any person, but that which he can bear.*﴾

that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

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[1] Aṭ-Ṭabari 12:223

[2] That is, the nation of Prophet Shu'ayb, see *Sūrat Al-A'rāf* 7:85-92.

## The Order for Just Testimony

Allāh said;

﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

*﴿And whenever you give your word, say the truth even if a near relative is concerned.﴾*

This is similar to His statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ﴾

*﴿O you who believe! Stand out firmly for Allāh as just witnesses.﴾* [5:8]

And there is a similar *Āyah* in *Sūrat An-Nisā'*. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

## Fulfilling the Covenant of Allāh is an Obligation

Allāh said next,

﴿وَبِعَهْدِ اللَّهِ أَوْفُوا﴾

*﴿and fulfill the Covenant of Allāh.﴾*

Ibn Jarīr commented, "Allāh commands: Fulfill Allāh's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger ﷺ. This constitutes fulfilling the covenant of Allāh,

﴿ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

*﴿...This He commands you, that you may remember.﴾*

Allāh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

*﴿...that you may remember.﴾*, that you may be advised and thus refrain from what you used to do before this."[1]

[1] Aṭ-Ṭabari 12:225

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

﴿153. *"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā."*﴾

## The Command to Follow Allāh's Straight Path and to Avoid All Other Paths

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ﴾

﴿*And follow not (other) paths, for they will separate you away from His path.*﴾, and,

﴿أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ﴾

﴿*(Saying) that you should establish religion and make no divisions in it.*﴾ [42:13],

and similar *Āyāt* in the Qur'ān, "Allāh commanded the believers to adhere to the *Jamā'ah* and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allāh."[1] Similar was said by Mujāhid and several others.[2]

Imām Aḥmad bin Ḥanbal recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ drew a line with his hand (in the sand) and said,

«هَذَا سَبِيلُ اللهِ مُسْتَقِيمًا»

«*This is Allāh's path, leading straight.*»

He then drew lines to the right and left of that line and said,

«هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ»

«*These are the other paths, on each path there is a devil who*

[1] Aṭ-Ṭabari 12:229

[2] Aṭ-Ṭabari 12:229

*calls to it.»*

He then recited,

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾

*﴿And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.﴾*[6:153]"[1]

Al-Ḥākim also recorded this *Ḥadīth* and said; "Its chain is *Ṣaḥīḥ*, but they did not record it."[2]

Imām Aḥmad and 'Abd bin Ḥumayd recorded (and this is the wording of Aḥmad) that Jābir said; "We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللهِ»

*«This is Allāh's path.»*

He also drew two lines to its right and two lines to its left and said,

«هَذِهِ سُبُلُ الشَّيْطَانِ»

*«These are the paths of Shayṭān.»*

He then placed his hand on the middle path and recited this *Āyah*;

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

*﴿And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā.﴾*[3]

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Ḥadīth*.[4] Ibn Jarīr recorded that a man asked Ibn Mas'ūd, "What is *Aṣ-Ṣirāṭ Al-Mustaqīm* (the straight path)?" Ibn Mas'ūd replied,

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[1] Aḥmad 1:465

[2] Al-Hākim 2:318

[3] Aḥmad 3:397 and 'Abd bin Ḥumayd no. 345

[4] Ibn Mājah: 11

"Muḥammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise." Ibn Mas'ūd then recited the *Āyah*;

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾

*﴿And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.﴾*"[1]

Imām Aḥmad recorded that, An-Nawwās bin Sam'ān said that the Messenger of Allāh ﷺ said,

«ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ فَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

*«Allāh has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islām, the two walls are Allāh's set limits, the open doors lead to Allāh's prohibitions, the caller on the gate of the path is Allāh's Book (the Qur'ān), while the caller from above the path is Allāh's admonition in the heart of every Muslim.»*[2]

[1] Aṭ-Ṭabari 12:230

[2] Aḥmad 4:182

At-Tirmidhi and An-Nasā'ī also recorded this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan Gharīb.*"[1]

Allāh's statement,

﴿فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ﴾

*﴿so follow it, and follow not (other) paths...﴾*

describes Allāh's path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another *Āyah*,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

*﴿Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Ṭāghūt (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾* [2:257]

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

*﴿154. Then, We gave Mūsā the Book [the Tawrāh], complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.﴾*

*﴿155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā, so that you may receive mercy.﴾*

## Praising the Tawrāh and the Qur'ān

After Allāh described the Qur'ān by saying,

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

*﴿And verily, this is My straight path, so follow it...﴾*

He then praised the Tawrāh and its Messenger,

[1] *Tuḥfat Al-Aḥwadhi* 8:152 and An-Nasā'ī

﴿ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ﴾

*﴿Then, We gave Mūsā the Book...﴾*

Allāh often mentions the Qur'ān and the Tawrāh together. Allāh said,

﴿وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا﴾

*﴿And before this was the Scripture of Mūsā as a guide and a mercy. And this is a confirming Book in the Arabic language.﴾* [46:12].

Allāh said in the beginning of this *Sūrah*,

﴿قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا﴾

*﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)?"﴾* [6:91], and

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ﴾

*﴿And this is a blessed Book which we have sent down...﴾* [6:92]

Allāh said about the idolators,

﴿فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ﴾

*﴿But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā?"﴾* [28:48]. Allāh replied,

﴿أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ﴾

*﴿"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrāh and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers."﴾* [28:48]

Allāh said about the *Jinns* that they said,

﴿يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ﴾

*﴿"O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth."﴾* [46:30]

Allāh's statement,

﴿تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا﴾

*﴿...complete for that which is best, and explaining all things in detail...﴾"*

means; 'We made the Book that We revealed to Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allāh said in another *Āyah*,

﴿وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ﴾

*﴿And We wrote for him on the Tablets the lesson to be drawn from all things.﴾* [7:145]

Allāh's statement,

﴿عَلَى ٱلَّذِىٓ أَحْسَنَ﴾

*﴿for that which is best,﴾* means: 'as a reward for his doing right and obeying Our commands and orders.' Allāh said in other *Āyāt*,

﴿هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ ﴿٦٠﴾﴾

*﴿Is there any reward for good other than what is best?﴾*[55:60],

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

*﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām for mankind."﴾* [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

*﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Āyāt.﴾* [32:24]

Allāh said;

﴿وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً﴾

*﴿and explaining all things in detail and a guidance and a mercy﴾*

praising the Book that Allāh sent down to Mūsā, while,

﴿لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾﴾

*﴿...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā so that you may receive mercy.﴾*

This calls to following the Qur'ān. Allāh encourages His servants to follow His Book (the Qur'ān) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allāh.

﴿أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾﴾

*﴿156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."﴾*

*﴿157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and Ṣadafa away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾*

## The Qur'ān is Allāh's Proof Against His Creation

Ibn Jarīr commented on the *Āyah*, "The *Āyah* means, this is a Book that We sent down, so that you do not say,

﴿إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا﴾

*﴿"The Book was sent down only to two sects before us."﴾*

This way, you will have no excuse. Allāh said in another *Āyah*,

﴿وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ﴾

﴿*Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt."*﴾[28:47]."[1]

The *Āyah*,

﴿عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا﴾

﴿*to two sects before us*﴾ refers to the Jews and Christians, according to 'Ali bin Abi Ṭalhah who narrated it from Ibn 'Abbās.[2] Similar was reported from Mujāhid, As-Suddi, Qatādah and several others.[3] Allāh's statement,

﴿وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ﴾

﴿*"...and for our part, we were in fact unaware of what they studied."*﴾

meaning: 'we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said. Allāh said next,

﴿أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ﴾

﴿*Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."*﴾

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are." Allāh also said.

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ﴾

﴿*And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).*﴾ [35:42]

Allāh replied here,

﴿فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

﴿*So now has come unto you a clear proof from your Lord, and*

[1] Aṭ-Ṭabari 12:239
[2] Aṭ-Ṭabari 12:240
[3] Aṭ-Ṭabari 12:241

سورة الأنعام ١٥٠ الجزء الثامن

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ
بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا
لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟
إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ
مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ
﴿١٥٩﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ
﴿١٦٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ وَهُوَ ٱلَّذِى جَعَلَكُمْ
خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ
فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

*a guidance and a mercy.*﴾

Allāh says, there has come to you from Allāh a Glorious Qur'ān revealed to Muḥammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allāh to His servants who follow and implement it.

Allāh said;

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا﴾

﴿*Who then does more wrong than one who rejects the Āyāt of Allāh and Ṣadafa away therefrom?*﴾

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he *Ṣadafa* from following the *Āyāt* of Allāh, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for *Ṣadafa*, while Ibn 'Abbās, Mujāhid and Qatādah said that *Ṣadafa* means, he turned away from it.

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾﴾

*﴿158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that*

*some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say: "Wait you! We (too) are waiting."*﴾

## The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His *Āyāt* and hinder from His path,

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ﴾

﴿*Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come...*﴾

on the Day of Resurrection,

﴿أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾

﴿*or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.*﴾

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this *Āyah*, Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ»

«*The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.*

﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾

﴿*no good will it do to a person to believe then, if he believed not before.*﴾»[1]

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا

[1] *Fath Al-Bāri* 8:147

خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْأَرْضِ»

*«Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjāl and the Beast of the earth.»*[1]

Aḥmad also recorded this *Ḥadīth*, and in his narration, the Prophet ﷺ mentioned the Smoke.[2]

Imām Aḥmad recorded that 'Amr bin Jarīr said, "Three Muslim men sat with Marwān in Al-Madīnah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjāl. So these men went to 'Abdullāh bin 'Amr and told him what they heard from Marwān about the signs. Ibn 'Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ ضُحًى فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى أَثَرِهَا»

*«The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it."»*[3]

Then 'Abdullāh said - and he used to read the Scriptures - "And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return.

So it is permitted to return until Allāh wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return [again], but it will get no response, until what Allāh wills of the night to pass goes by, and it realizes that if it is permitted to return it would not [be able to] reach the east.

It says; 'My Lord! The east is so far, what good would I be to

[1] Aṭ-Ṭabari 12:265

[2] Aḥmad 2:445

[3] Aḥmad 2:201

the people?' Until the horizons appear as a [lightless] ring, it seeks permission to return and is told; 'Rise from your place,' so it rises upon the people from where it set." Then he recited,

﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾

*﴿no good will it do to a person to believe then, if he believed not before,﴾*

This was also recorded by Muslim in his *Ṣaḥīḥ*, and Abu Dāwud and Ibn Majāh in their *Sunans*.[1]

Allāh's statement,

﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾

*﴿no good will it do to a person to believe then, if he believed not before,﴾*

means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the *Ḥadīths* that we mentioned. This is also the meaning of Allāh's statement,

﴿أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾

*﴿...nor earned good through his faith.﴾* meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,

﴿قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ﴾

*﴿Say: "Wait you! We (too) are waiting."﴾*

This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allāh said in other *Āyāt*,

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[1] Muslim 4:2260, Abu Dāwud 4:490 and Ibn Mājah 2:1353. The entire text is with Aḥmad. The *Hadīth* is with Muslim, the first sentence from 'Abdullāh is with the others.

﴿فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾﴾

﴿*Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder?*﴾ [47:18],

and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا﴾

﴿*So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment.*﴾ [40:84-85]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾﴾

﴿*159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.*﴾

## Criticizing Division in the Religion

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that this *Āyah* was revealed about the Jews and Christians.[1] Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا﴾

﴿*Verily, those who divide their religion and break up into sects...*﴾

"Before Muḥammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muḥammad ﷺ was sent, Allāh revealed to him,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ﴾

﴿*Verily, those who divide their religion and break up into sects,*

[1] Aṭ-Ṭabari 12:269-270

*you have no concern with them in the least.*﴾[1]

It is apparent that this *Āyah* refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger ﷺ with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

﴿وَكَانُوا شِيَعًا﴾

﴾*...and break up into sects,*﴿

religious sects, just like those who follow the various sects, desires and misguidance - then Allāh has purified His Messenger ﷺ from their ways. In a similar *Āyah*, Allāh said,

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ﴾

﴾*He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you.*﴿[42:13]

A *Ḥadīth* reads,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِدٌ»

«*We, the Prophets, are half brothers but have one religion.*»[2]

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allāh alone without partners and adhering to the Law of the last Messenger ﷺ whom Allāh sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allāh said here,

﴿لَسْتَ مِنْهُمْ فِى شَىْءٍ﴾

﴾*You have no concern with them in the least...*﴿ [6:159].

Allāh's statement,

﴿إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

﴾*Their affair is only with Allāh, Who then will tell them what they used to do.*﴿

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[1] Aṭ-Ṭabari 12:269

[2] *Fatḥ Al-Bāri* 6:550

is similar to His statement,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection.*﴾ [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾

﴿*160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.*﴾

## The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

This *Āyah* explains the general *Āyah;*

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا﴾

﴿*Whoever comes with good, then he will receive better than that.*﴾[28:84]

There are several *Ḥadīth*s that are in agreement with the apparent wording of this honorable *Āyah.* Imām Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَحِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً أَوْ يَمْحُوهَا اللهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِكٌ»

«*Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten*

*deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allāh erases it. Only those who deserve destruction will be destroyed by Allāh.*»[1]

Al-Bukhāri, Muslim and An-Nasā'ī also recorded this *Ḥadīth*.[2]

Aḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ أَغْفِرُ وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِيَنِي لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ مِثْلَهَا مَغْفِرَةً، وَمَنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

«*Allāh says, 'Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.'*»[3]

Muslim also collected this *Ḥadīth*.[4]

Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the *Ṣaḥīḥ*, Allāh says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a

[1] Aḥmad 1:279

[2] *Fatḥ Al-Bāri* 11:331, Muslim 1:118 and An-Nasā'ī 4:396

[3] Aḥmad 5:153

[4] Muslim 4:2068

reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic *Ḥadīth* that states,

«إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

«*When two Muslims meet with their swords, then the killer and the killed will be in the Fire.*»

They said, "O Allāh's Messenger! We know about the killer, so what about the killed?" He said,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«*He was eager to kill his companion.*»[1]

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الْجُمُعَةُ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لأَنَّ اللهَ تَعَالَى قَالَ: ﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾»

«*Friday (prayer) to the next Friday (preayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit*»[2]

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ»

«*Whoever fasts three days every month, will have fasted all the time.*»

Aḥmad, An-Nasā'ī, and Ibn Majāh recorded this *Ḥadīth*, and this is Aḥmad's wording. At-Tirmidhi also recorded it with this addition;

«فأنزل الله تصديق ذلك في كتابه»

«*So Allāh sent down affirmation of this statement in His Book,*»

[1] Al-Bukhāri, nos. 31, 6875 and 7083

[2] Aṭ-Ṭabarāni 3:298

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾

﴿*Whoever brings a good deed shall have ten times the like thereof to his credit,*﴾

«اليوم بعشرة أيام»

«*Therefore, a day earns ten days.*» At-Tirmidhi said; "This *Ḥadīth* is *Ḥasan*".[1] There are many other *Ḥadīths* and statements on this subject, but what we mentioned should be sufficient, Allāh willing, and our trust is in Him.

﴿قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾﴾

﴿*161. Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Ḥanīfan (monotheism) and he was not of the Mushrikīn."*﴾

﴿*162. Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists."*﴾

﴿*163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."*﴾

## Islām is the Straight Path

Allāh commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allāh's straight path. This path is neither wicked, nor deviant,

﴿دِينًا قِيَمًا﴾

﴿*a right religion...*﴾ that is, established on firm grounds,

﴿مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*The religion of Ibrāhīm, Ḥanīfan and he was not of the Mushrikīn.*﴾

Allāh said in similar *Āyāt*,

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ﴾

[1] Aḥmad 5:146, *Tuḥfat Al-Aḥwadhi* 3:470, An-Nasā'ī 4:218 and Ibn Mājah 1:545

﴿*And who turns away from the religion of Ibrāhīm except him who deludes himself?*﴾ [2:130], and,

﴿وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ﴾

﴿*And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm.*﴾ [22:78],

and,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, (he was a) Ḥanīf, and he was not of the Mushrikīn"*﴾ [16:120-123].

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the *Ḥanīfiyyah*,[1] does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Ādam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrāhīm the friend of Allāh, peace be upon him [to request the beginning of Judgement].

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh was asked, 'Which religion is the best with Allāh, the Exalted?' He said,

«الْحَنِيفِيَّةُ السَّمْحَةُ»

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* no.124.

«*Al-Ḥanifiyyah As-Samḥah (the easy monotheism)*»[1]

## The Command for Sincerity in Worship

Allāh said next,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾﴾

﴿*Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists."*﴾

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾﴾

﴿*Therefore turn in prayer to your Lord and sacrifice.*﴾ [108:2],

meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

﴿إِنَّ صَلَاتِي وَنُسُكِي﴾

﴿*Verily, my prayer and my Nusuk...*﴾

refers to sacrificing during *Ḥajj* and *'Umrah*.

## Islām is the Religion of all Prophets

The *Āyah*,

﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

﴿*and I am the first of the Muslims.*﴾

means, from this *Ummah*, according to Qatādah.[2] This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another *Āyah*,

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[1] Aḥmad 1:236

[2] Aṭ-Ṭabari 12:285

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥﴾

*﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."﴾* [21:25]

**Allāh informed us that Nūḥ said to his people,**

﴿فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ٧٢﴾

*﴿But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims.﴾* [10:72]

**Allāh said,**

﴿وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٣٠ إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ١٣١ وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٣٢﴾

*﴿And who turns away from the religion of Ibrāhīm except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾*[2:130-132].

**Yūsuf, peace be upon him, said,**

﴿۞ رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ١٠١﴾

*﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Walī (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾* [12:101]

**Mūsā said,**

﴿وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ ٨٤ فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلۡنَا

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾﴾

*﴿And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk"﴾* [10:84-86]

Allāh said,

﴿إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ﴾

*﴿Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests [did also].﴾* [5:44],

and,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾﴾

*﴿And when I (Allāh) inspired Al-Ḥawāriyyūn (the disciples) [of 'Īsā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴾* [5:111]

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِدٌ»

*«We, the Prophets, are half brothers, but our religion is one.»*[1]

Half brothers, mentioned in the *Ḥadīth*, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allāh

[1] *Fatḥ Al-Bāri* 6 :550

alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that 'Ali said that when the Messenger of Allāh ﷺ used to start the prayer with *Takbīr* [saying, "*Allāhu Akbar*" (Allāh is the Great)] he would then supplicate,

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ»

*«I have directed my face towards He Who has created the heavens and earth, Hanīfan and I am not among the Mushrikīn. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.»*

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

*«O Allāh! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allāh!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.»*[1]

This *Ḥadīth*, which was also recorded by Muslim in the *Ṣaḥīḥ*,[2] continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

﴿قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾﴾

[1] Aḥmad 1:102

[2] Muslim 1:534

﴿164. *Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."*﴾

## The Command to Sincerely Trust in Allāh

Allāh said,

﴿قُلْ﴾

﴿*Say*﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا﴾

﴿*Shall I seek a lord other than Allāh...*﴾ [6:164],

﴿وَهُوَ رَبُّ كُلِّ شَىْءٍ﴾

﴿*while He is the Lord of all things?* ﴾ and Who protects and saves me and governs all my affairs? But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This *Āyah* commands sincerely trusting Allāh, while the *Āyah* before it commands sincerely worshipping Allāh alone without partners. These two meanings are often mentioned together in the Qur'ān. Allāh directs His servants to proclaim,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿*You (alone) we worship, and You (alone) we ask for help (for each and every thing).*﴾ [1:5]

Allāh said,

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿*So worship Him and put your trust in Him.*﴾ [11:123], and

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿*Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust".*﴾ [67:29], and,

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

﴿*Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.*﴾ [73:9]

There are similar *Āyāt* on this subject.

## Every Person Carries His Own Burden

Allāh said,

﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿*No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.*﴾

thus emphasizing Allāh's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allāh's perfect justice. Allāh said in other *Āyāt*,

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿*And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.*﴾ [35:18],

and,

﴿فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

﴿*Then he will have no fear of injustice, nor of any curtailment (of his reward).*﴾ [20:112]

Scholars of *Tafsīr* commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾﴾

﴿*Every person is a pledge for what he has earned. Except those on the Right.*﴾ [74:38-39],

meaning, every person will be tied to his evil deeds. But, for those on the right – the believers – the blessing of their good works will benefit their offspring and relatives, as well. Allāh said in *Sūrat Aṭ-Ṭūr*,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ﴾

﴿*And those who believe and whose offspring follow them in*

*faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.*﴾ [52:21],

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allah says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allāh elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allāh said next (in *Sūrat Aṭ-Ṭūr),*

﴿كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ﴾

﴿*Every person is a pledge for that which he has earned.*﴾ [52:21], meaning, of evil.

Allāh's statement here,

﴿ثُمَّ إِلَىٰ رَبِّكُم تَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿*Then unto your Lord is your return, so He will tell you that wherein you have been differing.*﴾

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allāh and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allāh said in other *Āyāt,*

﴿قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾﴾

﴿*Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."*﴾ [34:25-26].

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾﴾

﴿*165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has*

*raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*﴾

## Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allāh said,

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ﴾

﴿*And it is He Who has made you generations coming after generations, replacing each other on the earth.*﴾

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers, according to Ibn Zayd and others. Allāh also said,

﴿وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾﴾

﴿*And if it were Our will, We would have made angels to replace you on the earth*﴾ [43:60], and,

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴿*And makes you inheritors of the Earth, generations after generations.*﴾ [27:62], and

﴿إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾

﴿*Verily, I am going to place (mankind) generations after generations on earth.*﴾ [2:30],

and,

﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ﴾

﴿*It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.*﴾ [7:129]

Allāh's statement,

﴿وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ﴾

﴿*And He has raised you in ranks, some above others,*﴾

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allāh said in other *Āyāt*,

﴿نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَوٰةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا﴾

﴿*It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.*﴾ [43:32],

and,

﴿انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴿*See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.*﴾ [17:21]

Allāh's statement,

﴿لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ﴾

﴿*that He may try you in that which He has bestowed on you.*﴾

means, so that He tests you in what He has granted you, for Allāh tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«*Verily, this life is beautiful and green, and Allāh made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.*»[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

[1] Muslim 4:2098

﴿*Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*﴾

this is both discouragement and encouragement, by reminding the believers that Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

﴿وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

﴿*And certainly He is Oft-Forgiving, Most Merciful.*﴾

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allāh often mentions these two attributes together in the Qur'ān. Allāh said,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ﴾

﴿*But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment*﴾ [13:6],

and,

﴿نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴾

﴿*Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾ [15:49-50]

There are similar *Āyāt* that contain encouragement and discouragement. Sometimes Allāh calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا

عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ، خَلَقَ اللهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا وَعِنْدَ اللهِ تِسْعَةٌ وَتِسْعُونَ»

*«If the believer knew Allāh's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allāh's mercy, no one will feel hopeless of acquiring Paradise. Allāh created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allāh, there remains ninety-nine kinds of mercy.»*[1]

Muslim and At-Tirmidhi also recorded this *Ḥadīth*, At-Tirmidhi said *"Ḥasan"*. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَمَّا خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

*«When Allāh created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'»*[2]

This is the end of the *Tafsir* of *Sūrat Al-An'ām*, all the thanks and appreciation for Allāh.

☆ ***This is the End of Volume Three.***

☆ ***Volume Four begins with Sūrat Al-A'rāf***

☆ ☆ ☆

[1] Aḥmad, 2:334, *Tuḥfat Al-Aḥwadhi* 9:527 and Muslim 4:2109

[2] Muslim 4:2107.

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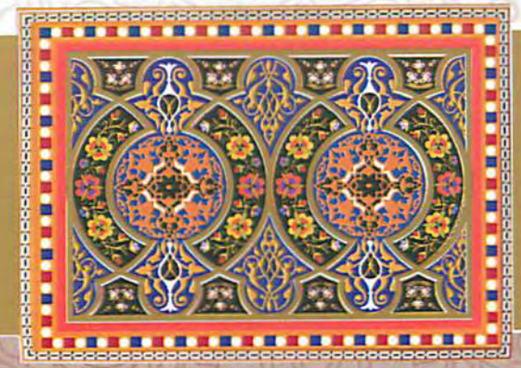

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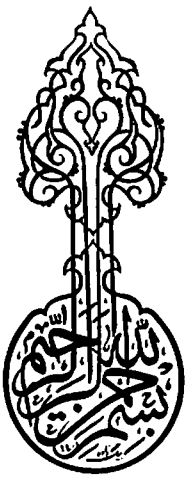


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# *Contents*


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr* of *Ibn Kathīr*** 14
Other Scholars After the Companions 15
***Tafsīr* of *Sūrat Al-A'rāf*,** 17
Nations that were destroyed 19
The Meaning of weighing the Deeds 23
All Bounties in the Heavens and Earth are for the Benefit of Mankind 26
Prostration of the Angels to Ādam and *Shayṭān's* Arrogance 26
Iblīs was the First to use *Qiyās* (Analogical Comparison) 29
*Shayṭān's* Deceit with Ādam and Ḥawwā' and Their eating from the Forbidden Tree 36
Sending Them All Down to Earth 39
Bestowing Raiment and Adornment on Mankind 40
Warning against the Lures of *Shayṭān* 41
Disbelievers commit Sins and claim that Allāh commanded Them to do so! 42
Allāh does not order *Faḥshā'*, but orders Justice and Sincerity 43
The Meaning of being brought into Being in the Beginning and brought back again 44
**Allāh commands taking Adornment when going to the *Masjid*** 49
**Prohibiting Extravagance** 50
*Fāḥishah*, Sin, Transgression, *Shirk* and Lying about Allāh are prohibited 52
Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death 55
People of the Fire will dispute and curse Each Other 57
Doors of Heaven shall not open for Those Who deny Allāh's *Āyāt*, and They shall never enter Paradise 61
Destination of Righteous Believers 63
People of Hellfire will feel Anguish upon Anguish 66
The People of *Al-A'rāf* 68
The Favors of paradise are Prohibited for the People of the Fire 71
The Idolators have no Excuse 74
The Universe was created in Six Days 76
Meaning of *Istawā* 77
The Day and the Night are among the Signs of Allāh 78

Encouraging supplicating to Allāh 80
Forbidding Aggression in Supplications 81
**The Prohibition of causing Mischief in the Land** 81
Among Allāh's Signs, He sends down the Rain and brings forth the Produce 83
The Story of Nūḥ and His People 86
The Story of Hūd, and the Lineage of the People of 'Ād 91
The Land of 'Ād 92
Debate between Hūd and his People 92
The End of 'Ād 95
Story of the Emissary of 'Ād 97
Thamūd: Their Land and Their Lineage 100
The Story of Prophet Ṣāliḥ and Thamūd 101
Thamūd asked that a Camel appear from a Stone 102
Thamūd kills the She-Camel 104
The Wicked Plot to Kill Ṣāliḥ, the Torment descends on Them 105
The Story of Lūṭ and His People 108
The Story of Shu'ayb, and the Land of Madyan 113
Afflictions that struck Earlier Nations 120
Blessings come with Faith, while *Kufr* brings Torment 123
The Story of Mūsā, and Fir'awn 129
Fir'awn's People say that Mūsā is a Magician! 133
The Magicians convene and change Their Ropes into Snakes before Mūsā 135
Mūsā defeats the Magicians, Who believe in Him 137
Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him 139
Fir'awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory 142
Fir'awn and His People suffer Years of Drought 145
Allāh punishes the People of Fir'awn because of Their Rebellion 146
The People of Fir'awn drown in the Sea; the Children of Israel inherit the Holy Land 150
The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping 152
Reminding the Children of Israel of Allāh's Blessings 154
Mūsā fasts and worships Allāh for Forty Days 154
Mūsā asks to see Allāh 155
Allāh chooses Mūsā and gives Him the Tablets 159
Arrogant People will be deprived of Allāh's *Āyāt* 161
Story of worshipping the Calf 163

Mūsā picked up the Tablets when His Anger subsided 170
Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them 171
Allāh's Mercy is for Those Who have *Taqwā* and believe in Allāh's *Āyāt* and His Messenger ﷺ 175
The Description of that Messenger ﷺ 178
Muḥammad's Message is Universal 182
The Jews transgress the Sanctity of the Sabbath 188
Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved 191
Eternal Humiliation placed on the Jews 193
The Children of Israel scatter throughout the Land 194
Raising Mount Ṭūr over the Jews, because of Their Rebellion 199
The Covenant taken from the Descendants of Ādam 200
Story Bal'am bin Bā'ūrā' 204
Disbelief and the Divine Decree 211
Allāh's Most Beautiful Names 213
The Last Hour and its Portents 220
The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself 229
All Humans are the Offspring of Ādam 230
Idols do not create, help, or have Power over Anything 235
Showing Forgiveness 240
The Whispering of Shayṭān and the People of *Taqwā* 244
A Brethren of Devils among Mankind lure to Falsehood 245
Idolators ask to witness Miracles 246
**The Order to listen to the Qur'ān** 247
Remembering Allāh in the Mornings and Afternoons 248
**The *Tafsīr* of *Sūrat Al-Anfāl*** 251
Meaning of *Anfāl* 251
The Reason behind revealing *Āyah* 8:1 252
Another Reason behind revealing the *Āyah* 8:1 253
Qualities of the Faithful and Truthful Believers 255
Faith increases when the Qur'ān is recited 257
The Reality of *Tawakkul* 257
Deeds of Faithful Believers 258
The Reality of Faith 258
The Fruits of Perfect Faith 259
Following the Messenger ﷺ is Better for the Believers 260
Muslims invoke Allāh for Help, Allāh sends the Angels 264
Slumber overcomes Muslims 270

Rain falls on the Eve of Badr 271
Allāh commands the Angels to fight and support the Believers 273
**Fleeing from Battle is prohibited, and its Punishment** 276
Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers 279
The Response to the Disbelievers Who ask for a Judgement 281
**The Command to obey Allāh and His Messenger ﷺ** 283
**The Command to answer Allāh and His Messenger ﷺ** 286
Allāh comes in between a Person and His Heart 287
Warning against an encompassing *Fitnah* 288
Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph 293
The prohibition of Betrayal 294
The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah 298
The Quraysh claimed They can produce Something similar to the Qur'ān 300
The Idolators ask for Allāh's Judgment and Torment! 302
The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment 303
The Idolators deserved Allāh's Torment after Their Atrocities 305
The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief 309
Encouraging the Disbelievers to seek Allāh's Forgiveness, warning Them against Disbelief 312
**The Order to fight to eradicate *Shirk* and *Kufr*** 313
**Ruling on the Spoils of War (*Ghanīmah* and *Fai'*)** 318
Some Details of the Battle of Badr 323
Allāh made each Group look few in the Eye of the Other 327
Manners of War 330
**The Command for Endurance when the Enemy Engaging** 331
The Idolators leave Makkah, heading for Badr 332
Shayṭān makes Evil seem fair and deceives the Idolators 334
The Position of the Hypocrites in Badr 335
The Angels smite the Disbelievers upon capturing Their Souls 337
Striking Hard against Those Who disbelieve and break the Covenants 341
Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh 343

**The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution** 348
Reminding the Believers of Allāh's Favor of uniting Them 349
Encouraging Believers to fight in *Jihād*; the Good News that a Few Muslims can overcome a Superior Enemy Force 351
Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future 357
The *Muhājirīn* and *Al-Anṣār* are the Supporters of One Another 362
The Believers Who did not emigrate did not yet receive the Benefits of *Wilāyah* 364
The Disbelievers are Allies of Each Other; the Muslims are not their Allies 366
Believers in Truth 367
**Inheritance is for Designated Degrees of Relatives** 368
**The *Tafsīr* of *Sūrat At-Tawbah*,** 369
Why there is no *Basmalah* in the Beginning of This *Sūrah* 369
Publicizing the Disavowal of the Idolators 370
Existing Peace Treaties remained valid until the End of Their Term 375
This is the *Āyah* of the Sword 375
**Idolators are granted Safe Passage if They seek It** 378
Affirming the Disavowel of the Idolators 380
The Oaths of the Leaders of Disbelief mean nothing to Them 383
**Encouragement to fight the Disbelievers, and some Benefits of fighting Them** 385
Among the Wisdom of *Jihād* is to test the Muslims 387
It is not for Idolators to maintain the *Masjids* of Allāh 388
Believers are the True Maintainers of the *Masjids* 389
Providing Pilgrims with Water and maintaining the Sacred *Masjid* are not equal to Faith and *Jihād* 392
**The Prohibition of taking the Idolators as Supporters, even with Relatives** 394
The Outcome of Victory by Way of the Unseen Aid 397
The Battle of Ḥunayn 398
**Idolators are no longer allowed into *Al-Masjid Al-Ḥarām*** 402
**The Order to fight People of the Scriptures until They give the *Jizyah*** 404
Paying *Jizyah* is a Sign of *Kufr* and Disgrace 405
**Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers** 408
People of the Scriptures try to extinguish the Light of Islām 411

Islām is the Religion That will dominate over all Other Religions 412
Warning against Corrupt Scholars and Misguided Worshippers 413
**Torment of Those Who hoard Gold and Silver** 415
The Year consists of Twelve Months 419
The Sacred Months 421
**Fighting in the Sacred Months** 423
Admonishing the Preference of Opinion in a Religious Matter 425
Admonishing clinging to Life rather than rushing to perform *Jihād* 427
Allāh supports His Prophet ﷺ 430
***Jihād* is required in all Conditions** 432
Why Hypocrites would not join in *Jihād* 436
Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind 437
Exposing Hypocrites 439
Hypocrites question the Integrity of the Messenger ﷺ when distributing Alms 450
**Expenditures of *Zakāh* (Alms)** 453
The *Fuqarā'* (Poor) 454
The *Masākīn* (Needy) 454
Those employed to collect Alms 454
The *Riqāb* 456
Virtue of freeing Slaves 456
*Al-Ghārimūn* (the Indebted) 457
In the Cause of Allāh 458
*Ibn As-Sabīl* (Wayfarer) 458
Hypocrites annoy the Prophet ﷺ 459
Hypocrites revert to Lies to please People 460
The Hypocrites fear Public Exposure of Their Secrets 462
The Hypocrites rely on False, Misguided Excuses 463
Other Characteristics of Hypocrites 464
Advising the Hypocrites to learn a Lesson from Those before Them 467
Qualities of Faithful Believers 469
Good News for the Believers of Eternal Delight 471
**The Order for *Jihād* against the Disbelievers and Hypocrites** 474
Reason behind revealing *Āyah* 9:74 475
Hypocrites try to kill the Prophet ﷺ 476
Hypocrites seek Wealth but are Stingy with Alms 480

Hypocrites defame Believers Who give the Little Charity They can afford 482
**The Prohibition of asking for Forgiveness for Hypocrites** 484
Hypocrites rejoice because They remained behind from Tabūk! 486
**Hypocrites are barred from participating in *Jihād*** 489
**The Prohibition of Prayer for the Funeral of Hypocrites** 490
Admonishing Those Who did not join the *Jihād* 492
**Legitimate Excuses for staying away from *Jihād*** 495
Exposing the Deceitful Ways of Hypocrites 498
The Bedouins are the Worst in Disbelief and Hypocrisy 500
Virtues of the Muhājirīn, Anṣār and Those Who followed Them in Faith 503
Hypocrites among the Bedouins and Residents of Al-Madīnah 504
Some Believers stayed away from Battle because They were Lazy 506
**The Command to collect the *Zakāh* and Its Benefits** 508
Warning the Disobedient 511
Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk 512
*Masjid Aḍ-Ḍirār* and *Masjid At-Taqwā* 514
Virtues of *Masjid Qubā'* 516
The Difference between *Masjid At-Taqwā* and *Masjid Aḍ-Ḍirār* 518
Allāh has purchased the Souls and Wealth of the *Mujāhidīn* in Return for Paradise 520
**The Prohibition of supplicating for Polytheists** 523
Recompense comes after Proof is established 527
Battle of Tabūk 528
The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ 530
**The Order to speak the Truth** 538
Rewards of *Jihād* 540
**The Order for *Jihād* against the Disbelievers, the Closest, then the Farthest Areas** 546
Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion 549
Hypocrites suffer Afflictions 551
The Advent of the Prophet ﷺ is a Great Bounty from Allāh 553
**The *Tafsīr* of *Sūrah Yūnus*** 557
The Messenger ﷺ cannot be but a Human Being 558
Allāh is the Creator Who arranges the Affairs of the Universe 560

The Return of Everything is to Allāh 562
Everything is a Witness to the Power of Allāh. 563
The Abode of Those Who deny the Hour is Hell-Fire 567
The Good Reward is for the People of Faith and Good Deeds 567
Allāh does not respond to the Requests for Evil like He does with the Requests for Good 570
Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity 571
The Admonition held in the Destruction of the Previous Generations 573
Obstinance of the Chiefs of the Quraysh 575
The Evidence of the Truthfulness of the Qur'ān 575
What do the Idolators believe about Their Gods? 579
*Shirk* is New 579
The Idolators requested a Miracle 580
Man changes when He receives Mercy after Times of Distress 584
The Parable of this Life 588
Invitation to the Everlasting Gifts that do not vanish 590
The Reward of the Good-Doers 592
The Reward of the Wicked Criminals 594
The gods of the Idolators will claim Innocence from them on the Day of Resurrection 596
The Idolators recognize Allāh's *Tawhīd* in Lordship and the Evidence is established against Them through this Recognition. 600
The *Qur'an* is the True, Inimitable Word of Allāh and It is a Miracle 606
**The Command to be Free and Clear from the Idolators** 611
The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection 613
The Criminals will certainly be avenged – whether in This World or in the Hereafter 615
The Deniers of the Day of Resurrection wish to hasten its Coming and their Response 617
The Resurrection is Real 619
The Qur'ān is an Admonition, Cure, Mercy and Guidance 621
**None can make Anything Lawful or Unlawful except Allāh** 622
Everything Small or Large is within the Knowledge of Allāh 625
Identifying the *Awliyā'* of Allāh 627
The True Dream is a Form of Good News 628
All Might and Honor is for Allāh 631

Allāh is Far Above taking a Wife or having Children 632
The Story of Nūḥ and His People 635
Islām is the Religion of all of the Prophets 636
The Evil Goal and End of Criminals 638
The Story of Mūsa and Fira'wn 640
Between Mūsā and the Magicians 642
Only a Few Youth from Fir'awn's People believed in Mūsā 644
Mūsā encouraged His People to put Their Trust in Allāh 645
They were commanded to pray inside Their Homes 647
Mūsā supplicated against Fir'awn and His Chiefs 648
The Children of Israel were saved and Fir'awn's People drowned 651
The Establishment of the Children of Israel in the Land and Their Provision from the Good Things 655
Previous books Attest to the Truth of the Qur'ān 657
Belief at the Time of Punishment did not help except with the People of Yūnus 659
It is not Part of Allāh's Decree to compel Belief 661
The Command to reflect upon the Creation of the Heavens and the Earth 663
The Command to worship Allāh Alone and rely upon Him 666

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

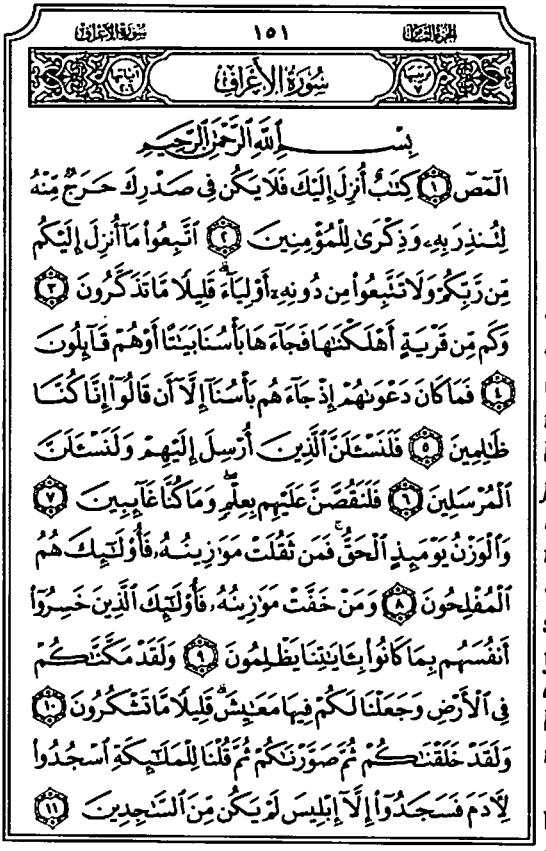
Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Sūrat Al-A'rāf* (Chapter - 7)

**Which was revealed in Makkah**

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.




﴿الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾﴾

﴿1. *Alif-Lām-Mīm-Sād.*﴾

﴿2. *(This is the) Book (the Qur'ān) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.*﴾

﴿3. *Follow what has been sent down unto you from your Lord, and follow not any Awliyā' (protectors), besides Him (Allāh). Little do you remember!*﴾

We mentioned before the explanation of the letters [such as, *Alif-Lām*, that are in the beginning of some *Sūrahs* in the Qur'ān].

﴿كِتَٰبٌ أُنزِلَ إِلَيْكَ﴾

﴿*(This is the) Book (the Qur'ān) sent down unto you (O Muḥammad)*﴾, from your Lord,

﴿فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ﴾

﴿*so let not your breast be narrow therefrom,*﴾

meaning, having doubt about it according to Mujāhid, Qatādah and As-Suddi.[1] It was also said that the meaning here is: 'do not hesitate to convey the Qur'ān and warn with it,'

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴾

﴿*Therefore be patient as did the Messengers of strong will*﴾ [46:35].

Allāh said here,

﴿لِتُنذِرَ بِهِ﴾

﴿*that you warn thereby*﴾ meaning, 'We sent down the Qur'ān so that you may warn the disbelievers with it,'

﴿وَذِكْرَىٰ لِلْمُؤْمِنِينَ﴾

﴿*and a reminder unto the believers*﴾. Allāh then said to the world,

﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

﴿*Follow what has been sent down unto you from your Lord*﴾

meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

﴿وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾

﴿*and follow not any Awliyā', besides Him (Allāh)*﴾

meaning, do not disregard what the Messenger ﷺ brought you and follow something else, for in this case, you will be deviating from Allāh's judgment to the decision of someone else. Allāh's statement,

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴿*Little do you remember!*﴾ is similar to,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

[1] Aṭ-Ṭabari 12:296.

﴿*And most of mankind will not believe even if you desire it eagerly*﴾[12:103], and;

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴾[6:116], and,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And most of them believe not in Allāh except that they attribute partners unto Him*﴾[12:106].

﴿وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾ فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾﴾

﴿*4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.*﴾

﴿*5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."*﴾

﴿*6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.*﴾

﴿*7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.*﴾

## Nations that were destroyed

Allāh said,

﴿وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا﴾

﴿*And a great number of towns We destroyed.*﴾

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allāh said in other *Āyāt*,

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾﴾

﴿*And indeed (many) Messengers before you were mocked at,*

*but their scoffers were surrounded by the very thing that they used to mock at*﴾ [6:10], and

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾﴾

﴿*And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!*﴾ [22:45], and,

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾﴾

﴿*And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs*﴾[28:58].

Allāh's saying,

﴿فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ﴾

﴿*Our torment came upon them by night or while they were taking their midday nap.*﴾

means, Allāh's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allāh also said

﴿أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾﴾

﴿*Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?*﴾[7:97-98] and,

﴿أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ ۖ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾﴾

﴿*Do then those who devise evil plots feel secure that Allāh will*

*not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them? Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful?*﴾ [16:45-47]. Allāh's saying;

﴿فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ۝٥﴾

﴿*No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."*﴾

This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allāh said in a similar *Āyah*,

﴿وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

﴿*How many a town given to wrongdoing, have We destroyed*﴾[21:11], until,

﴿خَٰمِدِينَ﴾

﴿*Extinct*﴾[21:15]. Allāh's saying.

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ﴾

﴿*Then surely, We shall question those (people) to whom it (the Book) was sent*﴾ is similar to the *Āyāt*,

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ۝٦٥﴾

﴿*And (remember) the Day (Allāh) will call them, and say: "What answer gave you to the Messengers?"*﴾ [28:65], and,

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ۝١٠٩﴾

﴿*On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen."*﴾ [5:109].

Allāh will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, 'Ali bin Abi Ṭalḥah reported from

Ibn 'Abbās, who said commenting on the *Āyah*:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦﴾

﴿*Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.*﴾

He said; "About what they conveyed."[1]

Ibn 'Abbās commented on Allāh's statement,

﴿فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ۝٧﴾

﴿*Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.*﴾

"The Book[2] will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do." [3]

﴿وَمَا كُنَّا غَآئِبِينَ﴾

﴿*and indeed We have not been absent*﴾

meaning, On the Day of Resurrection, Allāh will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ۝٥٩﴾

﴿*Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾[6:59]

﴿وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٨ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ۝٩﴾

﴿*8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).*﴾

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[1] Aṭ-Ṭabari 12:306.

[2] The Book. See *Sūrat Al-Kahf* 18:49.

[3] Aṭ-Ṭabari 12:308.

﴿9. *And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Āyāt.*﴾

## The Meaning of weighing the Deeds

Allāh said,

﴿وَٱلْوَزْنُ﴾

﴿*And the weighing*﴾, of deeds on the Day of Resurrection,

﴿ٱلْحَقُّ﴾

﴿*will be the true (weighing)*﴾, for Allāh will not wrong anyone. Allāh said in other *Āyāt*,

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

﴿*And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.*﴾[21:47],

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿*Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴾ [4:40],

﴿فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌۢ ﴿١١﴾﴾

﴿*Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hāwiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!*﴾ [101:6-11] and,

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾﴾

﴿*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide*﴾[23:101-103].

As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allāh will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn 'Abbās.[1] It is recorded in the *Ṣaḥīḥ* that *Al-Baqarah* (chapter 2) and *Āl 'Imrān* (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.[2] It is also recorded in the *Ṣaḥīḥ* that the Qur'ān will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you?" He will reply, "I am the Qur'ān, who made you stay up sleeplessly at night and caused you thirst in the day." [3] The *Ḥadīth* that Al-Barā' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرِّيحِ فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ»

«*A young man with fair color and good scent will come to the believer, who will ask, 'Who are you?' He will reply, 'I am your good deeds'*».[4]

The Prophet ﷺ mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that the Book of Records that contains the deeds will be weighed. A *Ḥadīth* states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which

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[1] Al-Baghawi 2:149.

[2] Muslim 1:553.

[3] Ibn Mājah 2:1242.

[4] Aḥmad 4:287.

*'Lā ilāha illallāh'* will be written. He will say, "O Lord! What would this card weigh against these scrolls?" Allāh will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allāh ﷺ said,

«فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ»

*«Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.»*[1]

At-Tirmidhi recorded similar wording for this *Ḥadīth* and said that it is authentic. It was also said that the person who performed the deed will be weighed. A *Ḥadīth* states,

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ»

*«On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allāh equal to the wing of a mosquito».*

He then recited the *Āyah,*

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾

*﴿And on the Day of Resurrection, We shall assign no weight for them﴾* [18:105].[2]

Also, the Prophet ﷺ said about 'Abdullāh bin Mas'ūd,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أُحُدٍ»

*«Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uḥud.»*[3]

It is also possible to combine the meanings of these *Āyāt* and *Ḥadīths* by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allāh knows best.

﴿وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾﴾

[1] *Tuḥfat Al-Aḥwadhi* 7:395.

[2] *Fatḥ Al-Bāri* 8:279.

[3] Aḥmad 1:420.

﴿10. *And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.*﴾

## All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allāh reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allāh made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give liltle thanks for this. Allāh said in another *Āyah*,

﴿وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ﴾

﴿*And if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.*﴾ [14:34]

﴿وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾﴾

﴿11. *And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated, except Iblīs (Shayṭān), he refused to be of those who prostrated.*﴾

## Prostration of the Angels to Ādam and *Shayṭān's* Arrogance

Allāh informs the Children of Ādam about the honor of their father and the enmity of *Shayṭān*, who still has envy for them and for their father Ādam. So they should beware of him and not follow in his footsteps. Allāh said,

﴿وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟﴾

﴿*And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated,*﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ
فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ
﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ
اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ
أَجْمَعِينَ ﴿١٨﴾ وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ
لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا وَقَالَ
مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا
مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾
فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا
عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

This is like His saying,

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾﴾

*﴾And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."﴿* [15:28-29].

After Allāh created Ādam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allāh's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblīs did not prostrate. We explained this subject in the beginning of *Sūrat Al-Baqarah.*

Therefore, the *Āyah* (7:11) refers to Ādam, although Allāh used the plural in this case, because Ādam is the father of all mankind. Similarly, Allāh said to the Children of Israel who lived during the time of the Prophet ﷺ,

﴿وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ﴾

*﴾And We shaded you with clouds and sent down on you manna and the quail,﴿*[2:57]

This refers to their forefathers who lived during the time of

Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ﴿١٢﴾﴾

*﴿And indeed We created man out of an extract of clay (water and earth.)﴾*[23:12]

For this merely means that Ādam was created from clay. His children were created from *Nutfah* (mixed male and female sexual discharge). This last *Āyah* is thus talking about the origin of mankind, not that they were all created from clay, and Allāh knows best.

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾﴾

*﴿12. (Allāh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (Ādam), You created me from fire, and him You created from clay."﴾*

Allāh said,

﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ﴾

*﴿What prevented you (O Iblīs) that you did not prostrate﴾* [7:12]

meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarīr. This meaning is sound, and Allāh knows best. Iblīs, may Allāh curse him, said,

﴿أَنَا۠ خَيْرٌ مِّنْهُ﴾

*﴿I am better than him (Ādam)﴾*, and this excuse is worse than the crime itself! *Shayṭān* said that he did not obey Allāh because he who is better cannot prostrate to he who is less. *Shayṭān*, may Allāh curse him, meant that he is better than Ādam, "So how can You order me to prostrate before him?" *Shayṭān* said that he is better than Ādam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. *Shayṭān* made a false comparison when confronted by Allāh's command,

﴿فَقَعُوا لَهُ سَٰجِدِينَ﴾

﴿*"Then you fall down prostrate to him"*﴾[38:72].

Therefore, *Shayṭān* alone contradicted the angels, because he refused to prostrate. He, thus, became *'Ablasa'* from the mercy, meaning, lost hope in acquiring Allāh's mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed *Shayṭān* to failure, while the origin of Ādam led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh's forgiveness and pardon for it.

Muslim recorded that 'Āishah said that the Messenger of Allāh ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

«*The angels were created from light, Shayṭān from a smokeless flame of fire, while Ādam was created from what was described to you*».[1]

## Iblīs was the First to use *Qiyās* (Analogical Comparison)

Ibn Jarīr recorded that Al-Ḥasan commented on Shayṭān's statement,

﴿خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾

﴿*"You created me from fire, and him You created from clay."*﴾

"Iblīs used *Qiyās* [analogy], and he was the first one to do so."[2] This statement has an authentic chain of narration. Ibn Jarīr recorded that Ibn Sīrīn said, "The first to use *Qiyās* was Iblīs, and would the sun and moon be worshipped if it was not

[1] Muslim 4:2294.

[2] Aṭ-Ṭabari 12:328.

for *Qiyās*?"[1] This statement also has an authentic chain of narration.

﴿قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾﴾

﴿13. *(Allāh) said: "(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."*﴾

﴿14. *(Iblīs) said: "Allow me respite till the Day they are raised up (the Day of Resurrection)."*﴾

﴿15. *(Allāh) said: "You are of those respited."*﴾

Allāh ordered Iblīs;

﴿فَٱهْبِطْ مِنْهَا﴾

﴿*Get down from this*﴾ "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of *Tafsīr*. It could also refer to particular status which he held in the utmost highs. Allāh said to Iblīs,

﴿فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ﴾

﴿*Get out, for you are of those humiliated and disgraced.*﴾

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

﴿فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾﴾

﴿*Then allow me respite till the Day they are raised up. (Allāh) said: "Then you are of those respited."*﴾ [15: 36-37]

Allāh gave *Shayṭān* what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

﴿قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾﴾

[1] Aṭ-Ṭabari 12:328.

﴿16. (Iblīs) said: "Because You have 'Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.

﴿17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful."﴾

Allāh said that after He gave respite to *Shaytān*,

﴿إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

﴿till the Day they are raised up (resurrected)﴾

and Iblīs was sure that he got what he wanted, he went on in defiance and rebellion. He said,

﴿فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ﴾

﴿"Because You have 'Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path."﴾

meaning, as You have sent me astray. Ibn 'Abbās said that *'Aghwaytanī'* means, "Misguided me." [1] Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

﴿صِرَٰطَكَ ٱلْمُسْتَقِيمَ﴾

﴿*Your straight path*﴾, the path of truth and the way of safety. I (Iblīs) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujāhid said that the 'straight path', refers to the truth. Imām Aḥmad recorded that Saburah bin Abi Al-Fākih said that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطُرُقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَتُسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ» قال: «فَقَعَدَ لَهُ بِطَرِيقِ الْهِجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطِّوَلِ، فَعَصَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ فَتُقْتَلُ فَتُنْكَحُ الْمَرْأَةُ وَيُقْسَمُ الْمَالُ، قَالَ: فَعَصَاهُ وَجَاهَدَ» وقال رسول الله ﷺ: «فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى

[1] At-Ṭabari 12:332.

اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»

*«Shaytān sat in wait for the Son of Ādam in all his paths. He sat in the path of Islām, saying, 'Would you embrace Islām and abandon your religion and the religion of your forefathers?' However, the Son of Ādam disobeyed Shaytān and embraced Islām. So Shaytān sat in the path of Hijrah (migration in the cause of Allāh), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina So, he disobeyed Shaytān and migrated. So Shaytān sat in the path of Jihād, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādam) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.»*[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on:

﴿ثُمَّ لَآتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ﴾

﴿*Then I will come to them from before them*﴾

Raising doubts in them concerning their Hereafter,

﴿وَمِنْ خَلْفِهِمْ﴾

﴿*and (from) behind them*﴾, making them more eager for this life,

﴿وَعَنْ أَيْمَـٰنِهِمْ﴾

﴿*from their right*﴾, causing them confusion in the religion,

﴿وَعَن شَمَآئِلِهِمْ﴾

﴿*and from their left*﴾ luring them to commit sins." [2]

This is meant to cover all paths of good and evil. *Shaytān*

[1] Aḥmad 3:483.

[2] Aṭ-Ṭabari 12:338.

discourages the people from the path of good and lures them to the path of evil. Al-Ḥākam bin Abbān said that 'Ikrimah narrated from Ibn 'Abbās concerning the *Āyah*,

﴿ثُمَّ لَآتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ﴾

*﴿Then I will come to them from before them and behind them, from their right and from their left,﴾*

"He did not say that he will come from above them, because the mercy descends from above."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ﴾

*﴿and You will not find most of them to be thankful.﴾*

"means, those who single Him out [in worship]."[2] When *Shayṭān* said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

﴿وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ إِبۡلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ ٢٠ وَمَا كَانَ لَهُۥ عَلَيۡهِم مِّن سُلۡطَٰنٍ إِلَّا لِنَعۡلَمَ مَن يُؤۡمِنُ بِٱلۡأٓخِرَةِ مِمَّنۡ هُوَ مِنۡهَا فِي شَكٖۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٞ ٢١﴾

*﴿And indeed Iblīs (Shayṭān) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.﴾* [34:20-21].

This is why there is a *Ḥadīth* that encourages seeking refuge with Allāh from the lures of *Shayṭān* from all directions. Imām Aḥmad narrated that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

[1] Aṭ-Ṭabari 12:341.

[2] Aṭ-Ṭabari 12:342.

*«O Allāh! I ask You for well-being in this life and the Hereafter. O Allāh! I ask You for pardon and well-being in my religion, life, family and wealth. O Allāh! Cover my errors and reassure me in times of difficulty. O Allāh! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.»"*

Waki' commented (about being killed from below), "This refers to earthquakes." [1] Abu Dāwud, An-Nasā'ī, Ibn Mājah, Ibn Ḥibbān and Al-Ḥākim collected this *Ḥadīth*,[2] and Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*."

﴿قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾﴾

*﴿18. (Allāh) said (to Iblīs): "Get out from this (Paradise), Madh'ūman Madḥūra. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."﴾*

Allāh emphasized His cursing, expelling, banishing and turning Shayṭan away from the uppermost heights, saying;

Ibn Jarīr said, "As for *Madh'ūm*, it is disgraced." And he said, "*Madḥūr* is the distanced, that is, he is banished and expelled."[3] 'Abdur-Raḥmān bin Zayd bin Aslam said, "We do not know of any who is *Madh'ūh* and *Madhmūm* except for one."[4] Sufyān Ath-Thawri narrated from Abu Isḥāq from At-Tamīmi from Ibn 'Abbās,

﴿اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا﴾

﴿*Get out from this (Paradise), Madh'ūman Madḥūra*﴾ "despised."[5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on,

﴿اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا﴾

﴿*Get out from this (Paradise), Madh'ūman Madḥūra*﴾ [7:18] "Belittled and despised",[6] while As-Suddi commented,

[1] Aḥmad 2:25.

[2] Abu Dāwud 5:315, An-Nasā'ī 8:282, Ibn Mājah 2:1273, Ibn Ḥibbān 2:155 and Al-Ḥākim 1:517.

[3] Aṭ-Ṭabari 12:342.

[4] Aṭ-Ṭabari 12:344.

[5] Aṭ-Ṭabari 12:344.

[6] Aṭ-Ṭabari 12:343.

"Hateful and expelled." [1] Qatādah commented, "Cursed and despised",[2] while Mujāhid said, "Expelled and banished."[3] Ar-Rabī' bin Anas said that '*Madh'ūm*' means banished, while, '*Madḥūra*' means belittled.[4] Allāh said,

﴿لَمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ﴾

﴿*Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.*﴾

This is similar to

﴿قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

﴿*(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shayṭān promises them nothing but deceit. "Verily, My servants - you have no authority over them. And All-Sufficient is your Lord as a Guardian."*﴾ [17:63-65]

﴿وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾﴾

﴿*19. "And O Ādam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.*﴾

﴿*20. Then Shayṭān whispered suggestions to them both in order*

[1] Aṭ-Ṭabari 12:343.
[2] Aṭ-Ṭabari 12:343.
[3] Aṭ-Ṭabari 12:343.
[4] Aṭ-Ṭabari 12:344.

*to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."*﴾

﴿*21. And he Qāsamahuma: "Verily, I am one of the sincere well-wishers for you both."*﴾

## *Shayṭān's* Deceit with Ādam and Ḥawwā' and Their eating from the Forbidden Tree

Allāh states that He allowed Ādam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in *Sūrat Al-Baqarah*. Thus, *Shayṭān* envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

﴿وَقَالَ﴾

﴿*He (Shayṭān) said*﴾ uttering lies and falsehood,

﴿مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ﴾

﴿*"Your Lord did not forbid you this tree save you should become angels..."*﴾

meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another *Āyah*,

﴿قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ﴾

﴿*Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"*﴾ [20:120].

Here, the wording is similar, so it means, 'so that you do not become angels' as in;

﴿يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا﴾

﴿*(Thus) does Allāh make clear to you (His Law) lest you go astray.*﴾ [4:176]

meaning, so that you do not go astray, and,

﴿وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ﴾

﴿*And He has affixed into the earth mountains standing firm,*

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
ٱلْخَٰسِرِينَ ﴿٢٣﴾ قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى
ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا
يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ
ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ
ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ
إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟
فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ
لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ
أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا
هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۚ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ
أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

*lest it should shake with you;*﴾ [16:15]

that is, so that the earth does not shake with you.

﴿وَقَاسَمَهُمَآ﴾

﴿*And he Qāsamahuma*﴾, swore to them both by Allāh, saying,

﴿إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ﴾

﴿*"Verily, I am one of the sincere well-wishers for you both."*﴾ for I was here before you and thus have better knowledge of this place.

It is a fact that the believer in Allāh might sometimes become the victim of deceit. Qatādah commented on this *Āyah*, "*Shayṭān* swore by Allāh, saying, 'I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'"

﴿فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ قَالَا
رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾﴾

﴿*22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shayṭān is an open enemy unto you?"*﴾

﴿23. *They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴾

Ubayy bin Ka'b said, "Ādam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Ādam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You.'"[1] Ibn Jarīr and Ibn Marduwyah collected this statement using several chains of narration from Al-Ḥasan from Ubayy bin Ka'b who narrated it from the Prophet ﷺ.[2] However, relating the *Ḥadīth* to Ubayy is more correct.

Ibn 'Abbās commented on the *Āyah*,

﴿وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ﴾

﴿*And they began to cover themselves with the leaves of Paradise.*﴾

"Using fig leaves."[3] This statement has an authentic chain of narration leading to Ibn 'Abbās. Mujāhid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)."[4] Commenting on Allah's statement,

﴿يَنزِعُ عَنْهُمَا لِبَاسَهُمَا﴾

﴿*Stripping them of their raiment*﴾ [7:27]

Wahb bin Munabbih said, "The private parts of Ādam and Ḥawwā' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarīr reported this statement with an authentic chain of narration.[5]

Abdur-Razzāq reported from Qatādah, "Ādam said, 'O Lord!

[1] Aṭ-Ṭabari 12:354.
[2] Aṭ-Ṭabari 12:352.
[3] Aṭ-Ṭabari 12:354.
[4] Aṭ-Ṭabari 12:353.
[5] Aṭ-Ṭabari 12:355.

What if I repented and sought forgiveness?' Allāh said, 'Then, I will admit you into Paradise.' As for *Shaytān*, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for."[1] Aḍ-Ḍaḥḥāk bin Muzāḥim commented,

﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾

﴿*"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴾

"These are the words that Ādam received from his Lord."[2]

﴿قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾﴾

﴿*24. (Allāh) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time."*﴾

﴿*25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)."*﴾

## Sending Them All Down to Earth

It was said that,

﴿ٱهْبِطُوا۟﴾

﴿*Get down*﴾, was addressed to Ādam, Ḥawwā', Iblīs and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādam and Iblīs, and Ḥawwā' follows Ādam in this regard. Allāh said in *Sūrah Ṭā Hā*,

﴿ٱهْبِطَا مِنْهَا جَمِيعًا﴾

﴿*"Get you down (from the Paradise to the earth), both of you, together..."*﴾ [20:123].

If the story about the snake is true, then it is a follower of Iblīs. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allāh knows if they are true. If having known these areas was useful for the people in matters of religion or

[1] 'Abdur-Razzāq 2:226. See *Sūrat Al-Baqarah* 2:37.

[2] Aṭ-Ṭabari 12:357.

life, Allāh would have mentioned them in His Book, and His Messenger ﷺ would have mentioned them too. Allāh's statement,

﴿وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ﴾

*﴿On earth will be a dwelling place for you and an enjoyment for a time.﴾*

means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾﴾

*﴿He (Allāh) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)."﴾*

This *Āyah* is similar to Allāh's other statement,

﴿مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾﴾

*﴿Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴾* [20:55].

Allāh states that He has made the earth a dwelling place for the Children of Ādam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allāh will gather the first and last of creatures and reward or punish each according to his or her deeds.

﴿يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾﴾

*﴿26. O Children of Ādam! We have bestowed Libās (raiment) upon you to cover yourselves with, and as Rīsh (adornment); and the Libās (raiment) of Taqwā, that is better. Such are among the Āyāt of Allāh, that they may remember.﴾*

## Bestowing Raiment and Adornment on Mankind

Allāh reminds His servants that He has given them *Libās* and *Rīsh*. *Libās* refers to the clothes that are used to cover the private parts, while *Rīsh* refers to the outer adornments used

for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarīr said that *Rīsh* includes furniture and outer clothes.[1]

'Abdur-Raḥmān bin Zayd bin Aslam commented on the *Āyah*,

﴿وَلِبَاسُ ٱلتَّقْوَىٰ﴾

﴿*and the Libās (raiment) of Taqwā...*﴾ "When one fears Allāh, Allāh covers his errors. Hence the '*Libās* of *Taqwā*' (that the *Āyah* mentions)."[2]

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾﴾

﴿*27. O Children of Ādam! Let not Shayṭān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayāṭīn friends of those who believe not.*﴾

## Warning against the Lures of *Shayṭān*

Allāh warns the Children of Ādam against Iblīs and his followers, by explaining about his ancient enmity for the father of mankind, Ādam peace be upon him. Iblīs plotted to have Ādam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from *Shayṭān* towards Ādam and mankind). Allāh said in a similar *Āyah*,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the wrongdoers.*﴾ [18:50].

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ﴾

[1] Aṭ-Ṭabari 12:364.

[2] Aṭ-Ṭabari 12:368.

أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۚ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

*﴿28. And when they commit a Fāḥishah, they say: "We found our fathers doing it, and Allāh has commanded it for us." Say: "Nay, Allāh never commands Fāḥishah. Do you say about Allāh what you know not?"﴾*

*﴿29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again."﴾*

*﴿30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayāṭīn as supporters instead of Allāh, and think that they are guided.﴾*

## Disbelievers commit Sins and claim that Allāh commanded Them to do so!

Mujāhid said, "The idolators used to go around the House (*Ka'bah*) in *Ṭawāf* while naked, saying, 'We perform *Ṭawāf* as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allāh sent down the *Āyah*,

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ﴾

*﴿And when they commit a Fāḥishah (sin), they say: "We found our fathers doing it, and Allāh has commanded it for us."﴾*[7:28][1]

I say, the Arabs, with the exception of the Quraysh, used to perform *Ṭawāf* naked. They claimed they would not make *Ṭawāf* while wearing the clothes that they disobeyed Allāh in. As for the Quraysh, known as *Al-Ḥums*,[2] they used to

[1] Literally: strictly religious. Called such, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary.'

[2] Aṭ-Ṭabari 12:377.

perform *Ṭawāf* in their regular clothes. Whoever among the Arabs borrowed a garment from one of *Al-Ḥums*, he would wear it while in *Ṭawāf*. And whoever wore a new garment, would discard it and none would wear it after him on completion of *Ṭawāf*. Those who did not have a new garment, or were not given one by *Al-Ḥums*, then they would perform *Ṭawāf* while naked. Even women would go around in *Ṭawāf* while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform *Ṭawāf* while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allāh. Allāh then refuted them, Allāh said,

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا﴾

*﴿And when they commit a Fāḥishah, they say: "We found our fathers doing it, and Allāh has commanded it for us."﴾*

## Allāh does not order *Faḥshā'*, but orders Justice and Sincerity

Allāh replied to this false claim,

﴿قُلْ﴾

*﴿Say﴾*, O Muḥammad, to those who claimed this,

﴿إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ﴾

*﴿"Nay, Allāh never commands Faḥshā'..."﴾*

meaning, the practice you indulge in is a despicable sin, and Allāh does not command such a thing.

﴿أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

*﴿"Do you say about Allāh what you know not?"﴾*

that is, do you attribute to Allāh statements that you are not certain are true? Allāh said next,

﴿قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ﴾

*﴿Say: "My Lord has commanded justice, (fairness and honesty)"﴾*,

﴿وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

*﴿"And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him..."﴾*

This *Āyah* means, Allāh commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allāh and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of *Shirk*.

## The Meaning of being brought into Being in the Beginning and brought back again

Allāh's saying

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

*﴿As He brought you in the beginning, so shall you be brought into being again﴾* [7:29]. Until;

﴿الضَّلَالَةُ﴾

*﴿error.﴾* There is some difference over the meaning of:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

*﴿As He brought you in the beginning, so shall you be brought into being again.﴾*

Ibn Abi Najīḥ said that Mujāhid said that it means, "He will bring you back to life after you die." [1] Al-Ḥasan Al-Baṣri commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection."[2] Qatādah commented on:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

*﴿As He brought you in the beginning, so shall you be brought into being again.﴾*

[1] Aṭ-Ṭabari 12:385.

[2] Aṭ-Ṭabari 12:385.

"He started their creation after they were nothing, and they perished later on, and He shall bring them back again."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end."[2] This last explanation was preferred by Abu Ja'far Ibn Jarīr and he supported it with what he reported from Ibn 'Abbās, "The Messenger of Allāh ﷺ stood up and gave us a speech, saying,

﴿يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللهِ حُفَاةً عُرَاةً غُرْلًا ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾﴾

*«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised, ﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it﴾».*[21:104] [3]

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.[4]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah,*

﴿كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ﴾

*﴿As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;﴾*

"Allāh, the Exalted, began the creation of the Sons of Ādam, some believers and some disbelievers, just as He said,

﴿هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

*﴿He it is Who created you, then some of you are disbelievers and some of you are believers﴾* [64:2].

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.[5] I say, what supports this meaning, is the *Ḥadīth* from Ibn Mas'ūd that Al-Bukhāri recorded, (that the Prophet ﷺ said:)

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[1] Aṭ-Ṭabari 12:385.

[2] Aṭ-Ṭabari 12:385.

[3] Aṭ-Ṭabari 12:386.

[4] *Fatḥ Al-Bāri* 6:445 and 8:135 and Muslim 4:2194.

[5] Aṭ-Ṭabari 12:382.

«فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ»

«*By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.*»[1]

We should combine this meaning – if it is held to be the correct meaning for the *Āyah* – with Allāh's statement:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

﴿*So set you your face towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind*﴾[2] [30:30],

and what is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

«*Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.*»[3]

Muslim recorded that 'Iyāḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

[1] *Fatḥ Al-Bāri* 11:486.

[2] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

[3] *Fatḥ Al-Bāri* 3:290 and Muslim 4:2047

«*Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion.*»[1]

The collective meaning here is, Allāh created His creatures so that some of them later turn believers and some turn disbelievers. Allāh has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

﴿هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

﴿*He it is Who created you, then some of you are disbelievers and some of you are believers*﴾ [64:2].

Also, a *Ḥadīth* states,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا»

«*All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.*»[2]

Allāh's decree will certainly come to pass in His creation. Verily, He it is

﴿وَٱلَّذِى قَدَّرَ فَهَدَىٰ﴾

﴿*Who has measured (everything); and then guided*﴾ [87:3], and,

﴿ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ﴾

﴿*He Who gave to each thing its form and nature, then guided it aright*﴾ [20:50].

And in the Two *Ṣaḥīḥs*:

«فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

[1] Muslim 4:2197.

[2] Muslim 1:203.

الجزء الثامن ١٥٤ سورة الأعراف

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ
وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴿٣١﴾ قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ
ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ ﴿٣٢﴾ قُلۡ إِنَّمَا حَرَّمَ رَبِّيَ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا
بَطَنَ وَٱلۡإِثۡمَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ وَأَن تُشۡرِكُواْ بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ
سُلۡطَٰنٗا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ أَجَلٞۖ
فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَأۡخِرُونَ سَاعَةٗۖ وَلَا يَسۡتَقۡدِمُونَ ﴿٣٤﴾
يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِيۙ فَمَنِ
ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ ﴿٣٦﴾ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ
بِـَٔايَٰتِهِۦٓۚ أُوْلَٰٓئِكَ يَنَالُهُمۡ نَصِيبُهُم مِّنَ ٱلۡكِتَٰبِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمۡ
رُسُلُنَا يَتَوَفَّوۡنَهُمۡ قَالُوٓاْ أَيۡنَ مَا كُنتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ
قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ ﴿٣٧﴾

*«As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable».*[1]

This is why Allāh said here,

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيۡهِمُ ٱلضَّلَٰلَةُۚ﴾

*﴾A group He has guided, and a group deserved to be in error;﴿*

Allāh then explained why,

﴿إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيَٰطِينَ أَوۡلِيَآءَ مِن دُونِ ٱللَّهِ﴾

*﴾because) surely, they took the Shayāṭīn as supporters instead of Allāh﴿.*

Ibn Jarīr said, "This is one of the clearest arguments proving the mistake of those who claim that Allāh does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allāh has differentiated between the two in this noble *Āyah*, doing so in both name and judgement."[2]

[1] Aṭ-Ṭabari 12:388. See the explanation of *Sūrat At-Tawbah* 9:115, and Aṭ-Ṭabari's comments on it.

[2] *Fatḥ Al-Bāri* 3:267 and Muslim 4:2039.

﴿۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١﴾

*﴿31. O Children of Ādam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴾*

## Allāh commands taking Adornment when going to the *Masjid*

This honorable *Āyah* refutes the idolators' practice of performing *Ṭawāf* around the Sacred House while naked. Muslim, An-Nasā'ī and Ibn Jarīr, (the following wording is that of Ibn Jarīr) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Baṭīn said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow."[1]

Allāh said in reply,

﴿خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

*﴿Take your adornment to every Masjid,﴾* Al-'Awfi said that Ibn 'Abbās commented on:

﴿خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

*﴿Take your adornment to every Masjid﴾*

"There were people who used to perform *Ṭawāf* around the House while naked, and Allāh ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer."[2] Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Qatādah, As-Suddi, Aḍ-Ḍaḥḥāk and Mālik narrated a similar saying from Az-Zuhri,[3] and from several of the Salaf. They said that this *Āyah* was

[1] Muslim 4:2320, An-Nasā'ī in *Al-Kubrā*, 6:345 and Aṭ-Ṭabari 12:390

[2] Aṭ-Ṭabari 12:391

[3] Aṭ-Ṭabari 12:392-394.

revealed about the idolators who used to perform *Ṭawāf* around the House while naked.

This *Āyah* (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and *'Īd* prayers. It is also recommended [for men] to wear perfume for prayer, because it is adornment, and to use *Siwāk* for it is part of what completes adornment.

The best color for clothes is white, for Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»

*«Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.»*[1]

This *Ḥadīth* has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imām Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

## Prohibiting Extravagance

Allāh said,

﴿وَكُلُوا وَاشْرَبُوا﴾

﴿*And eat and drink..*﴾. Al-Bukhāri said that Ibn 'Abbās said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance."[3] Ibn Jarīr said that Muḥammad bin 'Abdul-A'lā narrated to us that Muḥammad bin Thawr narrated to us from Ma'mar from Ibn Ṭāwus from his father who said that Ibn 'Abbās said, "Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance."[4] This chain is *Ṣaḥīḥ*. Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib Al-Kindi said

[1] Aḥmad 1:247.

[2] Abu Dāwud 4:332, *Tuḥfat Al-Aḥwadhi* 7:72 and Ibn Mājah 1:473.

[3] *Fatḥ Al-Bāri* 1:264.

[4] Aṭ-Ṭabari 12:394.

that he heard the Messenger of Allāh ﷺ saying,

«مَا مَلَأَ ابْنُ آدَمَ وِعَاءً شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أُكَلَاتٍ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهِ»

*«The Son of Ādam will not fill a pot worse for himself than his stomach. It is enough for the Son of Ādam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.»*[1]

An-Nasā'ī and At-Tirmidhi collected this *Ḥadīth*,[2] At-Tirmidhi said, "*Ḥasan*" or "*Ḥasan Ṣaḥīḥ*" according to another manuscript.

'Aṭā' Al-Khurāsāni said that Ibn 'Abbās commented on the *Āyah*,

﴿وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ﴾

*﴿And eat and drink but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴾*

"With food and drink."[3] Ibn Jarīr commented on Allāh's statement,

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ﴾

*﴿Certainly He (Allāh) likes not the wasteful.﴾*

"Allāh the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."[4]

﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾﴾

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[1] Aḥmad 4:132.

[2] *Tuḥfat Al-Aḥwadhi* 7:51 and An-Nasā'ī 4:178.

[3] Aṭ-Ṭabari 12:394.

[4] Aṭ-Ṭabari 12:395.

﴿32. *Say: "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants, and Aṭ-Ṭayyibāt (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Āyāt in detail for people who have knowledge.*﴾

Allāh refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allāh has legislated,

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad, to the idolators who prohibit some things out of false opinion and fabrication,

﴿مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ﴾

﴿*Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants*﴾

meaning, these things were created for those who believe in Allāh and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴾

﴿*33. Say: "(But) the things that my Lord has indeed forbidden are the Fawāḥish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."*﴾

## *Fāḥishah*, Sin, Transgression, *Shirk* and Lying about Allāh are prohibited

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ

إِلَيْهِ الْمَدْحُ مِنَ اللهِ»

*«None is more jealous than Allāh, and this is why He prohibited Fawāḥish, committed openly or in secret. And none likes praise more than Allāh».*[1]

This was also recorded in the Two *Ṣaḥīḥs*.[2] In the explanation of *Sūrat Al-An'ām*, we explained the *Fāḥishah* that is committed openly and in secret. Allāh said next,

﴿وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ﴾

*﴿and Ithm, and transgression without right,﴾* [7:33].

As-Suddi commented, *"Al-Ithm* means, 'disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification."[3] Mujāhid said, *"Ithm* includes all types of disobedience. Allāh said that the oppressor commits oppression against himself."[4] Therefore, the meaning of, *Ithm* is the sin that one commits against himself, while 'oppression' pertains to transgression against other people, and Allāh prohibited both. Allāh's statement,

﴿وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا﴾

*﴿and joining partners with Allāh for which He has given no authority,﴾*

prohibits calling partners with Allāh in worship.

﴿وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

*﴿and saying things about Allāh of which you have no knowledge.﴾*

such as lies and inventions, like claiming that Allāh has a son, and other evil creeds that you – O idolators – have no knowledge of. This is similar to His saying:

﴿فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ﴾

*﴿So shun the abomination (worshipping) of the idols﴾* [22:30].

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[1] Aḥmad 1:381.

[2] *Fatḥ Al-Bāri* 9:230 and Muslim 4:2114.

[3] Aṭ-Ṭabari 12:403.

[4] Aṭ-Ṭabari 12:403.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾

*﴿34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).﴾*

*﴿35. O Children of Ādam! If there come to you Messengers from among you, reciting to you My Āyāt, then whosoever has Taqwā and becomes righteous, on them shall be no fear nor shall they grieve.﴾*

*﴿36. But those who reject Our Āyāt and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.﴾*

Allāh said,

﴿وَلِكُلِّ أُمَّةٍ﴾

*﴿And every Ummah has﴾*, meaning, each generation and nation,

﴿أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ﴾

*﴿its appointed term; when their term comes﴾* which they were destined for,

﴿لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

*﴿neither can they delay it nor can they advance it an hour (or a moment)﴾*.

Allāh then warned the Children of Ādam that He sent to them Messengers who conveyed to them His *Āyāt*. Allāh also conveyed good news, as well as warning,

﴿فَمَنِ اتَّقَىٰ وَأَصْلَحَ﴾

*﴿then whosoever has Taqwā and becomes righteous﴾* by abandoning the prohibitions and performing acts of obedience,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا﴾

*﴿on them shall be no fear nor shall they grieve. But those who reject Our Āyāt and treat them with arrogance,﴾*

meaning, their hearts denied the *Āyāt* and they were too

arrogant to abide by them,

﴿أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿they are the dwellers of the Fire, they will abide therein forever.﴾

without end to their dwelling in it.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾﴾

﴿37. *Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt? For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.*﴾

## Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allāh said,

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

﴿*Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt?*﴾

meaning, none is more unjust than whoever invents a lie about Allāh or rejects the *Āyāt* that He has revealed. Muḥammad bin Ka'b Al-Qurazi said that,

﴿أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ﴾

﴿*For such their appointed portion will reach them from the Book*﴾

refers to each person's deeds, alloted provisions and age.[1] Similar was said by Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Allāh said in similar statements,

[1] Aṭ-Ṭabari 12:413.

[2] Aṭ-Ṭabari 12:413-414.

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴿*Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴾ [10:69-70]

and,

﴿وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا﴾

﴿*And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.*﴾ [31:23-24].

Allāh said next,

﴿حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ﴾

﴿*until when Our messengers come to them to take their souls.*﴾

Allāh states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allāh) whom you used to call in the life of this world, invoking and worshipping them instead of Allāh? Call them so that they save you from what you are suffering." However, the idolators will reply,

﴿ضَلُّوا۟ عَنَّا﴾

﴿*"They have vanished and deserted us"*﴾ meaning, we have lost them and thus, we do not hope in their benefit or aid,

﴿وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ﴾

﴿*And they will bear witness against themselves*﴾

they will admit and proclaim against themselves,

﴿أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ﴾

﴿*that they were disbelievers.*﴾

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ
فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا
جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ
عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾
وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ
فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ
ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ ۖ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا
وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ
وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

﴿قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾﴾

﴿38. *(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."*﴾

﴿39. *The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."*﴾

## People of the Fire will dispute and curse Each Other

Allāh mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His *Āyāt*,

﴿ادْخُلُوا فِي أُمَمٍ﴾

﴿*Enter you in the company of nations*﴾, who are your likes and similar to you in conduct,

﴿قَدْ خَلَتْ مِن قَبْلِكُم﴾

﴿*Who passed away before you*﴾ from the earlier disbelieving nations,

﴿مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ﴾

﴿*Of men and Jinn, into the Fire.*﴾ Allāh said next,

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

﴿*Every time a new nation enters, it curses its sister nation (that went before)*﴾

Al-Khalīl (Prophet Ibrāhīm), peace be upon him, said,

﴿ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿*"But on the Day of Resurrection, you shall deny each other*﴾ [29:25].

Also, Allāh said,

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَـٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَـٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾﴾

﴿*When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire*﴾ [2:166-167].

Allāh's statement,

﴿حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا﴾

﴿*until they are all together in the Fire*﴾ means, they are all gathered in the Fire,

﴿قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ﴾

﴿*The last of them will say to the first of them*﴾

that is, the nation of followers that enter last will say this to

the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allāh, because they were the ones who misguided them from the correct path, saying,

﴿رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ﴾

﴿*"Our Lord! These misled us, so give them a double torment of the Fire."*﴾

multiply their share of the torment. Allāh said in another instance,

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ﴾

﴿*On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allāh and obeyed the Messenger." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment."*﴾ [33:66-68].

Allāh said in reply,

﴿قَالَ لِكُلٍّ ضِعْفٌ﴾

﴿*He will say: "For each one there is double (torment)..."*﴾,

We did what you asked, and recompensed each according to their deeds.' Allāh said in another *Āyah*,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا﴾

﴿*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment*﴾[16:88].

Furthermore, Allāh said,

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*And verily, they shall bear their own loads, and other loads besides their own*﴾ [29:13] and,

﴿وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*And also (some thing) of the burdens of those whom they*

*misled without knowledge*﴾ [16:25].

﴿وَقَالَتْ أُولَـٰهُمْ لِأُخْرَىٰهُمْ﴾

﴿*The first of them will say to the last of them*﴾ meaning, the followed will say to the followers,

﴿فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿*"You were not better than us..."*﴾ meaning, you were led astray as we were led astray, according to As-Suddi.[1]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ﴾

﴿*"So taste the torment for what you used to earn."*﴾

Allāh again described the condition of the idolators during the gathering (of Resurrection), when He said;

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم بَل كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۚ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿*And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?*﴾ [34:32-33]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾

﴿*40. Verily, those who belie Our Āyāt and treat them with*

[1] Aṭ-Ṭabari 12:420.

*arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.﴾*

*﴿41. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.﴾*

## Doors of Heaven shall not open for Those Who deny Allāh's *Āyāt*, and They shall never enter Paradise

Allāh said,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ﴾

*﴿for them the gates of the heavens will not be opened,﴾*

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa'īd bin Jubayr and Ibn 'Abbās, as Al-'Awfī and 'Ali bin Abi Ṭalḥah reported from him.[1] Ath-Thawri narrated that, Layth said that 'Aṭā' narrated this from Ibn 'Abbās.[2] It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Aḍ-Ḍaḥḥāk who reported this from Ibn 'Abbās.[3] As-Suddi and several others mentioned this meaning.[4] What further supports this meaning, is the report from Ibn Jarīr that Al-Barā' said that the Messenger of Allāh mentioned capturing the soul of the *'Fājir'* (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانٌ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتِحُونَ بَابَهَا لَهُ فَلَا يُفْتَحُ لَهُ»

*«So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this?' They will reply, 'The soul of so-and-so,' calling him by the*

[1] Aṭ-Ṭabari 12:422-423.

[2] Aṭ-Ṭabari 12:422.

[3] Aṭ-Ṭabari 12:422.

[4] Aṭ-Ṭabari 12:422.

*worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.»*

The Prophet ﷺ then recited,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ﴾

﴿*For them the gates of heaven will not be opened*﴾.[1]

This is a part of a long *Ḥadīth* which was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah.[2]

Ibn Jurayj commented on the *Āyah*,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ﴾

﴿*for them the gates of heaven will not be opened,*﴾

"(The gates of heaven) will not be opened for their deeds or souls."[3] This explanation combines the two meanings we gave above, and Allāh knows best. Allāh's statement,

﴿وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ﴾

﴿*and they will not enter Paradise until the Jamal goes through the eye of the needle.*﴾

refers to the male camel. Ibn Mas'ūd said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel.[4] Mujāhid and 'Ikrimah said that Ibn 'Abbās used to recite this *Ayāh* this way, "Until the *Jummal* goes through the eye of the needle", whereas '*Jummal*' is a thick rope.[5] Allāh's statement,

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ﴾

﴿*Theirs will be Mihād from the Fire*﴾ means, beds, while;

﴿وَمِن فَوْقِهِمْ غَوَاشٍ﴾

﴿*and over them Ghawāsh*﴾, means, coverings, according to Muḥammad bin Ka'b Al-Qurazi.[6] Similar was said by Aḍ-

[1] Aṭ-Ṭabari 12:422.

[2] Abu Dāwud 5:114, An-Nasā'ī 4:87 and Ibn Mājah 1:494.

[3] Aṭ-Ṭabari 12:423.

[4] Aṭ-Ṭabari 12:428.

[5] Aṭ-Ṭabari 12:431.

[6] Aṭ-Ṭabari 12:436.

Ḍaḥḥāk bin Muzāḥim and As-Suddi.[1] Allāh said next,

﴿وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ﴾

*﴿Thus do We recompense the wrongdoers.﴾*

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

*﴿42. But those who believed, and worked righteousness – We burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein.﴾*

*﴿43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴾*

## Destination of Righteous Believers

After Allāh mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

*﴿But those who believed, and worked righteousness﴾*

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the *Āyāt* of Allāh and were arrogant with them. Allāh also said that embracing faith and implementing it are easy, when He said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ﴾

*﴿But those who believed, and worked righteousness – We*

[1] Aṭ-Ṭabari 12:436.

*burden not any person beyond his scope - such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;*﴾

meaning, envy and hatred. Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتُصَّ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

*«After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.»*[1]

As-Suddi said about Allāh's statement,

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ﴾

﴿*And We shall remove from their breasts any Ghill; rivers flowing under them,*﴾

"When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." [2]

An-Nasā'ī and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةً»

[1] *Fath Al-Bāri* 5:115.

[2] At-Tabari 12:439.

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن
لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا
عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى ٱلْأَعْرَافِ
رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ ۚ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ ۚ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ
أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصْحَٰبُ
ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ
وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ
﴿٤٩﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا
مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى
ٱلْكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟
لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

*«Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allāh guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allāh had guided me!' So it will be a cause of anguish for him.»*[1]

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do." This means, because of your good deeds, you earned Allāh's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two *Ṣaḥīḥ*s that the Prophet ﷺ said,

«وَاعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

*«And know that the good deeds of one of you will not admit him into Paradise.»*

They said, "Not even you, O Allāh's Messenger?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

*«Not even I, unless Allāh grants it to me out of His mercy and*

[1] An-Nasā'ī in *Al-Kubrā* 6:447.

*favor.*»[1]

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾﴾

﴿44. *And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."*﴾

﴿45. *Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.*﴾

## People of Hellfire will feel Anguish upon Anguish

Allāh mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

﴿قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ﴾

﴿*"We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)?" They shall say: "Yes."*﴾

In *Sūrat Aṣ-Ṣāffāt*, Allāh mentioned the one who had a disbelieving companion,

﴿فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾﴾

﴿*So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more)? Except our first*

[1] *Fath Al-Bāri* 11:300 and Muslim 4:2170.

*death, and we shall not be punished?"*﴾ [37:55-59].

Allāh will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

﴿هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

﴿*This is the Fire which you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do*﴾ [52:14-16].

The Messenger of Allāh ﷺ admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلِ بْنَ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَبِيعَةَ وَيَا شَيْبَةَ بْنَ رَبِيعَةَ - وَسَمَّى رُؤُوسَهُمْ - هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«*O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).*»

'Umar said, "O Allāh's Messenger! Do you address a people who have become rotten carrion?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا»

«*By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.*»[1]

Allāh's statement,

﴿فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ﴾

﴿*Then a crier will proclaim between them*﴾ will herald and announce,

﴿أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾

﴿*The curse of Allāh is on the wrongdoers*﴾ meaning, the curse will

[1] Muslim 3:2203.Those were the disbelievers of the Quraysh who were killed at the battle of Badr, Their corpses were thrown into the well.

reside with the wrongdoers. Allāh then described them by saying,

﴿ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا﴾

*﴿Those who hindered (men) from the path of Allāh, and would seek to make it crooked﴾*

meaning, they hindered the people from following Allāh's path, His Law, and what the Prophets brought. They sought to make Allāh's path appear crooked and winding, so that no one would follow it. Allāh said,

﴿وَهُم بِٱلْآخِرَةِ كَٰفِرُونَ﴾

*﴿and they were disbelievers in the Hereafter﴾*

They disbelieved in the Meeting with Allāh in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾﴾

*﴿46. And between them will be a (barrier) screen and on Al-A'rāf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴾*

*﴿47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."﴾*

## The People of *Al-A'rāf*

After Allāh mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarīr said, "It is the wall

that Allāh described,

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ﴾

*﴿So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾* [57:13]

It is also about *Al-A'rāf* that Allāh said,

﴿وَعَلَى الْأَعْرَافِ رِجَالٌ﴾

*﴿and on Al-A'rāf will be men﴾*." [1]

Ibn Jarīr recorded that As-Suddi said about Allāh's statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

*﴿And between them will be a screen﴾* "It is the wall, it is *Al-A'rāf*."[2] Mujāhid said, "*Al-A'rāf* is a barrier between Paradise and the Fire, a wall that has a gate."[3]

Ibn Jarīr said, "*Al-A'rāf* is plural for *'Urf*, where every elevated piece of land is known as *'Urf* to the Arabs."

As-Suddi said, "*Al-A'rāf* is so named because its residents recognize (*Ya'rifūn*) the people. *Al-A'rāf's* residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said." Ibn Jarīr recorded that Ḥudhayfah was asked about the people of *Al-A'rāf* and he said, "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allāh judges them."[4]

Ma'mar said that Al-Ḥasan recited this *Āyah*,

﴿لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾

*﴿and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴾*

Then he said, "By Allāh! Allāh did not put this hope in their hearts, except for an honor that He intends to bestow on

[1] Aṭ-Ṭabari 12:249.
[2] Aṭ-Ṭabari 12:449.
[3] Aṭ-Ṭabari 12:451.
[4] Aṭ-Ṭabari 12:453.

them."[1] Qatādah said; "Those who hope are those among you whom Allāh informed of their places."[2]

Allāh said next,

﴿وَإِذَا صُرِفَتْ أَبْصَـٰرُهُمْ تِلْقَآءَ أَصْحَـٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٧﴾﴾

﴿*And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."*﴾

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "When the people of *Al-A'rāf* look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers.'"[3]

﴿وَنَادَىٰٓ أَصْحَـٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَـٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَـٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾﴾

﴿*48. And the men on Al-A'rāf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance?"*﴾

﴿*49. "Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve.'"*﴾

Allāh states that the people of *Al-A'rāf* will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

﴿مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ﴾

﴿*"Of what benefit to you was your gathering..."*﴾ meaning, your great numbers,

﴿وَمَا كُنتُمْ تَسْتَكْبِرُونَ﴾

﴿*"...and your arrogance?"*﴾ This *Āyah* means, your great numbers and wealth did not save you from Allāh's torment. Rather, you are dwelling in His torment and punishment. 'Ali

[1] 'Abdur-Razzāq 2:230.

[2] Aṭ-Ṭabari 12:465.

[3] Aṭ-Ṭabari 12:463.

bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ﴾

﴿*Are they those, of whom you swore that Allāh would never show them mercy?*﴾

refers to the people of *Al-A'rāf* who will be told when Allāh decrees:

﴿ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ﴾

﴿*(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."*﴾[1]

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟
إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ
ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾﴾

﴿*50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden for the disbelievers.*﴾

﴿*51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Āyāt.*﴾

## The Favors of paradise are Prohibited for the People of the Fire

Allāh emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ﴾

﴿*And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with."*﴾

"That is food".[2] Ath-Thawri said that 'Uthmān Ath-Thaqafi

[1] Aṭ-Ṭabari 12:469.

[2] Aṭ-Ṭabari 12:473.

said that Sa'īd bin Jubayr commented on this *Āyah*, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

﴿إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ﴾

﴿*"Both Allāh has forbidden to the disbelievers."*﴾"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said that,

﴿إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ﴾

﴿*"Both Allāh has forbidden to the disbelievers."*﴾ "Refers to the food and drink of Paradise."[2]

Allāh describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allāh commanded,

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴿*So this Day We shall forget them as they forgot their meeting of this Day*﴾

meaning, Allāh will treat them as if He has forgotten them. Certainly, nothing escapes Allāh's perfect watch and He never forgets anything. Allāh said in another *Āyah*,

﴿فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى﴾

﴿*In a Record. My Lord neither errs nor forgets*﴾ [20:52]

Allāh said – that He will forget them on that Day – as just recompense for them, because,

﴿نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ﴾

﴿*They have forgotten Allāh, so He has forgotten them*﴾ [9:67]

﴿كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ﴾

﴿*Like this: Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected*﴾ [20:126] and,

﴿وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

[1] Aṭ-Ṭabari 12:474.

[2] Aṭ-Ṭabari 12:474.

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ
ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا
مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾
إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ
وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى
ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ ٱلَّذِى يُرْسِلُ
ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا
ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ
ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

﴿*And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours."*﴾ [45:34]

Al-'Awfi reported that Ibn 'Abbās commented on,

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴿*So this Day We shall forget them as they forgot their meeting of this Day*﴾

"Allāh will forget the good about them, but not their evil."

And 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "We shall forsake them as they have forsaken the meeting of this Day of theirs." Mujāhid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs."

It is recorded in the *Ṣaḥīḥ* that Allāh will say to the servant on the Day of Resurrection:

«أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلاقِيَّ؟ فَيَقُولُ: لا، فَيَقُولُ اللهُ تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي»

*"Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?" He will say, "Yes." Allāh will say, "Did you think that you will meet*

*Me?" He will say, "No." Allāh the Exalted will say, 'Then this Day, I will forget you as you have forgotten Me."* [1]

﴿وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾﴾

﴿52. *Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.*﴾

﴿53. *Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost themselves and that which they used to fabricate has gone away from them.*﴾

## The Idolators have no Excuse

Allāh states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger ﷺ came with, and which is explained in detail,

﴿كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ﴾

﴿*(This is) a Book, the Āyāt whereof are perfected (in every sphere of knowledge), and then explained in detail*﴾ [11:1]

Allāh said next,

﴿فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ﴾

﴿*We have explained in detail with knowledge*﴾ meaning, 'We have perfect knowledge of what We explained in it'. Allāh said in another *Āyah*,

﴿أَنزَلَهُۥ بِعِلْمِهِۦ﴾

[1] Muslim 4 :2279.

﴿*He has sent it down with His Knowledge,*﴾ [4:166]

The meaning here is that after Allāh mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allāh also said;

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿*And We never punish until We have sent a Messenger (to give warning).*﴾ [17:15]

This is why Allāh said here,

﴿هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ﴾

﴿*Await they just for the final fulfillment of the event?*﴾

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujāhid and several others.[1]

﴿يَوْمَ يَأْتِى تَأْوِيلُهُۥ﴾

﴿*On the Day the event is finally fulfilled,*﴾ on the Day of Resurrection, according to Ibn 'Abbās,[2]

﴿يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ﴾

﴿*those who neglected it before will say*﴾ those who ignored it in this life and neglected abiding by its implications will say,

﴿قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ﴾

﴿*"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf?"*﴾

so that we are saved from what we ended up in.

﴿أَوْ نُرَدُّ﴾

﴿*"Or could we be sent back"*﴾, to the first life,

﴿فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ﴾

﴿*"So that we might do (good) deeds other than those (evil) deeds which we used to do?"*﴾.

[1] Aṭ-Ṭabari 12:479.

[2] Aṭ-Ṭabari 12:479.

This part of the *Āyah* is similar to Allāh's statement,

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾﴾

﴿*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars*﴾ [6:27-28]

Allāh said here,

﴿قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ﴾

﴿*Verily, they have lost themselves and that which they used to fabricate has gone away from them.*﴾

meaning, they destroyed themselves by entering the Fire for eternity,

﴿وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ﴾

﴿*And that which they used to fabricate has gone away from them.*﴾

What they used to worship instead of Allāh abandoned them and will not intercede on their behalf, aid them or save them from their fate.

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾

﴿*54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (Istawā) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!*﴾

## The Universe was created in Six Days

Allāh states that He created the universe, the heavens and

earth and all that is in, on and between them in six days, as He has stated in several *Āyāt* in the Qur'ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid,[1] Imām Aḥmad bin Ḥanbal, and from Ibn 'Abbās according to Aḍ-Ḍaḥḥāk's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word 'As-Sabt' means stoppage, or break.

Imām Aḥmad recorded Abu Hurayrah saying: 'Allāh's Messenger ﷺ told me:

«خَلَقَ اللهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

*«Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Ādam after 'Aṣr on Friday. He was the last created during the last hour of Friday, between 'Aṣr and the night.»*[2]

## Meaning of *Istawā*

As for Allāh's statement,

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾.

*﴿and then He rose over (Istawā) the Throne﴾*

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors

[1] Aṭ-Ṭabari 12:482.

[2] Aḥmad 2:327 and Muslim no. 2149

took in this regard, such as Mālik, Al-Awzā'ī, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shāfi'ī, Aḥmad, Isḥāq bin Rāhwayh and the rest of the scholars of Islām, in past and present times. Surely, we accept the apparent meaning of, *Al-Istawā*, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allāh with the creation is to be rejected, for nothing is similar to Allāh,

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿*There is nothing like Him, and He is the All-Hearer, the All-Seer.*﴾ [42:11]

Indeed, we assert and affirm what the Imāms said, such as Nu'aym bin Ḥammād Al-Khuzā'i, the teacher of Imām Al-Bukhāri, who said, "Whoever likens Allāh with His creation, will have committed *Kufr*. Whoever denies what Allāh has described Himself with, will have committed *Kufr*. Certainly, there is no resemblance (of Allāh with the creation) in what Allāh and His Messenger ﷺ have described Him with. Whoever attests to Allāh's attributes that the plain *Āyāt* and authentic *Ḥadīths* have mentioned, in the manner that suits Allāh's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

## The Day and the Night are among the Signs of Allāh

Allāh said,

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴿*He brings the night as a cover over the day, seeking it rapidly,*﴾

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allāh also said;

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿*And a sign for them is the night. We withdraw therefrom the*

*day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.*﴾ [36:37-40]

Allāh's statement,

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

﴿*Nor does the night outstrip the day*﴾ [36:40] means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allāh said here,

﴿يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ﴾

﴿*seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.*﴾

meaning, all are under His command, will and dominion. Allāh alerted us afterwards,

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾

﴿*Surely, His is the creation and commandment*﴾ the dominion and the decision. Allāh said next,

﴿تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

﴿*Blessed is Allāh, the Lord of the all that exists!*﴾ which is similar to the *Āyah*,

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا﴾

﴿*Blessed be He Who has placed in the heaven big stars*﴾ [25:61]

Abu Ad-Dardā' said a supplication, that was also attributed to the Prophet ﷺ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ يُرْجَعُ الأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ»

«*O Allāh! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.*»

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾﴾

﴿*55. Invoke your Lord Taḍarru'an and Khufyah. He likes not the aggressors.*﴾

﴿*56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's mercy is (ever) near unto the good-doers.*﴾

## Encouraging supplicating to Allāh

Allāh commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allāh said,

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

﴿*Invoke your Lord Taḍarru'an and Khufyah*﴾ meaning, in humbleness and humility. Allāh said in a similar *Āyah*,

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ﴾

﴿*And remember your Lord within yourself*﴾ [7:205]

It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The people raised their voices with supplications but the Messenger of Allāh ﷺ said,

«أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

- «*O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).*»[1]

Ibn Jarīr said that,

﴿تَضَرُّعًا﴾

﴿*Taḍarru'an*﴾, means obeying Him in humility and humbleness,

﴿وَخُفْيَةً﴾

[1] *Fath Al-Bāri* 11:191 and Muslim 4:2076.

﴿*and Khufyah*﴾, with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.[1]

## Forbidding Aggression in Supplications

It was reported that 'Aṭā' Al-Khurāsāni narrated from Ibn 'Abbās, who said about Allāh's statement,

﴿إِنَّهُ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

﴿*He likes not the aggressors*﴾ "In the *Du'ā'* and otherwise." [2] Abu Mijlaz commented on,

﴿إِنَّهُ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

﴿*He likes not the aggressors*﴾, "Such (aggression) as asking to reach the grade of the Prophets."[3] Imām Aḥmad narrated that Abu Ni'āmah said that 'Abdullāh bin Mughaffal heard his son supplicating, "O Allāh! I ask you for the white castle on the right side of Paradise, if I enter it." So 'Abdullāh said, "O my son! Ask Allāh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allāh ﷺ saying,

«يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالطُّهُورِ»

«*There will come some people who transgress in supplication and purification*»"[4]

Ibn Mājah[5] and Abu Dāwud[6] recorded this *Ḥadīth* with a good chain that there is no harm in, and Allāh knows best.

## The Prohibition of causing Mischief in the Land

Allāh said next,

﴿وَلَا تُفْسِدُوا فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا﴾

﴿*And do not do mischief on the earth, after it has been set in order*﴾ [5:56].

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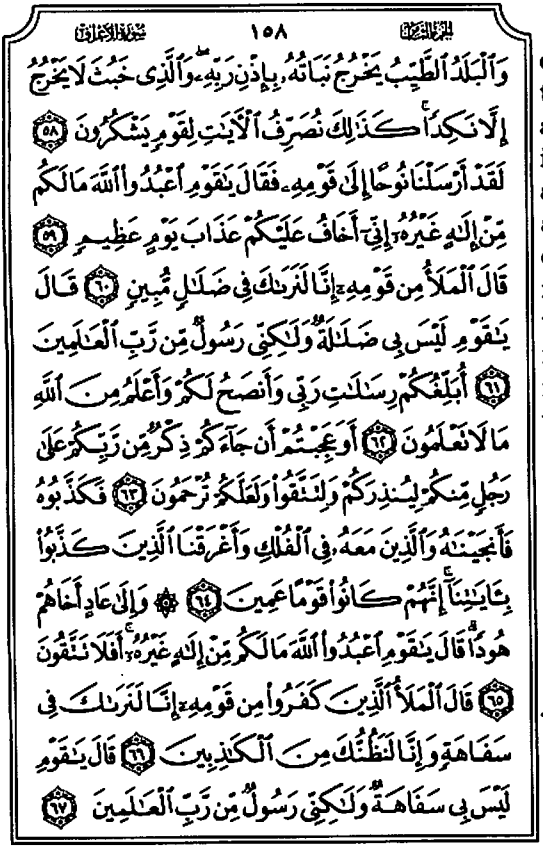
[1] Aṭ-Ṭabari 12:485.
[2] Aṭ-Ṭabari 12:486.
[3] Aṭ-Ṭabari 12:486.
[4] Aḥmad 5:55
[5] Ibn Mājah 2:2171.
[6] Abu Dāwud 1:73.


وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ
إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾
لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم
مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ
يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
﴿٦١﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ
مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ
فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ
هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ
﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى
سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾ قَالَ يَٰقَوْمِ
لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾

Allāh prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allāh forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allāh said,

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

﴿*and invoke Him with fear and hope*﴾ fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allāh then said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴿*Surely, Allāh's mercy is (ever) near unto the good-doers*﴾

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allāh said in another *Āyah*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ﴾

﴿*And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwā.*﴾ [7:156].

Maṭar Al-Warrāq said, "Earn Allāh's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn

Abi Ḥātim collected this statement.[1]

﴿وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾﴾

﴿57. *And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.*﴾

﴿58. *The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Āyāt for a people who give thanks.*﴾

## Among Allāh's Signs, He sends down the Rain and brings forth the Produce

After Allāh stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in *Du'ā'*, for He is able to do all things. Allāh also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allāh said that He sends the wind that spreads the clouds that are laden with rain. Allāh said in another *Āyah*,

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ﴾

﴿*And among His signs is this, that He sends the winds with glad tidings*﴾ [30:46]. Allāh's statement,

﴿بَيْنَ يَدَىْ رَحْمَتِهِۦ﴾

﴿*going before His mercy*﴾ means, before the rain. Allāh also said;

[1] Ibn Abi Ḥātim 5:1501.

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾﴾

﴿*And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Walī (the Guardian), Al-Ḥamīd (the praiseworthy)*﴾ [42:28] and,

﴿فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾﴾

﴿*Look then at the results of Allāh's mercy, how He revives the earth after its death. Verily, that [is the one Who] shall indeed raise the dead, and He is able to do all things*﴾ [30:50].

Allāh said next,

﴿حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا﴾

﴿*Till when they have carried a heavy-laden cloud*﴾

when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allāh's statement,

﴿سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ﴾

﴿*We drive it to a land that is dead*﴾ that is, a dry land that does not have any vegetation. This *Āyah* is similar to another *Āyah*,

﴿وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا﴾

﴿*And a sign for them is the dead land. We give it life*﴾ [36:33].

This is why Allāh said here,

﴿فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ﴾

﴿*Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.*﴾

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allāh will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allāh often mentions this similarity in the Qur'ān when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿so that you may remember or take heed.﴾

Allāh's statement,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ﴾

﴿The vegetation of a good land comes forth (easily) by the permission of its Lord;﴾

meaning, the good land produces its vegetation rapidly and proficiently. Allāh said in another *Āyah* (about Maryam, mother of Īsā, peace be upon him);

﴿وَأَنبَتَهَا نَبَاتًا حَسَنًا﴾

﴿He made her grow in a good manner.﴾ [3:37]

The *Āyah* continues,

﴿وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

﴿and that which is bad, brings forth nothing but with difficulty.﴾

Mujahid, and others such as As-Sibakh, etc. also said this.[1]

Al-Bukhāri recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ»

«*The parable of the guidance and knowledge with which Allāh has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allāh benefited the people with it, they utilized it for drinking, making their*

[1] At-Ṭabari 12:497.

*animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit which Allāh sent me with, by learnign and teaching others. The last example is the last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.*"[1]

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾﴾

﴿59. *Indeed, We sent Nūh to his people and he said: "O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"*﴾

﴿60. *The leaders of his people said: "Verily, we see you in plain error."*﴾

﴿61. *[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!*﴾

﴿62. *I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."*﴾

## The Story of Nūḥ and His People

After Allāh mentioned the story of Ādam in the beginning of this *Sūrah*, He started mentioning the stories of the Prophets, the first then the latter of them. Allāh mentioned the story of Nūḥ, because he was the first Messenger Allāh sent to the people of the earth after Ādam. His name was Nūḥ bin Lāmak bin Matūshalakh bin Khanūkh. And Khanūkh was, as they claim, the Prophet Idrīs. And Idrīs was the first person to write letters using pen, and he was the son of Barad bin Mahlīl, bin Qanīn bin Yānish bin Shīth bin Ādam, upon them all be peace. This lineage is mentioned by Muḥammad bin Ishāq and other Imāms who document lineage.

[1] *Fatḥ Al-Bāri* 1:211.

'Abdullāh bin 'Abbās and several other scholars of *Tafsīr* said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. After this practice became popular, Allāh sent Nūḥ as a Messenger, all thanks are due to Him. Nūḥ commanded his people to worship Allāh alone without partners, saying,

﴿يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿*"O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"*﴾

the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

﴿قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ﴾

﴿*The leaders of his people said*﴾ meaning, the general public, chiefs, commanders and great ones of his people said,

﴿إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*"Verily, we see you in plain error"*﴾ because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allāh said in other *Āyāt*,

﴿وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾﴾

﴿*And when they saw them, they said: "Verily, these have indeed gone astray!"*﴾ [83:32] and,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾﴾

﴿*And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be*

*guided by it (this Qur'ān), they say: "This is an ancient lie!"﴾* [46:11]

There are several other *Āyāt* on this subject.

﴿قَالَ يَٰقَوْمِ لَيْسَ بِي ضَلَٰلَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾﴾

*﴿[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾*

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

﴿أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾﴾

*﴿"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."﴾*

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allāh; indeed, no other people can compete with the Prophets in this regard. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said to his Companions on the Day of 'Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟»

*«O people! You will be asked about me, so what will you say?»*

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

*«O Allāh! Bear witness, O Allāh! Bear witness.»*[1]

﴿أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾﴾

*﴿63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may*

[1] Muslim 2:890.

*warn you, so that you may fear Allāh and that you may receive (His) mercy?"*﴾

﴿64. *But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Āyāt. They were indeed a blind people.*﴾

Allāh said that Nūḥ proclaimed to his people,

﴿أَوَعَجِبْتُمْ﴾

﴿*"Do you wonder..."*﴾, do not wonder because of this. Surely, it is not strange that Allāh sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allāh's torment by associating none with Him,

﴿وَلَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*"and that you may receive (His) mercy."*﴾ Allāh said,

﴿فَكَذَّبُوهُ﴾

﴿*But they belied him*﴾ but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allāh stated in another *Āyah*. Allāh said next,

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ﴾

﴿*So We saved him and those along with him in the Fulk*﴾ the ark,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا﴾

﴿*And We drowned those who belied Our Āyāt.*﴾

Allāh said in another *Āyah*,

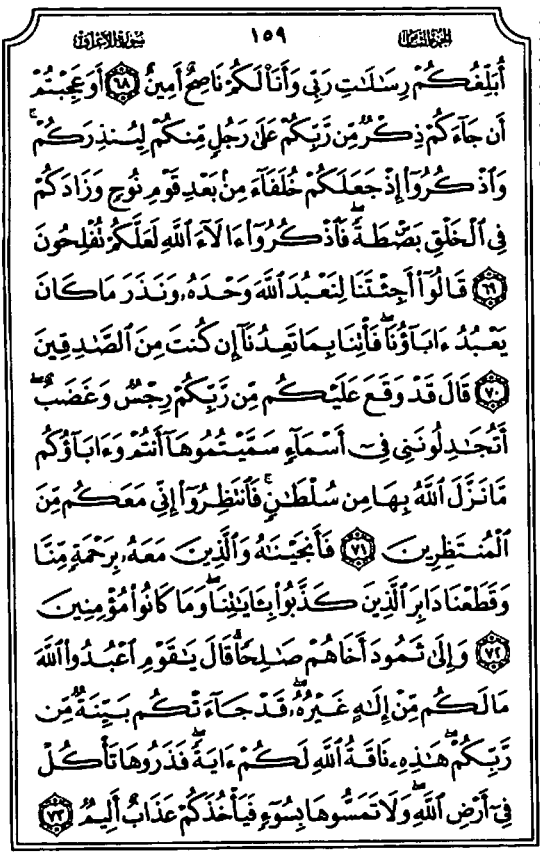
﴿مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ اللَّهِ أَنصَارًا ﴿٢٥﴾﴾

﴿*Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allāh.*﴾ [71:25]

Allāh said,

﴿إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ﴾

﴿*They were indeed a blind people.*﴾ meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His


١٥٩

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ
أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ
وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ
﴿٦٩﴾ قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ
يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ
أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم
مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ
ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ
﴿٧٢﴾ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۘ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ
فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

Messenger ﷺ and those who believed in him, while destroying their disbelieving enemies. Allāh said in a another *Āyah*,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا﴾

﴿*Verily, We will indeed make victorious Our Messengers*﴾ [40:51].

This is Allāh's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allāh destroyed the people of Nūḥ, and saved Nūḥ and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbās said that eighty men were saved with Nūḥ in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Ḥātim collected this statement, which was also narrated with a continuous chain of narration from Ibn 'Abbās.

﴿۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ
ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ﴿٦٦﴾
قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠
لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟
إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٩﴾﴾

﴿65. *And to 'Ād (the people, We sent) their brother Hūd. He*

*said: "O my people! Worship Allāh! You have no other god but Him. Will you then not have Taqwā?"*﴾

﴿*66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."*﴾

﴿*67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!*﴾

﴿*68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.*﴾

﴿*69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you? And remember that He made you successors (generations after generations) after the people of Nūh and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful."*﴾

## The Story of Hūd, Peace be upon Him, and the Lineage of the People of 'Ād

Allāh says, just as We sent Nūḥ to his people, similarly, to the 'Ād people, We sent Hūd one of their own brethren. Muḥammad bin Isḥāq said that the tribe of 'Ād were the descendants of 'Ād, son of Iram, son of 'Awṣ, son of Sām, son of Nūḥ. I say, these are indeed the ancient people of 'Ād whom Allāh mentioned, the children of 'Ād, son of Iram who were living in the deserts with lofty pillars or statues. Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ الْعِمَادِ ۝٧ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨﴾

﴿*Have you not seen how your Lord dealt with 'Ād (people). Of Iram like (lofty) pillars. The like of which were not created in the land?*﴾ [89:6-8]

because of their might and strength. Allāh said in another instance,

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝١٥﴾

﴿*As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not*

*that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!*﴾ [41:15].

## The Land of 'Ād

The people of 'Ād lived in Yemen, in the area of Aḥqāf, which means sand mounds. Muḥammad bin Isḥāq narrated that Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah said that he heard 'Ali (bin Abi Ṭālib) saying to a man from Ḥaḍramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arāk and Lote trees in the area of so-and-so in Ḥaḍramawt? Have you seen it?" He said, "Yes, O Commander of the faithful! By Allāh, you described it as if you have seen it before." 'Ali said, "I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful?" 'Ali said, "There is the grave of Hūd, peace be upon him, in its vicinity."[1] Ibn Jarīr recorded this statement, which gives the benefit of indicating that 'Ād used to live in Yemen, since Prophet Hūd was buried there. Prophet Hūd was among the noble men and chiefs of 'Ād, for Allāh chose the Messengers from among the best, most honorable families and tribes. Hūd's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hūd called 'Ād to worship Allāh alone without partners, and to obey and fear Him.

## Debate between Hūd and his People

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ﴾

﴿*The leaders of those who disbelieved among his people said...*﴾

meaning, the general public, chiefs, masters and commanders of his people said,

﴿إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ﴾

﴿*"Verily, we see you in foolishness, and verily, we think you are one of the liars"*﴾

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allāh Alone.

[1] Aṭ-Ṭabari 12:507.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

﴿أَجَعَلَ ٱلْآلِهَةَ إِلَٰهًا وَٰحِدًا﴾

﴿*"Has he (Muḥammad) made the gods (all) into One God?"*﴾ [38:5].

﴿قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦٧﴾﴾

﴿*(Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!"*﴾

Hūd said, I am not as you claim. Rather, I brought you the Truth from Allāh, Who created everything, and He is the Lord and King of all things,

﴿أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾﴾

﴿*"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."*﴾

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

﴿أَوَ عَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ﴾

﴿*"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?"*﴾

Prophet Hūd said, do not wonder because Allāh sent a Messenger to you from among yourselves to warn you about Allāh's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allāh for this bounty.

﴿وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ﴾

﴿*"And remember that He made you successors (generations after generations) after the people of Nūh..."*﴾

meaning, remember Allāh's favor on you in that He made you among the offspring of Nūḥ, because of whose supplication Allāh destroyed the people of the earth after they defied and opposed him.

﴿وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً﴾

﴿*"and increased you amply in stature."*﴾ making you taller than other people. Similarly, Allāh said in the description of Ṭālūt

(Saul),

﴿وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ﴾

﴿*And has increased him abundantly in knowledge and stature.*﴾ [2:247] Hūd continued,

﴿فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ﴾

﴿*"So remember the graces (bestowed upon you) from Allāh."*﴾ in reference to Allāh's favors and blessings

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*"so that you may be successful."*﴾

﴿قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾﴾

﴿*70. They said: "You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."*﴾

﴿*71. (Hūd) said: "Rijs (torment) and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers - with no authority from Allāh? Then wait, I am with you among those who wait."*﴾

﴿*72. So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers.*﴾

Allāh mentions the rebellion, defiance and stubbornness of Hūd's people, and their opposition to him, peace be upon him,

﴿قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ﴾

﴿*They said: "You have come to us that we should worship Allāh Alone?"*﴾

Later on, the disbelievers of Quraysh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

*﴿And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾*

Muḥammad bin Isḥāq said that the people of Hūd used to worship several idols, such as Ṣudā', Ṣamūd and Al-Habā'. This is why Hūd, peace be upon him, said to them,

﴿قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ﴾

*﴿"Rijs and wrath have already fallen on you from your Lord."﴾*

you deserve *'Rijs'* from your Lord because of what you said. Ibn 'Abbās said that, *'Rijs'*, means scorn and anger.[1]

﴿أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم﴾

*﴿"Dispute you with me over names which you have named - you and your fathers?"﴾* [7:71].

Hūd said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allāh give you authority or proof allowing you to worship them? Hūd further said,

﴿مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ﴾

*﴿"with no authority from Allāh? Then wait, I am with you among those who wait."﴾*

this is a threat and warning from the Messenger to his people.

## The End of 'Ād

So Allāh said;

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾﴾

*﴿So We saved him and those who were with him out of mercy*

[1] Aṭ-Ṭabari 12:522.

*from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers.*﴾

Allāh mentioned several times in the Qur'ān, the way the people of 'Ād were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allāh said in another *Āyah*,

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝٨﴾

﴿*And as for 'Ād, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?*﴾ [69:6-8]

When 'Ād rebelled and transgressed, Allāh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allāh said,

﴿كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾

﴿*as if they were hollow trunks of date palms!*﴾ [69:7]

Muḥammad bin Isḥāq said that 'Ād used to live in Yemen between Oman and Ḥaḍramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allāh gave them. They used to worship idols instead of Allāh, and Allāh sent to them Prophet Hūd, peace be upon him. He was from their most common lineage and was the best among them in status. Hūd commanded them to worship Allāh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us?' Some of them, however, followed Hūd, although they were few and had to conceal their faith. When 'Ād defied the command of Allāh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place – without real benefit to them – Hūd spoke to them, saying,

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾﴾

﴿*"Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allāh, and obey me."*﴾ [26:128-131]

However,

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ﴾

﴿*They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil."*﴾

meaning, madness,

﴿قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴿*He said: "I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth)."*﴾ [11:53-56]."[1]

## Story of the Emissary of 'Ād

Imām Aḥmad recorded that Al-Ḥārith Al-Bakri said: "I went to the Messenger of Allāh ﷺ to complain to him about Al-'Alā bin Al-Ḥaḍrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, "O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

[1] Aṭ-Ṭabari 12:507.

take me to him?" So I took her along with me to Al-Madīnah and found the *Masjid* full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, "What is the matter with the people?" They said, "The Prophet ﷺ intends to send 'Amr bin Al-'Āṣ (on a military expedition) somewhere." So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamīm?" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allāh's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamīm, such as Ad-Dahnā' (Desert)?" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of 'Ād.' So the Prophet ﷺ asked me about the emissary of 'Ād, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu'āwiyah bin Bakr and stayed with him for a month. Mu'āwiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give 'Ād water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ād)!' So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ād.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wā'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ād (bringing disaster and utter destruction to them instead of relief).," Imām Aḥmad collected this story in the *Musnad*.[1] At-

[1] Aḥmad 3:482.

وَاذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن
قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ
أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ
مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ
ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ
أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ
ٱلْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

Tirmidhi[1] recorded similar wording for it, as did An-Nasā'ī[2] and Ibn Mājah.[3]

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ
إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ
مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ
لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ
أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾
وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ
بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟
ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ
ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ
ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟
يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ
جَٰثِمِينَ ﴿٧٨﴾﴾

*﴿73. And to Thamūd (people, We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to*

[1] *Tuḥfat Al-Aḥwadhi* 9:161.
[2] *Al-Kubrā* 5:181.
[3] Ibn Mājah 2:941.

*graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.﴾*

*﴿74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.﴾*

*﴿75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."﴾*

*﴿76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾*

*﴿77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Ṣāliḥ! Bring about your threats if you are indeed one of the Messengers (of Allāh)."﴾*

*﴿78. So the earthquake seized them, and they lay (dead), prostrate in their homes.﴾*

## Thamūd: Their Land and Their Lineage

Scholars of *Tafsīr* and genealogy say that (the tribe of Thamūd descended from) Thamūd bin 'Āthir bin Iram bin Sām bin Nūḥ, and he is brother of Jadīs son of 'Āthir, similarly the tribe of Ṭasm, and they were from the ancient Arabs, *Al-'Aribah*,[1] before the time of Ibrāhīm, Thamūd came after 'Ād. They dwelled between the area of the Ḥijāz (Western Arabia) and Ash-Shām (Greater Syria). The Messenger of Allāh ﷺ passed by the area and ruins of Thamūd when he went to Tabūk (in northern Arabia) during the ninth year of Hijrah.

Imām Aḥmad recorded that Ibn 'Umar said, "When the Messenger of Allāh ﷺ went to the area of Al-Ḥijr in Tabūk with the people, he camped near the homes of Thamūd, in Al-Ḥijr and the people brought water from the wells that Thamūd used

[1] As opposed to *Al-Musta'ribah*, such as the descendants of Prophet Ismā'īl, son of Ibrāhīm.

before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

«إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِمْ»

*«I fear that what befell them might befall you as well. Therefore, do not enter on them.»*[1]

Aḥmad narrated that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said while in the Ḥijr area,

«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ»

*«Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.»*[2]

The basis of this *Ḥadīth* is mentioned in Two *Ṣaḥīḥs*.[3]

## The Story of Prophet Ṣāliḥ and Thamūd

Allāh said,

﴿وَإِلَىٰ ثَمُودَ﴾

﴿*And to Thamūd*﴾, meaning, to the tribe of Thamūd, We sent their brother Ṣāliḥ,

﴿قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ﴾

﴿*He said: "O my people! Worship Allāh! You have no other god but Him."*﴾

All Allāh's Messengers called to the worship of Allāh alone without partners. Allāh said in other *Āyāt*,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

[1] Aḥmad 2:117.

[2] Aḥmad 2:74.

[3] *Fatḥ Al-Bāri* 6:436 and Muslim 4:2286.

﴿*And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."*﴾ [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)"*﴾ [16:36].

## Thamūd asked that a Camel appear from a Stone, and it did

Prophet Ṣāliḥ said,

﴿قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً﴾

﴿*"Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you;"*﴾

meaning, a miracle has come to you from Allāh testifying to the truth of what I came to you with.

Ṣāliḥ's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Ḥijr, and which was called Al-Kātibah. They asked him to bring a pregnant camel out of that stone. Ṣāliḥ took their covenant and promises that if Allāh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Ṣāliḥ started praying and invoked Allāh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Ṣāliḥ's people asked. This is when their chief, Jundu' bin 'Amr, and several who followed him believed. The rest of the noblemen of Thamūd wanted to believe as well, but Dhu'āb bin 'Amr bin Labīd, Al-Ḥabbāb, who tended their idols, and Rabbāb bin Ṣum'ar bin Jilhis stopped them. One of the cousins of Jundu' bin 'Amr, whose name was Shihāb bin Khalīfah bin Mikhlāt bin Labīd bin Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamūd, as well as, its offspring

after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other *Āyāt*,

﴿وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾﴾

﴿*And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)*﴾ [54:28] and,

﴿هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ﴾

﴿*Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known*﴾ [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd's rejection of Ṣāliḥ became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her."[1] This fact is apparent from the wording of the *Āyāt*,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾﴾

﴿*Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!*﴾ [91:14], and,

﴿وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا﴾

﴿*And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.*﴾ [17:59]

[1] Aṭ-Ṭabari 12:537.

Allāh said here,

﴿فَعَقَرُوا النَّاقَةَ﴾

*﴿So they killed the she-camel﴾*

Therefore, these *Āyāt* stated that the entire tribe shared in agreeing to this crime, and Allāh knows best.

## Thamūd kills the She-Camel

Imām Abu Ja'far Ibn Jarīr and other scholars of *Tafsīr* said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm 'Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'āb bin 'Amr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Ṣadūf bint Al-Muḥayyā bin Dahr bin Al-Muḥayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Ṣadūf summoned a man called Al-Ḥabbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddi' bin Mihraj bin Al-Muḥayyā, and he agreed. As for 'Unayzah bint Ghanm, she called Qudār bin Sālif bin Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Sālif, but the son of another man called, Ṣuhyād. However, he was born on Sālif's bed (and thus named after him). 'Unayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār bin Sālif and Musaddi' bin Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine, as Allāh described, when He said,

﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾﴾

*﴿And there were in the city nine men, who made mischief in the land, and would not reform.﴾*

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited

until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi' waited at another rock. When the camel passed by Musaddi' he shot an arrow at her and the arrow pierced her leg. At that time, 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.[1] 'Abdur-Razzāq recorded from Ma'mar that someone reported from Al-Ḥasan Al-Baṣari that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.[2] Allāh knows best. When they finished the camel off and the news reached Prophet Ṣāliḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

﴿تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ﴾

﴿*"Enjoy yourselves in your homes for three days."*﴾ [11:65]

## The Wicked Ones Plot to Kill Prophet Ṣāliḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣāliḥ. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾﴾

﴿*They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while*

[1] Aṭ-Ṭabari 12:531.

[2] 'Abdur-Razzāq 2:231.

*they perceived not.*﴾ [27:49-50]

When they conspired to kill Ṣāliḥ and gathered at night to carry out their plot, Allāh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Ḥanuṭ [the perfume for enshrouding the dead before burial] and awaited Allāh's torment and revenge, we seek refuge with Allāh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the *Ṣayḥah* (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

﴿فَأَصْبَحُوا فِي دَارِهِمْ جَٰثِمِينَ﴾

﴿*And they lay (dead), prostrate in their homes.*﴾

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.[1]

The scholars of *Tafsir* said that none from the offspring of Thamūd remained, except Prophet Ṣāliḥ and those who believed in him. A disbelieving man called Abu Righāl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. 'Abdur-Razzāq narrated that Ma'mar said that Ismā'īl bin Umayyah said that the Prophet ﷺ passed by the gravesite of Abu Righāl and asked the Companions if they knew whose grave it was. They said, "Allāh and His Messenger know better." He said,

«أَتَدْرُونَ مَنْ هَذَا؟» قالوا الله ورسوله أعلم، قال «هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ ثَمُودَ كَانَ فِي حَرَمِ اللهِ فَمَنَعَهُ حَرَمُ اللهِ عَذَابَ اللهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَدُفِنَ هَاهُنَا وَدُفِنَ مَعَهُ غُصْنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَابْتَدَرُوهُ بِأَسْيَافِهِمْ فَبَحَثُوا عَنْهُ

[1] Aṭ-Ṭabari 12:534.

فَاسْتَخْرَجُوا الْعُضْنَ»

*«This is the grave of Abu Righāl, a man from Thamūd. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.»*

So the people used their swords and looked for the golden branch and found it. [1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaqīf. [2]

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّٰصِحِينَ ﴿٧٩﴾﴾

*﴿79. Then he [Ṣāliḥ] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."﴾*

These are the words of admonishment that Ṣāliḥ conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Ṣāliḥ said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Ṣāliḥ from Allāh). Similarly, it is recorded in the Two *Ṣaḥīḥs* that after the Messenger of Allāh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلِ بْنَ هِشَامٍ يَا عُتْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ وَيَا فُلَانَ بْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا، ؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

*«O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of*

[1] 'Abdur-Razzāq 2:232.

[2] 'Abdur-Razzāq 2:232.

*victory) to be true.»*

'Umar said to him, "O Allāh's Messenger! Why do you speak to a people who have rotted?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ»

*«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.»*[1]

Similarly, Prophet Ṣāliḥ, peace be upon him, said to his people,

﴿لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ﴾

*﴿"I have indeed conveyed to you the Message of my Lord, and have given you good advice,"﴾*

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

﴿وَلَٰكِن لَّا تُحِبُّونَ النَّاصِحِينَ﴾

*﴿"but you like not good advisers."﴾*

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾﴾

*﴿80. And (remember) Lūṭ, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations?﴾*

*﴿81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds."﴾*

## The Story of Prophet Lūṭ, upon Him be Peace, and His People

Allāh said, We sent,

﴿وَ﴾

*﴿And﴾*

﴿لُوطًا إِذْ قَالَ لِقَوْمِهِ﴾

[1] *Fatḥ Al-Bāri* 7 :351 and Muslim 4 :2204.

﴿*Lūṭ, when he said to his people..*﴾ Lūṭ (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūṭ had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūṭ to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. It this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh's curse be on them.

'Amr bin Dīnār conmented on;

﴿مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ﴾

﴿*"...as none preceding you has committed in all of the nations."*﴾

"Never before the people of Lūṭ did a male have sex with another male."[1]

This is why Lūṭ said to them,

﴿أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ﴾

﴿*"Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women."*﴾

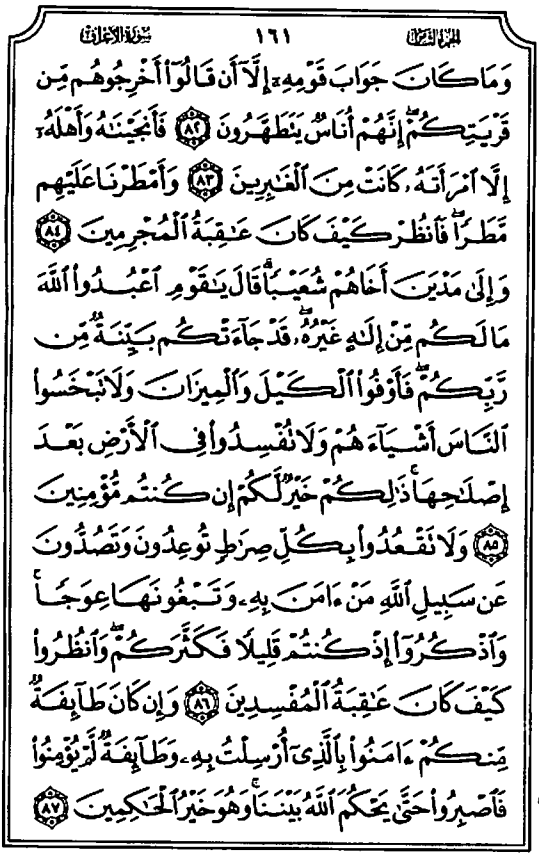
meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūṭ, peace be upon him, said to them:

﴿هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ﴾

﴿*"these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."*﴾ [15:71]

So he reminded them of their women, and they replied that they do not desire women!,

[1] Aṭ-Ṭabari 12:548.


وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن
قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ
إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم
مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾
وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ
إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ
﴿٨٥﴾ وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ
وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ
مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟
فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾

﴿قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ
مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

*﴿They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"﴾* [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.[1]

﴿وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ
أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾﴾

*﴿82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"﴾*

So they answered Prophet Lūṭ by trying to expel and banish him from their village, along with those who believed with him. Allāh indeed removed Prophet Lūṭ safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lūṭ and the believers):

﴿إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ﴾

*﴿"These are indeed men who want to be pure (from sins)!"﴾*

Qatādah commented, "They shamed them (Lūṭ and the

[1] This refers to the angels who came in the shape of men to destroy them.

believers) with what is not a shame at all."[1] Mujāhid commented, "(Lūṭ's people said about Lūṭ and the believers,) They are a people who want to be pure from men's anuses and women's anuses!"[2] Similar was narrated from Ibn 'Abbās. [3]

﴿فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾﴾

﴿83. *Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).*﴾

﴿84. *And We rained down on them a rain (of stones). Then see what was the end of the criminals.*﴾

Allāh says, We saved Lūṭ and his family, for only his household believed in him. Allāh said in another *Āyah*,

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾﴾

﴿*So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lūṭ and his daughters]*﴾ [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lūṭ and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lūṭ was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lūṭ did not tell her that they would depart. So she remained with her people, as apparent from Allāh's statement,

﴿إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ﴾

﴿*except his wife; she was of the Ghābirīn*﴾

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

[1] Aṭ-Ṭabari 12:550.
[2] Aṭ-Ṭabari 12:550.
[3] Aṭ-Ṭabari 12:550.

Allāh's statement,

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا﴾

﴿*And We rained down on them a rain*﴾ is explained by His other statement,

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

﴿*And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.*﴾ [11:82-83].

Allāh said here,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾

﴿*Then see what was the end of the criminals.*﴾

This *Āyah* means: 'See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.'

Imām Aḥmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a Ḥadīth [from] Ibn 'Abbās who said that Allāh's Messenger ﷺ said;

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«*Whoever is found doing the act of the people of Lūṭ, then kill them; the doer and the one it is done to.*»[1]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾﴾

﴿*85. And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if*

[1] Aḥmad 1:300, At-Tirmidhi 1456, Abu Dāwud 4462, and Ibn Mājah 2561.

*you are believers.*﴾

## Story of Shu'ayb, upon him be Peace, and the Land of Madyan

Muḥammad bin Isḥāq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyān, son of Ibrāhīm. Shu'ayb was the son of Mīkīl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro)".[1] I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma'ān on route to the Ḥijāz (from Ash-Shām). Allāh said in another *Āyah*,

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ﴾

﴿*And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).*﴾ [28:23]

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

﴿قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ﴾

﴿*He said: "O my people! Worship Allāh! You have no other God but Him"*﴾

and this is the call of all Messengers,

﴿قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ﴾

﴿*"Verily, a clear proof (sign) from your Lord has come unto you;"*﴾

meaning, 'Allāh has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other *Āyāt*,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١﴾

﴿*Woe to Al-Muṭaffifīn (those who give less in measure and weight)...*﴾ [83:1]

[1] Aṭ-Ṭabari 12:554.

until He said,

﴿لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴿*before the Lord of all that exists?*﴾ [83:6]. These *Āyāt* contain a stern warning and sure promise that we ask Allāh to save us from. Shu'ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allāh stated that Shu'ayb said:

﴿وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾﴾

﴿*86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers."*﴾

﴿*87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the best of judges."*﴾

Prophet Shu'ayb forbade his people from setting up blockades on the roads, saying,

﴿وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ﴾

﴿*"And sit not on every road, threatening,"*﴾ threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi.[1] Ibn 'Abbās, Mujāhid and several others commented:

﴿وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ﴾

﴿*"And sit not on every road, threatening."*﴾ the believers who come to Shu'ayb to follow him."[2] The first meaning is better, because Prophet Shu'ayb first said to them,

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[1] Aṭ-Ṭabari 12:557.

[2] Aṭ-Ṭabari 12:557.

﴿بِكُلِّ صِرَٰطٍ﴾

﴿*"on every road..."*﴾ He then mentioned the second meaning,

﴿وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا﴾

﴿*"and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked."*﴾
meaning, you seek to make the path of Allāh crooked and deviated,

﴿وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ﴾

﴿*"And remember when you were but few, and He multiplied you."*﴾
meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allāh's favor.

﴿وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ﴾

﴿*"And see what was the end of the mischief-makers."*﴾
from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allāh and rejected His Messengers. Shu'ayb continued;

﴿وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟﴾

﴿*"And if there is a party of you who believes in that with which I have been sent and a party who does not believe,"*﴾
that is, if you divided concerning me,

﴿فَٱصْبِرُوا۟﴾

﴿*"so be patient"*﴾ that is, then wait and see,

﴿حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا﴾

﴿*"until Allāh judges between us,"*﴾, and you,

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴿*"and He is the best of judges."*﴾

Surely, Allāh will award the best end to those who fear and obey Him and He will destroy the disbelievers.

﴿ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۗ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

﴿ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۗ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾

﴿88. *The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?"*﴾

﴿89. *"We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."*﴾

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,

﴿أَوَلَوْ كُنَّا كَٰرِهِينَ﴾

﴿*"Even though we hate it?"*﴾, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allāh by calling partners as rivals to Him,

﴿وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا﴾

﴿*And it is not for us to return to it unless Allāh, our Lord, should will.*﴾

This part of the *Āyah* refers all matters to Allāh's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

﴿عَلَى ٱللَّهِ تَوَكَّلْنَا﴾

﴿*In Allāh (Alone) we put our trust.*﴾, concerning all our affairs, what we practice of them and what we ignore,

﴿رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ﴾

﴿*Our Lord! Judge between us and our people in truth*﴾

judge between us and our people and give us victory over them,

﴿وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ﴾

﴿*for You are the best of those who give judgment*﴾

and You are the Most Just Who never wrongs any in His judgment.

﴿وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾﴾

﴿*90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'ayb, be sure then you will be the losers!"*﴾

﴿*91. So the earthquake seized them and they lay (dead), prostrate in their homes.*﴾

﴿*92. Those who belied Shu'ayb, became as if they had never*

*dwelt there (in their homes). Those who belied Shu'ayb, they were the losers.*﴾

Allāh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu'ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

﴿لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ﴾

﴾*"If you follow Shu'ayb, be sure then you will be the losers!"*﴿

Allāh answered them,

﴿فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩٢﴾﴾

﴾*So the earthquake seized them and they lay (dead), prostrate in their homes*﴿

Allāh said that the earthquake shook them, as punishment for threatening to expel Shu'ayb and his followers. Allāh mentioned their end again in *Sūrah Hūd*,

﴿وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾﴾

﴾*And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And the Ṣayḥah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.*﴿ [11:94]

This *Āyah* mentions the *Ṣayḥah* (cry) that struck them after they mocked Shu'ayb, saying,

﴿أَصَلَوٰتُكَ تَأْمُرُكَ﴾

﴾*Does your Ṣalāh (prayer) command you...*﴿ so it was befitting to mention here the cry that made them silence. In *Sūrat Ash-Shu'arā'*, Allāh said,

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾﴾

﴾*But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day*﴿ [26:189]

because they challenged Shu'ayb,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ﴾

﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾ [26:187].

Therefore, Allāh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ﴾

﴿So the torment of the Day of Shadow (a gloomy cloud) seized them﴾ [26:189]

when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

﴿فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ﴾

﴿and they lay (dead), prostrate in their homes﴾.

Allāh said next,

﴿كَأَن لَّمْ يَغْنَوْا۟ فِيهَا﴾

﴿They became as if they had never dwelt there﴾

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu'ayb and his followers. Here, Allāh refuted their earlier statement,

﴿ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ﴾

﴿Those who belied Shu'ayb, they were the losers.﴾

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾﴾

﴿93. Then he (Shu'ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."﴾

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ﴾

﴿*"O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice."*﴾

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

﴿فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ﴾

﴿*"Then how can I grieve over pepple who are disbelievers?"*﴾

﴿وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا وَّقَالُوا قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾﴾

﴿*94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sā' and Ḍarrā', so that they might humble themselves (to Allāh).*﴾

﴿*95. Then We changed the evil for the good, until they 'Afaw (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.*﴾

## Afflictions that struck Earlier Nations

Allāh mentions the *Ba'sā'* and *Ḍarrā'* that struck the earlier nations to whom He sent Prophets. *Ba'sā'*, refers to the physical sicknesses and ailments that they suffered, while *Ḍarrā'*, refers to the poverty and humiliation that they experienced,

﴿لَعَلَّهُمْ يَضَّرَّعُونَ﴾

﴿*so that they might humble themselves*﴾

supplicate, humble themselves and invoke Allāh, that He might remove the afflictions that they suffered from. This *Āyah* indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

﴿ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ﴾

﴿*Then We changed the evil for the good,*﴾

Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

﴿حَتَّىٰ عَفَوا﴾

﴿*until they 'Afaw*﴾ refers to increase in numbers, wealth and offspring.

Allāh said next,

﴿وَّقَالُوا قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿*.. and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.*﴾

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered *Ba'sā'* and *Ḍarrā'*, but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty."

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ»

«*The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a Ḍarrā' (harm) strikes him, he is patient, and this is better for him, if he is given Sarrā' (prosperity), he thanks (Allāh) for it and this is better for him.*»[1]

The believer, therefore, is aware of the test behind the

[1] Muslim 4 :2295.

وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا
وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ
مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ
يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم
بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾
تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم
بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا
لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ
﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾
وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾

afflictions whether it may be prosperity or adversity that Allāh sends to him, as well as the blessings.

Similarly, in another *Ḥadīth*,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ ذُنُوبِهِ، وَالْمُنَافِقِ مِثْلُهُ كَمَثَلِ الْحِمَارِ لَا يَدْرِي فِيمَ رَبَطَهُ أَهْلُهُ وَلَا فِيمَ أَرْسَلُوهُ»

*«The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.»*[1]

Allāh said next,

﴿فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿*So We seized them all of a sudden while they were unaware.*﴾ meaning, We struck them with punishment all of a sudden, while they were unaware. A *Ḥadīth* describes sudden death,

«مَوْتُ الْفَجْأَةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ»

*«Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.»*[2]

﴿وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾

[1] Aḥmad 2:450.

[2] Aḥmad 6:136.

أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾

﴿96. *And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.*﴾

﴿97. *Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?*﴾

﴿98. *Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?*﴾

﴿99. *Did they then feel secure against Allāh's plan? None feels secure from Allāh's plan except the people who are the losers.*﴾

## Blessings come with Faith, while *Kufr* brings Torment

Allāh mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allāh said,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾

﴿*Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? – Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.*﴾ [10:98]

This *Āyah* indicates that no city believed in its entirety, except the city of Prophet Yūnus, for they all believed after they were stricken by punishment. Allāh said (about Prophet Yūnus),

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾

﴿*And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.*﴾ [37:147-148]

Allāh said in another *Āyah*,

﴿وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ﴾

﴿*And We did not send a warner to a township....*﴾ [34:34]

Allāh said here,

﴿وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟﴾

﴿*And if the people of the towns had believed and had Taqwā...*﴾ meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had *Taqwā* by performing the acts of obedience and abstaining from the prohibitions,

﴿لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*We should have opened for them blessings from the heaven and the earth,*﴾ in reference to the rain that falls from the sky and the vegetation of the earth. Allāh said,

﴿وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ﴾

﴿*but they belied (the Messengers). So We took them (with punishment) for what they used to earn.*﴾ They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allāh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

﴿أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ﴾

﴿*Did the people of the towns then feel secure*﴾,meaning the disbelievers among them,

﴿أَن يَأْتِيَهُم بَأْسُنَا﴾

﴿*that should come to them our punishment*﴾, Our torment and punishing example,

﴿بَيَٰتًا﴾

﴿*Bayātan*﴾ during the night,

﴿وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾﴾

﴿while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴾

while they are busy in their affairs and unaware.

﴿أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ﴾

﴿Did they then feel secure against Allāh's plan?﴾

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَـٰسِرُونَ﴾

﴿None feels secure from Allāh's plan except the people who are the losers.﴾

Al-Ḥasan Al-Baṣri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The *Fājir* (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh's torment)!"

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَـٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾﴾

﴿100. Is it not a guidance for those who inherit the earth from its previons inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?﴾

Ibn 'Abbās commented on Allāh's statement,

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ﴾

﴿Is it not a guidance for those who inherit the earth from its previous inhabitants...﴾

"(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?" Mujāhid and several others said similarly.[1] Abu Ja'far bin Jarīr Aṭ-Ṭabari explained this *Āyah*, "Allāh says, 'Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

[1] Aṭ-Ṭabari 12:580.

to them] that,

﴿أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ﴾

﴿*that had We willed, We would have punished them for their sins.*﴾

by bringing them the same end that was decreed for those before them,

﴿وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ﴾

﴿*And We seal up their hearts*﴾, We place a cover over their heart,

﴿فَهُمْ لَا يَسْمَعُونَ﴾

﴿*so that they hear not*﴾, words of advice or reminding?'" [1]

I say that similarly, Allāh said,

﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾﴾

﴿*Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.*﴾ [20:128]

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾﴾

﴿*Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?*﴾ [32:26] and,

﴿أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴿*Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves*﴾[14:44-45]

Also, Allāh said,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾﴾

[1] Aṭ-Ṭabari 12:579.

﴿*And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?*﴾ [19:98]

meaning, do you see any of them or hear their voices? There are many other *Āyāt* that testify that Allāh's torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh's statement, and He is the Most Truthful, the Lord of all that exists,

﴿تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾﴾

*101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allāh does seal up the hearts of the disbelievers.*

*102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.*

After narrating the stories of the people of Prophets Nūḥ, Hūd, Sāliḥ, Lūṭ and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh's peace and blessings be on them all, Allāh said;

﴿تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ﴾

*Those were the towns that We relate to you* O Muḥammad,

﴿مِنْ أَنۢبَآئِهَا﴾

*their story*, and news,

﴿وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴾

*And there came indeed to them their Messengers with clear proofs,*

and evidences of the truth of what they brought them. Allāh said in other *Āyah*,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

*﴿And We never punish until We have sent a Messenger (to give warning).﴾* [17:15], and,

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ ۝١٠٠ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

*﴿That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.﴾* [11:100-101]

Allāh said

﴿فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ﴾

*﴿but they were not such who would believe in what they had rejected before.﴾*

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the *Tafsīr* of Ibn 'Aṭiyyah. This explanation is sound, and is supported by Allāh's statement,

﴿وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ۝١٠٩ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

*﴿And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.﴾* [6:109-110]

This is why Allāh said here,

﴿كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ۝١٠١ وَمَا وَجَدْنَا لِأَكْثَرِهِم﴾

*﴿Thus Allāh does seal up the hearts of the disbelievers. And most of them We found not...﴾*

meaning, We did not find most of the previous nations,

﴿مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ﴾

*﴿true to their covenant, but most of them We found to indeed be rebellious.﴾*

This *Āyah* means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the *Fiṭrah* that Allāh instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allāh, having no proof or plea, nor support from rationality or by divine law. Surely, the pure *Fiṭrah* defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the *Ḥadīth*,

«يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

*«Allāh said, "I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."»*[1]

It is recorded in the Two *Ṣaḥīḥs*,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

*«Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»*[2]

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَـٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾﴾

*﴿103. Then after them We sent Mūsā with Our signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers﴾*

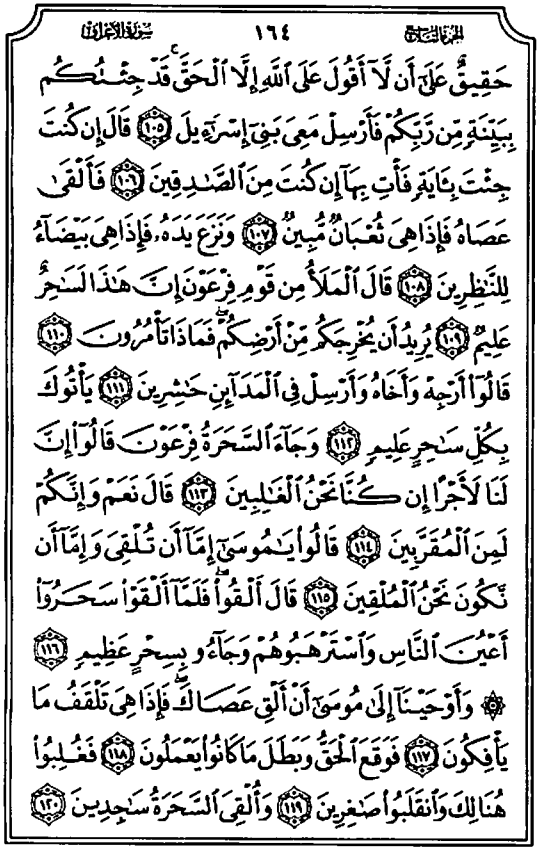
## Story of Prophet Mūsā, upon him be Peace, and Fir'awn

Allāh said,

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم﴾

[1] Muslim 4 :2197.

[2] *Fath Al-Bāri* 3 :290 and Muslim 4 :2047.


حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ
جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ
عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ
لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ
بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿١١٢﴾ وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ
لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ
لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن
نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟
أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟
هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾

﴿*Then after them We sent*﴾, after the Messengers whom We mentioned, such as Nūḥ, Hūd, Sāliḥ Lūṭ and Shu'ayb (may Allāh's peace and blessings be on them and the rest of Allāh's Prophets), We sent,

﴿مُّوسَىٰ بِـَٔايَٰتِنَآ﴾

﴿*Mūsā with Our signs*﴾ proofs and clear evidences, to Fir'awn, who was ruler of Egypt during the time of Mūsā,

﴿وَمَلَإِيْهِ﴾

﴿*and his chiefs*﴾ the people of Fir'awn,

﴿فَظَلَمُوا۟ بِهَا﴾

﴿*but they wrongfully rejected them*﴾, they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allāh said about them in another *Āyah*,

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾﴾

﴿*And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.*﴾[27:14]

The *Āyah* says, 'those who hindered from the path of Allāh and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Mūsā and his people were watching.' Public drowning added disgrace to the punishment that Fir'awn and his people suffered, while adding comfort to the hearts of Allāh's party, Mūsā and those people

who believed in him.

﴿وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِيٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾﴾

*﴿104. And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists."﴾*

*﴿105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."﴾*

*﴿106. [Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴾*

Allāh mentions a debate that took place between Mūsā and Fir'awn, and Mūsā's refuting Fir'awn with the unequivocal proof and clear miracles, in the presence of Fir'awn and his people, the Copts of Egypt. Allāh said,

﴿وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾﴾

*﴿And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists".﴾*

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

﴿حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ﴾

*﴿"Proper it is for me that I say nothing concerning Allāh but the truth."﴾*

'It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

﴿قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ﴾

*﴿"Indeed I have come unto you from your Lord with a clear proof."﴾*

'I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you,'

﴿فَأَرْسِلْ مَعِيَ بَنِيٓ إِسْرَٰٓءِيلَ﴾

*﴿"So let the Children of Israel depart along with me."﴾*

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā'īl, who is Ya'qūb son of Isḥāq son of Ibrāhīm, the *Khalīl* (intimate friend) of Allāh.

﴿قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿١٠٦﴾﴾

﴿*[Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."*﴾

Fir'awn said, 'I will not believe in what you have said nor entertain your request'. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'

﴿فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـٰظِرِينَ ﴿١٠٨﴾﴾

﴿*107. Then [Mūsā] threw his staff and behold! it was a [Thu'bān] serpent, manifest!*﴾

﴿*108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿ثُعْبَانٌ مُّبِينٌ﴾

﴿*a [Thu'bān] serpent, manifest*﴾, refers to "The male snake."[1] As-Suddi and Aḍ-Ḍaḥḥāk said similarly.[2] A report from Ibn 'Abbās said,

﴿فَأَلْقَىٰ عَصَاهُ﴾

"﴿*Then (Mūsā) threw his staff*﴾, and it turned into a huge snake that opened its mouth and rushed towards Fir'awn. When Fir'awn saw the snake rushing towards him, he jumped from his throne and cried to Mūsā for help, so that Mūsā would remove the snake from his way. Mūsā did that."[3] As-Suddi commented,

﴿فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ﴾

﴿*and behold! It was a [Thu'bān] serpent, manifest!*﴾

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[1] Aṭ-Ṭabari 13:16.

[2] Aṭ-Ṭabari 13:15-17.

[3] Aṭ-Ṭabari 13:16.

"This [*Thu'bān*] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.' So Mūsā, peace be on him, took it, and it became a staff again."[1]

﴿وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾﴾

*﴿And he drew out his hand, and behold! it was white (with radiance) for the beholders.﴾*

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another *Āyah*,

﴿وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

*﴿And put your hand into your bosom, it will come forth white without hurt.﴾* [27:12]

Ibn 'Abbās said, "without hurt', means, 'not because of leprosy'. Mūsā inserted his hand again in his sleeve and it returned back to its normal color."[2] Mujāhid and several others said similarly.[3]

﴿قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾﴾

*﴿109. The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer."﴾*

*﴿110. "He wants to get you out of your land, so what do you advise?"﴾*

## Fir'awn's People say that Mūsā is a Magician!

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

[1] Aṭ-Ṭabari 13:15.
[2] Aṭ-Ṭabari 13:17.
[3] Aṭ-Ṭabari 13:18.

returned to his throne, he said to the chiefs of his people,

﴿إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ﴾

﴿*This is indeed a well-versed sorcerer*﴾

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occured, just as Allāh said,

﴿وَنُرِى فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ﴾

﴿*And We let Fir'awn and Hāmān and their hosts receive from them that which they feared.*﴾ [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

﴿قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿١١٢﴾﴾

﴿*111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect"*﴾

﴿*112. "That they bring to you all well-versed sorcerers."*﴾

Ibn 'Abbās commented,

﴿أَرْجِهْ﴾

﴿*"Put him off"*﴾, means, "delay him (for a time)."[1]

﴿وَأَرْسِلْ فِى ٱلْمَدَآئِنِ﴾

﴿*"and send to the cities"*﴾, areas and provinces of your kingdom – O Fir'awn,

﴿حَٰشِرِينَ﴾

﴿*"to collect"*﴾ to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

[1] Aṭ-Ṭabari 13:22

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir'awn,

﴿فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾﴾

﴿*Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." [Mūsā] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir'awn withdrew, devised his plot and then came back.*﴾ [20:58-60].

Allāh said,

﴿وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾﴾

﴿*113. And so the sorcerers came to Fir'awn. They said: "Indeed there will be a (good) reward for us if we are the victors."*﴾

﴿*114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."*﴾

## The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir'awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir'awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir'awn's promises,

﴿قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ ٱلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾﴾

﴿*115. They said: "O Mūsā! Either you throw (first), or shall we have the (first) throw?"*﴾

﴿*116. He [Mūsā] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror*

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ
فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ
فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾
قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا
بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ
﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟
فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ
نِسَآءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ
ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن
يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا
مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ
أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ
بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

*into them, and they displayed a great trick.﴾*

The magicians challenged Mūsā, when they said,

﴿إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ﴾

*﴿Either you throw (first), or shall we have the (first) throw?﴾* before you. In another *Āyah*, they said,

﴿وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ﴾

*﴿Or we be the first to throw﴾* [20:65].

Mūsā said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allāh knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allāh said,

﴿فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ﴾

*﴿So when they threw, they bewitched the eyes of the people, and struck terror into them,﴾*

meaning, they deceived the eyes and made them think that thet trick was real, when it was only an illusion, just as Allāh said,

﴿فَأَوْجَسَ فِي نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾﴾

*﴿So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain"﴾* [20:67-69].

Ibn 'Abbās commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."[1]

﴿۞ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ ﴿١١٩﴾ وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾﴾

*﴿117. And We revealed to Mūsā (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.﴾*

*﴿118. Thus truth was confirmed, and all that they did was made of no effect.﴾*

*﴿119. So they were defeated there and returned disgraced.﴾*

*﴿120. And the sorcerers fell down prostrate.﴾*

*﴿121. They said: "We believe in the Lord of all that exists.﴾*

*﴿122. "The Lord of Mūsā and Hārūn."﴾*

## Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

﴿فَإِذَا هِيَ تَلْقَفُ﴾

*﴿It swallowed straight away﴾* and devoured,

[1] Aṭ-Ṭabari 13:28.

﴿مَا يَأْفِكُونَ﴾

﴿*all the falsehood which they showed.*﴾ the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn 'Abbās said that Mūsā's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

﴿ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾﴾

﴿*"We believe in the Lord of all that exists. The Lord of Mūsā and Hārūn*﴾.

Muḥammad bin Isḥāq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mūsā then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, 'We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn. Had Mūsā been a magician, he would not have prevailed over us.'"[1] Al-Qāsim bin Abi Bazzah commented, "Allāh revealed to Mūsā to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants." [2]

﴿قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾ قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾﴾

﴿*123. Fir'awn said: "You have believed in him [Mūsā] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know."*﴾

[1] Aṭ-Ṭabari 13:30.

[2] Aṭ-Ṭabari 13:30.

﴿124. *"Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."*﴾

﴿125. *They said: "Verily, we are returning to our Lord."*﴾

﴿126. *"And you take vengeance on us only because we believed in the Āyāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."*﴾

## Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا﴾

﴿*Surely, this is a plot which you have plotted in the city to drive out its people,*﴾

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿*He (Mūsā) is your chief who has taught you magic.*﴾ [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,

﴿فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴿*Thus he [Fir'awn] fooled his people, and they obeyed him.*﴾ [43:54]

Certainly, a people who believed Fir'awn in his statement,

﴿أَنَا رَبُّكُمُ ٱلْأَعْلَىٰ﴾

﴿*"I am your lord, most high."*﴾ [79:24], are among the most ignorant and misguided creatures of Allāh.

In his *Tafsīr*, As-Suddi reported that Ibn Mas'ūd, Ibn 'Abbās, and several other Companions, commented,

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ﴾

﴿*"Surely, this is a plot which you have plotted in the city..."*﴾

"Mūsā met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth?' The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allāh! If you defeat me, I will believe in you and testify to your truth.' Fir'awn was watching them, and this is why he said what he said."[1] His statement,

﴿لِتُخْرِجُوا مِنْهَآ أَهْلَهَا﴾

﴿*"to drive out its people"*﴾, means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿*"but you shall come to know"*﴾, what I will do to you. He then explained his threat,

﴿لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ﴾

﴿*"Surely, I will cut off your hands and your feet from opposite sides."*﴾

by cutting the right hand and the left leg or the opposite,

﴿ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ﴾

﴿*"then I will crucify you all."*﴾ just as he said in another *Āyah*,

﴿فِى جُذُوعِ ٱلنَّخْلِ﴾

[1] Aṭ-Ṭabari 13:33.

﴿*"Fi the trunks of date palms"*﴾ [20:71], *Fī* in this *Āyāh* means "on".

Ibn 'Abbās said that Fir'awn was the first to crucify and cut off hands and legs on opposite sides.[1] The magicians said,

﴿إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ﴾

﴿*"Verily, we are returning to our Lord."*﴾

They said, 'We are now sure that we will go back to Allāh. Certainly, Allāh's punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh's torment.' They continued,

﴿رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا﴾

﴿*"Our Lord! pour out on us patience"*﴾, with your religion and being firm in it,

﴿وَتَوَفَّنَا مُسْلِمِينَ﴾

﴿*"and cause us to die as Muslims."*﴾, as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir'awn,

﴿فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾﴾

*"So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).*﴾ [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn 'Abbās, 'Ubayd bin 'Umayr, Qatādah

[1] Aṭ-Ṭabari 13:34.

and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs." [1]

﴿وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

*﴿127. The chiefs of Fir'awn's people said: "Will you leave Mūsā and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them."﴾*

*﴿128. Mūsā said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."﴾*

*﴿129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾*

## Fir'awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory

Allāh mentions the conspiracy of Fir'awn and his people, their ill intentions and their hatred for Mūsā and his people.

﴿وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ﴾

*﴿The chiefs of Fir'awn's people said﴾*, to Fir'awn,

﴿أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ﴾

*﴿"Will you leave Mūsā and his people"﴾*, will you let them be free,

﴿لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ﴾

*﴿"to spread mischief in the land"﴾*, spreading unrest among your

[1] Aṭ-Ṭabari 13:36.

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir'awn and his people are the mischief-makers, but they did not realize it. They said,

﴿وَيَذَرَكَ وَءَالِهَتَكَ﴾

*﴿"and to abandon you and your gods?"﴾*

'Your gods', according to Ibn 'Abbās, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir'awn would command them to worship it. This is why As-Sāmiri, made the statue of a calf that seemed to moo for the Children of Israel."[1] Fir'awn accepted his people's recommendation, saying,

﴿سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ﴾

*﴿"We will kill their sons, and let their women live"﴾*

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir'awn sought and intended occurred. The same end struck Fir'awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir'awn, and caused him to drown along with his soldiers.

When Fir'awn insisted on his evil plot against the Children of Israel,

﴿قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟﴾

*﴿Mūsā said to his people: "Seek help in Allāh and be patient"﴾*

and promised them that the good end will be theirs and that they will prevail, saying,

﴿إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا﴾

*﴿"Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said: "We suffered troubles*

[1] Aṭ-Ṭabari 13:38.

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ
يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ
لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ
ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ
ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن
كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ
إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ
هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ
فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾
وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ
ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ
ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾

*before you came to us, and since you have come to us."*﴾

The Children of Israel replied to Mūsā, 'they (Fir'awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā'! Mūsā replied, reminding them of their present situation and how it will change in the future,

﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ﴾

﴿*"It may be that your Lord will destroy your enemy..."*﴾

encouraging them to appreciate Allāh when the afflictions are removed and replaced by a bounty.

﴿وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾﴾

﴿*130. And indeed We punished the people of Fir'awn with years of drought and lack of fruits (crops), that they might remember (take heed).*﴾

﴿*131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.*﴾

**Fir'awn and His People suffer Years of Drought**

Allāh said,

﴿وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ﴾

﴿*And indeed We punished the people of Fir'awn*﴾ We tested and tried them,

﴿بِٱلسِّنِينَ﴾

﴿*with years of drought*﴾ of famine due to little produce,

﴿وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ﴾

﴿*and lack of fruits*﴾, which is less severe, according to Mujāhid.[1] Abu Isḥāq narrated that Rajā' bin Ḥaywah said, "The date tree used to produce only one date!" [2]

﴿لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ﴾

﴿*That they might remember (take heed). But whenever good came to them*﴾

such as a fertile season and provisions,

﴿قَالُوا۟ لَنَا هَٰذِهِۦ﴾

﴿*they said, "This is for us."*﴾, because we deserve it,

﴿وَإِن تُصِبْهُمْ سَيِّئَةٌ﴾

﴿*and if evil afflicted them*﴾ drought and famine,

﴿يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ﴾

﴿*they considered it an omen Mūsā and those with him.*﴾

saying that this hardship is because of them and what they have done.

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ﴾

﴿*Verily, their omens are with Allāh*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

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[1] Aṭ-Ṭabari 13:46.

[2] Aṭ-Ṭabari 13:46.

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ﴾

﴿*Verily, their omens are with Allāh*﴾

"Allāh says that their afflictions are with and from Him,

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿*but most of them know not.*﴾"[1]

﴿وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾﴾

﴿*132. They said [to Mūsā]: "Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you."*﴾

﴿*133. So We sent on them: the Ṭuwfān, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.*﴾

﴿*134. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."*﴾

﴿*135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!*﴾

## Allāh punishes the People of Fir'awn because of Their Rebellion

Allāh describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir'awn, prompting them to proclaim,

﴿مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

[1] Aṭ-Ṭabari 13:48.

﴿"Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you."﴾

They said, 'whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allāh said,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ﴾

﴿So We sent on them the Ṭūfān﴾

Ibn 'Abbās commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that *Ṭuwfān* refers to mass death. Mujāhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat. It is recorded in the Two *Ṣaḥīḥs*, that Abu Ya'fūr said that he asked 'Abdullāh bin Abi Awfā about locust. He said, "We participated in seven battles with the Messenger of Allāh ﷺ, and we used to eat locusts."[1] Ash-Shāfi'ī, Aḥmad bin Ḥanbal and Ibn Mājah recorded from 'Abdur-Raḥmān bin Zayd bin Aslam that his father narrated from Ibn 'Umar that the Prophet ﷺ said,

«أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ: الْحُوتُ وَالْجَرَادُ وَالْكَبِدُ وَالطِّحَالُ»

«*We were allowed two dead animals and two [kinds of] blood: fish and locust, and kidney and spleen.*»[2]

Ibn Abi Najīḥ narrated from Mujāhid about Allāh's statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ﴾

﴿So We sent on them: the flood, the locusts ...﴾

"Eating the nails on their doors and leaving the wood."[3] As for the *Qummal*, Ibn 'Abbās said that it is the grain bug[4], or, according to another view; small locusts that do not have wings.[5] Similar was reported from Mujāhid, 'Ikrimah and Qatādah. Al-Ḥasan and Sa'īd bin Jubayr said that '*Qummal*'

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[1] *Fatḥ Al-Bāri* 9:535 and Muslim 3:1546.

[2] *Musnad Ash-Shāfi'ī* 2:173, Aḥmad 2:97 and Ibn Mājah 2:1073.

[3] Aṭ-Ṭabari 13:68.

[4] Aṭ-Ṭabari 13:54.

[5] Aṭ-Ṭabari 13:54.

are small black insects.[1]

Abu Ja'far bin Jarīr recorded that Sa'īd bin Jubayr said, "When Mūsā came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the *Ṭuwfān*, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allāh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the *Qummal*, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Mūsā! Ask your Lord to remove the *Qummal* (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the *Qummal* from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Mūsā heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and

[1] Aṭ-Ṭabari 13:55.

we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn 'Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muḥammad bin Isḥāq bin Yasār said, "The enemy of Allāh, Fir'awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the *Qummal*, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

﴿قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ﴾

*﴿They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴾*

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the

*Qummal.* Mūsā, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mūsā went to a huge mound, struck it with his staff and the *Qummal* fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mūsā invoked his Lord and He removed the affliction.

They did not keep their promise and Allāh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mūsā supplicated to his Lord and Allāh removed the affliction.

They did not keep any of the promises they made, and Allāh sent the blood, and the waters of the people of Fir'awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood."[1]

﴿فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾﴾

*﴿136. So We took retribution from them. We drowned them in the sea, because they belied Our Āyāt and were heedless with them.﴾*

*﴿137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir'awn and his people produced, and what they erected.﴾*

## The People of Fir'awn drown in the Sea; the Children of Israel inherit the Holy Land

Allāh states that when the people of Fir'awn rebelled and

[1] Aṭ-Ṭabari 13:63.

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh's power, and he and the Children of Israel passed through. In their pursuit, Fir'awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the *Āyāt* of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Ḥasan Al-Baṣri and Qatādah commented that Allāh's statement,

﴿مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا﴾

*﴿...the eastern parts of the land and the western parts thereof which We have blessed.﴾*

refers to the Sham area (Greater Syria). Also, Mujāhid and Ibn Jarīr said that Allāh's statement,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟﴾

*﴿And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.﴾*

is explained by Allāh's other statement,

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ۝٥ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ۝٦﴾

*﴿And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn and Hāmān and their hosts receive from them that which they feared﴾* [28:5-6].

Further, Allāh's statement,

﴿وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ﴾

*﴿And We destroyed what Fir'awn and his people produced,﴾*

meaning, We destroyed what Fir'awn and his people produced, such as agriculture and buildings.

وَجَٰوَزْنَا بِبَنِيٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ
أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ
مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا
وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم
مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ
أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن
رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ ۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً
وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ ۚ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ
إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ
رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ
قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

﴿وَمَا كَانُوا يَعْرِشُونَ﴾

﴿*and what they erected.*﴾ Ibn 'Abbās and Mujāhid said that

﴿يَعْرِشُونَ﴾

﴿*they erected*﴾ means, they built.

﴿وَجَٰوَزْنَا بِبَنِيٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾﴾

﴿*138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."*﴾

﴿*139. [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain."*﴾

## The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allāh mentions the words that the ignorant ones among the Children of Israel uttered to Mūsā after they crossed the sea and witnessed Allāh's *Āyāt* and great power.

﴿فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ﴾

﴿*And they came upon a people devoted to some of their idols (in*

*worship).*﴾

Some scholars of *Tafsīr* said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾

﴿*"O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."*﴾[1]

Mūsā replied, you are ignorant of Allāh's greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ﴾

﴿*"Verily, these people will be destroyed for that which they are engaged in*﴾ they will perish,

﴿وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

﴿*"and all that they are doing is in vain."*﴾

Commenting on this *Ayāh*, Imām Abu Ja'far bin Jarīr reported from Abu Wāqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Ḥunayn. Abu Wāqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called *'Dhāt Al-Anwāṭ'*. So when we passed by a huge, green lote tree, we said, 'O Messenger of Allāh! Appoint for us a *Dhāt Al-Anwāṭ* as they have.' He said,

«قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

«*by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him:*

﴿ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾﴾»

﴿*"Make for us a god as they have gods." He said: "Verily,*

[1] Aṭ-Ṭabari 13:80.

*you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."*﴾[1]

﴿قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾﴾

﴾*140. He said: "Shall I seek for you an ilāh (a god) other than Allāh, while He has given you superiority over the nations."*﴿

﴾*141. And (remember) when We rescued you from Fir'awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.*﴿

## Reminding the Children of Israel of Allāh's Blessings for Them

Mūsā reminded the Children of Israel of Allāh's blessings, such as saving them from Fir'awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the *Tafsīr* of *Sūrat Al-Baqarah*.[2]

﴿۞ وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾﴾

﴾*142. And We appointed for Mūsā thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mūsā said to his brother Hārūn: "Replace me among my people, act in the right way and follow not the way of the mischief-makers."*﴿

## Mūsā fasts and worships Allāh for Forty Days

Allāh reminds the Children of Israel of the guidance that He

[1] Aṭ-Ṭabari 13:82.

[2] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:49-50].

sent to them by speaking directly to Mūsā and revealing the Tawrāh to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of *Tafsīr* said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Ṭūr, as Allāh said,

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ قَدۡ أَنجَيۡنَٰكُم مِّنۡ عَدُوِّكُمۡ وَوَٰعَدۡنَٰكُمۡ جَانِبَ ٱلطُّورِ ٱلۡأَيۡمَنَ﴾

﴿*O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount*﴾ [20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh's peace and blessings be upon him and the rest of the Prophets.

﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۖ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ قَالَ سُبۡحَٰنَكَ تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ ١٤٣﴾

﴿*143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."*﴾

## Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,

﴿رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي﴾

﴿"O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me,"﴾

'You cannot' (*Lan*) by no means indicates that seeing Allāh will never occur, as (the misguided sect of) Al-Mu'tazilah claimed. The *Ḥadīths* of *Mutawātir* grade[1] narrated from the Messenger of Allāh, affirm that the believers will see Allāh in the Hereafter. We will mention these *Ḥadīths* under the explanation of Allāh's statement,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣﴾

﴿*Some faces that Day shall be radiant. Looking at their Lord.*﴾ [75:22-23]

In earlier Scriptures, it was reported that Allāh said to Mūsā, "O Mūsā! No living soul sees Me, but will perish, and no solid but will be demolished."[2] Allāh said here,

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴿*So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.*﴾

In his *Musnad* Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ said about Allāh's saying;

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ﴾

﴿*And when his Lord appeared to the mountain,*﴾

«هكذا»

«*Like this*» then he held out the tip of his little finger.[3] At-Tirmidhi recorded this in the chapter of *Tafsīr* for this *Āyah*, then he said; "This *Ḥadīth is Ḥasan Ṣaḥīh Gharīb.*" [4]

This was also recorded by Al-Ḥākim in his *Mustadrak* through the route of Ḥamād bin Salamah, and he said; "This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of Muslim and they did not record it."[5] And As-Suddi reported that 'Ikrimah

[1] Having numerous narrators in each link of every chain.

[2] *Al-Bidāyah wan-Nihāyah* 3:112.

[3] Aḥmad 3:125.

[4] *Tuḥfat Al-Aḥwadhi* 8:451.

[5] Al-Ḥākim 2:320.

reported from Ibn 'Abbās about Allāh's saying,

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ﴾

﴿*And when his Lord appeared to the mountain,*﴾

Only the extent of the little finger appeared from Him,

﴿جَعَلَهُۥ دَكًّا﴾

﴿*He made it collapse*﴾ as dust;

﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴿*And Mūsā fell down unconscious*﴾ fainting from it. Ibn Jarīr recorded these because of the relation to the word *Al-Ghashī*.[1]

﴿فَلَمَّآ أَفَاقَ﴾

﴿*Then when he (Mūsā) recovered his senses*﴾ after he lost consciousness,

﴿قَالَ سُبْحَٰنَكَ﴾

﴿*he said: "Glory be to You,"*﴾ thus, praising, glorifying and honoring Allāh since no living soul could see Him in this life and remain alive. Mūsā' statement,

﴿تُبْتُ إِلَيْكَ﴾

﴿*"I turn to You in repentance"*﴾ means, according to Mujāhid, that from asking you to look at you,

﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

﴿*"and I am the first of the believers."*﴾, among the Children of Israel, according to Ibn 'Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn 'Abbās, the meaning of,

﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

﴿*"and I am the first of the believers."*﴾, is that 'none shall see You (in this life).' Allāh said,

﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴿*And Mūsā fell down unconscious.*﴾

[1] Aṭ-Ṭabari 13:97.

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي
فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا
لَهُۥ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ
شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُوْرِيكُمْ
دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ
فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا
بِهَا وَإِن يَرَوْا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا
سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِـَٔايَٰتِنَا
وَكَانُوا عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا وَلِقَآءِ
ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿١٤٧﴾ وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ٱتَّخَذُوهُ وَكَانُوا ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ
فِيٓ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾

Abu Sa'īd Al-Khudri and Abu Hurayrah narrated a *Ḥadīth* from the Prophet ﷺ that is suitable to mention here. As for the *Ḥadīth* from Abu Sa'īd, Al-Bukhāri recorded in his Ṣaḥīḥ that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, "O Muḥammad! One of your companions from Al-Anṣār smacked me on the face." The Prophet ﷺ said,

«ادْعُوهُ»

«*Summon him*» and he was summoned. The Prophet ﷺ asked him,

«لِمَ لَطَمْتَ وَجْهَهُ؟»

«*Why did you smack his face?*» He said, "O Allāh's Messenger! I passed by that Jew and heard him swearing, 'No, by He Who has chosen Mūsā over mankind!' I said, 'Over Muḥammad too?', and I became angry and struck his face." The Prophet ﷺ said,

«لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ»

«*Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Mūsā is holding onto a pillar of the Throne ('Arsh of Allāh). I will not know if he woke up before me or he received his due (because of*

*his) unconsciousness on (Mount) Aṭ-Ṭur.*"[1]

Al-Bukhāri recorded this *Ḥadīth* in many locations of his *Ṣaḥīḥ*, as did Muslim and Abu Dāwud.[2] As for the *Ḥadīth* from Abu Hurayrah, Imām Aḥmad and the Two Shaykhs (Al-Bukhāri and Muslim) collected his narration.[3]

﴿قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُۥ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُورِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾﴾

*﴿144. (Allāh) said: "O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."﴾*

*﴿145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.﴾*

## Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādam, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad's followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of 'Imrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

﴿فَخُذْ مَآ ءَاتَيْتُكَ﴾

[1] *Fatḥ Al-Bāri* 8:152.

[2] Al-Bukhāri, nos. 4638, 2412, 6917, 3398, 7427 and 6518, Muslim 2374 and Abu Dāwud 4668.

[3] Aḥmad 2:264, *Fatḥ Al-Bāri* 13:455 and Muslim 4:1844.

﴿*So hold to that which I have given you*﴾, of My Speech and conversation with you,

﴿وَكُن مِّنَ ٱلشَّٰكِرِينَ﴾

﴿*and be of the grateful*﴾ , for it and do not ask for what is beyond your capacity to bear.

Allāh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allāh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrāh, that Allāh described;

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ﴾

﴿*And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind*﴾[28:43].

It was also said that Allāh gave Mūsā the Tablets before the Tawrāh, and Allāh knows best. Allāh said next,

﴿فَخُذْهَا بِقُوَّةٍ﴾

﴿*Hold unto these with firmness*﴾, be firm on the obedience,

﴿وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا﴾

﴿*and enjoin your people to take the better therein.*﴾

Sufyān bin 'Uyaynah said, "Abu Sa'd narrated to us from 'Ikrimah from Ibn 'Abbās that "Mūsā, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." [1] Allāh's statement,

﴿سَأُورِيكُمْ دَارَ ٱلْفَٰسِقِينَ﴾

﴿*I shall show you the home of the rebellious*﴾,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

﴿سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا

[1] Aṭ-Ṭabari 13:110.

ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

﴿146. *I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Āyāt and were heedless of them.*﴾

﴿147. *Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?*﴾

## Arrogant People will be deprived of Allāh's *Āyāt*

Allāh said,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿*I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right*﴾.

Allāh says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another *Āyah*,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴿*And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time*﴾ [6:110], and,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿*So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).*﴾ [61:5]

Sufyān bin 'Uyaynah commented on this *Āyah*,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

*﴿I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right﴾*,

"(Allāh says) I shall snatch away comprehension of the Qur'ān from them and turn them away from My *Āyāt.*"[1] Ibn Jarīr commented on Sufyān's statement that, "This indicates that this part of the *Āyah* is addressed to this *Ummah.*" [2] This is not necessarily true, for Ibn 'Uyaynah actually meant that this occurs in every *Ummah* and that there is no difference between one *Ummah* and another *Ummah* in this regard. Allāh knows best. Allāh said next,

﴿وَإِن يَرَوْا كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا بِهَا﴾

*﴿and (even) if they see all the Āyāt, they will not believe in them﴾*. Allāh said in a similar *Āyāh,*

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ۝٩٧﴾

*﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾* [10:96-97]

Allāh's statement,

﴿وَإِن يَرَوْا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا﴾

*﴿And if they see the way of righteousness, they will not adopt it as the way,﴾*

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allāh explains why they do this,

﴿ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا﴾

*﴿that is because they have rejected Our Āyāt﴾*, in their hearts,

﴿وَكَانُوا۟ عَنْهَا غَٰفِلِينَ﴾

*﴿and were heedless of them.﴾*, gaining no lessons from the *Āyāt.* Allāh's statement,

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[1] Aṭ-Ṭabari 13:112.

[2] Aṭ-Ṭabari 13:113.

﴿وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ حَبِطَتْ أَعْمَـٰلُهُمْ﴾

﴿*Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds.*﴾

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Are they requited with anything except what they used to do?*﴾

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

﴿وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَـٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿١٤٩﴾﴾

﴿*148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.*﴾

﴿*149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"*﴾

## Story of worshipping the Calf

Allāh describes the misguidance of those who worshipped the calf that As-Sāmiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibrīl was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Ṭūr. Allāh said about His Honorable Self,

﴿قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾﴾

﴿*(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray"*﴾ [20:85].

The scholars of *Tafsīr* have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allāh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mūsā, but Mūsā forgot it! Allāh answered them,

﴿أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾﴾

﴿*Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good?*﴾ [20:89]. Allāh said here,

﴿أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

﴿*Did they not see that it could neither speak to them nor guide them to the way?*﴾

Allāh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allāh's statement,

﴿وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ﴾

﴿*And when they regretted*﴾, and felt sorrow for their action,

﴿وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾﴾

﴿*and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."*﴾

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allāh the Most Mighty and Majestic.

﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾﴾

﴿150. *And when Mūsā returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Hārūn) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers."*﴾

﴿151. *He (Mūsā) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy."*﴾

Allāh states that when Mūsā returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Dardā' said that *Asif*, or regret, is the severest type of anger.

﴿قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ﴾

*﴿He (Mūsā) said: "What an evil thing is that which you have done during my absence."﴾*

evil it is that which you committed after I departed and left you, by worshiping the calf,

﴿أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ﴾

*﴿Did you hasten in the matter of your Lord?﴾*

Mūsā said, 'You wanted me to rush back to you, even though [being there] this was Allāh's decision?' Allāh said next,

﴿وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

*﴿And he threw down the Tablets and seized his brother by his head and dragged him towards him.﴾*

This *Āyah* demonstrates the meaning of the *Ḥadīth*,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

*«Information is not the same as observation.»*[1]

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

﴿وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

*﴿and seized his brother by (the hair of) his head and dragged him towards him.﴾*

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another *Āyah*, Allāh said,

﴿قَالَ يَهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾﴾

*﴿He [Mūsā] said: "O Hārūn ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and*

[1] Aḥmad 1:271.

*you have not respected (waited or observed) my word!''*﴾ [20:92-94].

Here, Allāh said that Hārūn said,

﴿ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿*''O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.''*﴾

Hārūn said, 'Do not place me on the same level as they are, as if I was one of them.' Further, Hārūn said, 'O son of my mother', so that Mūsā would feel more mercy and leniency towards him, even though Hārūn was also the son of Mūsā's father. When Mūsā was satisfied that his brother was innocent,

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾﴾

﴿*And Hārūn indeed had said to them beforehand: ''O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order.''*﴾ [20:90], this is when,

﴿قَالَ﴾

﴿*he said*﴾ Mūsā,

﴿رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿*''O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.''*﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«يَرْحَمُ اللهُ مُوسَى لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ فُتِنُوا بَعْدَهُ فَلَمْ يَلْقَ الْأَلْوَاحَ فَلَمَّا رَآهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ»

«*May Allāh grant His mercy to Mūsā! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people*

*were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets."*[1]

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾﴾

﴿*152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.*﴾

﴿*153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.*﴾

The 'wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allāh did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in *Sūrat Al-Baqarah*,

﴿فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴿*So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.*﴾ [2:54]

As for the humiliation mentioned in the *Āyah*, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allāh's statement,

﴿وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ﴾

﴿*Thus do We recompense those who invent lies*﴾

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allāh's Message, will be placed in the heart and from there on to the shoulders. Al-Ḥasan Al-Baṣri said; "The disgrace of innovation will weigh on their shoulders even if

[1] Ibn Mājah 2:380.

they were to gallop on their mules or trot on their work horses." Ayyūb As-Sakhtiyāni narrated from Abu Qilābah Al-Jarmi that he commented on this *Āyah*,

﴿وَكَذَٰلِكَ نَجْزِي ٱلْمُفْتَرِينَ﴾

*﴿Thus do We recompense those who invent lies.﴾*

"By Allāh! This *Āyah* is for all those who invent a lie, until the Day of Resurrection."[1] Also, Sufyān bin 'Uyaynah said, "Every person who invents a *Bid'ah* (innovation in the religion) will taste disgrace."[2] Allāh tells His servants that He accepts repentance from His servants for any sin, even *Shirk*, *Kufr*, hypocrisy and disobedience. Allāh said:

﴿وَٱلَّذِينَ عَمِلُوا ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا مِنۢ بَعْدِهَا وَءَامَنُوٓا إِنَّ رَبَّكَ﴾

*﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord﴾*

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

﴿مِنۢ بَعْدِهَا﴾

*﴿after that﴾* after committing that evil action,

﴿لَغَفُورٌ رَّحِيمٌ﴾

*﴿is indeed Oft-Forgiving, Most Merciful.﴾*

Ibn Abi Ḥātim reported that 'Abdullāh bin Mas'ūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas'ūd recited this *Āyah*,

﴿وَٱلَّذِينَ عَمِلُوا ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا مِنۢ بَعْدِهَا وَءَامَنُوٓا إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾﴾

*﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾*

'Abdullāh recited this *Āyah* ten times, neither allowing nor disallowing it.[3]

﴿وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾﴾

[1] Aṭ-Ṭabari 13:135.
[2] Aṭ-Ṭabari 13:136.
[3] *Ad-Durr Al-Manthūr* 3:566.

وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ إِنَّا
هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى
وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ
ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ
فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ
عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ
ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ
عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟
ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ
يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى
لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ
فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ
وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾
وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾

﴿154. *And when the anger of Mūsā calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.*﴾

## Mūsā picked up the Tablets when His Anger subsided

Allāh said next,

﴿وَلَمَّا سَكَتَ﴾

﴿*And when calmed*﴾ and subsided,

﴿عَن مُّوسَى ٱلْغَضَبُ﴾

﴿*the anger of Mūsā*﴾ with his people,

﴿أَخَذَ ٱلْأَلْوَاحَ﴾

﴿*he took up the Tablets*﴾, which he had thrown out of jealousy for Allāh and anger for His sake, because of his people worshipping the calf,

﴿وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾

*﴿and in their inscription was guidance and mercy for those who fear their Lord.﴾*

Several scholars of *Tafsīr* said that when Mūsā threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mūsā found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islāmic State came into existence. Only Allāh knows if these statements are true.

﴿وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾ ۞ وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾﴾

*﴿155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.﴾*

*﴿156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdnā unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾*

## Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented; "Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, 'O Allāh! Give us what you have never given anyone before us and will never give anyone after us!' Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ﴾

*﴿"O my Lord, if it had been Your will, You could have destroyed them and me before.﴾"*[1]

[1] Aṭ-Ṭabari 13:141.

As-Suddi said, "Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

﴿وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا﴾

*﴿And Mūsā chose out of his people seventy (of the best) men.﴾*

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

﴿لَن نُّؤْمِنَ لَكَ﴾

*﴿We shall never believe in you﴾*, [2:55] 'O Mūsā,

﴿حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً﴾

*﴿until we see Allāh plainly,﴾* for you spoke to Him,' they said, 'therefore, show Him to us,'

﴿فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ﴾

*﴿but they were struck with a bolt of lightning﴾* [4:153]

and they died. Mūsā stood up crying, invoking Allāh, 'O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?'

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ﴾

*﴿"O my Lord, if it had been Your will, You could have destroyed them and me before"﴾*."[1]

Muḥammad bin Isḥāq said, "Mūsā chose seventy of the best men from the Children of Israel. He said to them, 'Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Ṭūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allāh. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, 'Request that we may also hear the words of

[1] Aṭ-Ṭabari 13:140.

our Lord.' So he replied, 'I shall.' When Mūsā approached the mountain it became completely covered with columns of clouds, Mūsā approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mūsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsā stood up invoking, begging and supplicating to his Lord,

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـىَّ﴾

﴿*"O my Lord, if it had been Your will, You could have destroyed them and me before."*﴾[1]

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatādah, Mujāhid and Ibn Jarīr Aṭ-Ṭabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."[2] This is supported by Mūsā's statement,

﴿أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّا﴾

﴿*"would You destroy us for the deeds of the fools among us?"*﴾

He said next,

﴿إِنْ هِىَ إِلَّا فِتْنَتُكَ﴾

﴿*"It is only Your Fitnah"*﴾ affliction, test and trial, according to Ibn 'Abbās, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas and several among the Salaf and latter scholars.[3] This is the only plausible meaning, in which Mūsā says, "The decision is Yours (O Allāh), and the judgment, and whatever You will

[1] Aṭ-Ṭabari 13:140.

[2] Aṭ-Ṭabari 13:143-144.

[3] Aṭ-Ṭabari 13:151.

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The *Āyah*,

﴿أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَافِرِينَ﴾

﴿*"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."*﴾,

pertains to (Allāh's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā's supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

﴿وَأَنتَ خَيْرُ الْغَافِرِينَ﴾

﴿*"for You are the best of those who forgive,"*﴾ for none except You can forgive the sin.

﴿وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿*"And ordain for us good in this world, and in the Hereafter."*﴾

The first part of Mūsā's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

﴿وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿*"And ordain for us good in this world, and in the Hereafter."*﴾

is, 'ordain for us and grant us all that is good in both lives. We mentioned the meaning of 'good' before in *Sūrat Al-Baqarah*.[1]

﴿إِنَّا هُدْنَا إِلَيْكَ﴾

﴿*"We have Hūdnā unto You"*﴾ 'we repent, go back and return unto You,' according to the meaning of, '*Hūdnā*', given by Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Ibrāhīm At-Taymi, As-Suddi, Qatādah and several others.[2]

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2: 200-202].

[2] Aṭ-Ṭabari 13:154-155.

﴿قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ۝١٥٦﴾

*﴿He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾* [7:156]

## Allāh's Mercy is for Those Who have Taqwā and believe in Allāh's *Āyāt* and His Messenger ﷺ

Allāh answers the statement,

﴿إِنْ هِيَ إِلَّا فِتْنَتُكَ﴾

*﴿"It is only Your trial..."﴾* [7:155], by saying,

﴿عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

*﴿(As to) My punishment I afflict therewith whom I will and My mercy embraces all things.﴾*

Allāh says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allāh. Allāh's statement,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

*﴿and My mercy embraces all things﴾*

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

*﴿"Our Lord! You comprehend all things in mercy and knowledge."﴾* [40:7]

Imām Aḥmad recorded that Jundub bin 'Abdullāh Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allāh! Grant Your mercy to me and to Muḥammad, and do not give a share in it to anyone else.' The Messenger of Allāh ﷺ

commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا قَالَ؟»

*«Do you think that this man is more misguided or his camel? Did you not hear what this man has said?»*

They said, 'Yes.' He ﷺ said,

«لَقَدْ حَظَّرْتَ رَحْمَةً وَاسِعَةً إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا الْخَلْقُ جِنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

*«You (the bedouin man) have restricted a vast mercy! Allāh, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?»*

Aḥmad[1] and Abu Dāwud collected this *Ḥadīth*.[2] Imām Aḥmad recorded that Salmān narrated that the Prophet ﷺ said,

«إِنَّ لِلهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاحَمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى أَوْلَادِهَا وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

*«Allāh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.»*[3]

Muslim recorded it.[4] Allāh said next,

﴿فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ﴾

*﴿That (mercy) I shall ordain for those who have Taqwā,﴾*

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allāh said in a similar *Āyah*,

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[1] Aḥmad 4:312.

[2] Abu Dāwud 5:197.

[3] Aḥmad 5:439.

[4] Muslim 4:2108.

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

﴿*He has prescribed mercy for Himself*﴾ [6:12]

Allāh's statement,

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴿*for those who have Taqwā*﴾, means, 'I will ordain My mercy for those who possess these qualities, and they are the *Ummah* of Muḥammad,'

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴿*for those who have Taqwā*﴾, who avoid *Shirk* and major sins,

﴿وَيُؤْتُونَ ٱلزَّكَوٰةَ﴾

﴿*and give the Zakāh*﴾, purify themselves, according to one opinion. It was also said that, 'the *Zakāh*', here pertains to wealth. It is possible that both meanings are included here, for this *Āyah* was revealed in Makkah [before *Zakāh* in fixed shares was ordained],

﴿وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ﴾

﴿*and those who believe in Our Āyāt.*﴾, those who have faith in them.

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾﴾

﴿*157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injil, – he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.*﴾

**The Description of that Messenger ﷺ**

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ﴾

*﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injīl,﴾*

This is the description of the Prophet Muḥammad ﷺ in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imām Aḥmad recorded that Abu Ṣakhr Al-'Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madīnah during the life time of Allāh's Messenger. After I sold it, I said to myself, 'I will meet that man (Muḥammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and 'Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrāh. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allāh ﷺ asked him (the father),

«أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ هَلْ تَجِدُ فِي كِتَابِكَ هَذَا صِفَتِي وَمَخْرَجِي؟»

*«I ask you by He Who has sent down the Tawrāh, do you not find the description of me and my advent in your Book?»*

He nodded his head in the negative. His son said, 'Rather, yes, by He Who has sent down the Tawrāh! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.' The Prophet ﷺ said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنْ أَخِيكُمْ»

*«Stop the Jew (the father) from (taking care of) your brother (in Islam).»*

The Prophet ﷺ then personally took care of the son's funeral and led the funeral prayer on him."[1] This *Ḥadīth* is sound and is supported by a similar *Ḥadīth* in the *Ṣaḥīḥ* narrated

[1] Aḥmad 5:411.

from Anas.[1]

Ibn Jarīr recorded that Al-Muthannā said that 'Aṭā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrāh.' He said, 'Yes, by Allāh! He is described in the Tawrāh, just as he is described in the Qur'ān,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ۝٤٥﴾

﴿*O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.*﴾ [33:45]

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you *'Al-Mutawakkil'* (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, 'There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes.'" 'Aṭā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter."[2] Al-Bukhāri recorded it[3] from 'Abdullāh bin 'Amr. It was also recorded by Al-Bukhāri [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrāh, as some *Ḥadīths* concur. Allāh knows best."

Allāh's statement,

﴿يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ﴾

﴿*He commands them to do good; and forbids them from evil;*﴾

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

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[1] *Fatḥ Al-Bāri* 3:259.

[2] Aṭ-Ṭabari 13:164.

[3] *Fatḥ Al-Bāri* 4:402.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*O you who believe!*﴾, then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden." And the most important and greatest of these commands and prohibitions, is that Allāh has sent the Messenger ﷺ to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allāh has sent all Messengers with before Muḥammad ﷺ, just as Allāh said,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the Ṭāghūt (false deities)"*﴾[16:36].

Allāh's statement,

﴿وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

﴿*He makes lawful for them the good things, and forbids them from the evil things,*﴾

meaning, he makes the Baḥīrah, Sā'ibah, Waṣīlah and Ḥām, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, *Ribā*, and foods that were treated as lawful although Allāh the Exalted had forbidden them. 'Ali bin Abi Ṭalḥah reported this from Ibn 'Abbās.[1] Allāh's statement,

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ﴾

﴿*He (Muḥammad) releases them from their heavy burdens, and from the fetters that were upon them.*﴾

indicates that Muḥammad ﷺ came with leniency and an easy religion. As mentioned in the *Ḥadīth* recorded from many routes that Allāh's Messenger ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

«*I was sent with the easy way of Ḥanīfiyyah [monotheism]*»[2]

[1] Aṭ-Ṭabari 13:166.

[2] Aḥmad 5:266 and 6:116.

The Prophet ﷺ said to the two Commanders he appointed, *Mu'ādh* and Abu Mūsā Al-Ash'ari, when he sent them to Yemen,

«بَشِّرَا وَلَا تُنَفِّرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

*«Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves».* [1]

Abu Barzah Al-Aslami, the Prophet's Companion, said, "I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this *Ummah.* Hence the statement of the Messenger of Allāh,

«إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

*«Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.»*[2]

The Prophet ﷺ said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

*«My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do.»"*[3]

This is why Allāh has guided this *Ummah* to proclaim,

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴿*"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the*

[1] *Fath Al-Bāri* 5:188.

[2] *Fath Al-Bāri* 9:300.

[3] Ibn Mājah 1:659.

*disbelieving people.*﴾ [2:286]

It is recorded in *Ṣaḥīḥ Muslim* that [the Prophet ﷺ said that] Allāh the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allāh's statement,

﴿فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ﴾

﴿*So those who believe in him, honor him, help him.*﴾

refers to respecting and honoring Muḥammad ﷺ,

﴿وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ﴾

﴿*and follow the light which has been sent down with him,*﴾

the Qur'ān and the revelation [Sunnah] that the Prophet delivered to mankind,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*it is they who will be successful.*﴾

in this life and the Hereafter.

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

*158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow him so that you may be guided."*﴾

## Muḥammad's Message is Universal

Allāh says to His Prophet and Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴿*Say*﴾, O Muḥammad,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ﴾

﴿*O mankind!*﴾, this is directed to mankind red and black, and the Arabs and non-Arabs alike,

﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

*﴿I am sent to you all as the Messenger of Allāh,﴾*

This *Āyah* mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind [and the *Jinns*]. Allāh said,

﴿قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ وَمَنْ بَلَغَ﴾

*﴿Say, "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach."﴾* [6:19],

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

*﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾*[11:17], and,

﴿وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا وَّإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ﴾

*﴿And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴾* [3:20]

There are many other *Āyāt* and more *Ḥadīths* than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the *Jinns*]. Al-Bukhāri recorded that Abu Ad-Dardā' said, "Abu Bakr and 'Umar had an argument in which Abu Bakr made 'Umar angry. So 'Umar went away while angry and Abu Bakr followed him asking him to forgive him, but 'Umar refused. 'Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

«أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ»

*«This fellow of yours (Abu Bakr) has made someone angry!»*

'Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the *Salām* and sat next to him, telling

him what had happened. The Messenger of Allāh ﷺ became angry (at 'Umar), and realizing that, Abu Bakr said, 'O Allāh's Messenger! It was me who was unjust.' The Messenger of Allāh ﷺ said,

«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

«*Will you leave my Companion (Abu Bakr) alone! I said, 'O People! I am the Messenger of Allāh to you all,' and you said, 'You lie,' but Abu Bakr declared, 'You said the truth.'*»" Al-Bukhāri recorded it.[1]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ فَخْرًا بُعِثْتُ إِلَى النَّاسِ كَافَّةً الْأَحْمَرِ وَالْأَسْوَدِ وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأُعْطِيتُ الشَّفَاعَةَ فَأَخَّرْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللهِ شَيْئًا»

«*I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allāh made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafā'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafā'ah will reach those who associate none with Allāh in worship.*»[2]

This *Ḥadīth*'s chain of narration is suitable, but the Two *Ṣaḥīḥs* did not record it. Allāh's statement,

﴿الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ﴾

﴿*to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who*

[1] *Fatḥ Al-Bāri* 8:153.

[2] Aḥmad 1:301.

*gives life and causes death.﴾*

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾

*﴿So believe in Allāh and His Messenger, the Prophet who can neither read nor write,﴾*

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

﴿ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾

*﴿The Prophet who can neither read nor write﴾* who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh's statement,

﴿ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ﴾

*﴿who believes in Allāh and His Words﴾*, means, his actions conform with his words and he believes in what he was given from his Lord.

﴿وَٱتَّبِعُوهُ﴾

*﴿And follow him﴾*, embrace his path and guidance,

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

*﴿so that you may be guided﴾* to the Straight Path.

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

*﴿159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾*

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another *Āyah*,

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ﴾

*﴿A party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer﴾* [3:113],

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

*﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is Swift in account.﴾* [3:199]

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ۝٥٢ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ۝٥٣ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟﴾

*﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.﴾*[28:52-54], and,

الجزء الثامن ١٧١ سورة الأعراف

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ
قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ
شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ
لَكُمْ خَطِيٓـَٰتِكُمْ ۚ سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾
فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟
يَظْلِمُونَ ﴿١٦٢﴾ وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ
حَاضِرَةَ ٱلْبَحْرِ ۘ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ
لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

﴿*Verily, those who were given knowledge before it, when it (this Qur'ān) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.*﴾[17:107-109]

﴿وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰتِكُمْ ۚ سَنَزِيدُ ٱلْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾﴾

﴿*160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.*﴾

﴿*161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."*﴾

﴿*162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.*﴾

We discussed these *Āyāt* in *Sūrat Al-Baqarah*,[1] which was revealed in Al-Madīnah, while these *Āyāt* were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allāh and all the favors are from Him.

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾﴾

*﴿163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allāh's command.﴾*

## The Jews transgress the Sanctity of the Sabbath

This *Āyah* explains Allāh's statement,

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ﴾

*﴿And indeed you knew those among you who transgressed in the matter of the Sabbath..﴾* [2:65]

Allāh says to His Prophet ﷺ here,

﴿وَسْـَٔلْهُمْ﴾

*﴿And ask them﴾* ask the Jews who are with you, about the story of their fellow Jews who defied Allāh's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muḥammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muḥammad bin Isḥāq recorded from Dāwud bin Al-Ḥuṣayn from 'Ikrimah that Ibn 'Abbās commented on Allāh's statement,

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ﴾

*﴿And ask them about the town that was by the sea...﴾*

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:60].

"A village called Aylah between Madyan and Aṭ-Ṭur (which is in Sinai).[1] 'Ikrimah, Mujāhid, Qatādah and As-Suddi said similarly.[2] Allāh's statement,

﴿إِذْ يَعْدُونَ فِي ٱلسَّبْتِ﴾

*﴿when they transgressed in the matter of the Sabbath;﴾*

means, they transgressed in the Sabbath and defied Allāh's command to them to keep it sanctified,

﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا﴾

*﴿when their fish came to them openly on the Sabbath day,﴾*

visible on top of the water, according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.[3] Ibn Jarīr said, "Allāh's statement,

﴿وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم﴾

*﴿and did not come to them on the day they had no Sabbath. Thus We made a trial of them,﴾*

means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

﴿كَذَٰلِكَ نَبْلُوهُم﴾

*﴿Thus We made a trial for them,﴾* so that We test them,

﴿بِمَا كَانُوا يَفْسُقُونَ﴾

*﴿for they used to rebel against Allāh's command﴾*

by defying His obedience and rebelling against it." [4]

Therefore, these were a people who used a trick to violate Allāh's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imām and scholar Abu 'Abdullāh Ibn Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 13:180.

[2] Aṭ-Ṭabari 13:180-181.

[3] Aṭ-Ṭabari 13:183.

[4] Aṭ-Ṭabari 13:183.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ
﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ
﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن
يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ
لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾ وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِّنْهُمُ
الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَاهُم بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ
وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ
أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ
بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ»

*«Do not repeat what the Jews committed, and violate Allāh's prohibitions using deceitful tricks.»*[1]

This *Ḥadīth* has a reasonable chain.

﴿وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾﴾

*﴿164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."﴾*

*﴿165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allāh's command.﴾*

*﴿166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."﴾*

[1] *Ādāb Az-Zafāf* p. 192.

## Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the *Tafsīr* of *Sūrat Al-Baqarah*.[1] Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

﴿لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا﴾

﴿*"Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?"*﴾.

They said, 'why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh's punishment?' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

﴿مَعْذِرَةً إِلَىٰ رَبِّكُمْ﴾

﴿*"In order to be free from guilt before your Lord (Allāh),"*﴾

'for we were commanded to enjoin righteousness and forbid evil,'

﴿وَلَعَلَّهُمْ يَتَّقُونَ﴾

﴿*"and perhaps they may fear Allāh"*﴾ for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.' Allāh said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ﴾

﴿*So when they forgot the reminder that had been given to them,*﴾

when the evil doers refused the advice,

﴿أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا﴾

﴿*We rescued those who forbade evil, but We seized who did wrong,*﴾

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:65-66].

who committed the transgression,

﴿بِعَذَابٍۭ بَـِٔيسٍۭ﴾

﴿*with a severe torment*﴾. Allāh stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

'Ikrimah said, "Ibn 'Abbās said about the *Āyah*: 'I do not know whether or not the people were saved who said;

﴿لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ﴾

﴿*"Why do you preach to a people whom Allāh is about to destroy...?"*﴾

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment."[1]

Allāh said,

﴿وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ﴾

﴿*and We seized those who did wrong with a Ba'īs torment*﴾

indicating that those who remained were saved. As for '*Ba'īs*', it means 'severe', according to Mujāhid,[2] or 'painful', according to Qatādah.[3] These meanings are synonymous, and Allāh knows best. Allāh said next,

﴿خَـٰسِـِٔينَ﴾

﴿*despised*﴾, humiliated, disgraced and rejected.

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾﴾

﴿*167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating*

[1] Aṭ-Ṭabari 13:187.
[2] Aṭ-Ṭabari 13:202.
[3] Aṭ-Ṭabari 13:202.

*torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.*﴾

## Eternal Humiliation placed on the Jews

﴿تَأَذَّنَ﴾

﴿*Ta'dhdhana*﴾ means 'declared', according to Mujāhid, or 'ordained', according to others. This part of the *Āyah* indicates a vow,

﴿لَيَبْعَثَنَّ عَلَيْهِمْ﴾

﴿*that He will keep on sending against them*﴾ against the Jews,

﴿إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ﴾

﴿*till the Day of Resurrection, those who would afflict them with a humiliating torment.*﴾

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanīn,[1] Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the *Jizyah* (tribute tax). When Islām came and Muḥammad ﷺ was sent, they became under his power and had to pay the *Jizyah*, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the *Jizyah*, as Al-'Awfī narrated from Ibn 'Abbās.[2] In the future, the Jews will support the Dajjāl (False Messiah); and the Muslims, along with 'Īsā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

﴿إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ﴾

﴿*Verily, your Lord is quick in retribution*﴾, with those who disobey Him and defy His Law,

﴿وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

[1] Perhaps it refers to the Kushite Dynasty, and Allāh knows best.

[2] At-Ṭabari 13:205.

﴿and certainly He is Oft-Forgiving, Most Merciful.﴾

for those who repent and go back to Him. This *Āyah* mentions both the mercy, as well as, the punishment, so that no despair is felt. Allāh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

﴿وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾﴾

*168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh).*

*169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwā. Do not you then understand?*

*170. And as to those who hold fast to the Book (act on its teachings) and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.*

## The Children of Israel scatter throughout the Land

Allāh states that He divided the Jews into various nations, sects and groups,

﴿وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾﴾

*And We said to the Children of Israel after him (after Mūsā*

*died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations)."*﴾[17:104]

﴿مِنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ﴾

﴿*some of them are righteous and some are away from that*﴾, some of them are led aright and some are not righteous, just as the *Jinns* declared,

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾﴾

﴿*"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)."*﴾ [72:11]

Allāh said here,

﴿وَبَلَوْنَٰهُم﴾

﴿*And We tried them*﴾, and tested them,

﴿بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ﴾

﴿*with good and evil*﴾, with times of ease, difficulty, eagerness, fear, well-being and affliction,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿*in order that they might turn (to Allāh)*﴾

Allāh said next,

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ﴾

﴿*Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life*﴾

This *Āyah* means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrāh and studied it. Mujāhid commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ﴾

﴿*They chose (for themselves) the goods of this low life*﴾

"They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

﴿وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ﴾

*﴿Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.﴾"*[1]

Qatādah commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا ٱلْأَدْنَىٰ﴾

*«they chose (for themselves) the goods of this low life»*

"This, by Allāh, is an evil generation,

﴿وَرِثُوا ٱلْكِتَٰبَ﴾

*﴿which inherited the Book﴾* after their Prophets and Messengers, for they were entrusted with this job by Allāh's command to them. Allāh said in another *Āyah*,

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا ٱلصَّلَوٰةَ﴾

*﴿Then, there has succeeded them a posterity who neglect the Ṣalāh (the prayers).﴾* [19:59]

Allāh said next,

﴿يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا﴾

*﴿They chose the goods of this low life saying: "(Everything) will be forgiven to us."﴾*

They wish and hope from Allāh, while deceiving themselves,

﴿وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ﴾

*﴿And if (again) the offer of the like came their way, they would (again) seize them.﴾*

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." [2] As-Suddi said about Allāh's statement,

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ﴾

*﴿Then after them succeeded an (evil) generation﴾* until,

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[1] Aṭ-Ṭabari 13:212.

[2] Aṭ-Ṭabari 13:213.

﴿وَدَرَسُوا مَا فِيهِ﴾

*﴿and they have studied what is in it (the Book).﴾*

"Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment?', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allāh says, if the others (who admonished him) would have a chance to loot this world, they will take it."[1] Allāh said,

﴿أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾

*﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾*

thus, admonishing them for this behavior. Allāh took a pledge from them that they would declare the truth to people and not hide it. Allāh said in another *Āyah*,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

*﴿(And remember) when Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought﴾* [3:187].

Ibn Jurayj said that Ibn 'Abbās said about the *Āyah*,

﴿أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾

*﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾*,

"Their claim that Allāh will forgive the sins they keep committing without repenting from them." [2] Allāh said,

[1] Aṭ-Ṭabari 13:213.

[2] Aṭ-Ṭabari 13:215.

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ
خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ
آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ
﴿١٧٤﴾ وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا
فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا
لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ
كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ
يَلْهَث ذَّٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ
الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ اللَّهُ
فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

﴿وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

﴿*And the home in the Hereafter is better for those who have Taqwā Do not you then understand?*﴾

Encouraging them to seek Allāh's tremendous reward and warning them against His severe torment. Allāh says here, 'My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

﴿أَفَلَا تَعْقِلُونَ﴾

﴿*Do not you then understand?*﴾ Allāh says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?' Allāh then praises those who adhere to His Book, which directs them to follow His Messenger Muḥammad ﷺ,

﴿وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ﴾

﴿*And as to those who hold fast to the Book*﴾

adhere to it, implement its commands and refrain from its prohibitions,

﴿وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ﴾

﴿*and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.*﴾

﴿۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾﴾

*﴿171. And (remember) when We Nataqnā the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [the Tawrāh], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."﴾*

## Raising Mount Ṭūr over the Jews, because of Their Rebellion

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ﴾

*﴿And (remember) when We Nataqnā the mountain over them﴾*, "We raised the mountain, as Allāh's other statement testifies,

﴿وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ﴾

*﴿And for their covenant, We raised over them the mountain﴾* [4:154]." [1]

Also, Sufyān Ath-Thawri narrated that Al-A'mash said that, Sa'īd bin Jubayr said that Ibn 'Abbās said, "The angels raised the Mount over their heads, as reiterated by Allāh's statement,

﴿وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ﴾

*﴿We raised over them the mountain﴾* [4:154]."

Al-Qāsim bin Abi Ayyub narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said, "Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

﴿كَأَنَّهُۥ ظُلَّةٌ﴾

[1] Aṭ-Ṭabari 13:218.

﴿*as if it had been a canopy*﴾, that is, when the angels raised the mountain over their heads." An-Nasā'i collected it.[1]

﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾﴾

﴿*172. And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this."*﴾

﴿*173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"*﴾

﴿*174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).*﴾

## The Covenant taken from the Descendants of Ādam

Allāh stated that He brought the descendants of Ādam out of their fathers' loins, and they testified against themselves that Allāh is their Lord and King and that there is no deity worthy of worship except Him. Allāh created them on this *Fiṭrah*, or way, just as He said,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴿*So set you (O Muḥammad) your face truly towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind. No change let there be in Khalqillah.*﴾[2] [30:30]

And it is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said,

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[1] An-Nasā'ī in *Al-Kubrā*: 6:396.

[2] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُولَدُ بَهِيمَةٌ جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ»

*«Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)»* .[1]

Muslim recorded that 'Iyāḍ bin 'Ḥimār said that the Messenger of Allāh ﷺ said;

«يَقُولُ اللهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

*«Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.»*[2]

There are *Ḥadīths* that mention that Allāh took Ādam's offspring from his loins and divided them into those on the right and those on the left. Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

*«It will be said to a man from the people of the Fire on the Day of Resurrection, 'If you owned all that is on the earth, would you pay it as ransom?' He will reply, 'Yes.' Allāh will say, 'I ordered you with what is less than that, when you were still in Ādam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).'»*[3]

This was recorded in the Two *Ṣaḥīḥs*[4]

Commenting on this *Āyah* (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 3:290 and Muslim 4:2047.

[2] Muslim 4:2197.

[3] Aḥmad 3:127.

[4] *Fatḥ Al-Bāri* 6:419 and Muslim 4:2160.

«لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيْ رَبِّ مَنْ هٰؤُلَاءِ؟ قَالَ: هٰؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيْ رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيْ رَبِّ وَقَدْ وَهَبْتُ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ قَالَ: أَوَ لَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ: أَوَ لَمْ تُعْطِهَا ابْنَكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ»

*«When Allāh created Ādam, He wiped Ādam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādam and Ādam asked, 'O Lord! Who are they?' Allāh said, 'These are your offspring.' Ādam saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man?' Allāh said, 'This is a man from the latter generations of your offspring. His name is Dāwud.' Ādam said, 'O Lord! How many years would he live?' Allāh said, 'Sixty years.' Ādam said, 'O Lord! I have forfeited forty years from my life for him.' When Ādam's life came to an end, the angel of death came to him (to take his soul). Ādam said, 'I still have forty years from my life term, don't I?' He said, 'Have you not given it to your son Dāwud?' So Ādam denied that and his offspring followed suit (denying Allāh's covenant), Ādam forgot and his offspring forgot, Ādam made a mistake and his offspring made mistakes.»*

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ".[1] Al-Ḥākim also recorded it in his *Mustadrak*, and said; "*Ṣaḥīḥ* according to the criteria of Muslim, and they did not record it."[2]

These and similar *Ḥadīths* testify that Allāh, the Exalted and Most Honored, brought forth Ādam's offspring from his loins

[1] *Tuḥfat Al-Aḥwadhi* 8:457.

[2] Al-Ḥākim 2:325.

and separated between the inhabitants of Paradise and those of the Fire. Allāh then said,

﴿وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ﴾

*﴿and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"﴾*

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

﴿قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا﴾

*﴿They will say: "We bear witness against ourselves."﴾* [6:130]

At other times, testimony is given by the people themselves, such as Allāh's statement,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ﴾

*﴿It is not for the Mushrikīn, (polytheists) to maintain the mosques of Allāh, while they testify against their own selves of disbelief.﴾* [9:17]

This *Āyah* means that their disbelief testifies against them, not that they actually testify against themselves here. Another *Āyah* of this type is Allāh's statement,

﴿وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧﴾

*﴿And to that he bears witness (by his deeds).﴾* [100:7]

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ﴾

*﴿And He gave you of all that you asked for.﴾* [14:34]

Allāh said here,

﴿أَن تَقُولُوا۟﴾

*﴿lest you should say﴾*, on the Day of Resurrection

﴿إِنَّا كُنَّا عَنْ هَٰذَا﴾

*﴿we were of this﴾* of *Tawḥīd*

﴿غَٰفِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوٓاْ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا﴾

*﴿unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh,"﴾* [7:172-173]

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ ﴿١٧٧﴾﴾

*﴿175. And recite to them the story of him to whom We gave Our Āyāt, but he threw them away; so Shayṭān followed him up, and he became of those who went astray.﴾*

*﴿176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Āyāt. So relate the stories, perhaps they may reflect.﴾*

*﴿177. Evil is the parable of the people who rejected Our Āyāt, and used to wrong themselves.﴾*

### Story Bal'am bin Bā'ūrā'

'Abdur-Razzāq recorded that 'Abdullāh bin Mas'ūd said that Allāh's statement,

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا﴾

*﴿And recite to them the story of him to whom We gave Our Āyāt, but he threw them away﴾*

"Is about Bal'am bin Bā'ūrā' a man from the Children of Israel."[1] Shu'bah and several other narrators narrated this statement from Manṣūr who got it from Ibn Mas'ūd.[2] Sa'īd bin Abi 'Arūbah narrated that Qatādah said that Ibn 'Abbās

[1] 'Abdur-Razzāq 2:443.

[2] Aṭ-Ṭabari 13:253.

said, "He is Ṣayfi, son of Ar-Rāhib." Qatādah commented that Ka'b said, "He was a man from Al-Balqlā' (a province of Jordan) who knew Allāh's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-'Awfi reported that Ibn 'Abbās said, "He is Bal'am bin Bā'ūrā', a man from Yemen whom Allāh had given the knowledge of His *Āyāt*, but he abandoned them."[1] Mālik bin Dīnār said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in suplication in times of difficulty. Allāh's Prophet Mūsā sent him to the King of Madyan to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king's religion." Imrān bin 'Uyaynah narrated that Ḥusayn said that 'Imrān bin Al-Ḥarith said that Ibn 'Abbās said, "He is Bal'am son of Bā'ūrā'."[2] Similar was said by Mujāhid and 'Ikrimah.[3] Therefore, it is well-known that this honorable *Āyah* was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ūd and several others among the Salaf.[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal'am and who knew Allāh's Greatest Name." [5] 'Ali bin Abi Ṭalḥah also reported that Ibn 'Abbās that he said, "When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said, 'Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.' Bal'am said, 'If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh's statement,

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[1] Aṭ-Ṭabari 13:261.

[2] Aṭ-Ṭabari 13:253.

[3] Aṭ-Ṭabari 13:254.

[4] Aṭ-Ṭabari 13:253

[5] Aṭ-Ṭabari 13:258.

﴿فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ﴾

*﴿but he threw them away; so Shaytān followed him up﴾*."[1]

Allāh said next,

﴿وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ﴾

*﴿And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.﴾*

Allāh said,

﴿وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا﴾

*﴿And had We willed, We would surely have elevated him therewith﴾*

from the filth of this earthly life through the *Āyāt* that We gave him knowledge of,

﴿وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ﴾

*﴿but he clung to the earth﴾*, he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Isḥāq bin Yasār narrated from Sālim, from Abu An-Naḍr that when Mūsā entered the land of Bani Canaan in the area of Ash-Shām (Greater Syria), the people of Bal'am came to him, saying, "This is Mūsā, son of 'Imrān with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allāh), so go out and supplicate to Allāh against them." He said, "Woe to you! Here is Allāh's Prophet (Mūsā) with whom the angels and believers are! How can I supplicate against them when I know from Allāh what I know?" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israelite military barracks. When he proceeded

[1] Aṭ-Ṭabari 13:260.

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allāh made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal'am! What are you doing? You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allāh has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This *Āyah* was revealed about the story of Bal'am son of Bā'ūrā'

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا﴾

﴿*And recite to them the story of him to whom We gave Our Āyāt, but he threw them away.*﴾, until,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿*perhaps they may reflect.*﴾

Allāh said next,

﴿فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث﴾

﴿*So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.*﴾

Scholars of *Tafsīr* have conflicting opinions regarding the meaning of this *Āyah*. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Isḥāq, from Sālim, from Abu An-Naḍr.[1] Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man – and his like – concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

[1] Aṭ-Ṭabari 13:265.

advice or the call to faith, just as if the advice and call never occurred. Allāh said in another *Āyah*,

﴿سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

*﴿It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.﴾*[2:6] and,

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾

*﴿Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them.﴾* [9:80]

and similar *Āyāt*. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Ḥasan Al-Baṣri.

﴿فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

*﴿So relate the stories, perhaps they may reflect﴾*

Allāh said next to His Prophet Muḥammad ﷺ,

﴿فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ﴾

*﴿So relate the stories, perhaps they may﴾* the Children of Israel, who have knowledge ot the story of Bal'am and what happened to him when Allāh allowed him to stray and expelled him from His mercy. Allāh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'am used it in disobedience to Allāh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mūsā, the son of 'Imrān, peace be upon him, whom Allāh spoke to directly,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

*﴿perhaps they may reflect.﴾* and avoid Bal'am's behavior, for Allāh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muḥammad ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muḥammad ﷺ, in obedience to their Prophets who informed them of him and

commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allāh will place disgrace on him in this life, followed by humiliation in the Hereafter. Allāh said,

﴿سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا﴾

*﴿Evil is the parable of the people who rejected Our Āyāt.﴾*

Allāh says, evil is the example of the people who deny Our *Āyāt* in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The *Ṣaḥīḥ* recorded that the Messenger of Allāh ﷺ said,

«لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ»

*«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»*[1]

Allāh's statement,

﴿وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ﴾

*﴿and they used to wrong themselves.﴾*

means, Allāh did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿١٧٨﴾﴾

*﴿178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! They are the losers.﴾*

Allāh says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allāh wills occurs; and whatever He does not will, does not occur. A *Ḥadīth* narrated from 'Abdullāh bin Mas'ūd reads,

«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ

[1] *Fath Al-Bāri* 5:288.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ
بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾
وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةٌ
يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ ۚ إِنَّ
كَيْدِي مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ
هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَن يُضْلِلِ اللَّهُ فَلَا
هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ
فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

*«All praise is due to Allāh, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allāh from the evils within ourselves and from the burden of our evil deeds. He whom Allāh guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allāh without partners and that Muḥammad is His servant and Messenger.»*

The complete *Ḥadīth* was collected by Imām Aḥmad and the collectors of *Sunan* and others.[1]

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾﴾

*﴿179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾*

[1] Aḥmad 1:392, Abu Dāwud 2:591, *Tuḥfat Al-Aḥwadhi* 4:237, An-Nasā'ī 3:105 and Ibn Mājah 1:609.

**Disbelief and the Divine Decree**

Allāh said,

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ﴾

﴿*And surely, We have created for Hell*﴾ We made a share in the Fire for,

﴿كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ﴾

﴿*many of the Jinn and mankind*﴾ We prepared them for it by their performance of the deeds of its people. When Allāh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«*Verily, Allāh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.*»[1]

There are many *Ḥadīths* on this subject, and certainly, the matter of *Al-Qadar* is of utmost importance, yet this is not where we should discuss it.

Allāh said,

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا﴾

﴿*They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.*﴾

meaning, they do not benefit from these senses that Allāh made for them as a means of gaining guidance. Similarly, Allāh said,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ﴾

﴿*And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed*

[1] Muslim 4 :2044.

*them nothing since they used to deny the Āyāt.*﴾ [46:26].

Allāh also said about the hypocrites,

﴿صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾﴾

﴿*(They are) deaf, dumb, and blind, so they return not (to the right path)*﴾ [2:18],

and about the disbelievers,

﴿صُمٌۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ﴾

﴿*(They are) deaf, dumb and blind. So they do not understand.*﴾ [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allāh said;

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).*﴾ [8:23],

﴿فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾﴾

﴿*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*﴾ [22:46], and,

﴿وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾﴾

﴿*And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shaytān to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!*﴾[43:36-37]

Allāh's statement,

﴿أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ﴾

﴿*They are like cattle*﴾, means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allāh said in a similar *Āyah*,

﴿وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً﴾

﴿*And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.*﴾ [2:171]

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

﴿بَلْ هُمْ أَضَلُّ﴾

﴿*nay even more astray*﴾, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in *Tawḥīd*, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;

﴿أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ﴾

﴿*They are like cattle, nay even more astray; those! They are the heedless ones.*﴾

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾﴾

﴿*180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.*﴾

**Allāh's Most Beautiful Names**

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ»

«*Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is Witr (One) and loves Al-Witr (the odd numbered things),*»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.[1]

We should state that Allāh's Names are not restricted to only ninety-nine. For instance, in his *Musnad*, Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

*«Any person who is overcome by sadness or grief and supplicates, 'O Allāh! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'ān the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allāh will remove his grief and sadness and exchange them for delight.»*

The Prophet ﷺ was asked "O Messenger of Allāh! Should we learn these words?" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا»

*«Yes. It is an obligation on all those who hear this supplication to learn it.»*[2]

Al-'Awfī said that Ibn 'Abbās said about Allāh's statement,

﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ﴾

*﴿and leave the company of those who belie His Names﴾*

"To belie Allāh's Names includes saying that *Al-Lāt* (an idol)

[1] *Fatḥ Al-Bāri* 5:417 and 11:218 and Muslim 4:2062.

[2] Aḥmad 1:391.

derived from Allāh's Name."[1] Ibn Jurayj narrated from Mujāhid that he commented,

﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ﴾

*﴿and leave the company of those who belie His Names﴾*

"They derived *Al-Lāt* (an idol's name) from Allāh, and *Al-'Uzzā* (another idol) from *Al-'Azīz* (the All-Mighty)."[2] Qatādah stated that *Ilḥād* refers to associating others with Allāh in His Names (such as calling an idol *Al-'Uzzā*).[3] The word *Ilḥād* [used in the *Āyah* in another from] means deviation, wickedness, injustice and straying. The hole in the grave is called *Laḥd*, because it is a hole within a hole, that is turned towards the *Qiblah* (the direction of the prayer).

﴿وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾﴾

*﴿181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾*

Allāh said,

﴿وَمِمَّنْ خَلَقْنَآ﴾

*﴿And of those whom We have created﴾*, in reference to some nations,

﴿أُمَّةٌ﴾

*﴿a community﴾*, that stands in truth, in words and action,

﴿يَهْدُونَ بِالْحَقِّ﴾

*﴿who guides (others) with the truth﴾*, they proclaim it and call to it,

﴿وَبِهِۦ يَعْدِلُونَ﴾

*﴿and establishes justice therewith﴾*, adhere to it themselves and judge by it. It was reported that this *Āyah* refers to the *Ummah* of Muḥammad ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Mu'āwiyah bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 13:282.
[2] Aṭ-Ṭabari 13:283.
[3] Aṭ-Ṭabari 13:283.

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

*«There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.»*

In another narration, the Messenger ﷺ said,

«حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ»

*«Until Allāh's command (the Last Hour) comes while they are still like this.»* and in yet another narration,

«وَهُمْ بِالشَّامِ»

*«And they will dwell in Ash-Shām (Greater Syria).»*[1]

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾﴾

*﴿182. Those who reject Our Āyāt, We shall gradually seize them with punishment in ways they perceive not.﴾*

*﴿183. And I respite them; certainly My plan is strong.﴾*

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾﴾

*﴿Those who reject Our Āyāt, We shall gradually seize them in ways they perceive not﴾*

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allāh said in another instance,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾﴾

*﴿So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets*

[1] *Fath Al-Bāri* 13:451 and Muslim 3:1524.

*and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists.*﴾[6:44-45].

Allāh said here,

﴿وَأُمْلِي لَهُمْ﴾

﴿*And I respite them*﴾ prolong what they are in,

﴿إِنَّ كَيْدِي مَتِينٌ﴾

﴿*certainly My plan is strong*﴾ and perfect.

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾﴾

﴿*184. Do they not reflect? There is no madness in their companion. He is but a plain warner.*﴾

Allāh said,

﴿أَوَلَمْ يَتَفَكَّرُوا﴾

﴿*Do they not reflect?*﴾ 'those who deny Our *Āyāt*,'

﴿مَا بِصَاحِبِهِم﴾

﴿*there is not in their companion*﴾, Muḥammad ﷺ,

﴿مِّن جِنَّةٍ﴾

﴿*madness*﴾ Muḥammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,

﴿إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿*but he is a plain warner*﴾, and this is clear for those who have a mind and a heart by which they understand and comprehend. Allāh said in another *Āyah*,

﴿وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾﴾

﴿*And (O people) your companion is not a madman.*﴾[81:22]

Allāh also said,

﴿قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾﴾

﴿*Say: "I exhort you to one (thing) only, that you stand up for*

*Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."* [34:46]

meaning, 'I ask you to stand for Allāh in sincerity without stubbornness or bias,'

﴿مَثْنَىٰ وَفُرَٰدَىٰ﴾

*in pairs and singly* [34:46] individuals and in groups,

﴿ثُمَّ تَتَفَكَّرُوا۟﴾

*and reflect* [34:46], about this man who brought the Message from Allāh, is he mad? If you do this, it will become clear to you that he is the Messenger of Allāh in truth and justice. Qatādah bin Di'āmah said, "We were informed that the Prophet of Allāh ﷺ once was on (Mount) Aṣ-Ṣafā and called the Quraysh, subtribe by subtribe, proclaiming,

«يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ فَحَذَّرَهُمْ بَأْسَ اللهِ وَوَقَائِعَ اللهِ»

*«O Children of so-and-so, O Children of so-and-so! He warned them against Allāh's might and what He has done (such as revenge from His enemies).»*

Some of them commented, 'This companion of yours (Prophet Muḥammad) is mad; he kept shouting until the morning?' Allāh sent down this *Āyah*,

﴿أَوَلَمْ يَتَفَكَّرُوا۟ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾﴾

*Do they not reflect? There is no madness in their companion. He is but a plain warner* [7:184]."[1]

﴿أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾﴾

*185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?*

[1] Aṭ-Ṭabari 13:289. This narration is not authentic. Al-Bukhāri (nos. 4770 -1 ) recorded a similar story about the revelation of *Āyah* 214 of *Sūrat Ash-Shu'arā'* (26) and *Sūrat Al-Masad* (111).

Allāh asks, those who denied faith, did they not contemplate about Our *Āyāt* in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh's torment and severe punishment. Allāh said,

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ﴾

*﴿In what message after this will they then believe?﴾*

Allāh says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

*﴿186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾*

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا﴾

*﴿And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh﴾* [5:41], and,

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

*﴿Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not﴾* [10:101].

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ

أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

*187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."*

## The Last Hour and its Portents

Allāh said here,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ﴾

*They ask you about the Hour*, just as He said in another *Āyah*,

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ﴾

*People ask you concerning the Hour* [33:63].

It was said that this *Āyah* was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this *Āyah* was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allāh said in another *Āyah*,

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾﴾

*And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"* [10:48], and,

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾﴾

*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away* [42:18].

Allāh said here (that the Quraysh asked),

﴿أَيَّانَ مُرْسَىٰهَا﴾

﴿*"When will be its appointed time?"*﴾ in reference to its commencement, according to 'Ali bin Abi Ṭalḥah who reported this from Ibn 'Abbās.[1] They asked about the Hour's appointed term and when the end of this world will begin;

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ﴾

﴿*Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He."*﴾

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

﴿ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Heavy is its burden through the heavens and the earth*﴾

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this *Āyah*,

﴿ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Heavy is its burden through the heavens and the earth*﴾

"Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." [2] Also, Ma'mar said that Al-Ḥasan commented on this *Āyah*, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth." [3]

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās explained this *Āyah*,

﴿ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Heavy is its burden through the heavens and the earth,*﴾

saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this *Āyah*,

﴿ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Heavy is its burden through the heavens and the earth.*﴾

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[1] Aṭ-Ṭabari 13:294.

[2] 'Abdur-Razzāq 2:244.

[3] 'Abdur-Razzāq 2:245.

"When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allāh spoke of will occur. This is the meaning of its burden being heavy."

As-Suddi said that,

﴿ثَقُلَتْ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Heavy is its burden through the heavens and the earth*﴾

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.[1]

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿*It shall not come upon you except all of a sudden*﴾

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, "Allāh has decided that,

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿*It shall not come upon you except all of a sudden.*﴾

He then said, "We were informed that Allāh's Prophet ﷺ said,

«إِنَّ السَّاعَةَ تَهِيجُ بِالنَّاسِ، وَالرَّجُلُ يُصْلِحُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَتَهُ، وَالرَّجُلُ يُقِيمُ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْفَعُهُ»

«*The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)*».»[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ

[1] Aṭ-Ṭabari 13:295.

[2] Aṭ-Ṭabari 13:297. The meaning of this narration is supported by the following *Ḥadīth*

السَّاعَةُ وَهُو يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا»

«*The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.*»[1]

Al-'Awfi said that Ibn 'Abbās commented on the *Āyah*,

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾

﴿*They ask you as if you have good knowledge of it.*﴾

"As if you have good relations and friendship with them!" Ibn 'Abbās said, "When the people (pagans of Quraysh) asked the Prophet ﷺ about the Last Hour, they did so in a way as if Muḥammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." [2] The correct explanation for this *Āyah* is, as narrated from Mujāhid, through Ibn Abi Najīḥ,

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾

﴿*They ask you as if you have Ḥafī of it.*﴾

means, 'as if you had asked about its time and so its knowledge is with you.'

Allāh said,

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*Say: "The knowledge thereof is with Allāh (Alone), but most*

[1] *Fatḥ Al-Bāri* 11:360.

[2] Aṭ-Ṭabari 13:298.

*of mankind know not."*﴾

When Jibrīl came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allāh ﷺ asking him as if to learn. Jibrīl asked the Messenger ﷺ about *Islām*, then about *Īmān* (faith) then about *Iḥsān* (Excellence in the religion). He asked next, "When will the Hour start?" Allāh's Messenger ﷺ said,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*He who is asked about it has no more knowledge of it than the questioner.*»

Therefore, the Prophet ﷺ was saying, 'I have no more knowledge in it than you (O Jibrīl), nor does anyone have more knowledge in it than anyone else.' The Prophet ﷺ then recited the *Āyah*,

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾

﴿*Verily, Allāh, with Him (Alone) is the knowledge of the Hour.*﴾ [31:34]

In another narration, Jibrīl asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

«فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ»

«*Five, their knowledge is only with Allāh*» then recited this *Āyah* (31:34). In response to the Prophet's answers after each question, Jibrīl would say, "You have said the truth." This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibrīl went away, the Messenger of Allāh ﷺ said to the Companions,

«هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»

«*This is Jibrīl, he came to teach you matters of your religion.*»

In yet another narration, the Prophet ﷺ commented,

«وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا صُورَتَهُ هَذِهِ»

«*I recognized him (Jibrīl) in every shape he came to me in, except this one.*»[1]

[1] *Fatḥ Al-Bāri* 1:140.

Muslim recorded that 'Āishah, may Allāh be pleased with her, said; "When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

«إِنْ يَعِشْ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ»

«*If this (young man) lives, he will not become old before your Hour starts.*»[1]

The Prophet ﷺ meant the end of their life that introduces them to the life in *Barzakh*, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh's Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

«إِنْ يَعِشْ هَذَا الْغُلَامُ فَعَسَى أَنْ لَا يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ»

«*If this young boy lives, it might be that he will not become old before the Hour starts.*»[2]

Only Muslim collected this *Ḥadīth*.

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ، وَأُقْسِمُ بِاللهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ»

«*You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now.*»

Muslim collected this *Ḥadīth*. A similar *Ḥadīth* is recorded in Two *Ṣaḥīḥs* from Ibn 'Umar, but he commented, "The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term." Imām Aḥmad recorded that Ibn Mas'ūd said that the Prophet ﷺ said,

«لَقِيتُ لَيْلَةَ أُسْرِيَ بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَاكَرُوا أَمْرَ السَّاعَةِ - قَالَ - فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجْبَتُهَا

[1] Muslim 4:2269.

[2] Muslim 4:2270.

فَلَا يَعْلَمُ بِهَا أَحَدٌ إِلَّا اللهُ عَزَّ وَجَلَّ، وَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ - قَالَ - وَمَعِي قَضِيبَانِ، فَإِذَا رَآنِي ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، قَالَ: فَيُهْلِكُهُ اللهُ عَزَّ وَجَلَّ إِذَا رَآنِي حَتَّى إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَطَأُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ: قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيُهْلِكُهُمْ وَيُمِيتُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ نَتْنِ رِيحِهِمْ أَيْ تُنْتِنُ، قَالَ: فَيُنْزِلُ اللهُ عَزَّ وَجَلَّ الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَقْذِفَهُمْ فِي الْبَحْرِ. قال يزيد بن هارون: ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ هُشَيْمٍ، قَالَ: فَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتِمِّ لَا يَدْرِي أَهْلُهَا مَتَى تُفَاجِئُهُمْ بِوِلَادَتِهَا لَيْلًا أَوْ نَهَارًا»

*«During the night of Isrā', I met Ibrāhīm, Mūsā and 'Īsā. They mentioned the matter of the Last Hour, and they asked Ibrāhīm about it, who said, 'I do not have knowledge of it.' They asked Mūsā about it and he said, 'I have no knowledge of it.' They then asked 'Īsā about it, and he said, 'As for when it will occur, only Allāh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjāl (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allāh will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allāh will destroy them (the Dajjāl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allāh, the Exalted and Most Honored, against them, and Allāh will bring death to all of them until the earth rots with their stinking odor. Allāh will send down rain on them and the rain will carry their corpses,*

*until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.»*[1]

Ibn Majah also collected a similar *Ḥadīth*[2] Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked 'Īsā about it and he spoke about its Signs, since he will descend in the last generations of this *Ummah*, implementing the Law of Allāh's Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. 'Īsā merely informed them of the knowledge Allāh gave him on this subject.

Imām Aḥmad recorded that Ḥudhayfah said, "The Messenger of Allāh ﷺ was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأُخْبِرُكُمْ بِمَشَارِيطِهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةً وَهَرَجًا»

*«Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.»*

They asked, 'O Allāh's Messenger! We know the meaning of the *Fitnah*, so what is the *Harj*?' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلُ»

*«It means killing, in the Language of the Ethiopians.»* He then said,

«وَيُلْقَى بَيْنَ النَّاسِ التَّنَاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

*«Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.»»*[3]

None among the collectors of the six *Sunan* collected this *Ḥadīth* using this chain of narration. Tāriq bin Shihāb said

[1] Aḥmad 1:375.
[2] Ibn Mājah 2:1365.
[3] Aḥmad 5:389.

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ
أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ
أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨ هُوَ ٱلَّذِي خَلَقَكُم
مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا
تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا
ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩
فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى
ٱللَّهُ عَمَّا يُشۡرِكُونَ ١٩٠ أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ
١٩١ وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٢
وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۖ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ
أَمۡ أَنتُمۡ صَٰمِتُونَ ١٩٣ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ
عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن
كُنتُمۡ صَٰدِقِينَ ١٩٤ أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآ أَمۡ لَهُمۡ أَيۡدٖ
يَبۡطِشُونَ بِهَآ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآ أَمۡ لَهُمۡ ءَاذَانٞ
يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥

that the Messenger of Allāh ﷺ kept mentioned the Last Hour [for people kept asking about it], until this *Āyah* was revealed,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا﴾

﴿*They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"*﴾.[1]

An-Nasā'i collected this *Ḥadīth*,[2] which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muḥammad, may Allāh's peace and blessings be on him, Muḥammad, the Prophet of mercy, repentance, Al-Malḥmah (great demise of the disbelievers), Al-'Āqib (who came after many Prophets), Al-Muqaffī (the last of a succession) and Al-Ḥāshir (below whom will all people be gathered [on the Day of Gathering]) Muḥammad ﷺ who said, as collected in the *Ṣaḥīḥ* from Anas and Sahl bin Sa'd,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

«*My sending and the Hour are like this,*» and he joined his index and middle fingers.[3] Yet, he was commanded to defer knowledge of the Last Hour to Allāh if he was asked about it,

[1] Aṭ-Ṭabari 3:292.

[2] An-Nasā'ī in *Al-Kubrā*:6:506.

[3] *Fatḥ Al-Bāri* 11:355.

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

*﴿Say: "The knowledge thereof is with Allāh (alone), but most of mankind know not."﴾*

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ اللَّهُ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِىَ السُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾

*﴿188. Say : "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾*

**The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself**

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another *Āyah*,

﴿عَٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾﴾

*﴿(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.﴾* [72:26]

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ الْخَيْرِ﴾

*﴿If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.﴾*

refers to money. In another narration, Ibn 'Abbās commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

﴿وَمَا مَسَّنِىَ السُّوٓءُ﴾

*﴿"and no evil should have touched me."﴾* and poverty would never touch me." [1] Ibn Jarīr said, "And others said, 'This means

[1] *Ad-Durr Al-Manthūr* 3:622.

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.'" 'Abdur-Raḥmān bin Zayd bin Aslam also commented on this *Āyah*;

﴿وَمَا مَسَّنِيَ ٱلسُّوٓءُ﴾

﴿*"and no evil should have touched me."*﴾, "I would have avoided and saved myself from any type of harm before it comes."[1] Allāh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

﴿فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾﴾

﴿*So We have made this (the Qur'ān) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.*﴾ [19:97]

﴿۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

﴿*189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a Ṣālih (good in every aspect) child, we shall indeed be among the grateful."*﴾

﴿*190. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.*﴾

## All Mankind are the Offspring of Ādam

Allāh states that He has created all mankind from Ādam,

[1] Aṭ-Ṭabari 13:302.

peace be upon him, and from Ādam, He created his wife, Ḥawwā' and from them, people started to spread. Allāh said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

﴿*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā*﴾ [49:13], and,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

﴿*O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife.*﴾[4:1]

In this honorable *Āyah*, Allāh said;

﴿وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴿*And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.*﴾

so that he is intimate and compassionate with her. Allāh said in another *Āyah*,

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓاْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً﴾

﴿*And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.*﴾ [30:21]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

﴿فَلَمَّا تَغَشَّىٰهَا﴾

﴿*When he covered her*﴾ meaning had sexual intercourses with her.

﴿حَمَلَتْ حَمْلًا خَفِيفًا﴾

*﴿she became pregnant and she carried it about lightly﴾*

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an *'Alaqah* (a piece of thick coagulated blood) and then a *Muḍghah* (a small lump of flesh).

Allāh said next,

﴿فَمَرَّتْ بِهِۦ﴾

*﴿and she carried it about﴾*, she continued the pregnancy, according to Mujāhid.[1] It was reported that Al-Ḥasan, Ibrāhīm An-Nakha'ī and As-Suddi said similarly.[2] Maymūn bin Mahrān reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Ḥasan about the *Āyah*,

﴿فَمَرَّتْ بِهِۦ﴾

*﴿and she carried it about﴾* and he said, 'Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages]."[3] Qatādah said,

﴿فَمَرَّتْ بِهِۦ﴾

*﴿and she carried it about (lightly).﴾*, means, it became clear that she was pregnant.[4] Ibn Jarīr commented, "This *Āyah* means that the liquid remained, whether she stood up or sat down."[5] Al-'Awfī recorded that Ibn 'Abbās said, "The semen remained in, but she was unsure if she became pregnant or not,

﴿فَلَمَّآ أَثْقَلَت﴾

*﴿Then when it became heavy﴾*, she became heavier with the fetus",[6] As-Suddi said, "The fetus grew in her womb."[7]

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[1] Aṭ-Ṭabari 13:305.
[2] Aṭ-Ṭabari 13:304-305.
[3] Aṭ-Ṭabari 13:304.
[4] Aṭ-Ṭabari 13:305.
[5] Aṭ-Ṭabari 13:304.
[6] Aṭ-Ṭabari 13:305.
[7] Aṭ-Ṭabari 13:305.

﴿دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا﴾

*﴿they both invoked Allāh, their Lord (saying): "If You give us a Ṣālih child,﴾*

if he is born human in every respect. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "They feared that their child might be born in the shape of an animal!"[1] while Abu Al-Bakhtri and Abu Mālik commented, "They feared that their newborn might not be human." [2] Al-Ḥasan Al-Baṣri also commented, "If You (Allāh) give us a boy."[3]

﴿لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

*﴿we shall indeed be among the grateful. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾* [7:189-190]

Ibn Jarīr recorded that Al-Ḥasan commented on this part of the *Āyah*,

﴿جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا﴾

*﴿they ascribed partners to Him (Allāh) in that which He has given to them﴾*

"This occurred by followers of some religion, not from Ādam [or Ḥawwā']." [4]

Al-Ḥasan also said, "This *Āyah* refers to those among the offspring of Ādam who fell into *Shirk*,

﴿جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا﴾

*﴿they ascribed partners to Him (Allāh) in that which He has given to them.﴾*" [5]

Qatādah said, "Al-Ḥasan used to say that it refers to the Jews and Christians. Allāh gave them children, and they turned

[1] Aṭ-Ṭabari 13:306.
[2] Aṭ-Ṭabari 13:306.
[3] Aṭ-Ṭabari 13:306.
[4] Aṭ-Ṭabari 13:314.
[5] Aṭ-Ṭabari 13:314.

سورة الأعراف ١٧٦ الجزء التاسع
إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾
وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ
أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ
وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ
بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ
ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ
ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟
فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ
لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ وَإِذَا قُرِئَ ٱلْقُرْءَانُ
فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ
فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ
وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ﴿٢٠٦﴾

them into Jews and Christians." [1]

The explanations from Al-Ḥasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This *Āyah* should therefore be understood this way, for it is apparent that it does not refer to Ādam and Ḥawā', but about the idolators among their offspring. Allāh mentioned the person first [Ādam and Ḥawwā'] and then continued to mention the species [mankind, many of whom committed *Shirk*]. There are similar cases in the Qur'ān. For cases, Allāh said

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾

﴿*And indeed We have adorned the nearest heaven with lamps*﴾

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the *Āyah*]. There are similar instances in the Qur'ān. Allāh knows best.

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾
وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾ إِنَّ ٱلَّذِينَ

[1] Aṭ-Ṭabari 13:315.

تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِيِّىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

﴿191. *Do they attribute as partners to Allāh those who created nothing but they themselves are created?*﴾

﴿192. *No help can they give them, nor can they help themselves.*﴾

﴿193. *And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.*﴾

﴿194. *Verily, those whom you call upon besides Allāh are servants like you. So call upon them and let them answer you if you are truthful.*﴾

﴿195. *Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!*﴾

﴿196. *Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.*﴾

﴿197. *And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.*﴾

﴿198. *And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."*﴾

## Idols do not create, help, or have Power over Anything

Allāh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allāh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than

they are, for they hear see and have strength of their own. Allāh said,

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾﴾

*﴿Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾*

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another *Āyah*,

﴿يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾﴾

*﴿O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty﴾* [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allāh said,

﴿لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

*﴿... who created nothing but they themselves are created?﴾*

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalīl proclaimed,

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ﴾

*﴿"Worship you that which you (yourselves) carve?"﴾* [37:95]

Allāh said next,

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا﴾

﴿*No help can they give them*﴾ those who worship them,

﴿وَلَآ أَنفُسَهُمْ يَنصُرُونَ﴾

﴿*nor can they help themselves*﴾ nor are they able to aid themselves against those who seek to harm them. For instance, Allāh's Khalīl, peace be upon him, broke and disgraced the idols of his people, just as Allāh said he did,

﴿فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾﴾

﴿*Then he turned upon them, striking (them) with (his) right hand,*﴾ [37:93] and,

﴿فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾﴾

﴿*So he broke them to pieces, (all) except the biggest of them, that they might turn to it.*﴾ [21:58]

Mu'ādh bin 'Amr ibn Al-Jamūḥ and Mu'ādh bin Jabal, may Allāh be pleased with both of them, were still young when they embraced Islām after the Messenger of Allāh ﷺ came to Al-Madīnah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. 'Amr bin Al-Jamūḥ, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu'ādhs used to go to that idol, turn it on its head and tarnish it with animal waste. When 'Amr bin Al-Jamūḥ would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When 'Amr bin Al-Jamūḥ saw this, he knew that his religion was false and said, "By Allāh! Had you been a god who has might, you would not end up tied to a dog on a rope!" 'Amr bin Al-Jamūḥ embraced Islām, and he was strong in his Islām. He was later martyred during the battle of Uḥud, may Allāh be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allāh said,

﴿وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ﴾

﴿*And if you call them to guidance, they follow you not.*﴾

Allāh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrāhīm, peace be upon said,

﴿يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا﴾

﴿*"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"*﴾ [19:42]

Next, Allāh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allāh said next,

﴿قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ﴾

﴿*Say: "Call your (so-called) partners (of Allāh)*﴾

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

﴿إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦﴾

﴿*Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.*﴾

Allāh's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hūd said,

﴿إِن نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٥٤ مِن دُونِهِۦۖ فَكِيدُونِي جَمِيعٗا ثُمَّ لَا تُنظِرُونِ ٥٥ إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۡۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٦﴾

﴿*"All that we say is that some of our gods have seized you with evil (madness)." Hūd replied: "I call Allāh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allāh)]. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path*

*that is straight*﴾ [11:54-56].

Ibrāhīm Al-Khalīl proclaimed (to his people),

﴿أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾﴾

﴿*Do you observe that which you have been wershipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.*"﴾ [26:75-78]

He also said to his father and his people,

﴿إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾

﴿"*Verily, I am innocent of what you warship. Except Him Who did create me; and verily, He will guide me.*" *And he made it a legacy lasting among his offspring, that they may turn back (to Allāh).*﴾ [43:26-28]

Allāh said here,

﴿إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ﴾

﴿*Verily, those whom you call upon besides Allāh*﴾

until the end of the *Āyah*, reiterating what has been said earlier, but He uses direct speech this time,

﴿لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ﴾

﴿*cannot help you nor can they help themselves.*﴾

The *Āyah*,

﴿وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾﴾

﴿*And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.*﴾

is similar to another *Āyah*,

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ﴾

﴿*If you invoke (or call upon) them, they hear not your call.*﴾ [35:14].

Allāh said next,

﴿وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

*﴿and you will see them looking at you, yet they see not.﴾*

meaning, they have eyes that stare as if they see, although they are solid. Therefore, the *Āyah* treated them as if they had a mind [saying, *Tarāhum*, instead of *Tarāha*], since they are made in the shape of humans with eyes drawn on them.

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

*﴿199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).﴾*

*﴿200. And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾*

## Showing Forgiveness

'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿خُذِ ٱلْعَفْوَ﴾

*﴿Show forgiveness﴾* "Allāh commanded [Prophet Muḥammad ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allāh ordered him to be harsh with them."[1]

And more than one narration from Mujāhid says, "From the [bad] behavior and actions of the people, of those who have not committed espionage."[2] And Hāshim bin 'Urwah said that his father said, "Allāh ordered Allāh's Messenger ﷺ to pardon the people for their behavior."[3] And in one narration, "pardon what I have allowed you of their behavior."

In *Ṣaḥīḥ Al-Bukhāri* it is recorded that Hishām reported from his father 'Urwah from his brother 'Abdullāh bin Az-Zubayr who said; "[The Āyah];

﴿خُذِ ٱلْعَفْوَ﴾

*﴿Show forgiveness﴾* was only revealed about the peoples [bad]

[1] Aṭ-Ṭabari 13:328.
[2] Aṭ-Ṭabari 13:327.
[3] Aṭ-Ṭabari 13:327.

character."[1]

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Ā'ishah, both of whom said similarly. [2] And Allāh knows best.

Ibn Jarīr and Ibn Abi Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umay said, "When Allāh, the Exalted and Most Honored, revealed this *Āyah*,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾

﴿*Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish*﴾

to His Prophet, the Messenger of Allāh ﷺ asked,

«مَا هَذَا يَا جِبْرِيلُ»

«*What does it mean, O Jibrīl?*» Jibrīl said, 'Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'"[3]

Al-Bukhāri said, "Allāh said,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾

﴿*Show forgiveness, enjoin Al-'Urf and turn away from the ignorant*﴾.

'*Al-'Urf*', means, righteousness." Al-Bukhāri next recorded from Ibn 'Abbās that he said, "Uyaynah bin Ḥiṣn bin Ḥudhayfah stayed with his nephew Al-Ḥur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. 'Uyaynah said to his nephew, 'O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.' Al-Hur said 'I will ask him for you,' and he asked 'Umar for permission for

[1] *Fath Al-Bāri* 8:155.

[2] *Fath Al-Bāri* 8:156.

[3] Aṭ-Ṭabari 6:154 and Ibn Abi Ḥātim 5:1638. Its chain is not connected. Ibn Kathīr said that it was recorded by others with a connected chain, and Ar-Rifā'ī considered it authentic.

'Uyaynah to meet him, and 'Umar gave him permission. When 'Uyaynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭāb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished 'Uyaynah. However, Al-Ḥur said, 'O Chief of he Faithful! Allāh, the Exalted, said to His Prophet ﷺ,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾﴾

﴿*Show forgiveness, enjoin Al-'Urf, and turn away from the foolish*﴾

Verily this man ('Uyaynah) is one of the fools!' By Allāh, 'Umar did not do anything after he heard that *Āyah* being recited, and indeed, he was one who adhered to the Book of Allāh, the Exalted and Most Honored."[1] Al-Bukhāri recorded this *Ḥadīth*.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allāh said in other instances,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

﴿*Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord! lest they should come near me."*﴾[23:96-98]

and,

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

﴿*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom*

[1] *Fatḥ Al-Bāri* 8:155.

*and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion in this world.*﴾ [41:34-35]

in reference to the advice contained in these *Āyāt*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾

﴿*And if an evil whisper from Shaytān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower*﴾ [41:36].

Allāh said in this honorable *Surah*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴿*And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.*﴾ [7:200]

These three instances in the Qur'ān, in *Sūrahs Al-A'rāf, Al-Mu'minūn* and *As-Sajdah*, are uinque in the Qur'ān. Allāh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allāh willing,

﴿فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ﴾

﴿*then verily he, between whom and you there was enmity, (will become) as though he was a close friend*﴾ [41:34].

Allāh also encourages seeking refuge with Him from the devils of the *Jinns*. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarīr said, while explaining Allāh's statement,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ﴾

﴿*And if an evil whisper comes to you from Shaytān*﴾, "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

﴿فَٱسْتَعِذْ بِٱللَّهِ﴾

﴿*then seek refuge with Allāh.*﴾ Allāh commands here to seek refuge with Him from the devil's whispers,

﴿إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

﴿*Verily, He is All-Hearer, All-Knower.*﴾ Allāh hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do." [1]

We mentioned the *Ḥadīths* concerning *Isti'ādhah* (seeking refuge with Allāh) in the beginning of this *Tafsīr*, so we do not need to repeat them here.

﴿إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾﴾

﴿*201. Verily, those who have Taqwā, when an evil thought comes to them from Shayṭān, they remember (Allāh), and (indeed) they then see (aright).*﴾

﴿*202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.*﴾

## The Whispering of Shayṭān and the People of *Taqwā*

Allāh mentions His servants who have *Taqwā*, obeying His orders, and avoid what He forbade:

﴿إِذَا مَسَّهُمْ﴾

﴿*when comes to them*﴾ an evil thought, or anger, or the whispers of Shayṭān cross their mind, or intend to err, or commit an error,

﴿تَذَكَّرُوا۟﴾

﴿*they remember*﴾ Allāh's punishment, as well as, His tremendous reward. They remember Allāh's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

﴿فَإِذَا هُم مُّبْصِرُونَ﴾

[1] Aṭ-Ṭabari 13:332.

﴿*and (indeed) they then see (aright)*﴾ they become aright and aware of the error of their ways.

## A Brethren of Devils among Mankind lure to Falsehood

Allāh said next,

﴿وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ﴾

﴿*But (as for) their brothers they plunge them deeper*﴾

in reference to the devils' brothers among mankind. Allāh said in another *Āyah*,

﴿إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ ٱلشَّيَٰطِينِ﴾

﴿*Verily, the spendthrifts are brothers of the Shayāṭīn*﴾ [17:27]

for they are followers of the *Shayāṭīn*, who listen to them and obey their orders.

﴿يَمُدُّونَهُمْ فِى ٱلْغَىِّ﴾

﴿*They plunge them deeper into error*﴾ the devils help them commit sins, making this path easy and appealing to them

﴿ثُمَّ لَا يُقْصِرُونَ﴾

﴿*and they never stop short*﴾ for the devils never cease inciting mankind to commit errors. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾﴾

﴿*But (as for) their brothers they plunge them deeper into error, and they never stop short.*﴾

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them."[1] Therefore,

﴿لَا يُقْصِرُونَ﴾

﴿*they never stop short*﴾ refers to the devils getting tired or stopping their whispering. Allāh said in another *Āyah*,

﴿أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾﴾

﴿*See you not that We have sent Shayāṭīn against the*

[1] Aṭ-Ṭabari 13:338.

*disbelievers to push them to do evil*﴾ [19:83]

persistently luring the disbelievers to commit evil, according to Ibn 'Abbās and others.[1]

﴿وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾﴾

﴿203. *And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."*﴾

## Idolators ask to witness Miracles

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ﴾

﴿*they say, "Why have you not brought it?"*﴾

"They say, 'Why have you not received a miracle'", or, "Why have you not initiated or made it?" [2] Ibn Jarīr reported that, 'Abdullāh bin Kathīr said that Mujāhid said about Allāh's statement,

﴿وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ﴾

﴿*And if you do not bring them a miracle, they say: "Why have you not brought it?"*﴾

"They say, 'Produce a miracle of your own.'"[3] Qatādah, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr agreed with this.[4] Allāh said next,

﴿وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ﴾

﴿*And if you do not bring them an Āyah*﴾ a miracle or a sign. Similarly, Allāh said,

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[1] Aṭ-Ṭabari 18:252.

[2] Aṭ-Ṭabari 13:341.

[3] Aṭ-Ṭabari 13:341.

[4] Aṭ-Ṭabari 13:341-342.

﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾﴾

*﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾* [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an *Āyah* (miracle) from Allāh so that we witness it and believe in it. Allāh said to him,

﴿قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي﴾

*﴿Say: "I but follow what is revealed to me from my Lord."﴾*

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allāh sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allāh is Most Wise, the All-Knower.

Allāh next directs the servants to the fact that this Qur'ān is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

﴿هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

*﴿This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.﴾*

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

*﴿204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.﴾*

## The Order to listen to the Qur'ān

After Allāh mentioned that this Qur'ān is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'ān when it is recited, in respect and honor of the Qur'ān. This is to the contrary of the practice of the pagans of Quraysh, who said,

﴿لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ﴾

*﴿"Listen not to this Qur'ān, and make noise in the midst of its (recitation)"﴾* [41:26].

Ibn Jarīr reported that Ibn Mas'ud said; "We would give *Salāms* to each other during *Ṣalāh*. So the *Āyah* of Qur'ān was revealed;

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ﴾

*﴿When the Qur'ān is recited, then listen to it.﴾*

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ﴿٢٠٦﴾﴾

*﴿205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful﴾.*

*﴿206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.﴾*

## Remembering Allāh in the Mornings and Afternoons

Allāh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾

*﴿And glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾* [50:39]

Before the night of *Isrā'*, when the five daily prayers were ordained, this *Āyah* was revealed in Makkah ordering that Allāh be worshipped at these times, Allāh said next,

﴿تَضَرُّعًا وَخِيفَةً﴾

*﴿humbly and with fear﴾* meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allāh said next,

﴿وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ﴾

*﴿and without loudness in words﴾*. Therefore, it is recommended that remembering Allāh in *Dhikr* is not performed in a loud voice. When the Companions asked the Messenger of Allāh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allāh sent down the verse,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

*﴿And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾* [2:186] [1]

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash'ari said, "The people raised their voices with *Du'ā'* (invoking Allāh) while travelling. The Prophet ﷺ said to them,

«يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ»

*«O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.»*[2]

These texts encourage the servants to invoke Allāh in *Dhikr* often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

﴿إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

*﴿Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him﴾*

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A *Ḥadīth* reads;

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يُتِمُّونَ الصُّفُوفَ الْأُوَلَ فَالْأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ»

*«Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the*

[1] This narration is recorded by Ibn Abi Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

[2] *Fatḥ Al-Bāri* 6:157 and Muslim 4:2077

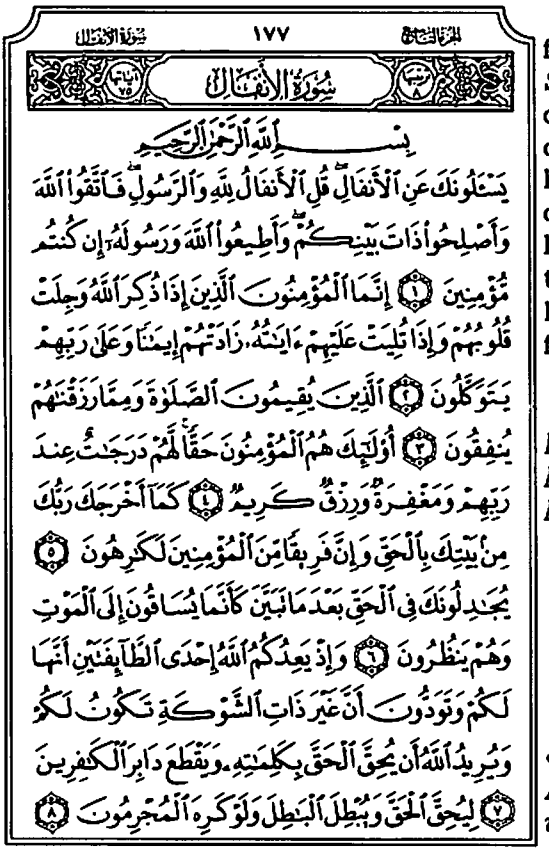
*next lines and they stand close to each other in line.*»[1]

This is the first place in the Qur'ān where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'ān, and those listening to its recitation, to perform prostration.

[1] Muslim 1:322.

# The *Tafsīr* of *Sūrat Al-Anfāl* (Chapter - 8)

**Which was revealed in Al-Madīnah**




There are seventy-five *Āyāt* in this *Sūrah*. The word count of this *Sūrah* is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh the Most Gracious, the Most Merciful*

﴿يَسْأَلُونَكَ عَنِ الْأَنفَالِ قُلِ الْأَنفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾﴾

*﴿1. They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the Messenger." So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers.﴾*

## Meaning of *Anfāl*

Al-Bukhāri recorded that Ibn 'Abbās said, "*Al-Anfāl* are the

spoils of war." Al-Bukhāri also recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās, '*Sūrat Al-Anfāl*?' He said, 'It was revealed concerning (the battle of) Badr.'"[1] 'Ali bin Abi Ṭalḥah reported, as Al-Bukhāri recorded from Ibn 'Abbās without a chain of narration, that Ibn 'Abbās said, "*Al-Anfāl* are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them." [2] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭā' Al-Khurāsāni, Muqātil bin Ḥayyān, 'Abdur-Raḥmān bin Zayd bin Aslam and several others.[3] It was also said that the *Nafl* (singular for *Anfāl*) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that *Anfāl* refers to the *Khumus*; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the *Anfāl* refers to the *Fay'*, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that 'Ali bin Ṣāliḥ bin Ḥay said: "It has reached me that,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾

*﴿They ask you about Al-Anfāl﴾*

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers."

## The Reason behind revealing *Āyah* 8:1

Imām Aḥmad recorded that Sa'd bin Mālik said, "I said, 'O Allāh's Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفَ لَا لَكَ وَلَا لِي، ضَعْهُ»

*«This sword is neither yours nor mine; put it down.»*

So I put it down, but said to myself, 'The Prophet might give this sword to another man who did not fight as fiercely as I

[1] *Fatḥ Al-Bāri* 8:156.

[2] Aṭ-Ṭabari 13:378.

[3] Aṭ-Ṭabari 13:361-362.

did.' I heard a man calling me from behind and I said, 'Has Allāh revealed something in my case?' The Prophet ﷺ said,

«كُنْتَ سَأَلْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَكَ»

*«You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allāh), and I give it to you.»* So Allāh sent down this *Āyah*,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾

*﴿They ask you about Al-Anfāl. Say: "Al-Anfāl are for Allāh and the Messenger"﴾.* [1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this *Ḥadīth*, At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".[2]

## Another Reason behind revealing the *Āyah* 8:1

Imām Aḥmad recorded that Abu Umāmah said, "I asked 'Ubādah about *Al-Anfāl* and he said, 'It was revealed about us, those who participated in (the battle of) Badr, when we disputed about *An-Nafl* and our dispute was not appealing. So Allāh took *Al-Anfāl* from us and gave it to the Messenger of Allāh ﷺ. The Messenger ﷺ divided it equally among Muslims.'"[3]

Imām Aḥmad recorded that Abu Umāmah said that 'Ubādah bin Aṣ-Ṣāmit said, "We went with the Messenger of Allāh ﷺ to the battle of Badr. When the two armies met, Allāh defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allāh ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, 'We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, 'No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.' Those who surrounded the Messenger of Allāh

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[1] Aḥmad 1:178.

[2] Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhi* 8:466, An-Nasā'ī in *Al-Kubrā* 6:348.

[3] Aḥmad 5:322.

ﷺ to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allāh ﷺ for fear that the enemy might conduct a surprise attack against him, so we were busy.' The *Āyah*,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ﴾

﴿*They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the Messenger." So fear Allāh and settle all matters of difference among you.*﴾

was revealed and the Messenger of Allāh ﷺ divided the *Anfāl* equally between Muslims."[1]

«وَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَغَارَ فِي أَرْضِ الْعَدُوِّ نَفَّلَ الرُّبُعَ، فَإِذَا أَقْبَلَ وَكُلَّ النَّاسِ رَاجِعًا نَفَّلَ الثُّلُثَ»

«*And Allāh's Messenger ﷺ would give a fourth for Anfāl when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned*».

The Prophet ﷺ used to dislike the *Anfāl* and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mājah collected a similar narration for this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan*".[2]

Allāh said,

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ﴾

﴿*So have Taqwā of Allāh and settle all matters of difference among you,*﴾

The *Āyah* commands, have *Taqwā* of Allāh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allāh has granted you is better than what you are disputing about [such as *Al-Anfāl*],

﴿وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ﴾

﴿*and obey Allāh and His Messenger,*﴾

in the division that the Messenger makes according to Allāh's

[1] Aḥmad 5:323.

[2] *Tuḥfat Al-Aḥwadhi* 8:468 and Ibn Mājah 2:951.

order. The Prophet ﷺ only divided according to what Allāh ordained, which is perfectly just and fair. Ibn 'Abbās commented on this *Āyah*, "This is a command from Allāh and His Messenger ﷺ to the believers, that they should have *Taqwā* of Allāh and settle all matters of differences between them."[1] A similar statement was reported from Mujāhid.[2] As-Suddi also commented on Allāh's statement,

﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

﴿*So have Taqwā of Allāh and settle all matters of difference among you*﴾, meaning "Do not curse each other."[3]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٢ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝٣ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٤﴾

﴿*2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord;*﴾

﴿*3. Who perform the Ṣalāh and spend out of what We have provided them.*﴾

﴿*4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).*﴾

## Qualities of the Faithful and Truthful Believers

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the *Āyah*,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿*The believers are only those who, when Allāh is mentioned, feel a fear in their hearts*﴾

"None of Allāh's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

[1] Aṭ-Ṭabari 13:384.
[2] Aṭ-Ṭabari 13:384.
[3] Aṭ-Ṭabari 13:384.

neither believe in any of Allāh's *Āyāt* nor trust (in Allāh) nor pray if they are alone nor pay the *Zakāh* due on their wealth. Allāh stated that they are not believers. He then described the believers by saying,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿*The believers are only those who, when Allāh is mentioned, feel a fear in their hearts*﴾

and they perform what He has ordained,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـٰتُهُۥ زَادَتْهُمْ إِيمَـٰنًا﴾

﴿*and when His Āyāt are recited unto them, they increase their faith*﴾ and conviction,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿*and they put their trust in their Lord*﴾, having hope in none except Him." [1] Mujāhid commented on,

﴿وَجِلَتْ قُلُوبُهُمْ﴾

﴿*their hearts Wajilat*﴾, "Their hearts become afraid and fearful."[2] Similar was said by As-Suddi and several others.[3] The quality of a true believer is that when Allāh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allāh said in a similar *Āyah*,

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾﴾

﴿*And those who, when they have committed Fāḥishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh – and do not persist in what (wrong) they have done, while they know*﴾ [3:135], and,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾﴾

[1] Aṭ-Ṭabari 13:386.
[2] Aṭ-Ṭabari 13:386.
[3] Aṭ-Ṭabari 13:386.

﴿*But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.*﴾ [79:40-41]

Sufyān Ath-Thawri narrated that As-Suddi commented,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿*The believers are only those who, when Allāh is mentioned, feel a fear in their hearts*﴾

"A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have *Taqwā* of Allāh', and his heart becomes fearful.'"

## Faith increases when the Qur'ān is recited

Allāh's statement,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾

﴿*And when His Āyāt are recited unto them, they increase their faith;*﴾

is similar to His statement,

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

﴿*And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice*﴾ [9:124].

Al-Bukhāri and other scholars relied on this *Āyah* (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islām, prompting some scholars, such as Ash-Shāfi'ī, Aḥmad bin Ḥanbal and Abu 'Ubayd to declare that this is the consensus of the *Ummah*, as we mentioned in the beginning of the explanation of *Ṣaḥīḥ* Al-Bukhāri. All the thanks and praises are due to Allāh.

## The Reality of *Tawakkul*

Allāh said,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿*And they put their trust in their Lord.*﴾

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa'īd bin Jubayr, "*Tawakkul* of Allāh is the essence of faith."

## Deeds of Faithful Believers

Allāh said next,

﴿ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣﴾

﴿*Who perform the Ṣalāh and spend out of what We have provided them.*﴾

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh's right. Qatādah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." [1] Muqātil bin Ḥayyān said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'ān during it, sitting for *Tashahhud* and reciting the *Ṣalāh* (invoking Allāh's blessings) for the benefit of the Prophet."[2]

Spending from what Allāh has granted includes giving the *Zakāh* and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh's dependents, and the most beloved among them to Him are the most beneficial to His creation.

## The Reality of Faith

Allāh's statement,

﴿أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا﴾

[1] Ibn Abi Ḥātim 1:37.

[2] Ibn Abi Ḥātim 1:37.

﴿*It is they who are the believers in truth.*﴾ means, those who have these qualities are the believers with true faith.

## The Fruits of Perfect Faith

Allāh said,

﴿لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ﴾

﴿*For them are grades of dignity with their Lord*﴾ meaning, they have different grades, ranks and status in Paradise,

﴿هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾﴾

﴿*They are in varying grades with Allāh, and Allāh is All-Seer of what they do.*﴾[3:163]

Next, Allāh said,

﴿وَمَغْفِرَةٌ﴾

﴿*and forgiveness*﴾, therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ مِنْ آفَاقِ السَّمَاءِ»

«*The residents of 'Illiyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.*»

They said, "O Allāh's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet ﷺ said,

«بَلَى وَالَّذِي نَفْسِي بِيَدِهِ! ، لِرِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«*Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.*»[1]

In a *Ḥadīth* recorded by Imām Aḥmad and the collectors of *Sunan*, Abu 'Aṭiyyah said that Ibn Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَى كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ

[1] *Fatḥ Al-Bāri* 6 :368 and Muslim 4 :2177.

السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا»

«*Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and 'Umar are among them (in the highest grades), and how excellent they are.*»[1]

﴿كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ۝٦ وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ ۝٧ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ۝٨﴾

﴿5. *As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.*﴾

﴿6. *Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).*﴾

﴿7. *And (remember) when Allāh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers.*﴾

﴿8. *That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.*﴾

## Following the Messenger ﷺ is Better for the Believers

Allāh said,

﴿كَمَآ أَخْرَجَكَ رَبُّكَ﴾

﴿*As your Lord caused you to go out...*﴾ After Allāh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allāh and His Messenger ﷺ, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allāh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,

[1] Aḥmad 3:27, Abu Dāwud 4:287, *Tuḥfat Al-Aḥwadhi* 8:142 and Ibn Mājah 1:37.

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾﴾

﴿*Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.*﴾ [2:216]

As-Suddi commented,

﴿وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ﴿٥﴾﴾

﴿*And verily, a party among the believers disliked*﴾ to meet [the armed] idolators."

﴿يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ﴾

﴿*Disputing with you concerning the truth after it was made manifest,*﴾

Some have commented, "(Allāh says:) they ask and argue with you about *Al-Anfāl* just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

﴿وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ﴾

﴿*but Allāh willed to justify the truth by His Words*﴾

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿*Jihād (fighting in Allāh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you*﴾ [2:216].

Muḥammad bin Isḥāq reported that 'Abdullāh bin 'Abbās said, "When the Messenger of Allāh ﷺ heard that Abu Sufyān had left the Shām area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هَذِهِ عِيرُ قُرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَاخْرُجُوا إِلَيْهَا لَعَلَّ اللهَ أَن يُنَفِّلَكُمُوهَا»

«*This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allāh might make it as war spoils for you.*»

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyān was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Ḥijaz (Western Arabia). Some travelers told him that Muḥammad had mobilized his companions for his caravan. He was anxious and hired Ḍamḍam bin 'Amr Al-Ghifāri to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muḥammad ﷺ had mobilized his Companions to intercept the caravan. Ḍamḍam bin 'Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allāh ﷺ marched with his companions until he reached a valley called Dhafirān. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allāh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did 'Umar. Al-Miqdād bin 'Amr stood up and said, 'O Allāh's Messenger! March to what Allāh has commanded you, for we are with you. By Allāh! We will not say to you what the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَـٰتِلَآ إِنَّا هَٰهُنَا قَـٰعِدُونَ﴾

﴿*"So go you and your Lord and fight you two, we are sitting right here"*﴾ [5:24].

Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

«*Give me your opinion, O people!*» wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-'Aqabah, they proclaimed, 'O Allāh's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa'd bin Mu'ādh asked him, 'O Allāh's Messenger! Is it us whom you meant?' The Prophet ﷺ answered in the positive. Sa'd said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh's Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.' The Messenger of Allāh was pleased with what Sa'd said and was encouraged by it. He ﷺ proclaimed,

«سِيرُوا عَلَى بَرَكَةِ اللهِ وَأَبْشِرُوا فَإِنَّ اللهَ قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللهِ لَكَأَنِّي الْآنَ أَنْظُرُ إِلَى مَصَارِعِ الْقَوْمِ»

«*March with the blessing of Allāh and receive the good news. For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am*

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ
مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ
سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ
شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ
كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ
دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ
بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

*now looking at the demise of the people (the Quraysh).»*[1]

Al-'Awfi reported similar from Ibn 'Abbās.[2] As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly,[3] We have just summarized the story as Muḥammad bin Isḥāq briefed it.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

*﴿9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin."﴾*

*﴿10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Almighty, All-Wise.﴾*

## Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhāri wrote in the book of battles (in his *Ṣaḥīḥ*) under "Chapter; Allāh's statement,

[1] Aṭ-Ṭabari 13:399.

[2] Aṭ-Ṭabari 13:403.

[3] Aṭ-Ṭabari 13:402 and 405.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

*﴿(Remember) when you sought help of your Lord and He answered you﴾* until,

﴿فَأَنِّي اللَّهَ شَدِيدُ الْعِقَابِ﴾

*﴿then verily, Allāh is severe in punishment﴾*" that Ibn Mas'ūd said, "I was a witness to something that Al-Miqdād bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, 'We will not say as the people of Mūsā said, "So go you and your Lord and fight you two."

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's ﷺ face beaming with pleasure because of what Al-Miqdād said to him."[1] Al-Bukhāri next narrated from Ibn 'Abbās that on the day of Badr, the Prophet ﷺ said,

«اللَّهُمَّ! أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ! إِنْ شِئْتَ لَمْ تُعْبَدْ»

*«O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.»*

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet ﷺ went out proclaiming,

«سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ»

*«Their multitude will be put to flight, and they will show their backs.»*

An-Nasā'i also collected this *Ḥadīth*.[2] Allāh's statement,

﴿بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾

*﴿with a thousand of the angels Murdifīn﴾* means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn 'Abbās about,

﴿مُرْدِفِينَ﴾

[1] *Fath Al-Bāri* 7 :335.

[2] *Fath Al-Bāri* 7 :335 and An-Nasā'ī in *Al-Kubrā* 6 :477.

﴿*Murdifīn*﴾,[1] meaning each behind the other in succession. 'Ali bin Abi Ṭalḥah Al-Wālibi reported that Ibn 'Abbās said, "Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibrīl on one side and five hundred under the leadership of Mīkā'īl on another side." [2] Imāms Abu Ja'far bin Jarīr Aṭ-Ṭabari and Muslim recorded that Ibn 'Abbās said[3] that 'Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Ḥayzūm!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣāri man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

«صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ»

«*You have said the truth, that was from the reinforcements from the third heaven.*»

The Muslims killed seventy (pagans) in that battle and captured another seventy. [4]

Al-Bukhāri also wrote a chapter in his *Ṣaḥīḥ* about the participation of the angels in Badr. He collected a *Ḥadīth* from Rifā'h bin Rāfi 'Az-Zuraqi, who participated in Badr, Jibrīl came to the Prophet ﷺ and asked him, "How honored are those who participated in Badr among you?" The Prophet ﷺ said,

«مِنْ أَفْضَلِ الْمُسْلِمِينَ»

«*Among the best Muslims.*» Jibrīl said, "This is the case with the angels who participated in Badr."[5] Al-Bukhāri recorded this *Ḥadīth*. Aṭ-Ṭabarāni also collected it in *Al-Mu'jam Al-Kabīr*, but from Rāfi' bin Khadīj, which is an apparent mistake. The correct narration is from Rifā'h, as Al-Bukhāri recorded it. In

[1] Aṭ-Ṭabari 13:412.
[2] Aṭ-Ṭabari 13:423.
[3] Aṭ-Ṭabari 13:409 and Muslim 3:1383.
[4] Muslim 3:1384.
[5] *Fatḥ Al-Bāri* 7:362.

the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Ḥātib bin Abi Balta'ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

*«He [Hātib] participated in Badr. How do you know that Allāh has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'»*[1]

Allāh said next,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ﴾

*﴿Allāh made it only as glad tidings...﴾*

Allāh made sending down the angels and informing you of this fact as glad tidings,

﴿وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ﴾

*﴿and that your hearts be at rest therewith.﴾*

Surely, Allāh is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ﴾

*﴿And there is no victory except from Allāh.﴾*

Allāh said in another *Āyah*,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾﴾

*﴿So, when you meet (in fight in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished*

[1] *Fath Al-Bāri* 7:355 and Muslim 4:1941.

*them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.*﴾[1] [47:4-6]

and,

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾﴾

﴾*And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.*﴿ [3:140-141]

These are points of wisdom for which Allāh has legislated performing *Jihād*, by the hands of the believers against the disbelievers. Allāh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allāh destroyed the people of Nūḥ with the flood, 'Ād with the wind, Thamūd with the scream, the people of Lūṭ with an earthquake and the people of Shu'ayb by the Day of the Shadow. After Allāh sent Mūsā and destroyed his enemy Fir'awn and his soldiers by drowning, He sent down the Tawrāh to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allāh said,

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ﴾

﴾*And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment.*﴿ [28:43]

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allāh said to the believers of this *Ummah*,

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾

[1] That is, they will recognize their places, as they did in the worldly life.

﴿*Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.*﴾[9:14]

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

﴿إِنَّ ٱللَّهَ عَزِيزٌ﴾

﴿*Verily, Allāh is All-Mighty,*﴾, the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another *Āyah*,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

﴿*We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection).*﴾[40:51]

Allāh said next,

﴿حَكِيمٌ﴾

﴿*All-Wise.*﴾, in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

﴿إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾﴾

﴿*11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on*

*you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shayṭān, and to strengthen your hearts, and make your feet firm thereby.﴾*

*﴿12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."﴾*

*﴿13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾*

*﴿14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾*

## Slumber overcomes Muslims

Allāh reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uḥud, which Allāh described,

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ﴾

*﴿Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves.﴾* [3:154]

Abu Ṭalḥah said, "I was among those who were overcome by slumber during (the battle of) Uḥud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hāfiẓ Abu Ya'lā narrated that 'Ali said, "Only Al-Miqdād had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allāh ﷺ. He was praying under a tree and crying until dawn."[1] 'Abdullāh bin Mas'ūd said, "Slumber during battle is security from Allāh, but during prayer, it is from Shayṭān."[2] Qatādah said, "Slumber affects the head, while sleep affects the

[1] *Musnad Abu Ya'lā* 1:242.

[2] Aṭ-Ṭabari 13:419.

heart."[1]

Slumber overcame the believers on the day of Uḥud, and this incident is very well-known. As for this *Āyah* (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allāh's aid, rewards, favor and mercy from Allāh with them. Allāh said in another *Āyah*,

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦﴾

﴿*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴾ [94:5-6]

In the *Ṣaḥīḥ*, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger ﷺ and Abu Bakr were invoking Allāh. Suddenly, slumber overcame the Messenger ﷺ and he woke up smiling and declared,

«أَبْشِرْ يَا أَبَابَكْرٍ هَذَا جِبْرِيلُ عَلَى ثَنَايَاهُ النَّقْعُ»

«*"Good news, O Abu Bakr! This is Jibrīl with dust on his shoulders."*»

He left the shade while reciting Allāh's statement,

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۝٤٥﴾

﴿*Their multitude will be put to flight, and they will show their backs.*﴾ [54:45][2]

## Rain falls on the Eve of Badr

Allāh said next,

﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً﴾

﴿*and He caused rain to descend on you from the sky.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When the Prophet ﷺ arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the *Shayṭān* cast

[1] Ibn Abi Ḥātim 5:1664.

[2] *Fatḥ Al-Bāri* 7:364.

frustration into their hearts. He whispered to them, 'You claim that you are Allāh's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allāh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allāh also removed *Shayṭān's* whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allāh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibrīl and another five hundred under the command of Mīkā'īl on another side."[1]

An even a better narration is that collected by Imām Muḥammad bin Isḥāq bin Yasār, author of *Al-Maghāzi*, may Allāh have mercy upon him. Ibn Isḥāq narrated that, Yazīd bin Ruwmān narrated to him that, 'Urwah bin Az-Zubayr said, "Allāh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allāh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in." [2] Mujāhid said, "Allāh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."[3] Allāh said next,

﴿لِّيُطَهِّرَكُم بِهِۦ﴾

﴿*to clean you thereby*﴾ using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

﴿وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ﴾

﴿*and to remove from you the Rijz of Shayṭān,*﴾

such as his whispers and evil thoughts, this involves sinner purification, whereas Allāh's statement about the residents of Paradise,

﴿عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٍ﴾

[1] Aṭ-Ṭabari 13:423.

[2] Al-Wāqidi in *Al-Māghāzi* 1:54.

[3] Aṭ-Ṭabari 13:425.

﴿*Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver*﴾ [76:21]

involves outer appearance,

﴿وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿*and their Lord will give them a pure drink.*﴾ [76:21]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

﴿وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ﴾

﴿*and to strengthen your hearts,*﴾

with patience and to encourage you to fight the enemies, and this is inner courage,

﴿وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾

﴿*and make your feet firm thereby*﴾. this involves outer courage. Allāh know best.

## Allāh commands the Angels to fight and support the Believers

Allāh said next,

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا﴾

﴿*(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."*﴾

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh's statement,

﴿سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾

﴿*I will cast terror into the hearts of those who have disbelieved.*﴾

means, 'you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

﴿فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

*﴿so strike them over the necks, and smite over all their fingers and toes.﴾*

strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

﴿فَوْقَ الْأَعْنَاقِ﴾

*﴿over the necks﴾* refers to striking the forehead, or the neck, according to Aḍ-Ḍaḥḥāk and 'Aṭiyyah Al-'Awfi. In support of the latter, Allāh commanded the believers,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ﴾

*﴿So, when you meet (in fight Jihād in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).﴾* [47:4]

Ar-Rabī' bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allāh said,

﴿وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

*﴿and smite over all their fingers and toes.﴾*

Ibn Jarīr commented that this *Āyah* commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." [1] Al-'Awfi reported, that Ibn 'Abbās said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lāt and Al-'Uzzā (two idols)." Allāh than sent down to the angels,

﴿أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

[1] Aṭ-Ṭabari 13:431.

﴿*Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.*﴾

In that battle, Abu Jahl (may Allāh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'iṭ was captured and then killed, thus bring the death toll of the pagans to seventy,

﴿ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ﴾

﴿*This is because they defied and disobeyed Allāh and His Messenger.*﴾

joining the camp that defied Allāh and His Messenger ﷺ not including themselves in the camp of Allāh's Law and faith in Him. Allāh said,

﴿وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴿*And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.*﴾

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allāh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

﴿ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾﴾

﴿*This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.*﴾

This *Āyah* addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾﴾

﴿*15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.*﴾

﴿*16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his*

*own) - he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!*﴾

## Fleeing from Battle is prohibited, and its Punishment

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا﴾

﴿*O you who believe! When you meet those who disbelieve, in a battlefield,*﴾

when you get near the enemy and march towards them,

﴿فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ﴾

﴿*never turn your backs to them.*﴾ do not run away from battle and leave your fellow Muslims behind,

﴿وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾

﴿*And whoever turns his back to them on such a day - unless it be a stratagem of war...* ﴾

The *Āyah* says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sā'īd bin Jubayr and As-Suddi.[1] Aḍ-Ḍaḥḥāk also commented, "Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

﴿أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ﴾

﴿*or to retreat to a troop (of his own)*﴾, meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission."

'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu 'Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, "If he retreated to me then I would be as a troop for him."

This is how it was reported by Muḥammad bin Sīrīn from

[1] Aṭ-Ṭabari 13:436-437.

'Umar. In the report of Abu 'Uthmān An-Nahdi from 'Umar, he said: When Abu 'Ubayd was fighting, 'Umar said, "O people! We are your troop." Mujāhid said that 'Umar said, "We are the troop of every Muslim." Abdul-Mālik bin 'Umayr reported from 'Umar, "O people! Don't be confused over this *Āyah*, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Ḥātim [recorded] that Nāfi' questioned Ibn 'Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army."

So he replied, "The troop is Allāh's Messenger ﷺ." I said but Allāh said,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا الزَّارِ﴾

﴿*when you meet those who disbelieve in the battlefield*﴾ to the end of the *Āyah* . So he said; "This *Āyah* was about Badr, not before it nor after it." [1]

Aḍ-Ḍaḥḥāk commented that Allāh's statement,

﴿أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ﴾

﴿*or to retreat to a troop*﴾, refers to "Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions." [2] However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

«*"Shun the seven great destructive sins."*»

The people inquired, "O Allāh's Messenger! What are they?" He said,

«الشِّرْكُ بِاللهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

[1] Aṭ-Ṭabari 13:436.

[2] Aṭ-Ṭabari 13:437.

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ
الْكَافِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ
وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا نَعُدْ ۖ وَلَن تُغْنِيَ عَنكُمْ
فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ ۙ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنتُمْ
تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ﴿٢٣﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا
مِنكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

*(They are:) joining others in worship with Allāh, magic taking life which Allāh has forbidden, except for a just cause (according to Islāmic law), consuming Ribā, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.*[1]

This is why Allāh said here,

﴿فَقَدْ بَآءَ﴾

﴿*he indeed has drawn upon himself...*﴾, and returned with,

﴿بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَىٰهُ﴾

﴿*wrath from Allāh. And his abode...*﴾, destination, and dwelling place on the Day of Return,

﴿جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ﴾

﴿*is Hell, and worst indeed is that destination!*﴾

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾﴾

﴿*17. You killed them not, but Allāh killed them. And you threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-*

[1] *Fath Al-Bāri* 5:462 and Muslim 1:92.

*Hearer, All-Knower*﴾.

﴿*18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.*﴾

## Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allāh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allāh said,

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ﴾

﴿*You killed them not, but Allāh killed them.*﴾

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another *Āyah*,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴿*And Allāh has already made you victorious at Badr, when you were a weak little force.*﴾ [3:123], and,

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾﴾

﴿*Truly, Allāh has given you victory on many battlefields, and on the day of Ḥunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.*﴾ [9:25]

Allāh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴿*How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with the patient.*﴾ [2:249]

Allāh then mentioned the handful of sand that His Prophet ﷺ threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet ﷺ

invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

«شَاهَتِ الْوُجُوهُ»

«*Humiliated be their faces.*» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

﴿*And you threw not when you did throw, but Allāh threw.*﴾

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad) ﷺ.

Muḥammad bin Isḥāq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that 'Urwah bin Az-Zubayr said about Allāh's statement,

﴿وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا﴾

﴿*that He might test the believers by a fair trial from Him.*﴾

"So that the believers know Allāh's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them." [1] Similar was said by Ibn Jarīr. It is stated in a *Ḥadīth*,

«وَكُلُّ بَلَاءٍ حَسَنٍ أَبْلَانَا»

«*Every trail (from Allāh) is a favor for us.*»[2]

Allāh said next,

﴿إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿*Verily, Allāh is All-Hearer, All-Knower.*﴾

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

﴿ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾﴾

[1] At-Ṭabari 13:448.

[2] A similar *Ḥadīth* is recorded by Muslim no. 6900.

﴿This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴾

This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرًا لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ ۚ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ ۙ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾﴾

﴿19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.﴾

## The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

﴿إِن تَسْتَفْتِحُوا۟﴾

﴿If you ask for a judgement﴾, you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Isḥāq and several others reported from Az-Zuhri from 'Abdullāh bin Tha'labah bin Su'ayr who said that Abu Jahl said on the day of Badr, "O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day." This *Āyah* was later on revealed,

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ﴾

﴿If you ask for a judgement, then now has the judgement come unto you,﴾

until the end of the *Āyah*.[1] Imām Aḥmad recorded that 'Abdullāh bin Tha'labah said, "Abu Jahl asked for (Allāh's judgment) when he said upon facing the Muslims, 'O Allāh!

[1] Aṭ-Ṭabari 13:453.

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.'"[1] This was also recorded by An-Nasā'ī in the Book of *Tafsīr* (of his *Sunan*) and Al-Ḥākim in his *Mustadrak*, and he said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs, and they did not record it.".[2] Similar statements were reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Yazīd bin Ruwmān and several others. As-Suddi commented, "Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka'bah and supplicated to Allāh for victory, 'O Allāh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.' Allāh revealed the *Āyah*,

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَآءَكُمُ ٱلْفَتْحُ﴾

*﴿If you ask for a judgement, then now has the judgement come unto you.﴾*

Allāh says here, 'I accepted your supplication and Muḥammad gained the victory.'"

'Abdur-Raḥmān bin Zayd bin Aslam said; "This is Allāh the Most High's answer to their supplication;

﴿وَإِذْ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ﴾

*﴿And (remember) when they said: "O Allāh! If this is indeed the truth from you..﴾*" [8:32][3]

Allāh said next,

﴿وَإِن تَنتَهُواْ﴾

*﴿and if you cease...﴾* from your disbelief and rejection of Allāh and His Messenger ﷺ,

﴿فَهُوَ خَيْرٌ لَّكُمْ﴾

*﴿it will be better for you﴾*, in this life and the Hereafter. Allāh said,

﴿وَإِن تَعُودُواْ نَعُدْ﴾

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[1] Aḥmad 5:531

[2] An-Nasā'ī in *Al-Kubrā* 6:350 and Al-Ḥākim 2:328.

[3] Aṭ-Ṭabari 13:453.

﴿*and if you return, so shall We return...*﴾ This is similar to another *Āyah*,

﴿وَإِنْ عُدتُّمْ عُدْنَا﴾

﴿*but if you return (to sins), We shall return (to Our punishment).*﴾ [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

﴿وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ﴾

﴿*and your forces will be of no avail to you, however numerous they be...*﴾

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

﴿وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ﴾

﴿*and verily, Allāh is with the believers.*﴾

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴿*20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.*﴾

﴿*21. And be not like those who say: "We have heard," but they hear not.*﴾

﴿*22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.*﴾

﴿*23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.*﴾

## The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and

imitating the disbelievers who reject him. Allāh said,

﴿وَلَا تَوَلَّوْا عَنْهُ﴾

﴿*and turn not away from him...*﴾, neither refrain from obeying him or following his commands nor indulge in what he forbade,

﴿وَأَنتُمْ تَسْمَعُونَ﴾

﴿*while you are hearing.*﴾ after you gained knowledge of his Message,

﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾﴾

﴿*And be not like those who say: "We have heard," but they hear not.*﴾

Ibn Isḥāq said that this *Āyah* refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.[1] Allāh declares that these are the most wicked creatures among the Children of Ādam,

﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ﴾

﴿*Verily, the worst of living creatures with Allāh are the deaf*﴾ who do not hear the truth,

﴿الْبُكْمُ﴾

﴿*and the dumb*﴾ who cannot comprehend it,

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

﴿*who understand not.*﴾ These indeed are the most wicked creatures, for every creature except them abide by the way that Allāh created in them. These people were created to worship Allāh, but instead disbelieved. This is why Allāh equated them to animals, when He said,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾

﴿*And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.*﴾ [2:171], and,

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

[1] Aṭ-Ṭabari 13:458.

﴿*They are like cattle, nay even more astray; those! They are the heedless ones.*﴾ [7:179]

It was also said that the *Āyah* (8:22) refers to some of the pagans of Quraysh from the tribe of Bani 'Abd Ad-Dār, according to Ibn 'Abbās, Mujāhid and Ibn Jarīr.[1] Muḥammad bin Isḥāq said that this *Āyah* refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen.*﴾

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

﴿وَلَوْ أَسْمَعَهُمْ﴾

﴿*even if He had made them listen...*﴾ and allowed them to understand,

﴿لَتَوَلَّوا۟﴾

﴿*they would but have turned...*﴾, intentionally and out of stubbornness, even after they comprehend,

﴿وَّهُم مُّعْرِضُونَ﴾

﴿*with aversion.*﴾, to the truth.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾

﴿*24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.*﴾

[1] Aṭ-Ṭabari 13:460.

**The Command to answer and obey Allāh and His Messenger ﷺ**

Al-Bukhāri said,

﴿اسْتَجِيبُوا﴾

"﴿*Answer*﴾, obey,

﴿لِمَا يُحْيِيكُمْ﴾

﴿*that which will give you life*﴾ that which will make your affairs good." Al-Bukhāri went on to narrate that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

«*What prevented you from answering me? Has not Allāh said:*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

﴿*O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life*﴾?'

He then said:

«لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ»

«*I will teach you the greatest Surah in the Qur'ān before I leave.*» When he was about to leave, I mentioned what he said to me. He said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝١﴾

﴿*All the praises and thanks are to Allāh, the Lord of all that exists...*﴾ [1:1-6].

«هِيَ السَّبْعُ الْمَثَانِي»

«*Surely, it is the seven oft-repeated verses.*»"[1] Muḥammad bin Isḥāq narrated that Muḥammad bin Ja'far bin Az-Zubayr said that 'Urwah bin Az-Zubayr explained this *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

[1] *Fatḥ Al-Bāri* 8:158.

﴿O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life,﴾

"Answer when called to war (*Jihād*) with which Allāh gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you." [1]

## Allāh comes in between a Person and His Heart

Allāh said,

﴿وَاعْلَمُوٓا أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ﴾

﴿and know that Allāh comes in between a person and his heart.﴾

Ibn 'Abbās commented, "Allāh prevents the believer from disbelief and the disbeliever from faith." [2] Al-Ḥākim recorded this in his *Mustadrak* and said, "It is *Ṣaḥīḥ* and they did not record it." .[3] Similar was said by Mujāhid, Sa'īd, Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ 'Aṭiyyah, Muqātil bin Ḥayyān and As-Suddi.[4] In another report from Mujāhid, he commented;

﴿يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ﴾

﴿...comes in between a person and his heart.﴾

"Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several *Ḥadīths* that conform with the meaning of this *Āyah*. For instance, Imām Aḥmad recorded that Anas bin Mālik said, "The Prophet ﷺ used to often say these words,

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«*O You Who changes the hearts, make my heart firm on Your religion.*»

We said, 'O Allāh's Messenger! We believed in you and in what you brought us. Are you afraid for us?' He said,

«نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللهِ تَعَالَى يُقَلِّبُهَا»

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[1] *Sīrah Ibn Hishām* 2:324.

[2] Aṭ-Ṭabari 13:468.

[3] Al-Ḥākim 2:328.

[4] Aṭ-Ṭabari 13:470-471.

*«Yes, for the hearts are between two of Allāh's Fingers, He changes them (as He wills).»* [1]

This is the same narration recorded by At-Tirmidhi in the Book of *Qadar* in his *Jāmi'* [*Sunan*], and he said, *"Ḥasan."*[2] Imām Aḥmad recorded that An-Nawwās bin Sam'ān Al-Kilābi said that he heard the Prophet ﷺ saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ وَإِذَا شَاءَ أَنْ يُزِيغَهُ أَزَاغَهُ»

*«Every heart is between two of the Fingers of the Most Beneficent (Allāh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.»*[3]

And he ﷺ said:

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

*«O You Who changes the hearts! keep my heart firm on Your religion»* And he would say;

«وَالْمِيزَانُ بِيَدِ الرَّحْمَنِ يَخْفِضُهُ وَيَرْفَعُهُ»

*«The Balance is in the Hand of Ar-Raḥmān, He raises and lowers it.»*[4]

This was also recorded by An-Nasāī and Ibn Mājah.[5]

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾﴾

*﴿25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allāh is severe in punishment.﴾*

## Warning against an encompassing *Fitnah*

Allāh warns His believing servants of a *Fitnah*, trial and test, that encompasses the wicked and those around them.

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[1] Aḥmad 3:112.

[2] *Tuḥfat Al-Aḥwadhi* 6:349-350.

[3] Aḥmad 4:182.

[4] Aḥmad 3:182.

[5] An-Nasā'ī in *Al-Kubrā* 4:414, and Ibn Mājah 1:72.

Therefore, such *Fitnah* will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imām Aḥmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalīfah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

*﴿And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾*

We did not think that this *Āyah* was about us too, until it reached us as it did.'"[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that the *Āyah*,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

*﴿And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾*

refers to the Companions of the Prophet ﷺ in particular.[2] In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (*Fitnah*)."[3] This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

*﴿And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾*

"Is for you too!" [4] Several said similarly, such as Aḍ-Ḍaḥḥāk and Yazīd bin Abi Ḥabīb and several others. Ibn Mas'ūd said, "There is none among you but there is something that represents a *Fitnah* for him, for Allāh said,

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[1] Aḥmad 1:165.

[2] Aṭ-Ṭabari 13:474.

[3] Aṭ-Ṭabari 13:474.

[4] Aṭ-Ṭabari 13:475.

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾

*﴿Your wealth and your children are only a trial (Fitnah)...﴾* [64:15].

Therefore, when you seek refuge, seek it with Allāh from the *Fitnah* that causes misguidance." Ibn Jarīr collected this *Ḥadīth*.[1] The view that the warning in this *Āyah* addresses the Companions and all others is true, even though the speech in the *Āyah* was directed at the Companions. There are *Ḥadīths* that warn against *Fitnah* in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allāh willing, as also is the case with the Imāms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imām Aḥmad from Ḥudhayfah bin Al-Yamān that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُمْ»

*«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.»*[2]

Imām Aḥmad recorded that Abu Ar-Riqād said, "I heard Ḥudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allāh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allāh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'" [3]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

[1] Aṭ-Ṭabari 13:475.

[2] Aḥmad 5:388.

[3] Aḥmad 5:390.

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا وَالْمُدَاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلاَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا الْمَاءَ مَرُّوا عَلَى مَنْ فَوقَهُمْ فَآذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمْرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا»

*«The parable of the person abiding by Allāh's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.»*[1]

This was recorded by Al-Bukhāri, but not Muslim, in the Book of Partnerships and the Book of Witnesses.[2] It was also recorded by At-Tirmidhi through a different route of narration.[3]

Imām Aḥmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allāh ﷺ saying,

«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللهُ بِعَذَابٍ مِنْ عِنْدِهِ»

*«If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.»*

I said, 'O Allāh's Messenger! Will they have righteous people among them then?' He said,

«بَلَى»

*«Yes.»* I asked, 'What will happen to them?' He said,

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[1] Aḥmad 4:269.

[2] *Fatḥ Al-Bāri* 5:157 and 345.

[3] *Tuḥfat Al-Aḥwadhi* 6:394.

وَٱذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ
أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم
مِّنَ ٱلطَّيِّبَـٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَـٰنَـٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ
﴿٢٧﴾ وَٱعْلَمُوٓاْ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ
عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ
ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ
لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ
كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ
ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴿٣٠﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا
قَالُواْ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ ۙ إِنْ هَـٰذَآ إِلَّآ
أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَـٰذَا
هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ
أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ
وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ»

*«They will be striken as the people, but they will end up with Allāh's forgiveness and pleasure.»*[1]

Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللهُ بِعِقَابٍ»

*«Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allāh will surround them all with punishment.»*[2]

Ibn Mājah collected this *Ḥadīth*.[3]

﴿وَٱذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

*﴿26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that*

[1] Aḥmad 6:304.

[2] Aḥmad 4:364.

[3] Ibn Mājah 2:1329 and Aḥmad 4:366.

*you might be grateful.*﴾

## Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allāh made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di'āmah As-Sadūsi commented,

﴿وَاذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ﴾

﴿*And remember when you were few and were reckoned weak in the land,*﴾

"Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islām, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties

from Him."[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾﴾

﴿*27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you)*﴾.

﴿*28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.*﴾

## Reason behind revealing This *Āyah*, and the prohibition of Betrayal

The Two *Ṣaḥīḥs* mention the story of Ḥāṭib bin Abi Balta'ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allāh ﷺ intended to march towards them. Allāh informed His Messenger ﷺ of this, and he sent a Companion to retrieve the letter that Ḥāṭib sent, and then he summoned him. He admitted to what he did. 'Umar bin Al-Khaṭṭāb stood up and said, "O Allāh's Messenger! Should I cut off his head, for he has betrayed Allāh, His Messenger and the believers?" The Prophet ﷺ said,

«دَعْهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«*Leave him! He participated in Badr. How do you know that Allāh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.*»

However, it appears that this *Āyah* is more general, even if it was revealed about a specific incident.[2] Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

[1] Aṭ-Ṭabari 13:478.

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Ḥāṭib, the *Āyah* revealed was *Al-Mumtaḥinah* 60:1 as recorded by Al-Ḥākim and others.

﴿وَتَخُونُوٓاْ أَمَـٰنَـٰتِكُمْ﴾

*﴿nor betray your Amānāt﴾*

"The *Amānah* refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

﴿لَا تَخُونُواْ﴾

*﴿nor betray...﴾*, 'do not abandon the obligations.'"[1] 'Abdur-Raḥmān bin Zayd commented, "Allāh forbade you from betraying Him and His Messenger, as hypocrites do."[2]

Allāh said,

﴿وَٱعْلَمُوٓاْ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ﴾

*﴿And know that your possessions and your children are but a trial.﴾*

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another *Āyah*,

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾

*﴿Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.﴾* [64:15],

﴿وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً﴾

*﴿And We shall make a trial of you with evil and with good.﴾* [21:35],

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُوْلَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ﴾

*﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾*[63:9], and,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾

[1] Aṭ-Ṭabari 13:485.

[2] Aṭ-Ṭabari 13:483.

﴿*O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them!*﴾ [64:14] Allāh said next,

﴿وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ﴾

﴿*And that surely with Allāh is a mighty reward.*﴾

Therefore, Allāh's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allāh alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلهِ، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ»

«*There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allāh and His Messenger are dearer to him than anyone else, whoever loves a person for Allāh's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allāh has saved him from it.*»[1]

Therefore, loving the Messenger of Allāh ﷺ comes before loving children, wealth and oneself. In the *Ṣaḥīḥ*, it is confirmed that he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ»

«*By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.*»[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ

[1] Muslim 1:66.

[2] *Fatḥ Al-Bāri* 1:75.

لَكُمْ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

﴿29. *O you who believe! If you obey and fear Allāh, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allāh is the Owner of the great bounty.*﴾

Ibn 'Abbās, As-Suddi, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others said that,

﴿فُرْقَانًا﴾

﴿*Furqān*﴾, means, 'a way out'; Mujāhid added, "In this life and the Hereafter." [1] In another narration, Ibn 'Abbās is reported to have said, '*Furqān*' means 'salvation' or – according to another narration – 'aid'. Muḥammad bin Isḥāq said that '*Furqān*' means 'criterion between truth and falsehood'. This last explanation from Ibn Isḥāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have *Taqwā* of Allāh by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allāh's tremendous rewards,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾﴾

﴿*O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.*﴾ [57:28].

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

﴿30. *And (remember) when the disbelievers plotted against you*

[1] Aṭ-Ṭabari 13:489-490.

*to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾*

## The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn 'Abbās, Mujāhid and Qatādah said,

﴿لِيُثْبِتُوكَ﴾

﴿*Liyuthbitūka*﴾ means "to imprison you."[1] As-Suddi said, "*Ithbāt* is to confine or to shackle."[2]

Imām Muḥammad bin Isḥāq bin Yasār, the author of *Al-Maghāzi*, reported from 'Abdullāh bin Abi Najīḥ, from Mujāhid, from Ibn 'Abbās, "Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblīs (*Shayṭān*) met them in the shape of an eminent old man. When they saw him, they asked, 'Who are you?' He said, 'An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, 'Agreed, come in.' He entered with them. Iblīs said, 'You have to think about this man (Muḥammad)! By Allāh, he will soon overwhelm you with his matter (religion).' One of them said, 'Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allāh, commented, 'By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, 'This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, 'Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, 'By Allāh! This

[1] Aṭ-Ṭabari 13:492.

[2] Aṭ-Ṭabari 13:491.

is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts? By Allāh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allāh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allāh curse him, spoke next, 'By Allāh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muḥammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hāshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allāh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrīl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allāh ﷺ did not sleep in his house that night, and Allāh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madīnah, Allāh revealed to him *Surat Al-Anfāl* reminding him of His favors and the bounties He gave him,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

*﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾*

Allāh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾﴾

﴿*Or do they say: "He is a poet! We await for him some calamity by time!"*﴾ [52:30][1]

As-Suddi narrated a similar story.

Muḥammad bin Isḥāq reported from Muḥammad bin Ja'far bin Az-Zubayr, from 'Urwah bin Az-Zubayr who commented on Allāh's statement,

﴿وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ﴾

﴿*...they were plotting and Allāh too was plotting, and Allāh is the best of plotters.*﴾

"I (Allāh) plotted against them with My sure planning, and I saved you (O Muḥammad) from them."[2]

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

﴿*31. And when Our Ayāt are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients."*﴾

﴿*32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."*﴾

﴿*33. And Allāh would not punish them while you (Muḥammad ﷺ) are among them, nor will He punish them while they seek (Allāh's) forgiveness.*﴾

## The Quraysh claimed They can produce Something similar to the Qur'ān

Allāh describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

[1] *Sīrah Ibn Hishām* 1:480-482. This story as narrated here is not authentic.

[2] *Sīrah Ibn Hishām* 2:325.

utter when they heard Allāh's *Āyāt* being recited to them,

﴿قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ﴾

*﴿"We have heard (the Qur'ān); if we wish we can say the like of this."﴾*

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'ān, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Naḍr bin Al-Ḥārith, may Allāh curse him, was the one who said this, according to Sā'īd bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Naḍr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allāh and reciting the Qur'ān to the people. Whenever the Prophet ﷺ would leave an audience in which An-Naḍr was sitting, An-Naḍr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allāh, has better tales to narrate, I or Muḥammad?" When Allāh allowed the Muslims to capture An-Naḍr in Badr, the Messenger of Allāh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allāh. The meaning of,

﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

*﴿...tales of the ancients﴾* meaning that the Prophet ﷺ has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allāh mentioned in another *Āyah*,

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ۝﴾

*﴿And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." Say: "It (this Qur'ān) has been sent down by Him (Allāh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾* [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.

**The Idolators ask for Allāh's Judgment and Torment!**

Allāh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

*﴿And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾*

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allāh! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allāh's judgment on themselves and asked for His punishment. Allāh said in other *Āyāt*,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾﴾

*﴿And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!﴾* [29:53],

﴿وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾﴾

*﴿They say: "Our Lord! Hasten to us Qiṭṭanā (our record of good and bad deeds so that we may see it) before the Day of Reckoning!"﴾* [38:16], and,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾﴾

*﴿A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allāh, the Lord of the ways of ascent.﴾* [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu'ayb said to him,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾﴾

*﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾*[26:187]

while the pagans of Quraysh said,

﴿اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

*﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾*

Shu'bah said from 'Abdul-Ḥamīd that Anas bin Mālik said that it was Abu Jahl bin Hishām who uttered this statement,

﴿اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

*﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." ﴾*

So Allāh revealed this *Āyah*,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

*﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾*

Al-Bukhāri recorded it.[1]

## The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment

Allāh said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

*﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾*

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Pagans used to go around the House in *Ṭawāf* and proclaim, 'We rush to Your obedience, O Allāh, there is no partner with You,' and the Prophet ﷺ would tell them,

«قَدِ، قَدِ»

«*Enough, enough.*» But they would go on, 'We rush to Your

[1] *Fatḥ Al-Bāri* 8:160.

obedience, O Allāh, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, 'O Allāh, Your forgiveness, Your forgiveness.' Allāh revealed this verse;

﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

*﴿And Allāh would not punish them while you are among them...﴾"*

Ibn 'Abbās commented, "They had two safety shelters: the Prophet ﷺ, and their seeking forgiveness (from Allāh). The Prophet ﷺ went away, and only seeking forgiveness remained."[1] At-Tirmidhi recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«أَنْزَلَ اللهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي»

*«"Allāh sent down to me two safe shelters for the benefit of my Ummah»*

﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

*﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾*

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الْاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ»

*«When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.»*[2]

What testifies to this *Ḥadīth*, is the *Ḥadīth* that Aḥmad recorded in his *Musnad* and Al-Ḥākim in his *Mustadrak*, that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ! لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ. فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي! لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي»

*«Shayṭān said, 'By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, 'By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'»*[3]

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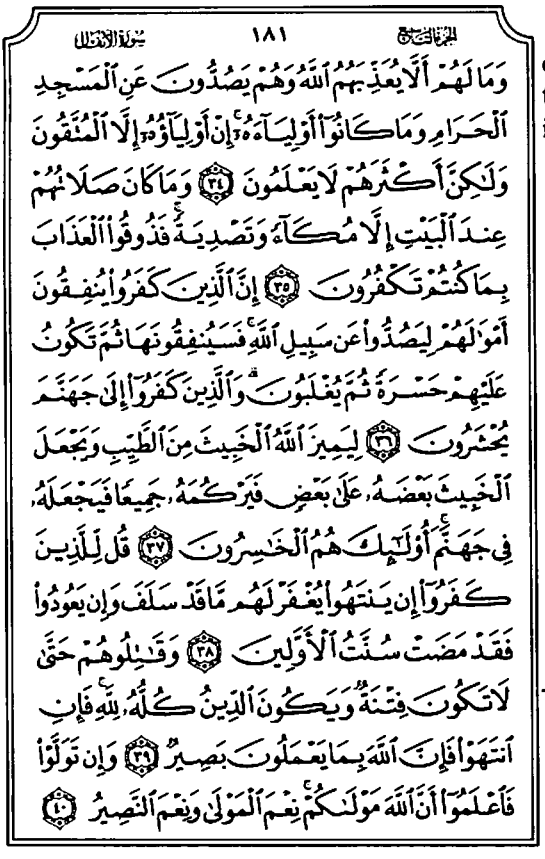
[1] Aṭ-Ṭabari 13:511.

[2] *Tuḥfat Al-Aḥwadhi* 8:472

[3] Aḥmad 3:29.




Al-Ḥākim, "Its chain is *Ṣaḥīḥ* and they did not record it."[1]

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾﴾

﴿*34. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.*﴾

﴿*35. Their Ṣalāh at the House was nothing but Mukā' and Taṣdiyah. Therefore taste the punishment because you used to disbelieve.*﴾

## The Idolators deserved Allāh's Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

[1] Al-Ḥākim 4:261.

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allāh for His forgiveness, Allāh would have sent down to them the torment that could never be averted. Allāh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Ḥudaybiyyah,

﴿هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

﴿*They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.*﴾ [48:25]

Allāh said here,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾﴾

﴿*And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.*﴾

Allāh asks, 'why would not He torment them while they are stopping Muslims from going to *Al-Masjid Al-Ḥarām*, thus hindering the believers, its own people, from praying and performing *Ṭawāf* in it?' Allāh said,

﴿وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ﴾

﴿*And they are not its guardians? None can be its guardians except those who have Taqwā,*﴾

meaning, the Prophet ﷺ and his Companions are the true

dwellers (or worthy maintainers) of *Al-Masjid Al-Ḥarām*, not the pagans. Allāh said in other *Āyah*,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

*﴿It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.﴾* [9:17-18], and,

﴿وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ﴾

*﴿But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants,﴾* [2:217].

'Urwah, As-Suddi and Muḥammad bin Isḥāq said that Allāh's statement,

﴿إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ﴾

*﴿None can be its guardians except those who have Taqwā,﴾*

refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this *Āyah* is about the *Mujāhidīn* [in Allāh's cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to *Al-Masjid Al-Ḥarām* and the respect they observed in its vicinity,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾

*﴿Their Ṣalāh (prayer) at the House was nothing but Mukā' and Taṣdiyah.﴾*

'Abdullāh bin 'Umar, Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Rajā' Al-Uṭardi, Muḥammad bin Ka'b Al-Qurazi,

Ḥujr bin 'Anbas, Nubayṭ bin Sharīṭ, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* refers to whistling.[1] Mujāhid added that the pagans used to place their fingers in their mouth (while whistling).[2] Sa'īd bin Jubayr said that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً﴾

﴿*Their Salāt at the House was nothing but Mukā' and Taṣdiyah.*﴾

"The Quraysh used to perform *Ṭawāf* (encircling the Ka'bah) while naked, whistling and clapping their hands, for *Mukā'* means 'whistling', while, *Taṣdiyah* means 'clapping the hands.'" This meaning was also reported from Ibn 'Abbās, by 'Ali bin Abi Ṭalḥah and Al-'Awfi. Similar was recorded from Ibn 'Umar, Mujāhid, Muḥammad bin Ka'b, Abu Salamah bin 'Abdur-Raḥmān, Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyyah Al-'Awfi, Ḥujr bin 'Anbas and Ibn Abzā. Ibn Jarīr recorded that Ibn 'Umar explained the *Āyah*,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً﴾

﴿*Their Salāt at the House was nothing but Mukā' and Taṣdiyah.*﴾

"*Mukā'* means 'whistling', while, *'Taṣdiyah'* means 'clapping the hands.'" Sā'īd bin Jubayr and 'Abdur-Raḥmān bin Zayd said that,

﴿وَتَصْدِيَةً﴾

﴿*and Taṣdiyah*﴾, means, they hindered from the path of Allāh, the Exalted and Most Honored.[3] Allāh said,

﴿فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿*Therefore taste the punishment because you used to disbelieve.*﴾

This refers to the death and capture that they suffered during the battle of Badr, according to Aḍ-Ḍaḥḥāk, Ibn Jurayj and Muḥammad bin Isḥāq.[4]

[1] Aṭ-Ṭabari 13:522, 526.

[2] Aṭ-Ṭabari 13:525.

[3] Aṭ-Ṭabari 13:527.

[4] Aṭ-Ṭabari 13:528.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾﴾

*﴿36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾*

*﴿37. In order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.﴾*

## The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief

Muḥammad bin Isḥāq narrated that Az-Zuhri, Muḥammad bin Yaḥyā bin Ḥibbān, 'Āṣim bin 'Umar bin Qatādah, and Al-Ḥusayn bin 'Abdur-Raḥmān bin 'Amr bin Sa'īd bin Mu'ādh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when 'Abdullāh bin Abi Rabī'ah, 'Ikrimah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, 'O people of Quraysh! Muḥammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muḥammad bin Isḥāq said, "This *Āyah* was revealed about them, according to Ibn 'Abbās,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ﴾

*﴿Verily, those who disbelieve spend their wealth...﴾* until,

﴿هُمُ ٱلْخَٰسِرُونَ﴾

*﴿they who are the losers.﴾*"[1] Mujāhid, Sa'īd bin Jubayr, Al-

[1] Aṭ-Ṭabari 13:532.

Ḥakam bin 'Uyaynah, Qatādah, As-Suddi and Ibn Abzā said that this *Āyah* was revealed about Abu Sufyān and his spending money in Uḥud to fight the Messenger of Allāh ﷺ.[1] Aḍ-Ḍaḥḥāk said that this *Āyah* was revealed about the idolators of Badr.[2] In any case, the *Āyah* is general, even though there was a specific incident that accompanied its revelation. Allāh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allāh and make their word higher than the word of truth. However, Allāh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allāh said,

﴿فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوٓا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾﴾

*﴿And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾*

Allāh said,

﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

*﴿In order that Allāh may distinguish the wicked from the good.﴾*,

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn 'Abbās, as 'Ali bin Abi Ṭalḥah reported from him.[3] Allāh

[1] Aṭ-Ṭabari 13:530-531.

[2] Aṭ-Ṭabari 13:533.

[3] Aṭ-Ṭabari 13:534.

distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allāh said in another *Āyah*,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

﴿*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Ghayb (Unseen).*﴾ [3:179], and,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

﴿*Do you think that you will enter Paradise before Allāh (tests) those of you who fought (in His cause) and (also) tests those who are the patient?*﴾[3:142].

Therefore, the *Āyah* (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ﴾

﴿*in order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together*﴾

put in a pile on top of each other,

﴿فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴿*and cast them into Hell. Those! It is they who are the losers.*﴾ [8:37], in this life and the Hereafter.

﴿قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ ۖ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾﴾

﴿*38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).*﴾

﴿*39. And fight them until there is no more Fitnah, and the*

*religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.*﴾

﴿*40. And if they turn away, then know that Allāh is your protector – (what) an excellent protector and (what) an excellent helper!*﴾

## Encouraging the Disbelievers to seek Allāh's Forgiveness, warning Them against Disbelief

Allāh commands His Prophet Muḥammad ﷺ,

﴿قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ﴾

﴿*Say to those who have disbelieved, if they cease...*﴾

the disbelief, defiance and stubbornness they indulge in, and embrace Islām, obedience and repentance.

﴿يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ﴾

﴿*their past will be forgiven.*﴾ along with their sins and errors. It is recorded in the *Ṣaḥīḥ Al-Bukhari* that Abu Wā'il said that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ»

«*He who becomes good in his Islām, will not be punished for what he has committed during Jāhiliyyah (before Islām). He who becomes bad in his Islām, will face a punishment for his previous and latter deeds.*»[1]

It is also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«الْإِسْلَامُ يَجُبُّ مَا قَبْلَهُ وَالتَّوْبَةُ تَجُبُّ مَا كَانَ قَبْلَهَا»

«*"Islām erases what occurred before it, and repentance erases what occurs before it."*»[2]

Allāh said,

﴿وَإِن يَعُودُواْ﴾

[1] *Fatḥ Al-Bāri* 12:277.

[2] Muslim, no. 5121, and Aḥmad 4:205.

﴿*But if they return,*﴾ and remain on their ways,

﴿فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ﴾

﴿*then the examples of those (punished) before them have already preceded.*﴾ [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

## The Order to fight to eradicate *Shirk* and *Kufr*

Allāh said,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾

﴿*And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.*﴾

Al-Bukhāri recorded that a man came to Ibn 'Umar and said to him, "O Abu 'Abdur-Raḥmān! Why do you not implement what Allāh said in His Book,

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟﴾

﴿*And if two parties (or groups) among the believers fall to fighting...*﴾[49:9].

What prevents you from fighting as Allāh mentioned in His Book?" Ibn 'Umar said, "O my nephew! I prefer that I be reminded with this *Āyah* rather than fighting, for in the latter case, I will be reminded by the *Āyah* in which Allāh, the Exalted and Most Honored, said,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴿*And whoever kills a believer intentionally...*﴾ [4:93]"

The man said, "Allāh, the Exalted, said,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴿*And fight them until there is no more Fitnah...*﴾."

Ibn 'Umar said, "We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more *Fitnah*." When the man realized that Ibn 'Umar would not

agree to what he is saying, he asked him, "What do you say about 'Ali and 'Uthmān?" Ibn 'Umar replied, "What do I say about 'Ali and 'Uthmān! As for 'Uthmān, Allāh has forgiven him, but you hate that Allāh forgives him. As for 'Ali, he is the cousin of the Messenger of Allāh ﷺ and his son-in-law,"[1] and he pointed with his hand saying, "And this is his house over there." Sa'īd bin Jubayr said, "Ibn 'Umar came to us and was asked, "What do you say about fighting during *Fitnah*?" Ibn 'Umar said, "Do you know what *Fitnah* refers to? Muḥammad ﷺ was fighting against the idolators, and at that time, attending (or residing with) the idolators was a *Fitnah* (trial in religion). It is nothing like what you are doing, fighting to gain leadership!"[2] All these narrations were collected by Al-Bukhāri, may Allāh the Exalted grant him His mercy. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about the *Āyah*,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

*﴿And fight them until there is no more Fitnah...﴾*

"So that there is no more *Shirk*."[3] Similar was said by Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Isḥāq said that he was informed from Az-Zuhri, from 'Urwah bin Az-Zubayr and other scholars that

﴿حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

*﴿until there is no more Fitnah﴾* the *Fitnah* mentioned here means, until no Muslim is persecuted so that he abandons his religion.[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about Allāh's statement,

﴿وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾

*﴿and the religion (worship) will all be for Allāh alone.﴾*

"So that *Tawhīd* is practiced in sincerity with Allāh."[5] Al-Ḥasan, Qatādah and Ibn Jurayj said,

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[1] *Fatḥ Al-Bāri* 8:160.
[2] *Fatḥ Al-Bāri* 8:160.
[3] Aṭ-Ṭabari 13:538.
[4] Ibn Abi Ḥātim 5:1701.
[5] Ibn Abi Ḥātim 5:1701.

﴿وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾

﴿*and the religion will all be for Allāh alone*﴾ "So that *Lā ilāha illa-llāh* is proclaimed."[1] Muḥammad bin Isḥāq also commented on this *Āyah*, "So that *Tawḥīd* is practiced in sincerity towards Allāh, without *Shirk*, all the while shunning all rivals who (are being worshipped) besides Him."[2]

'Abdur-Raḥmān bin Zayd bin Aslam said about,

﴿وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾

﴿*and the religion will all be for Allāh alone*﴾

"So that there is no more *Kufr* (disbelief) with your religion remains."[3] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that testifies to this explanation. The Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ»

*«I was commanded to fight against the people until they proclaim, 'There is no deity worthy of worship except Allāh.' If and when they say it, they will preserve their blood and wealth from me, except for its right (Islāmic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.»*[4]

Also, in the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ»

*«Whoever fights so that Allāh's Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.»*"[5]

Allāh said next,

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[1] Aṭ-Ṭabari 13:538-539.

[2] *Sīrah Ibn Hishām* 2:327.

[3] Aṭ-Ṭabari 13:539.

[4] *Fatḥ Al-Bāri* 1:95 and Muslim 1:53.

[5] Al-Bukhāri nos: 123, 2810, 3126 and 7458

﴿فَإِنِ انتَهَوْا﴾

﴿*But if they cease*﴾, and desist from their *Kufr* as a result of your fighting them, even though you do not know the true reasons why they did so,

﴿فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾

﴿*then certainly, Allāh is All-Seer of what they do.*﴾

Allāh said in similar *Āyah*,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَخَلُّوا سَبِيلَهُمْ﴾

﴿*But if they repent and perform the Ṣalāh, and give Zakāh, then leave their way free.*﴾ [9:5],

﴿فَإِخْوَٰنُكُمْ فِي الدِّينِ﴾

﴿*...then they are your brethren in religion.*﴾ [9:11], and,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَٰنَ إِلَّا عَلَى الظَّٰلِمِينَ ١٩٣﴾

﴿*And fight them until there is no more Fitnah and the religion (worship) is for Allāh (alone). But if they cease, let there be no transgression except against the wrongdoers.*﴾ [2:193]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Usāmah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allāh;

«أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟ وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟»

«*Have you killed him after he proclaimed, 'Lā Ilāha Illallāh'? What would you do with regard to 'Lā Ilāha Illallāh' on the Day of Resurrection.*»

Usāmah said, "O Allāh's Messenger! He only said it to save himself." The Messenger ﷺ replied,

«هَلَّا شَقَقْتَ عَنْ قَلْبِهِ؟»

«*Did you cut his heart open?*»

The Messenger ﷺ kept repeating,

«مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟»

«*What would you do with regard to 'Lā Ilāha Illallāh' on the Day*

۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن
كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ
أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ
أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ
وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ
هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ
لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ
وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ
وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ
يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ
فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ
تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً
فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

*of Resurrection?»*

until Usāmah said, "I wished I had embraced Islām only that day."[1] Allāh said next,

﴿وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ
ٱلنَّصِيرُ ﴿٤٠﴾﴾

*«And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper!»*

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter.

﴿۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾﴾

*«41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things.»*

[1] Muslim 1:96.

## Ruling on the Spoils of War (*Ghanīmah* and *Fai'*)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable *Ummah* over all others. We should mention that the '*Ghanīmah*' refers to war spoils captured from the disbelievers, using armies and instruments of war. As for '*Fai'*', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the *Jizyah* (tribute tax) and *Khirāj* (property tax). Allāh said,

﴿وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ﴾

﴿*And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh*﴾

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿*And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.*﴾ [3:161]

Allāh's statement,

﴿فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾

﴿*verily, one-fifth of it is assigned to Allāh, and to the Messenger,*﴾

was explained by Ibn 'Abbās, as Aḍ-Ḍaḥḥāk reported from him, "Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

﴿وَٱعْلَمُوٓاْ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾

﴿*And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,*﴾

Ibn Abbās said, "Allāh's statement,

﴿فَأَنَّ لِلَّهِ خُمُسَهُ﴾

﴿*verily, one-fifth of it is assigned to Allāh*﴾ is inclusive [of the Messenger's share], just as the following *Āyah* is inclusive [of Allāh owning whatever is on the earth also],

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿*To Allāh belongs all that is in the heavens and on the earth*﴾[2:284]."[1] So He addressed the share of Allāh and the share of His Messenger ﷺ in the same statement.

Ibrāhīm An-Nakha'i, Al-Ḥasan bin Muḥammad bin Al-Ḥanifiyyah, Al-Ḥasan Al-Baṣri, Ash-Sha'bi, 'Aṭā' bin Abi Rabāḥ, 'Abdullāh bin Buraydah, Qatādah, Mughīrah and several others, all said that the share designated for Allāh and the Messenger is one and the same.[2] Supporting this is what Imām Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, with a *Ṣaḥīḥ* chain of narrators, that 'Abdullāh bin Shaqīq said that a man from Bilqīn said, "I came to the Prophet ﷺ when he was in Wādi Al-Qurā inspecting a horse. I asked, 'O Allāh's Messenger! What about the *Ghanīmah*?' He said,

«لِلَّهِ خُمُسُهَا وَأَرْبَعَةُ أَخْمَاسِهَا لِلْجَيْشِ»

«*Allāh's share is one fifth and four-fifths are for the army.*»

I asked, 'None of them has more right to it than anyone else?' He said,

«لَا، وَلَا السَّهْمُ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقَّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

«*No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.*»"[3]

Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib Al-Kindi sat with 'Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā' and Al-Ḥārith bin Mu'āwiyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh ﷺ. Abu Ad-Dardā' said to 'Ubādah, "O 'Ubādah! What about the words of the Messenger of Allāh ﷺ during such and such battle, about the fifth (of the war

[1] Aṭ-Ṭabari 13:549.

[2] Aṭ-Ṭabari 13:548, 550.

[3] *As-Sunan Al-Kubra*, by Al-Bayhaqi 6:324.

booty)?" 'Ubādah said, "The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِمِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمُسُ، وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُّوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبَرَ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَغُلُّوا فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تُبَالُوا فِي اللهِ لَوْمَةَ لَائِمٍ، وَأَقِيمُوا حُدُودَ اللهِ فِي الْحَضَرِ وَالسَّفَرِ، وَجَاهِدُوا فِي سَبِيلِ اللهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللهُ مِنَ الْهَمِّ وَالْغَمِّ»

«*This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh's cause. Establish Allāh's rules while in your area and while traveling. Perform Jihād in Allāh's cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief.*»"[1]

This is a tremendous *Ḥadīth*, but I did not find it in any of the six collections of *Ḥadīth* through this chain of narration. However, Imām Aḥmad, Abu Dāwud and An-Nasā'ī recorded a *Ḥadīth* from 'Amr bin Shu'ayb, from his father, from his grandfather 'Abdullāh bin 'Amr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above[2], and a version from 'Amr bin 'Anbasah was recorded by Abu Dāwud and An-Nasā'ī.[3] The Prophet ﷺ used to choose some types of

[1] Aḥmad 5:316.

[2] Aḥmad 2:184 and Abu Dāwud: 2694.

[3] Abu Dāwud: 2755.

the war booty for himself; a servant, a horse, or a sword, according to the reports from Muḥammad bin Sīrīn, ʿĀmir Ash-Shaʿbi and many scholars. For instance, Imām Aḥmad and At-Tirmidhi – who graded it *Ḥasan* – recorded from Ibn ʿAbbās that the Messenger of Allāh ﷺ chose a sword called *'Dhūl-Fiqār'* on the day of Badr.[1] ʿĀ'ishah narrated that Ṣafiyyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the *Sunan*.[2] As for the share of the Prophet's relatives, it is paid to Bani Hāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Hāshim in *Jāhiliyyah* after Islām. They also went to the mountain pass of Abu Ṭālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Ṭālib, the Messenger's uncle.

Allāh said next,

﴿وَٱلْيَتَٰمَىٰ﴾

﴿*the orphans*﴾, in reference to Muslim orphans,

﴿وَٱبْنِ ٱلسَّبِيلِ﴾

﴿*and the wayfarer*﴾, the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in *Sūrah Barā'h* [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

﴿إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا﴾

﴿*If you have believed in Allāh and in that which We sent down to Our servant*﴾

Allāh says, 'Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

[1] Aḥmad 1:271 and At-Tirmidhi: 1561.

[2] Abu Dāwud: 2994.

Messenger ﷺ.' In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy *Ḥadīth* about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

«وآمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ. آمُرُكُمْ بِالْإِيمَانِ بِاللهِ ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللهِ؟ شَهَادَةُ أَن لَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَأَن تُؤَدُّوا الْخُمُسَ مِنَ الْمَغْنَمِ»

*«I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.»*[1]

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhāri wrote a chapter in his *Ṣaḥīḥ* entitled, "Chapter: Paying the *Khumus* (one-fifth) is Part of Faith." He then narrated the above *Ḥadīth* from Ibn 'Abbās. Allāh said next,

﴿يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿on the Day of Criterion, the Day when the two forces met; and Allāh is Able to do all things.﴾*

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, *'Al-Furqān'*, because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. 'Ali bin Abi Ṭalḥah and Al-'Awfī reported that Ibn 'Abbās said, "Badr is *YawmAl-Furqān*; during it, Allāh separated between truth and falsehood."[2] Al-Ḥākim collected this statement. Similar statements were reported from Mujāhid, Miqsām, 'Ubaydullāh bin 'Abdullāh, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others.[3]

[1] *Fatḥ Al-Bāri* 1:157 and Muslim 1:46.

[2] Aṭ-Ṭabari 13:561.

[3] Aṭ-Ṭabari 13:561, 563.

﴿إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۙ وَلَٰكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

﴿42. *(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.*﴾

## Some Details of the Battle of Badr

Allāh describes *Yawm Al-Furqān*, (i.e. the day of Badr),

﴿إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا﴾

﴿*(And remember) when you (the Muslim army) were on the near side of the valley,*﴾

camping in the closest entrance of the valley towards Al-Madīnah,

﴿وَهُمْ﴾

﴿*and they*﴾, the idolators, who were camped,

﴿بِالْعُدْوَةِ الْقُصْوَىٰ﴾

﴿*on the farther side*﴾, from Al-Madīnah, towards Makkah.

﴿وَالرَّكْبُ﴾

﴿*and the caravan*﴾, that was under the command of Abu Sufyān, with the wealth that it contained,

﴿أَسْفَلَ مِنكُمْ﴾

﴿*on the ground lower than you*﴾, closer to the sea,

﴿وَلَوْ تَوَاعَدتُّمْ﴾

﴿*even if you had made a mutual appointment to meet,*﴾ you and the idolators,

﴿لَٱخْتَلَفْتُمْ فِي ٱلْمِيعَٰدِ﴾

﴿*you would certainly have failed in the appointment*﴾

Muḥammad bin Isḥāq said, "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to me from his father about this *Āyah* "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

﴿وَلَٰكِن لِّيَقْضِيَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

﴿*but (you met) that Allāh might accomplish a matter already ordained,*﴾

Allāh had decreed that He would bring glory to Islām and its people, while disgracing *Shirk* and its people. You [the companions] had no knowledge this would happen, but it was out of Allāh's compassion that He did that."[1] In a *Ḥadīth*, Ka'b bin Mālik said, "The Messenger of Allāh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allāh made them meet their (armed) enemy without appointment."[2] Muḥammad bin Isḥāq said that Yazīd bin Ruwmān narrated to him that 'Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allāh ﷺ sent 'Ali bin Abi Ṭālib, Sa'd bin Abi Waqqās, Az-Zubayr bin Al-'Awwām and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa'īd bin Al-'Āṣ and a servant of Bani Al-Ḥajjāj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allāh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Componions were upset with that answer, since they thought that the boys belonged to Abu Sufyān (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyān. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

[1] Ibn Hishām 2:328.

[2] Aṭ-Ṭabari 13:566.

«إِذَا صَدَقَاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَّبَاكُمْ تَرَكْتُمُوهُمَا، صَدَقَا وَاللهِ! إِنَّهُمَا لِقُرَيْشٍ، أَخْبِرَانِي عَنْ قُرَيْشٍ»

*«When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allāh! They belong to the Quraysh. (addressing to the boys He said:) Tell me the news about Quraysh.»*

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allāh ﷺ asked,

«كَمِ الْقَوْمُ؟»

*«How many are they?»*

They said, 'They are many.' He asked,

«مَا عُدَّتُهُمْ؟»

*«How many?»* They said, 'We do not know the precise number.' He asked,

«كَمْ يَنْحَرُونَ كُلَّ يَوْمٍ؟»

*«How many camels do they slaughter every day?»*

They said, 'Nine or ten a day.' The Messenger of Allāh ﷺ said,

«الْقَوْمُ مَا بَيْنَ التِّسْعِمِائَةِ إِلَى الْأَلْفِ»

*«They are between nine-hundred and a thousand.»* He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ؟»

*«Which chiefs of Quraysh are accompanying the army?»* They said, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah, Abu Al-Bakhtari bin Hishām, Ḥakīm bin Ḥizām, Nawfal bin Khuwaylid, Al-Ḥārith bin 'Āmir bin Nawfal, Ṭu'aymah bin Adi bin Nawfal, An-Naḍr bin Al-Ḥārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Ḥajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allāh ﷺ said to the people,

«هَذِهِ مَكَّةُ قَدْ أَلْقَتْ إِلَيْكُمْ أَفْلَاذَ كَبِدِهَا»

*«This is Makkah! She has brought you her most precious sons*

*(its chiefs)!"*[1]

Allāh said,

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنۢ بَيِّنَةٍ﴾

﴿*So that those who were to be destroyed might be destroyed after a clear evidence.*﴾ [8:42]

Muḥammad bin Isḥāq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."[2] This is a sound explanation. Allāh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

﴿وَيَحْيَىٰ مَنْ حَيَّ﴾

﴿*and those who were to live might live*﴾, those who wish to believe do so,

﴿عَنۢ بَيِّنَةٍ﴾

﴿*after a clear evidence*﴾, and proof. Verily, faith is the life of the heart, as Allāh said,

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ﴾

﴿*Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...*﴾ [6:122].

Allāh said next,

﴿وَإِنَّ ٱللَّهَ لَسَمِيعٌ﴾

﴿*And surely, Allāh is All-Hearer*﴾, of your invocation, humility and requests for His help,

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[1] Ibn Hishām 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of *Musnad Aḥmad* are witnesses for it.

[2] Aṭ-Ṭabari 13:568.

﴿عَلِيمٌ﴾

﴿*All-Knower*﴾ meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾﴾

﴿*43. (And remember) when Allāh showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of that is in the breasts.*﴾

﴿*44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained, and to Allāh return all matters (for decision).*﴾

## Allāh made each Group look few in the Eye of the Other

Mujāhid said, "In a dream, Allāh showed the Prophet ﷺ the enemy as few. The Prophet ﷺ conveyed this news to his Companions and their resolve strengthened."[1] Similar was said by Ibn Isḥāq and several others.[2] Allāh said,

﴿وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ﴾

﴿*If He had shown them to you as many, you would surely, have been discouraged,*﴾

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

﴿وَلَٰكِنَّ اللَّهَ سَلَّمَ﴾

﴿*But Allāh saved*﴾, from all this, when He made you see them as few,

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[1] Aṭ-Ṭabari 13:570.

[2] Aṭ-Ṭabari 13:570.

﴿إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴿*Certainly, He is the All-Knower of that is in the breasts.*﴾ [8:43].

Allāh knows what the heart and the inner-self conceal,

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴿*Allāh knows the fraud of the eyes, and all that the breasts conceal*﴾ [40:19].

Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا﴾

﴿*And (remember) when you met, He showed them to you as few in your eyes*﴾

demonstrates Allāh's compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Isḥāq As-Subai'ī said, that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, 'Do you think they are seventy?' He said, 'Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, 'We were a thousand.'"[1] Ibn Abi Ḥātim and Ibn Jarīr recorded it. Allāh said next,

﴿وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ﴾

﴿*and He made you appear as few in their eyes,*﴾ Allāh said,

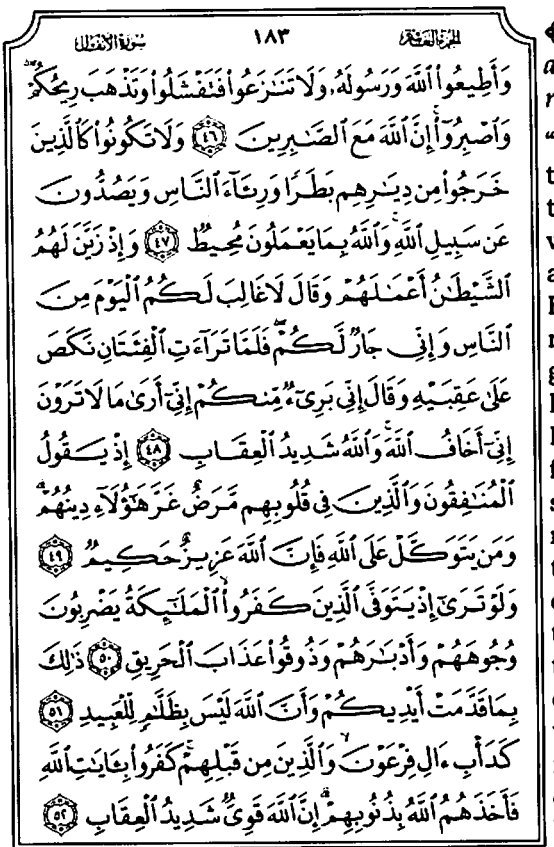
﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ﴾

﴿*And (remember) when you met. He showed them to you...*﴾, He encouraged each of the two groups against the other, according to 'Ikrimah, as recorded by Ibn Abi Ḥātim.[2] This statement has a *Ṣaḥīḥ* chain of narrators. Muḥammad bin Isḥāq said that Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh's statement,

﴿لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

[1] Aṭ-Ṭabari 13:572.

[2] Ibn Abi Ḥātim 5:1710.


سورة الأنفال ١٨٣ الجزء العاشر

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَٰزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوٓا إِنَّ اللَّهَ مَعَ الصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ
خَرَجُوا مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ النَّاسِ وَيَصُدُّونَ
عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ
الشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ
النَّاسِ وَإِنِّى جَارٌ لَّكُمْ فَلَمَّا تَرَٰٓءَتِ الْفِئَتَانِ نَكَصَ
عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ
إِنِّىٓ أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ
الْمُنَٰفِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ
وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾
وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِـَٔايَٰتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِىٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

﴿*so that Allāh might accomplish a matter already ordained,*﴾

"In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters."[1] The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

﴿قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ
يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُولِى
الْأَبْصَٰرِ ﴿١٣﴾﴾

*﴿There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their*

[1] Ibn Hishām 2:328 and Ibn Abi Ḥātim 5:1710.

*own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.*﴾ [3:13]

This is how we combine these two *Āyāt*, and certainly, each one of them is true, all the thanks are due to Allāh and all the favors are from Him.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾﴾

﴿45. *O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much, so that you may be successful.*﴾

﴿46. *And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with the patients.*﴾

## Manners of War

Allāh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟﴾

﴿*O you who believe! When you meet (an enemy) force, take a firm stand against them*﴾

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Abi Awfa said that during one battle, Allāh's Messenger ﷺ waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، واسْأَلُوا اللهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«*O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.*»

He then stood and said,

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ»

*«O Allāh! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»*[1]

## The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

﴿وَتَذْهَبَ رِيحُكُمْ﴾

*﴿lest your strength departs﴾*, so that your strength, endurance and courage do not depart from you,

﴿وَٱصْبِرُوٓاْ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾

*﴿and be patient. Surely, Allāh is with the patients.﴾*

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādam. They defeated all of these nations, until Allāh's Word became the highest and His religion became dominant above all religions. The Islāmic state spread

[1] *Fath Al-Bāri* 6:140 and Muslim 3:1362.

over the eastern and western parts of the world in less than thirty years. May Allāh grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾﴾

*﴿47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (eneompassing and thoroughly comprehending) all that they do.﴾*

*﴿48. And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment."﴾*

*﴿49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴾*

## The Idolators leave Makkah, heading for Badr

After Allāh commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

﴿بَطَرًا﴾

﴿*boastfully*﴾ to suppress the truth,

﴿وَرِئَاءَ النَّاسِ﴾

﴿*and to be seen of men*﴾, boasting arrogantly with people. When

Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

﴿وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

*﴿and Allāh is Muhīt (encompassing and thoroughly comprehending) all that they do.﴾*

He knows how and what they came for, and this is why He made them taste the worst punishment.[1] Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi commented on Allāh's statement,

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ﴾

*﴿And be not like those who come out of their homes boastfully and to be seen of men,﴾*

"They were the idolators who fought against the Messenger of Allāh ﷺ at Badr."[2] Muḥammad bin Ka'b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

*﴿And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīṭ (encompassing and thoroughly comprehending) all that they do.﴾*

[1] Ibn Hishām 2:329.

[2] Aṭ-Ṭabari 14:8-9.

## Shayṭān makes Evil seem fair and deceives the Idolators

Allāh said next,

﴿وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ﴾

*﴿And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor."﴾*

*Shayṭān*, may Allāh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day.[1] He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." *Shayṭān* appeared to them in the shape of Surāqah bin Mālik bin Ju'shum, the chief of Bani Mudlij, so that, as Allāh described them,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ۝١٢٠﴾

*﴿He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions﴾*[4:120].

Ibn Jurayj said that Ibn 'Abbās commented on this *Āyah*, (8:48) "On the day of Badr, *Shayṭān*, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and *Shayṭān* witnessed the angels coming to their aid,

﴿نَكَصَ عَلَىٰ عَقِبَيْهِ﴾

*﴿he ran away﴾*, he went away in flight while proclaiming,

﴿إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ﴾

*﴿Verily, I see what you see not.﴾*"[2]

'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said about this *Āyah*,

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[1] Aṭ-Ṭabari 14:11.

[2] Aṭ-Ṭabari 14:9.

﴿لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ﴾

*"No one of mankind can overcome you today and verily, I am your neighbor"*

"*Shayṭān*, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju'shum, man from Bani Mudlij, Shayṭān said to idolators, 'None will defeat you this day, and I will help you.' When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibrīl, peace be upon him, came towards *Shayṭān*, but when *Shayṭān*, while holding the hand of a *Mushrik* man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, 'O Surāqah! You claimed that you are our neighbor?' He said,

﴿إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ﴾

*Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment*

*Shayṭān* said this when he saw the angels."[1]

## The Position of the Hypocrites in Badr

Allāh said next,

﴿إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ﴾

*When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion."*

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented, "When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

﴿غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ﴾

*These people (Muslims) are deceived by their religion.*

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allāh said,

[1] Aṭ-Ṭabari 14:7.

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿*But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.*﴾[1]

Qatādah commented, "They saw a group of believers who came in defense of Allāh's religion. We were informed that when he saw Muḥammad ﷺ and his Companions, Abu Jahl said, 'By Allāh! After this day, they will never worship Allāh!' He said this in viciousness and transgression."[2] 'Āmir Ash-Sha'bi said, "Some people from Makkah were considering embracing Islām, but when they went with the idolators to Badr and saw how few the Muslims were, they said,[3]

﴿غَرَّ هَٰؤُلَاءِ دِينُهُمْ﴾

﴿*These people (Muslims) are deceived by their religion.*﴾

Allāh said next,

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿*But whoever puts his trust in Allāh*﴾, and relies on His grace,

﴿فَإِنَّ اللَّهَ عَزِيزٌ﴾

﴿*then surely, Allāh is All-Mighty*﴾, and verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾ in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾﴾

﴿*50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and*

[1] *Ad-Durr Al-Manthūr* 4:78.

[2] Aṭ-Ṭabari 14:14.

[3] Aṭ-Ṭabari 14:13.

*their backs, (saying): "Taste the punishment of the blazing Fire."﴾*

*﴿51. "This is because of that which your hands forwarded. And verily, Allāh is not unjust to His servants."﴾*

## The Angels smite the Disbelievers upon capturing Their Souls

Allāh says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

﴿يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ﴾

*﴿they smite their faces and their backs﴾*, saying to them,

﴿وَذُوقُواْ عَذَابَ ٱلْحَرِيقِ﴾

*﴿"Taste the punishment of the blazing Fire."﴾*

Ibn Jurayj said that Mujāhid said that,

﴿وَأَدْبَـرَهُمْ﴾

*﴿and their backs﴾*, refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn 'Abbās, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends." [1]

Although these *Āyāt* are describing Badr, they are general in the case of every disbeliever. This is why Allāh did not make His statement here restrictive to the disbelievers at Badr,

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ﴾

*﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,﴾*

In *Sūrat Al-Qitāl* (or *Muḥammad* chapter 47) there is a similar *Āyah*, as well as in *Sūrat Al-An'ām*,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَـٰٓئِكَةُ بَاسِطُوٓاْ أَيْدِيهِمْ أَخْرِجُوٓاْ أَنفُسَكُمُ﴾

*﴿And if you could but see when the wrongdoers are in the*

[1] Aṭ-Ṭabari 14:16.

*agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!"* ﴾ [6:93]

The angels stretch their hands and smite the disbelievers by Allāh's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allāh's anger. There is a *Ḥadīth* narrated from Al-Barā' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.[1] Allāh states here that angels bring news of the torment of the Fire to the disbelievers. Allāh said next,

﴿ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ﴾

﴾*This is because of that which your hands forwarded.*﴿

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allāh for your deeds,

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴾*And verily, Allāh is not unjust to His servants.*﴿

Certainly, Allāh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said;

«إِنَّ اللهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

*«Allāh, the Exalted, said, 'O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.*

[1] Aḥmad 4:287-288.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟
مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ
فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم
بِذُنُوبِهِمْ ۗ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾
إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾
ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم
مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾ وَإِمَّا تَخَافَنَّ مِن
قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ
﴿٥٨﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾
وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ
تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ ۖ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ
ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ ۞ وَإِن جَنَحُوا۟
لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾

*Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allāh for it. Whoever found other than that, has only himself to blame.»*[1]

This is why Allāh said,

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾﴾

﴿*52. Similar to the behavior of the people of Fir'awn, and of those before them – they rejected the Āyāt of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, severe in punishment.*﴾

Allāh says, 'The behavior of these rebellious disbelievers against what I sent you with, O Muḥammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our *Da'b*, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'awn and the earlier nations who rejected the Messengers and disbelieved in Our *Āyāt*,'

﴿فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ﴾

﴿*so Allāh punished them for their sins.*﴾

[1] Muslim 4:1994.

Because of their sins, Allāh destroyed them

﴿إِنَّ ٱللَّهَ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ﴾

﴿*Verily, Allāh is All-Strong, severe in punishment.*﴾

none can resist Him or escape His grasp.

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾﴾

﴿*53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allāh is All-Hearer, All-Knower.*﴾

﴿*54. Similar to the behavior of the people of Fir'awn, and those before them. They belied the Āyāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn for they were all wrongdoers.*﴾

Allāh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allāh said in another *Āyah*,

﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾﴾

﴿*Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.*﴾ [13:11]

Allāh said next,

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ﴾

﴿*Similar to the behavior of the people of Fir'awn,*﴾

meaning, He punished Fir'awn and his kind, those who denied His *Āyāt*. Allāh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allāh did not wrong them,

but it is they who wronged themselves.

﴿إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾﴾

*﴿55. Verily, the worst of living creatures before Allāh are those who disbelieve, – so they shall not believe.﴾*

*﴿56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwā.﴾*

*﴿57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.﴾*

## Striking Hard against Those Who disbelieve and break the Covenants

Allāh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

﴿وَهُمْ لَا يَتَّقُونَ﴾

*﴿and they do not have Taqwā﴾* meaning they do not fear Allāh regarding any of the sins they commit.

﴿فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ﴾

*﴿So if you gain the mastery over them in war﴾*, if you defeat them and have victory over them in war,

﴿فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ﴾

*﴿then disperse those who are behind them,﴾*

by severely punishing [the captured people] according to Ibn 'Abbās, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, As-Suddi, 'Aṭā' Al-Khurāsāni and Ibn 'Uyaynah.[1] This *Āyah* commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

[1] Aṭ-Ṭabari 14:23-24.

﴿لَعَلَّهُمْ يَذَّكَّرُونَ﴾

*﴿so that they may learn a lesson.﴾*

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."[1]

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾﴾

*﴿58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous.﴾*

make a heading, Allāh says to His Prophet ﷺ,

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ﴾

*﴿If you fear from any people﴾*, with whom you have a treaty of peace,

﴿خِيَانَةً﴾

*﴿treachery﴾*, and betrayal of peace treaties and agreements that you have conducted with them,

﴿فَانبِذْ إِلَيْهِمْ﴾

*﴿then throw back (their covenant) to them﴾*, meaning their treaty of peace.

﴿عَلَىٰ سَوَآءٍ﴾

*﴿on equal terms﴾*, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

*﴿Certainly Allāh likes not the treacherous.﴾*

This even includes treachery against the disbelievers. Imām Aḥmad recorded that Sālim bin 'Āmir said, "Mu'āwiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

[1] Aṭ-Ṭabari 14:24.

man riding on his animal said, *'Allāhu Akbar* (Allāh is the Great), *Allāhu Akbar!* Be honest and stay away from betrayal.' The Messenger of Allāh ﷺ said,

«وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عُقْدَةً وَلَا يَشُدَّهَا حَتَّى يَنْقَضِيَ أَمَدُهَا، أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ»

*«Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.»*

When Mu'āwiyah was informed of the Prophet's statement, he retreated. They found that man to be 'Amr bin 'Anbasah, may Allāh be pleased with him."[1] This *Ḥadīth* was also collected by Abu Dāwud Aṭ-Ṭayālisi, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Ḥibbān in his *Ṣaḥīḥ*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2]

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ ۖ لَا تَعْلَمُونَهُمُ ۖ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

﴿*59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).*﴾

﴿*60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides them, whom you may not know but whom Allāh does know. And whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.*﴾

## Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh

Allāh says to His Prophet ﷺ, in this *Āyah*,

[1] Aḥmad 4:111.

[2] Abu Dāwud Aṭ-Ṭayālisi: 157, Abu Dāwud 3:190, At-Tirmidhi 5:203, An-Nasā'ī 5:223 and Ibn Ḥibbān 7:182.

﴿ٱلَّذِينَ كَفَرُوا۟ سَبَقُونَآ﴾

﴿*those who disbelieve think that they can outstrip*﴾, Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

﴿أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾﴾

﴿*Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!*﴾ [29:4],

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾﴾

﴿*Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.*﴾ [24:57], and,

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾﴾

﴿*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴾ [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم﴾

﴿*And make ready against them all you can*﴾ whatever you can muster,

﴿مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ﴾

﴿*of power, including steeds of war*﴾. Imām Aḥmad recorded that 'Uqbah bin 'Āmir said that he heard the Messenger of Allāh ﷺ saying, while standing on the *Minbar*;

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ﴾

﴿*And make ready against them all you can of power,*﴾

«أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ»

«*Verily, Power is shooting! Power is shooting.*»[1]

Muslim collected this *Ḥadīth*.[2]

Imām Mālik recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said,

«الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا، وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً، فَهِيَ عَلَى ذَلِكَ وِزْرٌ»

«*Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh's cause (Jihād) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self - sufficiency and abstinence from begging, all the while not forgetting Allāh's right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.*»

[1] Aḥmad 4:156.

[2] Muslim 3:1522.

When Allāh's Messenger ﷺ was asked about donkeys, he replied,

«مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْجَامِعَةَ الْفَاذَّةَ»

*«Nothing has been revealed to me from Allāh about them except these unique, comprehensive Āyāt:*

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾

*﴿Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.﴾»* [99:7-8]"[1]

Al-Bukhāri and Muslim collected this *Ḥadīth*, this is the wording of Al-Bukhāri.[2] Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Prophet ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ، وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللهِ، فَعَلَفُهُ وَرَوْثُهُ وَبَوْلُهُ - وَذَكَرَ مَا شَاءَ اللهُ - وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

*«There are three reasons why horses are kept: A horse that is kept for Ar-Raḥmān (the Most Beneficent), a horse kept for Shayṭān and a horse kept for the man. As for the horse kept for Ar-Raḥmān, it is the horse that is being kept for the cause of Allāh (for Jihād), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shayṭān, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.»*[3]

Al-Bukhāri recorded that 'Urwah bin Abi Al-Ja'd Al-Bāriqi said that the Messenger of Allāh ﷺ said,

«الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ»

*«Good will remain in the forelocks of horses until the Day of*

[1] *Al-Muwaṭṭa* 2:414.
[2] Al-Bukhāri: 2860 and Muslim: 987.
[3] Aḥmad 1:395.

*Resurrection, (that is) reward, and the spoils of war.*»[1]

Allāh said next,

﴿تُرْهِبُونَ﴾

﴿*to threaten*﴾, or to strike fear,

﴿بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ﴾

﴿*the enemy of Allāh and your enemy*﴾, the disbelievers,

﴿وَءَاخَرِينَ مِن دُونِهِمْ﴾

﴿*and others besides them*﴾, such as Bani Qurayẓah, according to Mujāhid,[2] or persians, according to As-Suddi.[3]

Muqātil bin Ḥayyān and 'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* refers to hypocrites,[4] as supported by Allāh's statement,

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

﴿*And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them.*﴾[9:101].

Allāh said next,

﴿وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

﴿*And whatever you shall spend in the cause of Allāh shall be repaid to you, and you shall not be treated unjustly.*﴾

Allāh says, whatever you spend on *Jihād* will be repaid to you in full.

We also mentioned Allāh's statement,

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

﴿*The parable of those who spend their wealth in the way of Allāh, is*

[1] *Fatḥ Al-Bāri* 6:66.

[2] Aṭ-Ṭabari 14:36.

[3] Aṭ-Ṭabari 14:36.

[4] Aṭ-Ṭabari 14:36.

وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ
بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ
مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ
ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ
ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ
يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ
ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٰٔنَ خَفَّفَ
ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّاْئَةٌ
صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ
بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِىٍّ أَن يَكُونَ
لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا
وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ
ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا
غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

*that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾* [2:261]

﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ
لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ
فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ
بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ
قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ
جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ
عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

*﴿61. But if they incline to peace, you also incline to it, and trust in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾*

*﴿62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.﴾*

*﴿63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.﴾*

## The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allāh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

﴿وَإِن جَنَحُوا﴾

﴿*But if they incline*﴾, and seek,

﴿لِلسَّلْمِ﴾

﴿*to peace*﴾, if they resort to reconciliation, and seek a treaty of non-hostility,

﴿فَاجْنَحْ لَهَا﴾

﴿*you also incline to it*﴾, and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Ḥudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh ﷺ he accepted this from them, as well as, accepting other terms of peace they brought forth. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said that the Messenger of Allāh ﷺ said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ السِّلْمَ فَافْعَلْ»

«*There will be disputes after me, so if you have a way to end them in peace, then do so.*»[1]

Allāh said next,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿*and trust in Allāh.*﴾ Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

﴿فَإِنَّ حَسْبَكَ اللَّهُ﴾

﴿*then verily, Allāh is All-Sufficient for you*﴾.

## Reminding the Believers of Allāh's Favor of uniting Them

Allāh mentioned His favor on the Prophet ﷺ, in that He aided him with believers, the Muhājirīn and the Anṣār,

﴿هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ﴾

[1] Aḥmad 1:90.

﴿*He it is Who has supported you with His help and with the believers. And He has united their hearts.*﴾

The *Āyah* says, 'it is Allāh who gathered the believers' hearts, believing, obeying, aiding and supporting you – O Muḥammad,'

﴿لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ﴾

﴿*If you had spent all that is in the earth, you could not have united their hearts.*﴾

because of the enmity and hatred that existed between them. Before Islām, there were many wars between the Anṣār tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allāh ended all that evil with the light of faith,

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

﴿*And remember Allāh's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.*﴾ [3:103]

In the Two *Ṣaḥīḥs*, it is recorded that when the Messenger of Allāh ﷺ gave a speech to the Anṣār about the division of war booty collected in the battle of Ḥunayn, he said to them,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي»

«*O Anṣar! Did I not find you misguided and Allāh guided you by me, poor and Allāh enriched you by me, and divided and Allāh united you by me?*»

Every question the Prophet ﷺ asked them, they said, "Truly, the favor is from Allāh and His Messenger."[1] Allāh said,

﴿وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿*But Allāh has united them. Certainly He is All-Mighty, All-Wise.*﴾

[1] *Fatḥ Al-Bāri* 7:644 and Muslim 2:738.

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allāh is All-Wise in all of His decisions and actions.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسۡبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ۝٦٤ يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِۚ إِن يَكُن مِّنكُمۡ عِشۡرُونَ صَٰبِرُونَ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُم مِّاْئَةٞ يَغۡلِبُوٓاْ أَلۡفٗا مِّنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ۝٦٥ ٱلۡـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمۡ وَعَلِمَ أَنَّ فِيكُمۡ ضَعۡفٗاۚ فَإِن يَكُن مِّنكُم مِّاْئَةٞ صَابِرَةٞ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُمۡ أَلۡفٞ يَغۡلِبُوٓاْ أَلۡفَيۡنِ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ۝٦٦﴾

*﴿64. O Prophet! Allāh is sufficient for you and for the believers who follow you.﴾*

*﴿65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴾*

*﴿66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allāh. And Allāh is with the patient.﴾*

## Encouraging Believers to fight in *Jihād*; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allāh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allāh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِ﴾

*﴿O Prophet! Urge the believers to fight﴾*, encouraged and called them to fight. The Messenger of Allāh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,

he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

*«Get ready and march forth towards a Paradise as wide as the heavens and earth.»*

'Umayr bin Al-Ḥumām said, "As wide as the heavens and earth?" The Messenger ﷺ said,

«نَعَمْ»

*«Yes»* 'Umayr said, "Excellent! Excellent!" The Messenger ﷺ asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

*«What makes you say, 'Excellent! Excellent!'?»* He said, "The hope that I might be one of its dwellers." The Prophet ﷺ said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

*«You are one of its people.»* Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, may Allāh be pleased with him.[1]

Allāh said next, commanding the believers and conveying good news to them,

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَـٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟﴾

*﴿If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.﴾*

The *Āyah* says, one Muslim should endure ten disbelievers. Allāh abrogated this part later on, but the good news remained. 'Abdullāh bin Al-Mubārak said that Jarīr bin Ḥazim narrated to them that, Az-Zubayr bin Al-Khirrīt narrated to him, from 'Ikrimah, from Ibn 'Abbās, "When this verse was

[1] Muslim 3:1511.

revealed,

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ﴾

*﴿If there are twenty steadfast persons among you, they will overcome two hundred...﴾*

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ﴾

*﴿Now Allāh has lightened your (task)﴾*, until,

﴿يَغْلِبُوا۟ مِاْئَتَيْنِ﴾

*﴿they shall overcome two hundred...﴾*

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers." [1] Al-Bukhāri recorded a similar narration from Ibn Al-Mubārak.[2] Muḥammad bin Isḥāq recorded that Ibn 'Abbās said, "When this *Āyah* was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this *Āyah* with another *Āyah*,

﴿ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

*﴿Now Allāh has lightened your (task), for He knows that there is weakness in you...﴾*

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."[3]

﴿مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾﴾

[1] Abu Dāwud 3:105.

[2] *Fatḥ Al-Bāri* 8:163.

[3] Al-Bukhāri: 4652-4653.

*﴾67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.﴿*

*﴾68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.﴿*

*﴾69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwā of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴿*

Imām Aḥmad recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُمْ»

«*Allāh has made you prevail above them.*» 'Umar bin Al-Khaṭṭāb stood up and said, 'O Allāh's Messenger! Cut off their necks,' but the Prophet ﷺ turned away from him. The Messenger of Allāh ﷺ again asked,

«يَا أَيُّهَا النَّاسُ إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْسِ»

«*O people! Allāh has made you prevail over them, and only yesterday, they were your brothers.*»

'Umar again stood up and said, 'O Allāh's Messenger! Cut off their necks.' The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr Aṣ-Ṣiddīq stood up and said, 'O Allāh's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allāh's Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allāh, the Exalted and Most Honored, revealed this verse,

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾

*﴾Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took﴿.*"[1]

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said about Allāh's statement,

[1] Aḥmad 3:243.

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ﴾

﴿*Were it not a previous ordainment from Allāh...*﴾,

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

﴿لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ﴾

﴿*would have touched you for what you took*﴾, because of the captives.

﴿عَذَابٌ عَظِيمٌ﴾

﴿*a severe torment.*﴾ Allāh, the Exalted said next,

﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾

﴿*So enjoy what you have gotten of booty in war, lawful and good*﴾."

Al-'Awfi also reported this statement from Ibn 'Abbās.[1] A similar statement was collected from Abu Hurayrah, Ibn Mas'ūd, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah and Al-A'mash.[2] They all stated that,

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ﴾

﴿*Were it not a previous ordainment from Allāh..*﴾ refers to allowing the spoils of war for this *Ummah.*

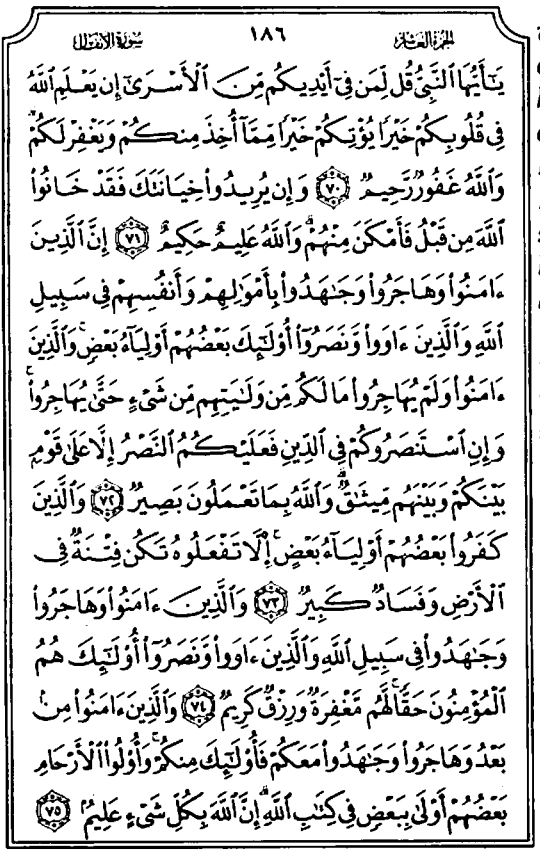
Supporting this view is what the Two *Ṣaḥīḥs* recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*I have been given five things which were not given to any Prophet before me. (They are:) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifyer for me. The booty has been made lawful for me, yet it =*

[1] Aṭ-Ṭabari 14:65.

[2] Aṭ-Ṭabari 14:65-69.


يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ
فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ
ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١ إِنَّ ٱلَّذِينَ
ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ
ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ
ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ
وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ
بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢ وَٱلَّذِينَ
كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي
ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ
ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤ وَٱلَّذِينَ ءَامَنُواْ مِنۢ
بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ
بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۗ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥

*was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind.»*[1]

Al-A'mash narrated that Abu Ṣāliḥ said that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا»

*«War booty was never allowed for any among mankind except us.»*

[Abu Hurayrah said;] This is why Allāh the Most High said,

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

*﴿So enjoy what you have gotten of booty in war, lawful and good.﴾*[2]

The Muslims then took the ransom for their captives. In his *Sunan*, Imām Abu Dāwud recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ fixed four hundred (*Dirhams*) in ransom from the people of *Jāhiliyyah* in the aftermath of Badr.[3] The majority of the scholars say that the matter of prisoners of war is up to the Imām. If he decides, he can have them killed, such as in the case of Bani Qurayẓah. If he

[1] *Fatḥ Al-Bāri* 1:519 and Muslim 1:370.

[2] *Tuḥfat Al-Aḥwadhi* 8:474, An-Nasā'ī in *Al-Kubrā* 6:352.

[3] Abu Dāwud 3:139.

decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger ﷺ exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa', for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٧١﴾

﴿*70. O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."*﴾

﴿*71. But if they intend to betray you, they indeed betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.*﴾

## Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muḥammad bin Isḥāq reported that 'Abdullāh bin 'Abbās said that before the battle of Badr, the Messenger of Allāh ﷺ said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أُنَاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ - أَيْ مِنْ بَنِي هَاشِمٍ - فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِي بْنَ هِشَامٍ مُسْتَكْرِهًا»

«*I have come to know that some people from Bani Hāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-'Abbās bin 'Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).*»

Abu Ḥudhayfah bin 'Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-'Abbās? By Allāh! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allāh ﷺ, he said to 'Umar bin Al-Khaṭṭāb,

«يَا أَبَا حَفْصٍ»

«*O Abu Ḥafṣ!*», and 'Umar said, "By Allāh that was the first time that the Messenger of Allāh ﷺ called me Abu Ḥafṣ."

«أَيُضْرَبُ وَجْهُ عَمِّ رَسُولِ اللهِ بِالسَّيْفِ»

«*Will the face of the Messenger of Allāhs's uncle be struck with the sword?*» 'Umar said, "O Allāh's Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allāh!" Ever since that happened, Abu Ḥudhayfah used to say, "By Allāh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allāh, the Exalted, forgives me for it through martyrdom." Abu Ḥudhayfah was martyred during the battle of Al-Yamāmah, may Allāh be pleased with him.[1]

Ibn 'Abbās said, "On the eve after Badr, the Messenger of Allāh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, 'O Allāh's Messenger! Why do you not sleep?' Al-'Abbās had been captured by a man from Al-Ansar, and the Messenger of Allāh ﷺ said to them,

«سَمِعْتُ أَنِينَ عَمِّي الْعَبَّاسِ فِي وِثَاقِهِ فَأَطْلِقُوهُ»

«*I heard the cries of pain from my uncle Al-'Abbās, because of his shackles, so untie him.*»

When his uncle stopped crying from pain, Allāh's Messenger ﷺ went to sleep."[2] In his *Ṣaḥīḥ*, Al-Bukhāri recorded a *Ḥadīth* from Mūsā bin 'Uqbah who said that Ibn Shihāb said that Anas bin Mālik said that some men from Al-Anṣār said to the Messenger of Allāh ﷺ, "O Allāh's Messenger! Give us permission and we will set free our maternal cousin Al-'Abbās without taking ransom from him." He said,

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[1] At-Tabaqāt, by Ibn Sa'd 4:10. This *Ḥadīth* is not authentic.

[2] *Aṭ-Ṭabaqāt*, by Ibn Sa'd 4:13. There are two chains for this *Ḥadīth* one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is *Mursal*.

«لَا وَاللهِ! لَا تَذَرُونَ مِنْهُ دِرْهَمًا»

«*No, by Allāh! Do not leave any Dirham of it.*»[1] And from Yūnus Bikkīr, from Muḥammad bin Isḥāq, from Yazīd bin Ruwmān, from 'Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allāh ﷺ concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-'Abbās said, 'O Allāh's Messenger! I became a Muslims before.' The Messenger of Allāh said,

«اللهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللهَ يُجْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَافْتَدِ نَفْسَكَ وَابْنَيْ أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِالْمُطَّلِبِ وَعَقِيلَ بْنَ أَبِي طَالِبِ بْنِ عَبْدِالْمُطَّلِبِ ، وَحَلِيفَكَ عُتْبَةَ بْنَ عَمْرٍو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

«*Allāh knows if you are Muslim! If what you are claiming is true, then Allāh will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Ḥārith bin 'Abdul-Muṭṭalib and 'Aqīl bin Abu Ṭālib bin 'Abdul-Muṭṭalib, and also your ally 'Utbah bin 'Amr, from Bani Al-Ḥārith bin Fihr.*»

Al-'Abbās said, 'I do not have that (money), O Allāh's Messenger!' The Messenger ﷺ said,

«فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ لَهَا: إِنْ أُصِبْتُ فِي سَفَرِي هَذَا، فَهَذَا الْمَالُ الَّذِي دَفَنْتُهُ لِبَنِي الْفَضْلِ وَعَبْدِاللهِ وَقُثَمٍ؟»

«*What about the wealth that you and Umm Al-Faḍl buried, and you said to her, 'If I am killed in this battle, then this money that I buried is for my children Al-Faḍl, 'Abdullāh and Quthm?*»

Al-'Abbās said, 'By Allāh, O Allāh's Messenger! I know that you are Allāh's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allāh's Messenger! Could you count towards my ransom the twenty *Uwqiyah* (pertaining to a weight) that you took from me (in the battle)?' The Messenger of Allāh ﷺ said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللهُ تَعَالَى مِنْكَ»

[1] *Fatḥ Al-Bāri* 7 :373.

«*No, for that was money that Allāh made as war spoils for us from you*».

So Al-'Abbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠﴾

﴿*O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."*﴾ [8:70]

Al-'Abbās commented, 'After I became Muslim, Allāh gave me twenty servants in place of the twenty *Uwqiyah* I lost. And I hope for Allāh's forgiveness."[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, that Anas bin Mālik said, "The Prophet ﷺ was brought some wealth from Bahrain and said;

«انْثُرُوهُ فِي مَسجِدِي»

«*Distribute it in my Masjid*» and it was the biggest amount of goods Allāh's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-'Abbās came to him and said, 'O Allāh's Messenger! give me (something) too, because I gave ransom for myself and 'Aqīl.' Allāh's Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet ﷺ refused. He then said to the Prophet ﷺ, 'Will you please help me to lift it?' Allāh's Messenger ﷺ refused. Then Al-'Abbās dropped some of it and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger did not get up until the last coin

[1] Al-Qurṭubi 8:52. This *Ḥadīth* is not authentic. Some of the information in it is supported by a *Hadīth* recorded by Aṭ-Ṭabarāni and others, see *Majma' Az-Zawā'id* no. 11033 and *Majma' Al-Baḥrayn* no. 3318.

was distributed."[1] Al-Bukhāri also collected this *Ḥadīth* in several places of his *Ṣaḥīḥ*[2] with an abridged chain, in a manner indicating his approral of it.

Allāh said,

﴿وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ﴾

﴿*But if they intend to betray you, they indeed betrayed Allāh before*﴾ meaning,

﴿وَإِن يُرِيدُوا۟ خِيَانَتَكَ﴾

﴿*But if they intend to betray you*﴾ in contradiction to what they declare to you by words.

﴿فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ﴾

﴿*they indeed betrayed Allāh before*﴾, the battle of Badr by committing disbelief in Him,

﴿فَأَمْكَنَ مِنْهُمْ﴾

﴿*So He gave (you) power over them*﴾, causing them to be captured in Badr,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knower, All-Wise.*﴾

He is Ever Aware of his actions and All-Wise in what He decides.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

﴿72. *Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, –*

[1] Al-Bayhaqi 6:356.

[2] Al-Bukhāri: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqi, that chain is itself used by Al-Bukhari in other places of his *Ṣaḥīḥ*.

*these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.﴾*

## The *Muhājirīn* and *Al-Anṣār* are the Supporters of One Another

Here Allāh mentions the types of believers, dividing them into the Muhājirin, who left their homes and estates, emigrating to give support to Allāh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Anṣār, the Muslims of Al-Madīnah, who gave asylum to their Muhājirīn brethren in their own homes and comforted them with their wealth. They also gave aid to Allāh and His Messenger ﷺ by fighting alongside the Muhājirūn. Certainly they are,

﴿بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

﴿*allies to one another*﴾, for each one of them has more right to the other than anyone else. This is why Allāh's Messenger ﷺ forged ties of brotherhood between the Muhājirīn and Anṣār, as Al-Bukhāri recorded from Ibn 'Abbās.[1] They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allāh abrogated that practice with the fixed share for near relatives. Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said that the Messenger of Allāh ﷺ said,

«الْمُهَاجِرُونَ وَالأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالطُّلَقَاءُ مِنْ قُرَيْشٍ، وَالْعُتَقَاءُ مِنْ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

*«The Muhājirūn and Al-Anṣār are the supporters of each other, while the Ṭulaqā' of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and 'Utaqā' from Thaqīf (whom the Prophet ﷺ set free from captivity after the battle of Ḥunayn) are supporters of each other until the Day of Resurrection.»*

[1] *Fatḥ Al-Bāri* 12:30.

Only Aḥmad collected this *Ḥadīth*.[1]

Allāh praised the Muhājirīn and the Anṣār in several *Āyāt* of His Book and His Messenger ﷺ (also praised them too). Allāh said,

﴿وَالسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ﴾

*﴿And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).﴾*[9:100],

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾

*﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress.﴾* [9:117], and,

﴿لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

*﴿(And there is also a share in this booty) for the poor Muhajirīn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madīnah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that﴾* [59:8-9].

The best comment on Allāh's statement,

﴿وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟﴾

*﴿...and have no jealousy in their breasts for that which they have been given﴾*

[1] Aḥmad 4:363.

is that it means, they do not envy the Muhājirīn for the rewards that Allāh gave them for their emigration. These *Āyāt* indicate that the Muhājirīn are better in grade than the Anṣār, and there is a consensus on this ruling among the scholars.

## The Believers Who did not emigrate did not yet receive the Benefits of *Wilāyah*

Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟﴾

﴿*And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,*﴾ [8:72].

This is the third category of believers, those who believed, but did not perform *Hijrah* and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allāh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imām Aḥmad recorded that Buraydah bin Al-Ḥaṣīb Al-Aslami said, "When the Messenger of Allāh ﷺ would send a commander with an expedition force or an army, he would advise him to have *Taqwā* of Allāh and be kind to the Muslims under his command. He used to say,

«اغْزُوا بِاسْمِ اللهِ فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيَّتُهُنَّ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِمْهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا، فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ. فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللهِ ثُمَّ قَاتِلْهُمْ»

«*Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree*

*to, then accept it and turn away from them. Call them to embrace Islām, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhājirīn reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhājirīn. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allāh's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Faī' (booty without war), unless they perform Jihād along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allāh and fight them.* »[1]

Muslim collected this *Ḥadīth*.[2]

Allāh said next,

﴿وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ﴾

﴿*But if they seek your help in religion it is your duty to help them.*﴾

Allāh commands, if these bedouins, who did not perform *Hijrah*, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islām, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn 'Abbās.[3]

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

﴿*73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.*﴾

[1] Aḥmad 5:352.

[2] Muslim 3:1357.

[3] Aṭ-Ṭabari 14:83.

## The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allāh mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his *Mustadrak*, Al-Ḥākim recorded that Usāmah said that the Prophet ﷺ said,

«لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا»

*«No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.»*

The Prophet ﷺ recited this *Āyah*,

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

*﴿And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.﴾*

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."[1] However, the following, from Usāmah bin Zayd, is in the Two *Ṣaḥīḥs*; the Messenger of Allāh ﷺ said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

*«Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.»*[2]

Allāh said next,

﴿إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

*﴿If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption﴾*,

meaning, if you do not shun the idolators and offer your loyalty to the believers, *Fitnah* will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

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[1] Al-Ḥākim 2:240.

[2] *Fatḥ Al-Bāri* 12:51 and Muslim 3:1233.

﴿وَالَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۖ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٧٥﴾﴾

*﴿74. And those who believed, and emigrated and strove hard in the cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision.﴾*

*﴿75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.﴾*

## Believers in Truth

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this *Sūrah*, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allāh then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ﴾

*﴿And the foremost to embrace Islām...﴾* [9:100], until the end of the *Āyah*. He also said,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ﴾

*﴿And those who came after them ...﴾* [59:10].

A *Ḥadīth* that is in the Two *Ṣaḥīḥs*, which is *Mutawātir* and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«*One will be in the company of those whom he loves.*»[1] Another *Ḥadith* states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

«*He who loves a people is one of them*», and in another narration, he ﷺ said,

«حُشِرَ مَعَهُمْ»

«*...will be gathered with them (on the Day of Resurrection).*»[2]

## Inheritance is for Designated Degrees of Relatives

Allāh said,

﴿وَأُوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

﴿*But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh*﴾,

meaning, in Allāh's decision. This *Āyah* encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this *Āyah* to argue. According to Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and several others,[3] this *Āyah* abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islām. So it applies to all relatives, and as for those who do not inherit, then this is supported by the *Ḥadīth*,

«إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ»

«*Indeed Allāh had alloted every right to the one who deserves it, so there may be no will for an heir.*»[4]

Therefore, this *Āyah* also includes those who have a fixed share of inheritance. Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-Anfāl*, all praise and thanks are for Allāh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

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[1] *Fatḥ Al-Bāri* 10:573.

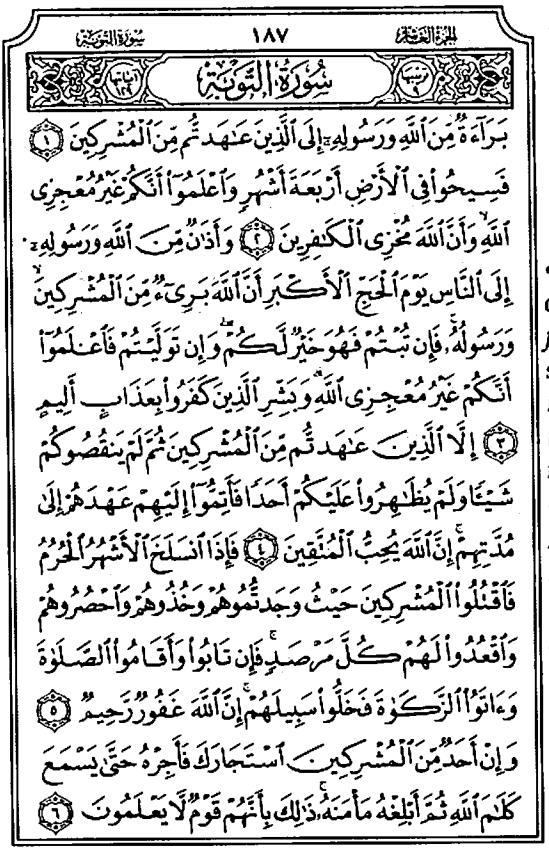
[2] Aṭ-Ṭabarāni 3:19.

[3] Aṭ-Ṭabari 14:90.

[4] Abu Dāwud 3:291.

# The *Tafsīr* of *Sūrat At-Tawbah* (Chapter - 9)

**Which Was Revealed in Al-Madīnah**




﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ١ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ٢﴾

﴿*1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikīn (idolaters), with whom you made a treaty.*﴾

﴿*2. So travel freely (O Mushrikīn) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.*﴾

## Why there is no *Basmalah* in the Beginning of This *Sūrah*

This honorable *Sūrah* (chapter 9) was one of the last *Sūrahs* to be revealed to the Messenger of Allāh ﷺ. Al-Bukhāri recorded that Al-Barā' said, "The last *Āyah* to be revealed was,

﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾

﴿*They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah."*﴾ [4:176],

while the last *Sūrah* to be revealed was *Barā'ah.*"[1] The *Basmalah* was not mentioned in the beginning of this *Sūrah* because the Companions did not write it in the complete copy of the Qur'ān (*Muṣḥaf*) they collected, following the Commander of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him.

The first part of this honorable *Sūrah* was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the *Ḥajj* season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that *Ḥajj*, as was usual in past years, and that they perform *Ṭawāf* around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, to lead *Ḥajj* that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in *Ḥajj* after that season. He commanded him to proclaim,

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾

﴿*Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)...*﴾,

to the people. When Abu Bakr had left, the Messenger ﷺ sent 'Ali bin Abu Ṭālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger's cousin. We will mention this story later.

## Publicizing the Disavowal of the Idolators

Allāh said,

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾

﴿*Freedom from obligations from Allāh and His Messenger (ﷺ)*﴾,

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

﴿إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ۝١ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

[1] *Fatḥ Al-Bāri* 8:167. This *Sūraḥ* was commonly called *Barā'ah.*

*﴿to those of the Mushrikīn, with whom you made a treaty. So travel freely (Mushrikīn) for four months (as you will) throughout the land﴾* [9:1-2].

This *Āyah* refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allāh said,

﴿فَأَتِمُّوٓاْ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ﴾

*﴿So fulfill their treaty for them until the end of their term﴾*[9:4].

So whoever had a coventant with Allāh's Messenger ﷺ then it would last until its period expired, this was reported from Muḥammad bin Ka'b Al-Qurazi and others. We will also mention a *Ḥadīth* on this matter.[1]

Abu Ma'shar Al-Madani said that Muḥammad bin Ka'b Al-Qurazi and several others said, "The Messenger of Allāh ﷺ sent Abu Bakr to lead the *Ḥajj* rituals on the ninth year (of Hijrah). He also sent 'Ali bin Abi Ṭālib with thirty or forty *Āyāt* from *Barā'ah* (*At-Tawbah*), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these *Āyāt* on the day of *'Arafah* (ninth of Dhūl-Ḥijjah). The idolators were given twenty more days (till the end) of Dhūl-Ḥijjah, Muḥarram, Ṣafar, Rabī' Al-Awwal and ten days from Rabī' Ath-Thāni. He proclaimed to them in their camping areas, 'No *Mushrik* will be allowed to perform *Ḥajj* after this year, nor a naked person to perform *Ṭawāf* around the House.'"[2] So Allāh said,

﴿وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓاْ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ ﴿٣﴾﴾

[1] Aṭ-Ṭabari 14:106-102.

[2] Aṭ-Ṭabari 6:304. The chain of narrators is not authentic. Al-Bukhāri recorded a similar *Ḥadīth* with different wording. See no. 4363.

﴿3. *And a declaration from Allāh and His Messenger to mankind on the greatest day of Ḥajj that Allāh is free from obligations to the Mushrikīn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allāh. And give tidings of a painful torment for those who disbelieve.*﴾

Allāh says, this is a declaration,

﴿مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾

﴿*from Allāh and His Messenger*﴾, and a preface warning to the people,

﴿يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ﴾

﴿*on the greatest day of Ḥajj*﴾, the day of Sacrifice, the best and most apparent day of the *Ḥajj* rituals, during which the largest gathering confers.

﴿أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُۥ﴾

﴿*that Allāh is free from (all) obligations to the Mushrikīn and so is His Messenger.*﴾

also free from all obligations to them. Allāh next invites the idolators to repent,

﴿فَإِن تُبْتُمْ﴾

﴿*So if you repent*﴾, from the misguidance and *Shirk* you indulge in,

﴿فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ﴾

﴿*it is better for you, but if you turn away*﴾, and persist on your ways,

﴿فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ﴾

﴿*then know that you cannot escape Allāh*﴾

Rather, Allāh is capable over you, and you are all in His grasp, under His power and will,

﴿وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ﴾

﴿*And give tidings of a painful torment for those who disbelieve*﴾

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhāri recorded that Abu Hurayrah said, "Abu Bakr sent me during that *Ḥajj* with those dispatched on the day of Sacrifice to declare in Minā that no *Mushrik* will be allowed to attend *Ḥajj* after that year, nor will a naked person be allowed to perform *Ṭawāf*."

Ḥumayd said, "The Prophet ﷺ then sent 'Ali bin Abi Ṭālib and commanded him to announce *Barā'ah*." Abu Hurayrah said, "Ali publicized *Barā'ah* with us to the gathering in Minā on the day of Sacrifice, declaring that no *Mushrik* shall perform *Ḥajj* after that year, nor shall a naked person perform *Ṭawāf* around the House."[1] Al-Bukhāri also collected this *Ḥadīth* the this narration of which, Abu Hurayrah said, "On the day of *Naḥr*, Abu Bakr sent me along with other announcers to Minā to make a public announcement that 'No pagan is allowed to perform *Ḥajj* after this year, and no naked person is allowed to perform the *Ṭawāf* around the *Ka'bah*.' Abu Bakr was leading the people in that *Ḥajj* season, and in the year of 'The Farewell *Ḥajj*' when the Prophet ﷺ performed *Ḥajj*, no *Mushrik* performed *Ḥajj*.'"[2] This is the narration that Al-Bukhāri recorded in the Book on *Jihād*.

Muḥammad bin Isḥaq reported a narration from Abu Ja'far Muḥammad bin 'Ali bin Al-Ḥusayn who said, "When *Barā'ah* was revealed to Allāh's Messenger ﷺ, and he had sent Abu Bakr to oversee the *Ḥajj* rites for the people, he was asked, 'O Messenger of Allāh! Why not send this [message] to Abu Bakr?' So he ﷺ said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

«*It will not be accepted to have been from me if it is not from a man from my family.*»

Then he ﷺ called for 'Ali and said to him,

«اخْرُجْ بِهٰذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةَ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمِنًى، أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ،

[1] *Fatḥ Al-Bāri* 8:168.

[2] *Fatḥ Al-Bāri* 8:168.

وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِهِ»

*«Take this section from the beginning of Barā'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Ḥajj after the year, there will be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.»*

'Ali rode the camel of Allāh's Messenger ﷺ named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower.' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in *Ḥajj* while the Arabs were camping in their normal locations from *Jāhiliyyah*. On the day of Sacrifice, 'Ali bin Abi Ṭālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform *Ḥajj* next year, there shall be no *Ṭawāf* while naked, and whoever has a covenant with Allāh's Messenger ﷺ, then it shall be valid until its time of expiration.'

So no idolator performed *Ḥajj* after that year, *Ṭawāf* around the House while naked ceased. Then they returned to Allāh's Messenger ﷺ. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."[1]

﴿إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾﴾

*﴿4. Except those of the Mushrikīn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who*

[1] Aṭ-Ṭabari 14:107.This narration is not authentic because it is *Mursal*. The text of the saying of the Prophet ﷺ is supported by a narration from Anas, recorded by At-Tirmidhi, under the *Tafsīr* of this *Sūrah*. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.

*have Taqwā.*﴾

## Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specifec limited term, then the longest it would extend was to the point of its agreed upon termination date. *Ḥadīths* in this regard preceeded. So anyone who had a treaty with Allāh's Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allāh encouraged honoring such peace treaties, saying,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

﴿*Surely, Allāh loves those who have Taqwā*﴾ [9:4], who keep their promises.

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۖ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

﴿*5. So when the Sacred Months have passed, then fight the Mushrikīn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

## This is the *Āyah* of the Sword

Mujāhid, 'Amr bin Shu'ayb, Muḥammad bin Isḥāq, Qatādah, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that

the four months mentioned in this *Āyah* are the four-month grace period mentioned in the earlier *Āyah*,[1]

﴿فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

﴿*So travel freely for four months throughout the land.*﴾

Allāh said next,

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ﴾

﴿*So when the Sacred Months have passed...*﴾, meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allāh's statement next,

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴿*then fight the Mushrikīn wherever you find them*﴾, means, on the earth in general, except for the Sacred Area, for Allāh said,

﴿وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ﴾

﴿*And fight not with them at Al-Masjid Al-Harām, unless they fight you there. But if they attack you, then fight them.*﴾[2:191]

Allāh said here,

﴿وَخُذُوهُمْ﴾

﴿*and capture them*﴾, executing some and keeping some as prisoners,

﴿وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ﴾

﴿*and besiege them, and lie in wait for them in each and every ambush*﴾,

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islām,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

[1] Aṭ-Ṭabari 14:136-137.

﴿*But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

Abu Bakr Aṣ-Ṣiddīq used this and other honorable *Āyāt* as proof for fighting those who refrained from paying the *Zakāh*. These *Āyāt* allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the *Zakāh*, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and *Zakāh* together. In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ»

«*I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.*»[1]

This honorable *Āyah* (9:5) was called the *Āyah* of the Sword, about which Aḍ-Ḍaḥḥāk bin Muzāḥim said, "It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term." Al-'Awfi said that Ibn 'Abbās commented: "No idolator had any more treaty or promise of safety ever since *Sūrah Barā'ah* was revealed. The four months, in addition to, all peace treaties conducted before *Barā'ah* was revealed and announced had ended by the tenth of the month of Rabī' Al-Ākhir."[2]

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾﴾

﴿*6. And if anyone of the Mushrikīn seeks your protection then*

[1] *Fatḥ Al-Bāri* 1:95 and Muslim 1:53.

[2] Aṭ-Ṭabari 14:133.

*grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not.*﴾

## Idolators are granted Safe Passage if They seek It

Allāh said to His Prophet, peace be upon him,

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ﴾

﴿*And if anyone of the Mushrikīn*﴾, whom you were commanded to fight and We allowed you their blood and property,'

﴿اسْتَجَارَكَ﴾

﴿*seeks your protection*﴾, asked you for safe passage, then accept his request until he hears the Words of Allāh, the Qur'ān. Recite the Qur'ān to him and mention a good part of the religion with which you establish Allāh's proof against him,

﴿ثُمَّ أَبْلِغْهُ مَأْمَنَهُ﴾

﴿*and then escort him to where he can be secure*﴾ and safe, until he goes back to his land, his home, and area of safety,

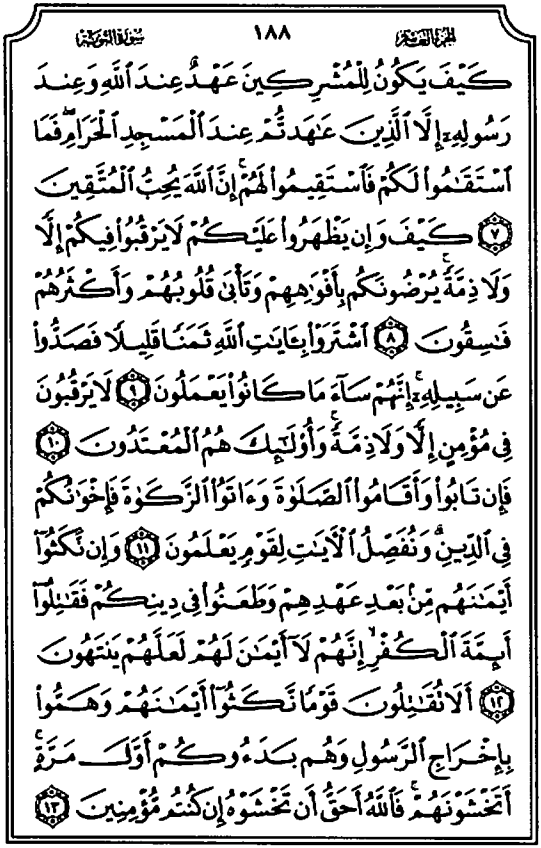
﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ﴾

﴿*that is because they are men who know not.*﴾

The *Āyah* says, 'We legislated giving such people safe passage so that they may learn about the religion of Allāh, so that Allāh's call will spread among His servants.'

Ibn Abi Najīḥ narrated that Mujāhid said that this *Āyah*, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muḥammad). Therefore, he is safe until he comes to you, hears Allāh's Words and then proceeds to the safe area where he came from."[1] The Messenger of Allāh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Ḥudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ūd, Mikraz bin Ḥafṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

[1] Aṭ-Ṭabari 14:139.




great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allāh, he ﷺ asked him, "Do you testify that Musaylimah is a messenger from Allāh?" He said, "Yes." The Messenger of Allāh said,

«لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَكَ»

*«I would have cut off your head, if it was not that emissaries are not killed.»*[1]

That man, Ibn An-Nawwāḥah, was later beheaded when 'Abdullāh bin Mas'ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allāh, Ibn Mas'ūd summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwāḥah be decapitated, may Allāh curse him and deprive him of His mercy. In summary, those who come

[1] Ibn Hishām 4:247.

from a land at war with Muslims to the area of Islām, delivering a message, for business transactions, to negotiate a peace treaty, to pay the *Jizyah*, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ۝٧﴾

*﴿7. How can there be a covenant with Allāh and with His Messenger for the Mushrikīn except those with whom you made a covenant near Al-Masjid Al-Ḥarām (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves those who have Taqwā.﴾*

## Affirming the Disavowel of the Idolators

Allāh mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ﴾

*﴿How can there be a covenant for the Mushrikīn?﴾*, a safe resort and refuge, while they persist in *Shirk* with Allāh, and disbelief in Him and His Messenger,

﴿إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

*﴿except those with whom you made a covenant near Al-Masjid Al-Harām﴾*,

on the day of Ḥudaybiyyah. Allāh said in another *Āyah* [concerning the day of Ḥudaybiyyah],

﴿هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ﴾

*﴿They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām and detained the sacrificial animals, from reaching their place of sacrifice.﴾* [48:25]

Allāh said next,

﴿فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ﴾

﴿*So long as they are true to you, stand you true to them.*﴾, if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

﴿فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

﴿*then stand you true to them. Verily, Allāh loves those who have Taqwā.*﴾

The Messenger of Allāh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhūl-Qa'dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuzā'ah, the allies of Allāh's Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuzā'ah in the Sacred Area! The Messenger of Allāh ﷺ led an invasion army in the month of Ramaḍān, of the eighth year, and Allāh opened the Sacred Area for him to rule over them, all thanks are due to Allāh. The Messenger of Allāh ﷺ freed the Quraysh who embraced Islām after they were overpowered and defeated. These numbered around two thousands, and they were refered to by the name *'Ṭulaqā'* afterwards. Those among them who remained in disbelief and ran away from Allāh's Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Ṣafwān bin Umayyah, 'Ikrimah bin Abi Jahl and many others. Allāh later on guided them to Islām, and they became excellent believers. Surely, Allāh is worthy of all praise for all His actions and decrees.

﴿كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾﴾

﴿*8. How? When if you are overpowered by them, they regard not the ties, either of kinship, (Ill) or of covenant (Dhimmah)? With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.*﴾

Allāh encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their *Shirk* in Allāh and disbelief in Allāh's Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause

great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. 'Ali bin Abi Ṭalḥah, Ikrimah and Al-'Awfi narrated that Ibn 'Abbās said, "*Ill* means kinship, while, *Dhimmah* means covenant."[1] Aḍ-Ḍaḥḥāk and As-Suddi said similarly. [2]

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾﴾

*﴿9. They have purchased with the Āyāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.﴾*

*﴿10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.﴾*

*﴿11. But if they repent, perform the Ṣalāh and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Āyāt in detail for a people who know.﴾*

Allāh admonishes the idolators and encourages the believers to fight against them because,

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

*﴿They have purchased with the Āyāt of Allāh a little gain,﴾* idolators exchanged following the *Āyāt* of Allāh with the lower affairs of life that they indulged in,

﴿فَصَدُّوا عَن سَبِيلِهِ﴾

*﴿and they hindered men from His way﴾*, trying to prevent the believers from following the truth,

﴿إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً﴾

*﴿evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!﴾* [9:9-10].

We explained these meanings before, as well as, the meaning of,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ﴾

[1] Aṭ-Ṭabari 14:146.

[2] Aṭ-Ṭabari 14:147.

﴿But if they repent, perform the Ṣalāh...﴾

﴿وَإِن نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ يَنتَهُونَ ١٢﴾

*﴿12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop (evil actions).﴾*

## The Oaths of the Leaders of Disbelief mean nothing to Them

Allāh says, if the idolators with whom you conducted peace treaties for an appointed term break

﴿أَيۡمَٰنَهُم﴾

*﴿their oaths﴾* meaning, terms of their treaties, and covenants

﴿وَطَعَنُواْ فِي دِينِكُمۡ﴾

*﴿and attack your religion...﴾* with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islām by way of criticism and disapproval, they are to be fought. This is why Allāh said afterwards,

﴿فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ يَنتَهُونَ﴾

*﴿then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop.﴾*

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatādah and others said that the leaders of disbelief were Abu Jahl, 'Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A'mash narrated from Zayd bin Wahb from Ḥudhayfah; "The people of this *Āyah* were never fought again."[1] A similar statement was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him. However, this *Āyah* is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this *Āyah* generally applies to

[1] Aṭ-Ṭabari 14:156.

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ
غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟
مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ
وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ
أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ﴿١٧﴾
إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ
أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ
ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

them and others as well, Allāh knows best. Al-Walīd bin Muslim said that Ṣafwān bin 'Amr narrated that 'Abdur-Raḥmān bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shām, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allāh, it is better to me to kill one of these people than to kill seventy other men. This is because Allāh said,

﴿فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ﴾

*﴿then fight (you) against the leaders of disbelief.﴾"*

Ibn Abi Ḥātim collected it.[1]

﴿أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ
مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ
بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ
قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

*﴿13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.﴾*

[1] Ibn Abi Ḥātim 6:1761.

﴿14. *Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,*﴾

﴿15. *And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.*﴾

## Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These *Āyāt* encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allāh said in other *Āyāt*,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

﴿*And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allāh too was plotting; and Allāh is the best of those who plot.*﴾ [8:30],

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ﴾

﴿*...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord!*﴾ [60:1], and,

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

﴿*And verily, they were about to frighten you so much as to drive you out from the land.*﴾ [17:76]

Allāh's statement,

﴿وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ﴾

﴿*while they did attack you first*﴾, refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these *Āyāt* refer to the idolators breaking the peace agreement with Muslims and

aiding Bani Bakr, their allies, against Khuzā'ah, the ally of the Messenger of Allāh ﷺ. This is why the Messenger of Allāh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allāh.

Allāh said,

﴿أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ﴾

﴿*Do you fear them? Allāh has more right that you should fear Him if you are believers.*﴾

Allāh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allāh next said, while ordering the believers and explaining the wisdom of ordaining *Jihād* against them, all the while able to destroy their enemies with a command from Him,

﴿قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝١٤﴾

﴿*Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.*﴾

This *Āyah* includes all believers, even though Mujāhid, 'Ikrimah and As-Suddi said that it refers to Khuzā'ah.[1] Concerning the believers, Allāh said;

﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ﴾

﴿*and remove the anger of their hearts*﴾, then

﴿وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ﴾

﴿*Allāh accepts the repentance of whom He wills*﴾, from His servants,

﴿وَاللَّهُ عَلِيمٌ﴾

﴿*Allāh is All-Knowing*﴾, in what benefits His servants,

﴿حَكِيمٌ﴾

[1] At-Ṭabari 14:161.

﴿*All-Wise*﴾, in His actions and statements, whether narrative or legislative. Allāh does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

﴿أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾﴾

*﴿16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought, and have not taken Walījah besides Allāh and His Messenger, and the believers. Allāh is well-acquainted with what you do.﴾*

## Among the Wisdom of *Jihād* is to test the Muslims

Allāh said,

﴿أَمْ حَسِبْتُمْ﴾

﴿*Do you think*﴾, O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

﴿وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً﴾

*﴿while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walījah besides Allāh and His Messenger, and the believers...﴾*,

meaning, supporters and confidants. Rather, they are sincere for Allāh and His Messenger ﷺ inwardly and outwardly.

Allāh also said;

﴿الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾﴾

*﴿Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...﴾* [29:1-3],

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾﴾

*﴿Do you think that you will enter Paradise before Allāh tests those of you who fought (in His cause) and (also) tests those who are patient?﴾*[3:142], and,

﴿مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

*﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good﴾*[3:179].

In summary, since Allāh legislated *Jihād* for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allāh, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allāh knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allāh's judgment and decision.

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

*﴿17. It is not for the Mushrikīn, to maintain the Masjids of Allāh, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.﴾*

*﴿18. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give Zakāh and fear none but Allāh. It is they who are on true guidance.﴾*

## It is not for Idolators to maintain the *Masjids* of Allāh

Allāh says that it is not fitting that those who associate others with Allāh in worship should maintain the *Masjids* of Allāh that were built in His Name alone without partners. Those who read the *Āyah*, "*Masjid Allāh*", said that it refers to *Al-Masjid Al-Ḥarām*, the most honored *Masjid* on the earth,

which was built, from the first day, for the purpose of worshipping Allāh alone without partners. It was built by *Khalīl Ar-Raḥmān* (the Prophet Ibrāhīm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion?', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a *Ṣābi'* and a *Mushrik*!"[1]

﴿أُوْلَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ﴾

﴿*The works of such are in vain*﴾, because of their *Shirk*,

﴿وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ﴾

﴿*and in Fire shall they abide.*﴾

Allāh said in another *Āyah*,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾﴾

﴿*And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those with Taqwā, but most of them know not.*﴾[8:34].

## Believers are the True Maintainers of the *Masjids*

Allāh said,

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴿*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day.*﴾

Therefore, Allāh testifies to the faith of those who maintain the *Masjids*.

'Abdur-Razzāq narrated that 'Amr bin Maymūn Al-Awdi said, "I met the Companions of the Prophet ﷺ and they were saying, 'The *Masjids* are the Houses of Allāh on the earth. It is a promise from Allāh that He is generous to those who visit Him in the *Masjids*.'" Allāh said next,

[1] Aṭ-Ṭabari 14:165.

﴿وَأَقَامَ الصَّلَوٰةَ﴾

﴿*perform the Ṣalāh*﴾, one of the major acts of worship practiced by the body,

﴿وَءَاتَى الزَّكَوٰةَ﴾

﴿*and give the Zakāh*﴾, which is the best act that benefits other people,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿*and fear none but Allāh*﴾, they fear only Allāh, the Exalted, and none else,

﴿فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿*It is they who are on true guidance.*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day;*﴾

"He who singles out Allāh (in worship), has faith in the Last Day." [And he said]; "He who believes in what Allāh has revealed,

﴿وَأَقَامَ الصَّلَوٰةَ﴾

﴿*perform the Ṣalāh*﴾, establishes the five daily prayers,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿*and fear none but Allāh.*﴾, worships Allāh alone,

﴿فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿*it may be they who are on true guidance.*﴾

Allāh says, 'It is they who are the successful ones in truth.' Similarly, Allāh said to His Prophet ﷺ,

﴿عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿*It may be that your Lord will raise you to Maqām Maḥmūd*﴾[17:79].

سورة التوبة ١٩٠ الجزء العاشر

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ
وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ إِن
كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ
تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ
فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ
كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

Allāh says here, 'Your Lord (O Muḥammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).' Every 'might' in the Qur'ān means 'shall'."[1]

﴿ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ
ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ
لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟
وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ
وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ
أَجْرٌ عَظِيمٌ ﴿٢٢﴾ ﴾

﴿19. *Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Ḥarām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.*﴾

﴿20. *Those who believed and emigrated and strove hard and fought in Allāh's cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.*﴾

﴿21. *Their Lord gives them glad tidings of mercy from Him,*

[1] Aṭ-Ṭabari 14:167.

*and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.﴾*

*﴿22. They will dwell therein forever. Verily, with Allāh is a great reward.﴾*

## Providing Pilgrims with Water and maintaining the Sacred *Masjid* are not equal to Faith and *Jihād*

In his *Tafsīr*, Al-'Awfī reported that Ibn 'Abbās explained this *Āyah*: "The idolators said, 'Maintaining *Al-Masjid Al-Ḥarām* and providing water for pilgrims are better than embracing the faith and performing *Jihād*.' They used to boast and show off among the people because they claimed, they were the people and maintainers of *Al-Masjid Al-Ḥarām*. Allāh mentioned their arrogance and rejection (of the faith), saying to 'the people of *Al-Ḥaram*', who were idolators,

﴿قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾﴾

*﴿Indeed My Āyāt used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'ān) by night.﴾* [23:66-67].

They used to boast about being those who maintained the Sacred Sanctuary,

﴿بِهِۦ سَٰمِرًا﴾

*﴿talking about it by night﴾*. They used to talk about this by night while shunning the Qur'ān and the Prophet ﷺ. Allāh declared that faith and *Jihād* with the Prophet ﷺ are better than the idolators' maintaining *Al-Masjid Al-Ḥarām* and providing water for pilgrims. These actions – maintaining and serving Allāh's House – will not benefit them with Allāh because they associate others with Him. Allāh the Exalted said,

﴿لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

*﴿They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾*

those who claimed they are the maintainers of the House. Allāh described them with injustice, on account of their *Shirk*,

and thus, their maintaining the *Masjid* will not avail them."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* was revealed about Al-'Abbās bin 'Abdul-Muṭṭalib, for when he was captured in the battle of Badr, he said, 'If you rushed before us to embrace Islām, perform *Hijrah* and *Jihād*, we were maintaining *Al-Masjid Al-Ḥarām*, providing water for the pilgrims and setting the indebted free.' Allāh, the Exalted and Ever High, said,

﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ﴾

﴿*Do you consider the providing of drinking water to the pilgrims*﴾, until,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*and Allāh guides not those people who are the wrongdoers*﴾.

Allāh says, 'All these actions were performed while committing *Shirk*, and I do not accept the (good deeds) that are performed while in a state of *Shirk*.'"[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, "Muslims came to Al-'Abbās and his friends who were captured during the battle of Badr and admonished them for their *Shirk*. Al-'Abbās said, 'By Allāh! We used to maintain *Al-Masjid Al-Ḥaram*, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allāh revealed this verse,

﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ﴾

﴿*Do you consider the providing of drinking water to the pilgrims...*﴾"[3]

There is a *Ḥadīth* [from the Prophet ﷺ] about the *Tafsīr* of this *Āyah* that we should mention. 'Abdur-Razzāq recorded that An-Nu'mān bin Bashīr said that a man said, "I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the *Ka'bah* at Makkah]." Another man said, "I do not care if I do not perform an action after embracing Islām other than maintaining *Al-Masjid Al-Ḥaram*." A third man said, "*Jihād* in the cause of

[1] Aṭ-Ṭabari 14:170.
[2] Aṭ-Ṭabari 14:170.
[3] Aṭ-Ṭabari 14:172.

Allāh is more righteous than what you have said." 'Umar admonished them, "Do not raise your voices next to the *Minbar* of the Messenger of Allāh," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet ﷺ and ask him." This verse was revealed,

﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām*﴾, until,

﴿لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ﴾

﴿*They are not equal before Allāh.*﴾[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾﴾

﴿*23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.*﴾

﴿*24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.*﴾

## The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

[1] Muslim no. 1879.

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

*﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Rūḥ (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.﴾* [58:22]

Al-Hāfiẓ Al-Bayhaqi recorded that 'Abdullāh bin Shawdhab said, "The father of Abu 'Ubaydah bin Al-Jarrāḥ was repeatedly praising the idols to his son on the day of Badr, and Abu 'Ubaydah kept avoiding him. When Al-Jarrāḥ persisted, his son Abu 'Ubaydah headed towards him and killed him. Allāh revealed this *Āyah* in his case,

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

*﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger."﴾* [58:22][1]

Allāh commanded His Messenger ﷺ to warn those who prefer their family, relatives or tribe to Allāh, His Messenger and *Jihād* in His cause,

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا﴾

*﴿Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained﴾*, amassed and collected,

﴿وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا﴾

*﴿the commerce in which you fear a decline, and the dwellings in which you delight﴾*,

and prefer and love because they are comfortable and good. If

[1] Al-Bayhaqi 9:27. This is a *Mursal* narration.

all these things,

﴿أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا﴾

*﴿are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait...﴾*

for what will befall you of Allāh's punishment and torment,

﴿حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

*﴿until Allāh brings about His decision. And Allāh guides not the people who are rebellious.﴾*

Imām Aḥmad recorded that Zuhrah bin Ma'bad said that his grandfather said, "We were with the Messenger of Allāh ﷺ, while he was holding the hand of 'Umar bin Al-Khaṭṭāb. 'Umar said, 'By Allāh! You, O Messenger of Allāh, are dearer to me than everything, except for myself.' The Messenger of Allāh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ»

*«None among you will attain faith until I become dearer to him than even himself.»*

'Umar said, 'Verily, now, you are dearer to me than myself, by Allāh!' The Messenger of Allāh ﷺ said,

«الْآنَ يَا عُمَرُ»

*«Now, O 'Umar!»*"[1]

Al-Bukhāri also collected this *Ḥadīth*.[2] Imām Aḥmad and Abu Dāwud (this is the version of Abu Dāwud) recorded that Ibn 'Umar said, "I heard the Messenger of Allāh ﷺ saying,

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

*«If you transact in 'Iynah (a type of Ribā), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihād, Allāh will send on you disgrace that He will not remove until, you return to your religion.»*"[3]

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[1] Aḥmad 4:336

[2] *Fatḥ Al-Bāri* 11:532.

[3] Aḥmad 2:42 and Abu Dāwud: 3462.

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

﴿ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

﴿25. *Truly, Allāh has given you victory on many battlefields, and on the day of Ḥunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight*﴾.

﴿26. *Then Allāh did send down His Sakīnah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers*﴾.

﴿27. *Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.*﴾

## The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first *Āyah* of *Barā'ah* in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger ﷺ. Allāh

mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allāh ﷺ Allāh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allāh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allāh's leave, and Allāh is ever with those who are patient. We will explain this subject in detail below, Allāh willing.

## The Battle of Ḥunayn

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwāl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islām and he set them free. News came to the Messenger of Allāh ﷺ that the tribe of Hawāzin were gathering their forces to fight him, under the command of Mālik bin 'Awf An-Naḍri, as well as, the entire tribe of Thaqīf, the tribes of Banu Jusham, Banu Sa'd bin Bakr, a few people of Awzā' from Banu Hilāl and some people from Bani 'Amr bin 'Āmir and 'Awf bin 'Āmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allāh ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhājirīn, the Anṣār and various Arab tribes. Along with them came the *Ṭulaqā'* numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥumayn, a valley between Makkah and Aṭ-Ṭā'if.

The battle started in the early part of the morning, when the Huwāzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwāzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allāh described them. The Messenger of Allāh ﷺ remained firm in

his position while riding his mule, Ash-Shahbā'. He was leading his mule towards the enemy, while his uncle Al-'Abbās was holding its right-hand rope and [his cousin] Abu Sufyān bin Al-Ḥārith bin 'Abdul-Muṭṭalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allāh ﷺ was declaring his name aloud and saying,

«إِلَيَّ عِبَادَ اللهِ إِلَيَّ أَنَا رَسُولُ اللهِ»

«*O servants of Allāh! Come back to me! I am the Messenger of Allāh!*» He repeated these words,

«أَنَا النَّبِيُّ لَاكَذِبْ. أَنَا ابْنُ عَبْدِالْمُطَّلِبْ»

«*I am the Prophet, not lying! I am the son of Abdul-Muṭṭalib!*»

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, 'Umar, Al-'Abbās, 'Ali, Al-Faḍl bin 'Abbās, Abu Sufyān bin Al-Ḥārith, Ayman the son of Umm Ayman and Usāmah bin Zayd. There were many other Companions, may Allāh be pleased with them. The Prophet ﷺ commanded his uncle Al-'Abbās, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah [tree]" referring to the Muhājirīn and Anṣār who gave their pledge under the tree during the pledge of Riḍwān, not to run away and retreat. He also called, "O Companions of *Sūrat Al-Baqarah.*" Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allāh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allāh ﷺ on foot. When a large crowd gathered around the Messenger of Allāh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allāh,

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

«*O Allāh! Fulfill Your promise to me!*» Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing

and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Shu'bah said that Abu Isḥāq said that Al-Barā' bin 'Āzib said to a man who asked him, "O Abu 'Amārah! Did you run away during Ḥunayn and leave the Messenger of Allāh ﷺ?" Al-Barā' said, "But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, – while Abu Sufyān was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَا كَذِبْ - أَنَا ابْنُ عَبْدِالْمُطَّلِبْ»

*«I am the Prophet, not lying, I am the son of 'Abdul-Muṭṭalib!»*[1]

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

﴿ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ﴾

﴿*Then Allāh did send down His Sakīnah on His Messenger*﴾,

He sent down tranquillity and reassurance to His Messenger,

[1] *Fatḥ Al-Bāri* 6:81 and Muslim 3:1401. Most of what is mentioned in this section may be seen in these references.

﴿وَعَلَى ٱلْمُؤْمِنِينَ﴾

﴿*and on the believers*﴾, who remained with him,

﴿وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا﴾

﴿*and sent down forces which you saw not,* ﴾ this refers to angels. Imām Abu Ja'far bin Jarīr [Aṭ-Ṭabari] said that Al-Qāsim narrated to them, that Al-Ḥasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abi Jamīlah Al-'Arabi who said that he heard 'Abdur-Raḥmān, the freed slave of Ibn Barthan saying, "A man who participated in Ḥunayn with the idolators narrated to me, 'When we met the Messenger of Allāh and his Companions on the day of Ḥunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'"[1]

Allāh said,

﴿ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

﴿*Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.*﴾

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'rānah area. This occurred twenty days after the battle of Ḥunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the *Ṭulaqā'*, so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Naṣri whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

[1] Aṭ-Ṭabari 14:186.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾﴾

*﴿28. O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Ḥarām after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.﴾*

*﴿29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾*

## Idolators are no longer allowed into *Al-Masjid Al-Ḥarām*

Allāh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from *Al-Masjid Al-Ḥarām*. After the revelation of this *Āyah*, idolators were no longer allowed to go near the *Masjid*. This *Āyah* was revealed in the ninth year of Hijrah. The Messenger of Allāh ﷺ sent 'Ali in the company of Abu Bakr that year to publicize to the idolators that no *Mushrik* will be allowed to perform *Ḥajj* after that year, nor a naked person allowed to perform *Ṭawāf* around the House. Allāh completed this decree, made it a legislative ruling, as well as, a fact of reality. 'Abdur-Razzāq recorded that Jābir bin 'Abdullāh commented on the *Āyah*,

﴿إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

*﴿O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Ḥarām after this year﴾*

"Unless it was a servant or one of the people of *Dhimmah*."[1] Imām Abu 'Amr Al-Awzā'i said, "Umar bin 'Abdul-'Azīz wrote

[1] 'Abdur-Razzāq 2:271.

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh's statement,

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾

﴿*Verily, the Mushrikīn are impure.*﴾

'Aṭā' said, "All of the Sacred Area [the *Ḥaram*] is considered a *Masjid*, for Allāh said,

﴿فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا﴾

﴿*So let them not come near Al-Masjid Al-Ḥarām (at Makkah) after this year.*﴾"

This *Āyah* indicates that idolators are impure and that the believers are pure. In the *Saḥīḥ* is the following,

«الْمُؤْمِنُ لَا يَنْجُسُ»

«*The believer does not become impure.*»[1]

Allāh said,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ﴾

﴿*and if you fear poverty, Allāh will enrich you, out of His bounty.*﴾

Muḥammad bin Isḥāq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allāh revealed this verse,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ﴾

﴿*and if you fear poverty, Allāh will enrich you, out of His bounty*﴾, from other resources,

﴿إِن شَاءَ﴾

﴿*if He wills*﴾, until,

﴿وَهُمْ صَاغِرُونَ﴾

﴿*...and feel themselves subdued.*﴾

This *Āyah* means, 'this will be your compensation for the

[1] *Fatḥ Al-Bāri* 3:150.

closed markets that you feared would result.' Therefore, Allāh compensated them for the losses they incurred because they severed ties with idolators, by the *Jizyah* they earned from the People of the Book."[1] Similar statements were reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah and Aḍ-Ḍaḥḥāk and others.[2]

Allāh said,

﴿إِنَّ ٱللَّهَ عَلِيمٌ﴾

﴿*Surely, Allāh is All-Knowing*﴾, in what benefits you,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allāh compensated Muslims for their losses by the amount of *Jizyah* that they took from the people of *Dhimmah*.

## The Order to fight People of the Scriptures until They give the *Jizyah*

Allāh said,

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾﴾

﴿*Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.*﴾

Therefore, when People of the Scriptures disbelieved in Muḥammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allāh's Law and

[1] Aṭ-Ṭabari 14:197.

[2] Aṭ-Ṭabari 14:193-196.

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muḥammad ﷺ, because all Prophets gave the good news of Muḥammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh's statement,

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ﴾

*﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,﴾*

This honorable *Āyah* was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to *Jihād* announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madīnah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madīnah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madīnah because it was a hard year and the people were weak, as we will mention, Allāh willing.

### Paying *Jizyah* is a Sign of *Kufr* and Disgrace

Allāh said,

﴿حَتَّىٰ يُعْطُوا الْجِزْيَةَ﴾

﴿*until they pay the Jizyah*﴾, if they do not choose to embrace Islām,

﴿عَن يَدٍ﴾

﴿*with willing submission*﴾, in defeat and subservience,

﴿وَهُمْ صَٰغِرُونَ﴾

﴿*and feel themselves subdued.*﴾, disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of *Dhimmah* or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

«*Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.*»[1]

This is why the Leader of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of *Ḥadīth* narrated from 'Abdur-Raḥmān bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: 'In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

[1] Muslim 4:1707.

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'ān, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbaṅs, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimmah* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"[1]

﴿وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَـٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَـٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَـٰتَلَهُمُ ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

[1] *Al-Muḥallā*, by Ibn Ḥazm 7:346

﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوٓاْ إِلَٰهًا وَٰحِدًا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

﴿30. *And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth!*﴾

﴿31. *They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).*"﴾

## Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over 'Īsā, it is obvious. This is why Allāh declared both groups to be liars,

﴿ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ﴾

﴿*That is their saying with their mouths*﴾, but they have no proof that supports their claim, other than lies and fabrications,

﴿يُضَٰهِـُٔونَ﴾

﴿*resembling*﴾, imitating,

﴿قَوْلَ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ﴾

﴿*the saying of those who disbelieved aforetime.*﴾

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

﴿قَٰتَلَهُمُ ٱللَّهُ﴾

﴿*may Allāh fight them*﴾, Ibn 'Abbās said, "May Allāh curse them."

﴿أَنَّىٰ يُؤْفَكُونَ﴾

﴿*how they are deluded away from the truth!*﴾ how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ﴾

﴿*They took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam*﴾ [9:31].

Imām Aḥmad, At-Tirmidhi and Ibn Jarīr Aṭ-Ṭabari recorded a *Ḥadīth* via several chains of narration, from 'Adi bin Ḥātim, may Allāh be pleased with him, who became Christian during the time of *Jāhiliyyah*. When the call of the Messenger of Allāh ﷺ reached his area, 'Adi ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. 'Adi, who was one of the chiefs of his people (the tribe of Ṭaī') and whose father, Ḥātim Aṭ-Ṭā'i, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, 'Adi went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this *Āyah*;

﴿اتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾

﴿*They took their rabbis and their monks to be their lords besides Allāh*﴾.

'Adi commented, "I said, 'They did not worship them.'" The Prophet ﷺ said,

«بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

«*Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.*»

The Messenger of Allāh ﷺ said to 'Adi,

«يَا عَدِيُّ مَا تَقُولُ؟ أَيَفِرُّكَ أَنْ يُقَالَ: اللهُ أَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللهِ؟ مَا يُفِرُّكَ؟ أَيَفِرُّكَ أَنْ يُقَالَ: لَا إِلَهَ إِلَّا اللهُ؟ فَهَلْ تَعْلَمُ مَنْ إِلٰهٌ إِلَّا اللهُ؟»

*«O 'Adi what do you say? Did you run away (to Ash-Shām) so that 'Allāhu Akbar' (Allāh is the Great) is not pronounced? Do you know of anything greater than Allāh? What made you run away? Did you run away so that 'Lā ilāha illallāh' is not pronounced? Do you know of any deity worthy of worship except Allāh?»*

The Messenger ﷺ invited 'Adi to embrace Islām, and he embraced Islām and pronounced the Testimony of Truth. The face of the Messenger of Allāh ﷺ beamed with pleasure and he said to 'Adi,

«إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّونَ»

*«Verily, the Jews have earned the anger (of Allāh) and the Christians are misguided.»*[1]

Ḥudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās and several others said about the explanation of,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾

*﴿They took their rabbis and their monks to be their lords besides Allāh...﴾*

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.[2] This is why Allāh said,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا﴾

*﴿while they were commanded to worship none but One God﴾*,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

﴿لَّا إِلَـٰهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

*﴿None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).﴾*

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

[1] Aḥmad 4:378, *Tuḥfat Al-Aḥwadhi* 8:492 and Aṭ-Ṭabari 14:210.

[2] Aṭ-Ṭabari 14:212.

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ
أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾ هُوَ ٱلَّذِىٓ
أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ
وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا
فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ
عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ
تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ
شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ
أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا
يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

worship except Him.

﴿يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾﴾

﴿32. *They want to extinguish Allāh's Light with their mouths, but Allāh will not allow except that His Light should be perfected even though the disbelievers hate (it).*﴾

﴿33. *It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).*﴾

## People of the Scriptures try to extinguish the Light of Islām

Allāh says, the disbelieving idolators and People of the Scriptures want to,

﴿أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ﴾

﴿*extinguish the Light of Allāh*﴾. They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allāh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the

Messenger ﷺ was sent with will certainly shine and spread. Allāh replied to the idolators' desire and hope,

﴿وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ﴾

﴿*but Allāh will not allow except that His Light should be perfected even though the disbelievers (Kāfirūn) hate (it)*﴾ [9:32].

[Linguistincally] a *Kāfir* is the person who covers something. For instance, night is called *Kāfiran* [covering] because it covers things [with darkness]. The farmer is called *Kāfiran*, because he covers seeds in the ground. Allāh said in an *Āyah*,

﴿أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ﴾

﴿*thereof the growth is pleasing to the [Kuffār] tillers*﴾[57:20].

## Islām is the Religion That will dominate over all Other Religions

Allāh said next,

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ﴾

﴿*It is He Who has sent His Messenger with guidance and the religion of truth.*﴾

'Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger ﷺ came with. 'religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

﴿لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ﴾

﴿*to make it (Islām) superior over all religions*﴾ It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ زَوَى لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

«*Allāh made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.*»[1]

Imām Aḥmad recorded from Tamīm Ad-Dāri that he said, "I heard the Messenger of Allāh saying,

[1] Muslim 4:2215.

«لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللهُ بِهِ الْكُفْرَ»

*«This matter (Islām) will keep spreading as far as the night and day reach, until Allāh will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islām). Might with which Allāh elevates Islām (and its people) and disgrace with which Allāh humiliates disbelief (and its people).»*

Tamīm Ad-Dāri [who was a Christian before Islām] used to say, "I have come to know the meaning of this *Ḥadīth* in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and *Jizyah* befell those who remained disbelievers."[1]

﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾

﴿34. *O you who believe! Verily, there are many of the Aḥbār (rabbis) and the Ruhbān (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.*﴾

﴿35. *On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."*﴾

## Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the *Aḥbār* are Jewish rabbis, while the

[1] Aḥmad 4:103.

*Ruhbān* are Christian monks.[1] This statement is true, for *Aḥbār* are Jewish rabbis, just as Allāh said,

﴿لَوْلَا يَنْهَىٰهُمُ الرَّبَّٰنِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ﴾

﴿*Why do not the Aḥbār (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.*﴾ [5:63]

The *Ruhbān* are Christian monks or worshippers, while the '*Qissīsūn*' are their scholars. Allāh said in another *Āyah*,

﴿ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا﴾

﴿*This is because among them, there are Qissīsīn and Ruhbān...*﴾[5:82].

This *Āyah* warns against corrupt scholars and misguided worshippers. Sufyān bin 'Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic *Ḥadīth* declares,

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ»

«*You will follow the ways of those who were before you, step by step.*»

They asked, "Jews and Christians?" He ﷺ said,

«فَمَنْ؟»

«*Who else?*» In another narration, they asked, "Persia and Rome?" He said,

«فَمَنِ النَّاسِ إِلَّا هَؤُلَاءِ؟»

«*And who else if it was not them?*»[2]

These texts warn against imitating them in action and statement, for they, as Allāh stated,

﴿لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾

﴿*devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.*﴾

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[1] Aṭ-Ṭabari 14:216.

[2] *Ash-Sharī'ah* p. 18.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of *Jāhiliyyah* and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

﴿وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ﴾

*﴿and hinder (them) from the way of Allāh.﴾*

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

## Torment of Those Who hoard Gold and Silver

Allāh said,

﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

*﴿And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾* [9:34].

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked *Aḥbār* and *Ruhbān*." As for *Kanz*, it refers to the wealth on which *Zakāh* has not been paid, according to Mālik, who narrated this from 'Abdullāh bin Dīnār from Ibn 'Umar.[1] Al-Bukhāri recorded that Az-Zuhri said that Khālid bin Aslam said that 'Abdullāh

[1] *Al-Muwaṭṭa*, 1:256.

bin 'Umar said, "This was before *Zakāh* was ordained. When *Zakāh* was ordained, Allāh made it a cleanser for wealth."[1] 'Umar bin 'Abdul-'Azīz and 'Irāk bin Mālik said that this *Āyah* was abrogated by Allāh's statement,

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

﴿*Take Ṣadaqah (alms) from their wealth*﴾

There are many *Ḥadīths* that admonish hoarding gold and silver. We will mention here some of these *Ḥadīths*.

'Abdur-Razzāq recorded a *Ḥadīth* from 'Ali about Allāh's statement,

﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ﴾

﴿*And those who hoard up gold and silver...* ﴾

'Ali said that the Prophet ﷺ said,

«تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّةِ»

«*Woe to gold! Woe to silver.*»

He repeated this statement thrice, and this *Ḥadīth* was hard on the Companions of the Messenger of Allāh ﷺ, who said, "What type of wealth should we use?" 'Umar said, "I will find out for you," and he asked, "O Allāh's Messenger! Your statement was hard for your Companions. They asked, 'What wealth should we use?'" The Prophet ﷺ answered,

«لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِهِ»

«*A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.*»[2]

Allāh's statement,

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾

﴿*On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure*

[1] *Fatḥ Al-Bāri* 8:175.

[2] 'Abdur-Razzāq 2:263. There is a *Ḥadīth* recorded by Aṭ-Tirmidhi no. 3094, and others with similar meaning.

*which you hoarded for yourselves. Now taste of what you used to hoard."* ﴾

These words will be said to them as a way of admonishing, criticizing and mocking them. Allāh also said;

﴿ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ۝٤٨ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝٤٩﴾

﴿*Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!"*﴾ [44:48-49].

There is a saying that goes, "He who covets a thing and prefers it to Allāh's obedience, will be punished with it." Because hoarding money was better to these people than Allāh's pleasure, they were punished with it. For instance, Abu Lahab, may Allāh curse him, was especially active in defying the Messenger of Allāh ﷺ, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of *Jahannam*, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imām Abu Ja'far Ibn Jarīr recorded that Thawbān said that the Messenger of Allāh ﷺ used to declare,

«مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يَتْبَعُهُ وَيَقُولُ: وَيْلَكَ مَا أَنْتَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ يَتْبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتْبَعُهَا سَائِرَ جَسَدِهِ»

«*Whoever leaves a treasure behind (on which he did not pay the Zakāh), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, 'Woe to you! Who are you?' The snake will say, 'I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then*

*devour his whole body.*»

Ibn Ḥibbān also collected this *Ḥadīth* in his *Ṣaḥīḥ*. Part of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs* from Abu Hurayrah.[1] In his *Ṣaḥīḥ*, Muslim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَبْهَتُهُ وَجَنْبَتُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«*Every man who does not pay the Zakāh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.*»[2]

In the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhah and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Shām when I recited this *Āyah*,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴿*And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.*﴾

Mu'āwiyah said, 'This *Āyah* is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'"[3]

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾﴾

﴿*36. Verily, the number of months with Allāh is twelve months*

[1] Aṭ-Ṭabari 6:363, Ibn Ḥibbān: 803, Ibn Khuzaymah: 2255 and Al-Bukhāri: 4659.

[2] Muslim 2:682.

[3] *Fatḥ Al-Bāri* 8:173.

*(in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn idolaters collectively as they fight against you collectively. But know that Allāh is with those who have Taqwā.*﴾

## The Year consists of Twelve Months

Imām Aḥmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his *Ḥajj*,

«أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ» ثم قال: «أَيُّ يَوْمٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قلنا: بلى ثم قال: «أَيُّ شَهْرٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ ذَا الحِجَّةِ؟» قلنا: بلى، ثم قال: «أَيُّ بَلَدٍ هَذَا؟» قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَتِ الْبَلْدَةَ؟» قلنا: بلى»

«*The division of time has turned to its original form which was current when Allāh created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa'dah, Dhūl-Ḥijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumāda (Ath-Thaniyah) and Sha'bān.*" The Prophet then asked, «*What is the day today'?*» We said, "Allāh and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said «*Isn't it the day of Naḥr?*» We replied, "Yes." He further asked, «*Which month is this?*» We again said, "Allāh and His Messenger know better," and he kept quiet and made us think that he might give it another name. Then he said, «*Isn't it the month of Dhūl-Ḥijjah?*» We replied, "Yes." He asked, «*What town is this?*» We said, "Allāh and His Messenger know better," and he kept quiet until we thought that he might change its name. He asked, «*Isn't*

*this the (Sacred) Town?*» We said, "Yes." He said,

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا لَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَّغْتُ؟ أَلَا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلَّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ»

*«Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.»*[1]

Al-Bukhāri and Muslim collected this *Ḥadīth*.[2]

In a small book collected by Shaykh 'Alam ad-Dīn As-Sakhāwi, entitled, *Al-Mashhūr fi Asmā' Al-Ayām wash-Shuhūr*, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Ṣafar is so named because they used to leave their homes during that month for fighting and traveling. When saying *'Ṣafir'* a place, it means to leave it... Rabī' Al-Awwal is called that because they used to do *Irtibā'* in it, that is to maintain one's property... and Rabī' Al-Ākhir, was so named for the same reasons. Jumāda is called that because the water would dry up (*Jamūd*) then....They say Jumāda Al-Uwlā and Al-Awwal, or Jumāda Al-Ākhar or Al-Ākhirah. Rajab comes from *Tarjīb*, meaning to honor. Sha'bān because the tribes would separate and return to their homes. Ramaḍān was so named because of the severity of the *Ramḍā'* - that is - the heat, and they say that the branch *Ramaḍat* when it is thirsty...And the

[1] Aḥmad 5:37.

[2] *Fatḥ Al-Bāri* 8:175, 6:338 and 10:10 and Muslim 3:1305.

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that..."

## The Sacred Months

Allāh said,

﴿مِنْهَآ أَرْبَعَةٌ حُرُمٌ﴾

﴿*of them four are sacred*﴾. The Arabs used to consider these months sacred during the time of *Jāhiliyyah*, except for a group of them called *Al-Basl*, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

«ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

*«Three are in succession; Dhūl-Qa'dah, Dhūl-Ḥijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Muḍar which comes between Jumāda (Ath-Thāni)] and Sha'bān»*.

The Prophet ﷺ said "Rajab of Muḍar" to attest to the custom of Muḍar, in saying that Rajab is the month that is between Jumāda and Sha'bān, not as the tribe of Rabī'ah thought, that it is between Sha'bān and Shawwāl, which is Ramaḍān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the *Ḥajj* and *'Umrah* are performed with ease. Dhūl-Qa'dah, the month before the *Ḥajj* month, was made sacred because they refrained from fighting during that month. Dhūl-Ḥijjah, the next month, was made sacred because it is the month of *Ḥajj*, during which they performed *Ḥajj* rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing *Ḥajj*]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform *'Umrah* and visit the House and then go back to their areas safely.

Allāh said next,

﴿ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾

﴿*That is the right religion*﴾, that is the Straight Law, requiring implementing Allāh's order concerning the months that He made sacred and their true count as it was originally written by

Allāh. Allāh said,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴿*so wrong not yourselves therein*﴾ during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿*...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment*﴾ [22:25].

Similarly, sin in general is worse during the Sacred Months 'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said,

Allāh's statement,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ﴾

﴿*Verily, the number of months with Allāh...*﴾, is connected to

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴿*so wrong not yourselves therein*﴾, "In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them."[1] Qatādah said about Allāh's statement,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴿*so wrong not yourselves therein*﴾, "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will." He also said, "Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the *Masājid* above other areas of the earth, Ramadān and the Sacred Months above all months, Friday above the other days and *Laylatul-Qadr* (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension."

[1] Aṭ-Ṭabari 14:238.

**Fighting in the Sacred Months**

Allāh said,

﴿وَقَـٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً﴾

﴿*and fight against the idolators collectively*﴾, all of you,

﴿كَمَا يُقَـٰتِلُونَكُمْ كَآفَّةً﴾

﴿*as they fight against you collectively.*﴾, all of them,

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ﴾

﴿*But know that Allāh is with those who have Taqwā*﴾, and know that initiating battle during the Sacred Months is forbidden. Allāh said in other *Āyāt*,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَـٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ﴾

﴿*O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.*﴾ [5:2],

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَـٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ﴾

﴿*The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qiṣāṣ). Then whoever transgresses the prohibition against you, you transgress likewise against him*﴾ [2:194], and,

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ﴾

﴿*Then when the Sacred Months have passed, kill the idolators...*﴾ [9:5].

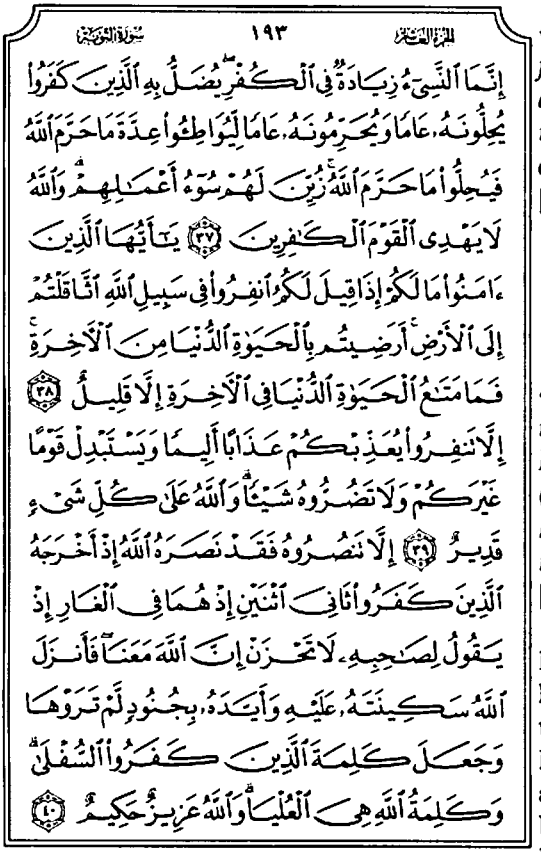
As for Allāh's statement,

﴿وَقَـٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـٰتِلُونَكُمْ كَآفَّةً﴾

﴿*And fight against the idolators collectively as they fight against you collectively*﴾,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other *Āyāt*,

﴿ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَـٰتُ قِصَاصٌ﴾




﴿*The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qiṣāṣ)*﴾ [2:194], and,

﴿وَلَا تُقَـٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَـٰتِلُوكُمْ فِيهِ ۖ فَإِن قَـٰتَلُوكُمْ فَٱقْتُلُوهُمْ﴾

﴿*And fight not with them at Al-Masjid Al-Ḥarām, unless they (first) fight you there. But if they attack you, then kill them.*﴾ [2:191].

As for the Messenger of Allāh ﷺ laying siege to Aṭ-Ṭā'if until the Sacred Month started, it was a continuation of the battle against Hawāzin and their allies from Thaqīf. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allāh ﷺ marched to meet them and when they took refuge in Aṭ-Ṭā'if, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allāh knows best.

﴿إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَـٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿٣٧﴾﴾

﴿37. *The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.*﴾

## Admonishing the Preference of Opinion in a Religious Matter

Allāh admonishes the idolators for choosing their wicked opinions over Allāh's Law. They changed Allāh's legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Ṣafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on Allāh's statement,

﴿إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ﴾

﴿*The postponing (of a Sacred Month) is indeed an addition to disbelief*﴾,

"Junādah bin 'Awf bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the *Ḥajj* season every year and declare, 'Abu Thumāmah is never rejected nor refuted!,' and he used to treat Ṣafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Ṣafar in that year]. This is why Allāh said,

﴿إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ﴾

﴿*The postponing (of a Sacred Month) is indeed an addition to disbelief.*﴾

Allāh says, "They allow Muḥarram one year and make it sacred

another year."[1] Al-'Awfi narrated a similar statement from Ibn 'Abbās.[2] Layth bin Abi Sulaym narrated that Mujāhid said, "There was a man from Bani Kinānah who would attend the *Ḥajj* season every year riding his donkey. He would proclaim, 'O people! I am never rejected, denied or refuted in what I say. We made this coming Muḥarram sacred, and Ṣafar not!' The following year he would come again and declare the same words then say, 'We made this coming Ṣafar sacred and delayed Muḥarram (revoked its sanctity).' This is the meaning of Allāh's statement,

﴿لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ اللَّهُ﴾

﴿*in order to adjust the number of months forbidden by Allāh*﴾,

to four months. Allāh says, 'They allow what Allāh disallowed by delaying the Sacred Month."[3] The idolators used to allow Muḥarram one year and sanctify Ṣafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muḥarram and continue the year, Ṣafar, Rabī', until the end of the year.

﴿يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ﴾

﴿*They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.*﴾

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muḥarram, and postpone and delay it another year to Ṣafar.

In his book of *Sīrah*, Imām Muḥammad bin Isḥāq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was "Al-Qalammas". He was Hudhayfah bin 'Abd Fuqaym bin 'Adi bin

[1] Aṭ-Ṭabari 14:245.
[2] Aṭ-Ṭabari 14:246.
[3] Aṭ-Ṭabari 14:246.

'Āmr bin Tha'labah bin Al-Ḥārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumāmah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when *Ḥajj* finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Ḥijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed."[1] Allāh knows best.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴾

*﴿38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.﴾*

*﴿39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.﴾*

## Admonishing clinging to Life rather than rushing to perform *Jihād*

Allāh admonishes those who lagged behind the Messenger of Allāh ﷺ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ﴾

[1] Ibn Hishām 1:45.

﴿*O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh*﴾,

if you are called to perform *Jihād* in the cause of Allāh,

﴿اثَّاقَلْتُمْ إِلَى الْأَرْضِ﴾

﴿*you cling heavily to the earth?*﴾, reclining to remain in peace, shade and ripe fruits.

﴿أَرَضِيتُم بِالْحَيَوٰةِ الدُّنْيَا مِنَ الْآخِرَةِ﴾

﴿*Are you pleased with the life of this world rather than the Hereafter?*﴾,

why do you do this, is it because you prefer this life instead of the Hereafter? Allāh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

﴿فَمَا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا فِى الْآخِرَةِ إِلَّا قَلِيلٌ﴾

﴿*But little is the enjoyment of the life of this world compared to the Hereafter.*﴾

Imām Aḥmad recorded that Al-Mustawrid, a member of Bani Fihr, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟»

«*The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.*»

The Prophet ﷺ pointed with his index finger. [1]

Muslim collected this *Ḥadīth*.[2] Ath-Thawri narrated that Al-A'mash said about the *Āyah*,

﴿فَمَا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا فِى الْآخِرَةِ إِلَّا قَلِيلٌ﴾

﴿*But little is the enjoyment of the life of this world compared to the Hereafter.*﴾

"What compares to the provision a traveler takes." 'Abdul-'Azīz bin Abi Ḥāzim narrated that his father said, "When

[1] Aḥmad 4:228.

[2] Muslim 4:2193.

'Abdul-'Azīz bin Marwān was dying he said, 'Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, 'Is this what I will end up with from this life?' He then turned his back and cried, while saying, 'Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'"

Allāh warns those who do not join *Jihād*,

﴿إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾

*﴿If you march not forth, He will punish you with a painful torment﴾*

Ibn 'Abbās said, "Allāh's Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh witheld rain from coming down on them, and this was their torment."[1] Allāh said,

﴿وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ﴾

*﴿and will replace you by another people﴾*, who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another *Āyah*,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ﴿٣٨﴾﴾

*﴿And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.﴾* [47:38]

﴿وَلَا تَضُرُّوهُ شَيْئًا﴾

*﴿and you cannot harm Him at all﴾*, you can never harm Allāh when you lag behind and stay away from joining *Jihād*,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*﴿and Allāh is able to do all things.﴾* He is able to destroy the enemies without your help.

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ

[1] Aṭ-Ṭabari 14:255.

﴿هِيَ ٱلسُّفْلَىٰ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

*﴿40. If you help him (Muḥammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His Sakīnah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.﴾*

## Allāh supports His Prophet ﷺ

Allāh said,

﴿إِلَّا تَنصُرُوهُ﴾

*﴿If you help him not﴾*, if you do not support His Prophet ﷺ, then it does not matter, for Allāh will help, support, suffice and protect him, just as He did,

﴿إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ﴾

*﴿when the disbelievers drove him out, the second of the two;﴾*

During the year of the *Hijrah*, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abi Quḥāfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madīnah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا»

*«O Abu Bakr! What do you think about two, with Allāh as their third?»*[1]

Imām Aḥmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of

[1] *Fatḥ Al-Bāri* 8:176.

them looks down at his feet, he will see us.' He said,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا»

*«O Abu Bakr! What do you think about two with Allāh as their third?»*[1] This is recorded in the Two *Ṣaḥīḥs*.[2]

This is why Allāh said,

﴿فَأَنزَلَ اللَّهُ سَكِينَتَهُۥ عَلَيْهِ﴾

*﴿Then Allāh sent down His Sakīnah upon him﴾*

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

﴿وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا﴾

*﴿and strengthened him with forces which you saw not﴾*, the angels,

﴿وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا﴾

*﴿and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost;﴾*

Ibn 'Abbās commented, "The word of those who disbelieved', is *Shirk*, while, 'The Word of Allāh' is *'Lā ilāha illallāh.»*[3] It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allāh?' The Prophet ﷺ said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ»

*«He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.»*[4] Allāh said next,

﴿وَٱللَّهُ عَزِيزٌ﴾

*﴿and Allāh is All-Mighty﴾*, in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

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[1] Aḥmad 1:4.

[2] *Fatḥ Al-Bāri* 7:11 and Muslim 4:1854.

[3] Aṭ-Ṭabari 14:261.

[4] *Fatḥ Al-Bāri* 1:286 and Muslim 3:1512.

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ
فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ
عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾
عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ
صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾ لَا يَسْتَأْذِنُكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ
لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ
فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ ۞ وَلَوْ أَرَادُوا الْخُرُوجَ
لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُم
مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ
الْفِتْنَةَ ۖ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

made to suffer injustice,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in His statements and actions.

﴿انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾﴾

﴿*41. March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.*﴾

## *Jihād* is required in all Conditions

Sufyān Ath-Thawri narrated from his father from Abu Aḍ-Ḍuḥā, Muslim bin Ṣubayḥ, who said, "This *Āyah*,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴿*March forth, whether you are light or heavy*﴾

was the first part to be revealed from *Sūrah Barā'ah*."[1] Mu'tamir bin Sulaymān narrated that his father said, "Haḍrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of *Jihād*) because they are ill or old. This *Āyah* was revealed,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

[1] Aṭ-Ṭabari 14:270.

﴿*March forth, whether you are light or heavy.*﴾"[1]

Allāh commanded mass mobilization together with the Messenger of Allāh ﷺ for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh's enemies. Allāh ordained that the believers all march forth with the Messenger ﷺ regardless whether they felt active, lazy, at ease or had difficult circumstances,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴿*March forth, whether you are light or heavy*﴾

'Ali bin Zayd narrated that Anas said that Abu Ṭalḥah commented (on this *Āyah*), "Whether you are old or young, Allāh did not leave an excuse for anyone." Abu Talḥah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talḥah recited *Sūrah Barā'ah* until he reached this *Āyah*,

﴿انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴿*March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.*﴾

He then said, "I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, 'May Allāh grant you His mercy! You conducted *Jihād* along with the Messenger of Allāh ﷺ until he died, then with Abu Bakr until he died, then with 'Umar until he died. Let us perform *Jihād* in your place." Abu Talḥah refused and he went to the sea [under the command of Mu'āwiyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.[2] As-Suddi said,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴿*March forth, whether you are light or heavy*﴾, whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

[1] Aṭ-Ṭabari 14:266

[2] Ibn Abi Ḥātim 6:1802.

*Jihād*], but the Prophet ﷺ refused. Then this *Āyah*,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴿*March forth, whether you are light or heavy*﴾ was revealed, and it became hard on the people. So Allāh abrogated it with this *Āyah*,

﴿لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

﴿*There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger*﴾ [9:91]."

Ibn Jarīr said that Ḥibbān bin Zayd Ash-Shar'abi narrated to him, "We mobilized our forces with Ṣafwān bin 'Amr, who was the governor of Ḥimṣ towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, 'O uncle! Allāh has given you an excuse (to lag behind).' He said, 'O my nephew! Allāh has mobilized us whether we are light or heavy. Verily, those whom Allāh loves, He tests them. Then to Allāh is their return and eternal dwelling. Allāh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allāh, the Exalted and Most Honored, and worshipping none else.'"[1]

Next, Allāh encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger ﷺ,

﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿*and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.*﴾

Allāh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allāh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

[1] Aṭ-Ṭabari 14:264.

Prophet ﷺ said,

«تَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

*«Allāh promised the Mujāhid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.»*[1]

So Allāh said;

﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾﴾

*﴿Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.﴾*[2:216]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْ»

*«Embrace Islām,»* but the man said, "I dislike doing so." The Messenger ﷺ said,

«أَسْلِمْ وَإِنْ كُنْتَ كَارِهًا»

*«Embrace Islām even if you dislike it».»*[2]

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ ۖ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾﴾

*﴿42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allāh knows that they are liars.﴾*

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[1] Muslim 4:1496.

[2] Aḥmad 3:109.

## Why Hypocrites would not join in *Jihād*

Allāh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabūk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

﴿لَوْ كَانَ عَرَضًا قَرِيبًا﴾

﴿*Had it been a near gain*﴾, booty right in front of them, according to Ibn 'Abbās,

﴿وَسَفَرًا قَاصِدًا﴾

﴿*and an easy journey*﴾, travel for only a short distance,

﴿لَّاتَّبَعُوكَ﴾

﴿*they would have followed you.*﴾ But,

﴿وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ﴾

﴿*the distance was long for them*﴾, to Ash-Shām,

﴿وَسَيَحْلِفُونَ بِٱللَّهِ﴾

﴿*and they would swear by Allāh*﴾, when you return to them,

﴿لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ﴾

﴿*If we only could, we would certainly have come forth with you*﴾, had not there been a valid excuse, we would have gone out with you,

﴿يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*They destroy themselves, and Allāh knows that they are liars.*﴾

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾﴾

﴿*43. May Allāh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?*﴾

﴾44. *Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.*﴿

﴾45. *It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.*﴿

## Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abi Ḥātim recorded that 'Awn said, "Have you heard criticism softer than this, starting with forgiveness before criticism,

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ﴾

﴾*May Allāh forgive you. Why did you grant them leave...*﴿?"[1]

Muwarriq Al-Ijli and others said similarly.[2] Qatādah said, "Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in *Sūrat An-Nūr*,

﴿فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ﴾

﴾*So if they ask your permission for some affairs of theirs, give permission to whom you will of them*﴿ [24:62]."[3]

'Aṭā' Al-Khurāsāni said similarly. Mujāhid said, "This *Āyah* was revealed about some people who said, 'Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!'"[4] Allāh said,

﴿حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟﴾

﴾*...until those who told the truth were manifest to you*﴿, in reference to valid excuses,

﴿وَتَعْلَمَ ٱلْكَـٰذِبِينَ﴾

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[1] Ibn Abi Ḥātim 6:1805.

[2] Aṭ-Ṭabari 14:274.

[3] Aṭ-Ṭabari 14:273.

[4] Aṭ-Ṭabari 14:273.

﴿and you had known the liars?﴾

Allāh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,

Allāh asserts that none who believe in Allāh and His Messenger ﷺ seek his permission to remain behind from fighting,

﴿لَا يَسْتَـْٔذِنُكَ﴾

﴿would not ask your leave﴾, to stay behind from *Jihād*,

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَـٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ﴾

﴿*Those who believe in Allāh and the Last Day, to be exempted from fighting with their properties and their lives.*﴾

because they consider *Jihād* an act of worship. This is why when Allāh called them to perform *Jihād*, they obeyed and hasten to act in His obedience,

﴿وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ﴾

﴿*and Allāh is the All-Knower of those who have Taqwā. Those who ask your leave*﴾, to remain behind, without a valid excuse,

﴿ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

﴿*those who believe not in Allāh and the Last Day*﴾, they do not hope for Allāh's reward in the Hereafter for their good actions,

﴿وَٱرْتَابَتْ قُلُوبُهُمْ﴾

﴿*and whose hearts are in doubt*﴾, about the validity of what you brought them,

﴿فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ﴾

﴿*so in their doubts they waver.*﴾

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allāh misguides, will never find a way for themselves to guidance.

﴿۞ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾﴾

﴿46. *And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home)."*﴾

﴿47. *Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allāh is the All-Knower of the wrongdoers.*﴾

## Exposing Hypocrites

Allāh said,

﴿وَلَوْ أَرَادُوا الْخُرُوجَ﴾

﴿*And if they had intended to march out,*﴾, with you to participate in *Jihād*

﴿لَأَعَدُّوا لَهُ عُدَّةً﴾

﴿*certainly, they would have made some preparation for it*﴾

they would have prepared for such task,

﴿وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ﴾

﴿*but Allāh was averse to their being sent forth*﴾

Allāh hated that they should go with you,

﴿فَثَبَّطَهُمْ﴾

﴿*so He made them lag behind, and stay away [from Jihād],*

﴿وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾

﴿*and it was said (to them): "Sit you among those who sit (at home)"*﴾

as a part of what was decreed for them [not that He legislated that they stay behind]. Allāh then explained why He disliked

that they march with the believers, saying,

﴿لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾

*﴿Had they marched out with you, they would have added to you nothing except disorder﴾*,

because they are cowards and failures,

﴿وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ﴾

*﴿and they would have hurried about in your midst sowing sedition among you﴾*

They would have rushed to spread false stories, hatred and discord among you,

﴿وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾

*﴿and there are some among you who would have listened to them.﴾*

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muḥammad bin Isḥāq said, "Those who sought permission (from the Messenger ﷺ to lag behind) included some of the chiefs, such as 'Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger ﷺ they would sow sedition in his army." [1] There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

﴿وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾

*﴿and there are some among you who would have listened to them﴾* [9:47].

Allāh next reminds of His perfect knowledge, saying,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

[1] Aṭ-Ṭabari 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.

لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ
جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ ﴿٤٨﴾
وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ
سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ
﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ
مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟
وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ
ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿٥١﴾ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ
أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ
أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ
قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ
إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ
إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

﴿*And Allāh is the All-Knower of the wrongdoers.*﴾ Allāh says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as,

﴿لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾

﴿*Had they marched out with you, they would have added to you nothing except disorder,*﴾ indicating what they would have done had they marched, even though they did not. Allāh said in similar *Āyāt*,

﴿وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.*﴾ [6:28],

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)*﴾ [8:23], and,

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ
وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا
عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾﴾

﴿*And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way*﴾ [4:66-68].

﴿لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ ﴿٤٨﴾﴾

﴿*48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allāh became manifest though they hated it.*﴾

Allāh encourages His Prophet ﷺ against hypocrites,

﴿لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ﴾

﴿*Verily, they had plotted sedition before, and had upset matters for you,*﴾

'For a long time,' Allāh says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet ﷺ migrated to Al-Madīnah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madīnah waged war against the Messenger ﷺ. When Allāh gave victory to the Prophet ﷺ in Badr and raised high his word, 'Abdullāh bin Ubayy and his fellows said, "This (Islām) is a matter that has prevailed." They embraced Islām outwardly, and whenever Allāh elevated Islām and its people in might, hypocrites increased in rage and disappointment,

﴿حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ﴾

﴿*until the truth (victory) came and the decree of Allāh became manifest though they hated it.*﴾

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾﴾

﴿*49. And among them is he who says: "Grant me leave and*

*put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.*﴾

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

﴿ٱئْذَن لِّي﴾

﴿*Grant me leave*﴾, to stay behind,

﴿وَلَا تَفْتِنِّي﴾

﴿*and put me not into trial.*﴾, if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

﴿أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟﴾

﴿*Surely, they have fallen into trial*﴾

because of the statement they uttered. Muḥammad bin Isḥāq reported from Az-Zuhri, Yazīd bin Ruwmān, 'Abdullāh bin Abi Bakr, 'Āṣim bin Qatādah and several others that they said, "The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

«هَلْ لَكَ يَا جَدُّ الْعَامَ فِي جِلَادِ بَنِي الْأَصْفَرِ؟»

«*Would you like to fight the yellow ones (Romans) this year?*»

He said, 'O Allāh's Messenger! Give me permission (to remain behind) and do not cause *Fitnah* for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allāh ﷺ turned away from him and said,

«قَدْ أَذِنْتُ لَكَ»

«*I give you permission.*» In Al-Jadd's case, this *Āyah* was revealed,

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّي﴾

﴿*And among them is he who says: "Grant me leave and put me not into trial."*﴾

Therefore, Allāh says that the *Fitnah* that he fell into because of not joining the Messenger of Allāh ﷺ (in *Jihād*) and preferring his safety to the safety of the Messenger ﷺ is worse than the *Fitnah* that he falsely claimed to fear."[1] It was

[1] Aṭ-Ṭabari 14:287.

reported from Ibn 'Abbās, Mujāhid and several others that this *Āyah* was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.[1] It is also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟»

*«Who is your chief, O Bani Salamah?»*

They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allāh ﷺ said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ! وَلَكِنْ سَيِّدُكُمُ الْفَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ»

*«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barā' bin Ma'rūr.»*[2]

Allāh said next,

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

*﴿And verily, Hell is surrounding the disbelievers.﴾*

and they will never be able to avoid, avert, or escape from it.

﴿إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾﴾

*﴿50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.﴾*

*﴿51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawlā (protector)." And in Allāh let the believers put their trust.﴾*

Allāh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

[1] Aṭ-Ṭabari 14:287.

[2] Al-Ḥākim 3:219.

﴿وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ﴾

*﴿but if a calamity overtakes you, they say: "We took our precaution beforehand,"﴾*,

they say, we took precautions when we did not join him,

﴿وَيَتَوَلَّوا وَهُمْ فَرِحُونَ﴾

*﴿and they turn away rejoicing.﴾*

Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

﴿قُل﴾

*﴿Say﴾*, to them,

﴿لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾

*﴿Nothing shall ever happen to us except what Allāh has ordained for us.﴾*

for we are under His control and decree,

﴿هُوَ مَوْلَانَا﴾

*﴿He is our Mawlā.﴾*, Master and protector,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

*﴿And in Allāh let the believers put their trust﴾* [9:51],

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾﴾

*﴿52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴾*

*﴿53. Say: "Spend willingly or unwillingly, it will not be*

*accepted from you. Verily, you are ever a people who are rebellious."﴾*

*﴿54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh except in a lazy state, and that they offer not contributions but unwillingly.﴾*

Allāh said,

﴿قُلْ﴾

﴿*Say*﴾, O Muḥammad to them,

﴿هَلْ تَرَبَّصُونَ بِنَآ﴾

﴿*Do you wait for us*﴾, anything,

﴿إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾

﴿*except one of the two best things*﴾, martyrdom or victory over you, according to the meaning given by Ibn 'Abbās, Mujāhid, Qatādah, and others.[1]

﴿وَنَحْنُ نَتَرَبَّصُ بِكُمْ﴾

﴿*while we await for you*﴾, that this will touch you,

﴿أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا﴾

﴿*either that Allāh will afflict you with a punishment from Himself or at our hands*﴾, either capture or killing,

﴿فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ﴾

﴿*So wait, we too are waiting with you.*﴾

Allāh said next,

﴿قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا﴾

﴿*Say: Spend willingly or unwillingly*﴾, for whatever you spend either way,

﴿لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ﴾

﴿*it will not be accepted from you. Verily, you are ever a people*

[1] Aṭ-Ṭabari 14:292.

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم
بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾
وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ
قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ
أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُم مَّن يَلْمِزُكَ
فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا
هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ
وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ
وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾ ۞ إِنَّمَا ٱلصَّدَقَٰتُ
لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمُ
ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ
ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

*who are rebellious.*﴾

Allāh mentions the reason behind not accepting their charity from them,

﴿إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ﴾

﴿*except that they disbelieved in Allāh and in His Messenger.*﴾

and the deeds are accepted if they are preceded with faith,

﴿وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ﴾

﴿*and that they came not to the Ṣalāh except in a lazy state.*﴾

Therefore, they neither have good intention nor eagerness to perform the acts [of faith],

﴿وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾﴾

*﴿And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴾*

The Truthful, to whom the Truth was revealed, Muḥammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is *Ṭayyib* [Good and Pure] and only accepts what is *Ṭayyib*. This is why Allāh does not accept charity or good

deeds from the people described in these *Āyāt*, because He only accepts it from those who have *Taqwā*.

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾﴾

﴿*55. So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.*﴾

Allāh says to His Messenger ﷺ,

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ﴾

﴿*So let not their wealth nor their children amaze you...*﴾

In similar *Āyāt*, Allāh said,

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾﴾

﴿*And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting*﴾ [20:131], and,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿*Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.*﴾ [23:55-56].

Allāh said next,

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*in reality Allāh's plan is to punish them with these things in the life of this world,*﴾

by taking the *Zakāh* due on their money from them and spending it in Allāh's cause, according to the meaning given by Al-Ḥasan Al-Baṣri.[1]

[1] Aṭ-Ṭabari 14:296.

Allāh's statement,

﴿وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ﴾

﴿*and that their souls shall depart while they are disbelievers*﴾ means, so that when Allāh brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

﴿وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

﴿*56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).*﴾

﴿*57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.*﴾

## Exposing Hypocrites' Fright and Fear

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

﴿يَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ﴾

﴿*They swear by Allāh that they are truly of you*﴾, swearing a sure oath,

﴿وَمَا هُم مِّنكُمْ﴾

﴿*while they are not of you*﴾, in reality,

﴿وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ﴾

﴿*but they are a people who are afraid*﴾, and this is what made them swear.

﴿لَوْ يَجِدُونَ مَلْجَـًٔا﴾

﴿*Should they find a refuge*﴾, such as a fort in which they hide and fortify themselves,

﴿أَوْ مَغَٰرَٰتٍ﴾

﴿*or caves*﴾, in some mountains,

﴿أَوْ مُدَّخَلًا﴾

﴿*or a place of concealment*﴾, a tunnel or a hole in the ground, according to the explanation given by Ibn 'Abbās, Mujāhid and Qatādah,

﴿لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

﴿*they would turn straightway thereto with a swift rush*﴾

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islām and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allāh's statement,

﴿لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾

﴿*Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.*﴾

﴿وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَـٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾﴾

﴿*58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!*﴾

﴿*59. Would that they were content with what Allāh and His Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger. We implore Allāh (to enrich us)."*﴾

## Hypocrites question the Integrity of the Messenger ﷺ when distributing Alms

Allāh said next,

﴿وَمِنْهُم﴾

﴿*And of them*﴾, among the hypocrites,

﴿مَّن يَلْمِزُكَ﴾

﴿*who accuse you*﴾ or question your integrity,

﴿فِي﴾

﴿*concerning*﴾, division of,

﴿ٱلصَّدَقَٰتِ﴾

﴿*the alms*﴾, when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

﴿أُعْطُوا۟ مِنْهَا﴾

﴿*If they are given*﴾ meaning, from the *Zakāh*,

﴿رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ۝٥٨﴾

﴿*They are pleased, but if they are not given thereof, behold! They are enraged!*﴾ [9:58],

angry for themselves. Qatādah commented on Allāh's statement,

﴿وَمِنْهُم مَّن يَلْمِزُكَ فِي ٱلصَّدَقَٰتِ﴾

﴿*And of them are some who accuse you concerning the alms.*﴾

"Allāh says, 'Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, 'O Muḥammad! Even though Allāh commanded you to divide in fairness, you have not done so.' The Prophet of Allāh ﷺ said,

«وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي؟»

«*Woe to you! Who would be fair to you after me then?*»

The Prophet of Allāh ﷺ said next,

«احْذَرُوا هَذَا وَأَشْبَاهَهُ فَإِنَّ فِي أُمَّتِي أَشْبَاهُ هَذَا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ»

«*Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'ān, but the Qur'ān will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.*»

We were also told that the Prophet of Allāh ﷺ used to say,

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا أُعْطِيكُمْ شَيْئًا وَلَا أَمْنَعُكُمُوهُ إِنَّمَا أَنَا خَازِنٌ»

«*By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.*»[1]

This statement from Qatādah is similar to the *Ḥadīth* that the Two Shaykhs narrated from Abu Sa'īd about the story of Dhūl-Khuwayṣirah, whose name was Ḥurqūṣ. Ḥurqūṣ protested against the Prophet's division of the war spoils of Ḥunayn, saying, "Be fair, for you have not been fair!" The Prophet ﷺ said,

«لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»

«*I would have become a loser and a failure if I was not fair!*»

The Messenger ﷺ said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هَذَا قَوْمٌ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُم شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ»

«*Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.*»[2]

Allāh said next, while directing such people to what is more beneficial for them than their behavior,

﴿وَلَوْ أَنَّهُمْ رَضُوا مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾﴾

﴿*Would that they were content with what Allāh and His*

[1] Aṭ-Ṭabari 14:302.

[2] *Fatḥ Al-Bāri* 12:302 and Muslim 2:744.

*Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."*﴾

This honorable *Āyah* contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger ﷺ give, trusting in Allāh alone – by saying;

﴿وَقَالُوا حَسْبُنَا اللَّهُ﴾

﴿*and they had said: Allāh is sufficient for us*﴾, and hoping in Allāh alone, and He made these the indications of obedience to the Messenger ﷺ, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

﴿۞ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾﴾

﴿*60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the Fuqarā', and Al-Masākīn and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabīl; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.*﴾

## Expenditures of *Zakāh* (Alms)

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet ﷺ about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of *Zakāh* in this *Āyah*, starting with the *Fuqarā'* (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri, Ibn Zayd and several others said that the *Faqīr* is a graceful person who does not ask anyone for anything, while the *Miskīn* is the one who follows[1] after people, begging. Qatādah said, "The *Faqīr* is the ill person, while the *Miskīn* is physically fit."[2] We will now mention the

[1] Aṭ-Ṭabari 14:305-306.

[2] Aṭ-Ṭabari 14:306.

*Ḥadīth*s about each of these eight categories

## The *Fuqarā'* (Poor)

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

*«The alms should not be given to the wealthy and the physically fit.»*

Aḥmad, Abu Dāwud and At-Tirmidhi collected this *Ḥadīth*.[1]

## The *Masākīn* (Needy)

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قالوا: فمن المسكين يا رسول الله؟ قال: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

*«The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two».* They asked, "Then who is the needy person, O Allāh's Messenger!" He said, *«The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.»*

The Two Shaykhs collected this *Ḥadīth*[2]

## Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any *Ṣadaqah*. Muslim recorded that 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Hārith and Al-Faḍl bin Al-'Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

«إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ»

*«Verily, the alms are not allowed for Muḥammad nor the relatives of Muḥammad, for it is only the dirt that the people*

[1] Aḥmad 4:164, Abu Dāwud 2:285 and *Tuḥfat Al-Aḥwadhi* 3:317.

[2] *Fatḥ Al-Bāri* 3:399 and Muslim 2:719.

*discard*.»[1]

***Al-Mu'allafatu Qulūbuhum***

There are several types of *Al-Mu'allafatu Qulūbuhum*. There are those who are given alms to embrace Islām. For instance, the Prophet of Allāh ﷺ gave something to Ṣafwān bin Umayyah from the war spoils of Ḥunayn, even though he attended it while a *Mushrik*. Ṣafwān said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me."[2] Imām Aḥmad recorded that Ṣafwān bin Umayyah said, "The Messenger of Allāh ﷺ gave me (from the spoils of) Ḥunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me."[3] Muslim and At-Tirmidhi collected this *Ḥadīth*, as well.[4] Some of *Al-Mu'allafatu Qulūbuhum* are given from alms so that they become better in Islām and their heart firmer in faith. For instance, the Prophet ﷺ gave some of the chiefs of the *Ṭulaqā'* a hundred camels each after the battle of Ḥunayn, saying,

«إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكِبَّهُ اللهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

«*I give a man (from the alms) while another man is dearer to me than him, for fear that Allāh might throw him on his face in the fire of Jahannam*.»[5]

It is recorded in the Two *Ṣaḥīḥs* that Abu Sa'īd said that 'Ali sent the Messenger of Allāh ﷺ a gold nugget still in its dirt from Yemen. The Prophet ﷺ divided it between four men: Al-Aqra' bin Ḥābis, 'Uyaynah bin Badr, 'Alqamah bin 'Ulāthah and Zayd Al-Khayr, saying,

«أَتَأَلَّفُهُمْ»

«*To draw their hearts closer*.»[6] Some people are given because

[1] Muslim 2:752.
[2] Muslim 4:1806.
[3] Aḥmad 6:465.
[4] Muslim 4:1806 and *Tuḥfat Al-Aḥwadhi* 3:334.
[5] *Fatḥ Al-Bāri* 3:399.
[6] *Fatḥ Al-Bāri* 6:433 and Muslim 2:741.

some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

### *The Riqāb*

Al-Ḥasan Al-Baṣri, Muqātil bin Ḥayyān, 'Umar bin 'Abdul-'Azīz, Sa'īd bin Jubayr, An-Nakha'ī, Az-Zuhri and Ibn Zayd said *Riqāb* means those slaves who make an agreement with the master to pay a certain ransom for their freedom."[1] Similar was reported from Abu Mūsā Al-Ash'ari.[2]

Ibn 'Abbās and Al-Ḥasan said, "It is allowed to use *Zakāh* funds to buy the freedom of slaves," indicating that *'Riqāb'* has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A *Ḥadīth* states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

﴿وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾﴾

﴿*And you will be requited nothing except for what you used to do.*﴾ [37:39]

### Virtue of freeing Slaves

In the *Musnad*, there is a *Ḥadīth* from Al-Barā' bin 'Āzib that a man asked, "O Allāh's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire." The Messenger of Allāh ﷺ said,

«أَعْتِقِ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ»

«*Emancipate the person and free the neck (slave).*»

The man asked, "O Allāh's Messenger! Are they not one and the same?" He said,

«لَا، عِتْقُ النَّسَمَةِ أَنْ تَفْرِدَ بِعِتْقِهَا، وَفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا»

«*No, you emancipate a person by freeing him on your own, but*

[1] Aṭ-Ṭabari 14:317.

[2] Aṭ-Ṭabari 14:316.

*you untie a neck (slave) by helping in its price.*»[1]

### *Al-Ghārimūn* (the Indebted)

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for *Al-Ghārimūn*].

Qabīṣah bin Mukhāriq Al-Hilāli said, "I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

«أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا»

«*Be patient until some alms are brought to us so that we give it to you.*» He then said,

«يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا»

«*O Qabīṣah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one*

[1] Aḥmad 4:299.

*illegally devours.*»

Muslim collected this *Ḥadīth*.[1]

Abu Sa'īd said, "During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«تَصَدَّقُوا عَلَيْهِ»

«*Give him charity.*»

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

«*Take what was collected, you will have nothing beyond that.*»"

Muslim collected this *Ḥadīth*.[2]

## In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in *Jihād*, who do not receive compensation from the Muslim Treasury.

## *Ibn As-Sabīl* (Wayfarer)

*Ibn As-Sabīl* is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the *Zakāh* for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the *Zakāh* money to suffice for his trip and back. This is proven in the *Āyah* as well as the following *Ḥadīth*. Imāms Abu Dāwud and Ibn Mājah recorded that Ma'mar said that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي سَبِيلِ اللهِ، أَوْ مِسْكِينٍ تُصُدِّقَ عَلَيْهِ مِنْهَا فَأَهْدَى لِغَنِيٍّ»

«*Ṣadaqah is not rightful for a wealthy person except in five*

[1] Muslim 2:722.

[2] Muslim 3:1161.

*cases: those employed to collect it, one who bought a charity item with his money, a Ghārim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.*"[1]

Allāh's statement,

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

﴿*a duty imposed by Allāh*﴾, means, a decision, decree and division ordained by Allāh,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knower, All-Wise*﴾, knowledgeable of all things outwardly and inwardly and what benefits His servants,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

﴿وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾﴾

﴿*61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger, will have a painful torment.*﴾

## Hypocrites annoy the Prophet ﷺ

Allāh says, some hypocrites bother the Messenger of Allāh ﷺ by questioning his character, saying,

﴿هُوَ أُذُنٌ﴾

﴿*he is (lending his) ear*﴾, to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn 'Abbās, Mujāhid and Qatādah.[2] Allāh said,

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[1] Abu Dāwud 2:288 and Ibn Mājah 1:590.

[2] Aṭ-Ṭabari 14:326. This narration is *Mursal*.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ
أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ الْمُنَافِقُونَ
أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا
إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم
بَعْدَ إِيمَانِكُمْ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ
إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

﴿قُلْ أُذُنُ خَيْرٍ لَّكُمْ﴾

﴿*Say: "He listens to what is best for you"*﴾, he knows who's saying the truth and who is lying,

﴿يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴿*he believes in Allāh; has faith in the believers*﴾, he believes the believers,

﴿وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ﴾

﴿*and is a mercy to those of you who believe"*﴾, and a proof against the disbelievers,

﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*But those who annoy Allāh's Messenger, will have a painful torment.*﴾

﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾﴾

﴿*62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger, if they are believers.*﴾

﴿*63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.*﴾

## Hypocrites revert to Lies to please People

Qatādah said about Allāh's statement,

﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ﴾

﴿*They swear by Allāh to you (Muslims) in order to please you*﴾

"A hypocrite man said, 'By Allāh! They (hypocrites) are our chiefs and masters. If what Muḥammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, 'By Allāh! What Muḥammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet ﷺ who summoned the hypocrite and asked him,

«مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟»

«*What made you say what you said*»? That man invoked curses on himself and swore by Allāh that he never said that. Meanwhile, the Muslim man said, 'O Allāh! Assert the truth of the truthful and expose the lies of the liar.' Allāh revealed this Verse."[1] Allāh's statement,

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ﴾

﴿*Know they not that whoever opposes and shows hostility to Allāh and His Messenger,*﴾

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allāh, thus becoming on one side while Allāh and His Messenger ﷺ on another side,

﴿فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا﴾

﴿*certainly for him will be the fire of Hell to abide therein*﴾, in a humiliating torment,

﴿ذَٰلِكَ الْخِزْيُ الْعَظِيمُ﴾

﴿*That is the extreme disgrace*﴾[9:63], that is the greatest disgrace and the tremendous misery.

﴿يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾﴾

﴿*64. The hypocrites fear lest a Sūrah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."*﴾

[1] Aṭ-Ṭabari 14:329.

## The Hypocrites fear Public Exposure of Their Secrets

Mujāhid said, "The hypocrites would say something to each other then declare, 'We wish that Allāh does not expose this secret of ours,'"[1] There is a similar *Āyah* to this one, that is, Allāh's statement,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ﴾

*﴿And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!﴾* [58:8].

Allāh said in this *Āyah*,

﴿قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ﴾

*﴿Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."﴾*,

He will expose and explain your reality to His Messenger ﷺ through revelation. Allāh said in other *Āyāt*,

﴿أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾﴾

*﴿Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?﴾* [47:29], until,

﴿وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ﴾

*﴿but surely, you will know them by the tone of their speech!﴾*[47:30].

This is why, according to Qatādah, this *Sūrah* is called *'Al-Fāḍiḥah'* (the Exposing), because it exposed the hypocrites.[2]

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾﴾

[1] Aṭ-Ṭabari 14:331.

[2] Aṭ-Ṭabari 14:332.

﴿65. *If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"*﴾

﴿66. *Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.*﴾

## The Hypocrites rely on False, Misguided Excuses

'Abdullāh bin 'Umar said, "During the battle of Tabūk, a man was sitting in a gathering and said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the *Masjid* said, 'You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh ﷺ.' This statement was conveyed to the Messenger of Allāh ﷺ and also a part of the Qur'ān was revealed about it.'" 'Abdullāh bin 'Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, 'O Allāh's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allāh ﷺ was reciting,

﴿أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ﴾

﴿*"Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"*﴾ [9:65]."[1]

Allāh said,

﴿لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ﴾

﴿*Make no excuse; you disbelieved after you had believed.*﴾

on account of your statement and mocking,

﴿إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً﴾

﴿*If We pardon some of you, We will punish others among you*﴾

for not all of you will be forgiven, some will have to taste the torment,

﴿بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ﴾

﴿*because they were criminals*﴾, they were criminals because of this

[1] Aṭ-Ṭabari 14:333.

terrible, sinful statement.

﴿ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۚ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾﴾

*﴿67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the rebellious.﴾*

*﴿68. Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.﴾*

## Other Characteristics of Hypocrites

Allāh admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

﴿يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ﴾

*﴿they enjoin evil, and forbid the good, and they close their hands﴾*, from spending in Allāh's cause,

﴿نَسُوا۟ ٱللَّهَ﴾

*﴿They have forgotten Allāh﴾*, they have forgotten the remembrance of Allāh,

﴿فَنَسِيَهُمْ ۚ﴾

*﴿so He has forgotten them.﴾*, by treating them as if He has forgotten them. Allāh also,

﴿وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

*﴿And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours﴾* [45:34].

Allāh said,

﴿إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ﴾

*﴿Verily, the hypocrites are the rebellious﴾*

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ
أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ
كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ
كَٱلَّذِى خَاضُوٓا۟ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ
نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ
إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن
كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ
وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾
وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

the rebellious from the way of truth who embrace the wicked way,

﴿وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ﴾

*﴿Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell﴾*, on account of their evildoing mentioned here,

﴿خَٰلِدِينَ فِيهَا﴾

*﴿therein shall they abide.﴾*, for eternity, they and the disbelievers,

﴿هِىَ حَسْبُهُمْ﴾

*﴿It will suffice them.﴾*, as a torment,

﴿وَلَعَنَهُمُ ٱللَّهُ﴾

*﴿Allāh has cursed them﴾*, He expelled and banished them [from His mercy],

﴿وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

*﴿and for them is the lasting torment.﴾*

﴿كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾﴾

*69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you*

*indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.﴾*

Allāh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allāh's statement,

﴿بِخَلَٰقِهِمْ﴾

﴿*their portion*﴾, means, [they mocked] their religion, according to Al-Ḥasan Al-Baṣri.[1] Allāh's statement,

﴿وَخُضْتُمْ كَٱلَّذِى خَاضُوٓاْ﴾

﴿*and you indulged in play and pastime as they indulged in play and pastime*﴾, indulged in lies and falsehood,

﴿أُوْلَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ﴾

﴿*Such are they whose deeds are in vain*﴾, their deeds are annulled; they will not acquire any rewards for them because they are invalid,

﴿فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴿*in this world and in the Hereafter. Such are they who are the losers.﴾*

because they will not acquire any rewards for their actions. Ibn 'Abbās commented, "How similar is this night to the last night,

﴿كَٱلَّذِينَ مِن قَبْلِكُمْ﴾

﴿*Like those before you...﴾* These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمْ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

«*By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!*»[2]

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 14:343.

[2] Aṭ-Ṭabari 14:342.

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ» قالوا: ومن هم يا رسول الله، أهل الكتاب؟ قال: «فَمَنْ؟»

«*By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.*» They asked, "Who, O Allāh's Messenger, the People of the Book?" He said, «*Who else?*»"[1]

This *Ḥadīth* is similar to another *Ḥadīth* collected in the *Ṣaḥīḥ*.

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَالْمُؤْتَفِكَٰتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَٰتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾﴾

﴿*70. Has not the story reached them of those before them? – The people of Nūh,'Ād, Thamūd, the people of Ibrāhīm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.*﴾

## Advising the Hypocrites to learn a Lesson from Those before Them

Allāh advises the hypocrites who reject the Messengers,

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿*Has not the story reached them of those before them?*﴾

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

﴿قَوْمِ نُوحٍ﴾

﴿*The people of Nūh*﴾, and the flood that drowned the entire population of the earth, except those who believed in Allāh's servant and Messenger Nūḥ, peace be upon him,

[1] Aṭ-Ṭabari 14:342.

﴿وَعَادٍ﴾

﴿*and 'Ād*﴾, who perished with the barren wind when they rejected Hūd, peace be upon him,

﴿وَثَمُودَ﴾

﴿*and Thamūd*﴾, who were overtaken by the *Ṣayḥah* (awful cry) when they denied Ṣāliḥ, peace be upon him, and killed the camel,

﴿وَقَوْمِ إِبْرَٰهِيمَ﴾

﴿*and the people of Ibrāhīm*﴾, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

﴿وَأَصْحَٰبِ مَدْيَنَ﴾

﴿*and the dwellers of Madyan*﴾, the people of Shu'ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

﴿وَٱلْمُؤْتَفِكَةَ﴾

﴿*and the overturned cities*﴾, the people of Lūṭ who used to live in Madyan. Allāh said in another *Āyah*,

﴿وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ۝٥٣﴾

﴿*And He destroyed the overturned cities*﴾ [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh's Prophet Lūṭ, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

﴿أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴾

﴿*to them came their Messengers with clear proofs.*﴾, and unequivocal evidence,

﴿فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ﴾

﴿*So it was not Allāh Who wronged them*﴾, when He destroyed them, for He established the proofs against them by sending

the Messengers and dissipating the doubts,

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿*but they used to wrong themselves*﴾, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

﴿*71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Ṣalāh, and give the Zakāh, and obey Allāh and His Messenger. Allāh will have His mercy on them. Surely, Allāh is All-Mighty, All-Wise.*﴾

## Qualities of Faithful Believers

After Allāh mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

﴿*The believers, men and women, are supporters of one another;*﴾

they help and aid each other. Surely, an authentic *Ḥadīth* states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

«*The believer to the believer is just like a building, its parts support each other.*»

and the Prophet ﷺ crossed his fingers together.[1] In the *Ṣaḥīḥ* it is recorded,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The example of the believers in the compassion and mercy they*

[1] *Fath Al-Bāri* 10:464.

*have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.»*[1]

Allāh's statement,

﴿يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴿*...they enjoin good, and forbid evil*﴾, this is similar to,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴿*Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf and forbidding the Munkar...*﴾ [3:104].

Allāh said next,

﴿وَيُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ﴾

﴿*they perform the Ṣalāh, and give the Zakāh*﴾, they obey Allāh and are kind to His creation,

﴿وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

﴿*and obey Allāh and His Messenger*﴾, concerning what he commands and refraining from what he prohibits,

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

﴿*Allāh will have mercy on them.*﴾

Therefore, Allāh will give mercy to those who have these qualities,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿*Surely, Allāh is All-Mighty*﴾, He grants glory to those who obey Him, for indeed, might and glory is from Allāh Who gives it to His Messenger ﷺ and the believers,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allāh's wisdom is perfect in all His actions; praise and glory be to Him.

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ

[1] *Fath Al-Bāri* 10:452.

طَيِّبَةً فِي جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

﴿72. *Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of 'Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allāh. That is the supreme success.*﴾

## Good News for the Believers of Eternal Delight

Allāh describes the joys and eternal delight He has prepared for the believers, men and women in,

﴿جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴿*Gardens under which rivers flow to dwell therein forever*﴾ for eternity,

﴿وَمَسَٰكِنَ طَيِّبَةً﴾

﴿*and beautiful mansions*﴾, built beautifully in good surroundings. In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā, 'Abdullāh bin Qays Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«جَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

«*Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allāh's Face separates the people from gazing at Him, in the garden of Eden.*»[1]

He also narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا فِي السَّمَاءِ! لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا»

«*For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.*»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.[2] It is recorded in the

[1] *Fatḥ Al-Bāri* 8:491 and Muslim 1:163.

[2] *Fatḥ Al-Bāri* 8:441 and Muslim 4:2182.

Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجَرَ فِي سَبِيلِ اللهِ، أَوْ [جَلَسَ] فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا» قالوا: يا رسول الله أفلا نخبر الناس؟ قال: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

*«Whoever believes in Allāh and His Messenger, offers prayer perfectly and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he emigrates in Allāh's cause, or remains in the land where he is born.»* The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, *«Paradise has one-hundred grades which Allāh has prepared for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allāh, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the 'Arsh (Throne) of the Beneficent.»*[1]

Imām Aḥmad recorded that Abu Hurayrah said, that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُوا اللهَ لِيَ الْوَسِيلَةَ» قيل يا رسول الله وما الوسيلة؟ قال: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

*«If you invoke Allāh for Ṣalāh (blessings) on me, then also invoke Him to grant me Al-Wasīlah.»* He was asked, "What is *Al-Wasīlah*, O Allāh's Messenger?" He said, *«The highest grade in Paradise, it will be for only one man, and I hope I am that man.»*[2]

The *Musnad* contains a *Ḥadīth* from Sa'd bin Mujāhid Aṭ-Ṭā'ī, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, 'O Allāh's Messenger! Talk to us about Paradise, what is

[1] *Fatḥ Al-Bāri* 6:14.

[2] Aḥmad 2:256.

it built of?' He said,

«لِبْنَةُ ذَهَبٍ وَلِبْنَةُ فِضَّةٍ، وَمِلَاطُهَا الْمِسْكُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، وَتُرَابُهَا الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ لَايَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ»

«*A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.*»[1]

Allāh said next,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴿*But the greatest bliss is the good pleasure of Allāh*﴾[9:72],

meaning, Allāh's pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imām Mālik narrated, that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

«*Allāh, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa'dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased?' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?' He will say, 'Should I give you what is better than all this?' They will say, 'O Lord! What is better than all this?' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'*»

[1] Aḥmad 2:304.

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

The Two *Ṣaḥīḥs* collected the *Ḥadīth* of Mālik.[1]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

﴿73. *O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.*﴾

﴿74. *They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.*﴾

## The Order for *Jihād* against the Disbelievers and Hypocrites

Allāh commanded His Messenger ﷺ to strive hard against the

[1] *Fatḥ Al-Bāri* 11:423 and Muslim 4:2176.

disbelievers and the hypocrites and to be harsh against them. Allāh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas'ūd commented on Allāh's statement,

﴿جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ﴾

﴿*Strive hard against the disbelievers and the hypocrites*﴾

"With the hand, or at least have a stern face with them."[1] Ibn 'Abbās said, "Allāh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."[2] Aḍ-Ḍaḥḥāk commented, "Perform *Jihād* against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the *Jihād* performed against them."[3] Similar was said by Muqātil and Ar-Rabī'.[4] Al-Ḥasan and Qatādah said, "Striving against them includes establishing the (Islāmic Penal) Law of equality against them."[5] In combining these statements, we could say that Allāh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allāh knows best.

## Reason behind revealing *Āyah* 9:74

Al-Amawi said in his Book on Battles, "Muḥammad bin Isḥāq narrated that Az-Zuhri said that 'Abdur-Raḥmān bin 'Abdullāh bin Ka'b bin Mālik narrated from his father, from his grandfather that he said, 'Among the hypocrites who lagged behind [from battle] and concerning whom the Qur'ān was revealed, was Al-Julās bin Suwayd bin Aṣ-Ṣāmiṭ, who was married to the mother of 'Umayr bin Sa'd. 'Umayr was under the care of Al-Julās. When the Qur'ān was revealed about the hypocrites, exposing their practices, Al-Julās said, 'By Allāh! If this man (Muḥammad) is saying the truth, then we are worse than donkeys.' 'Umayr bin Sa'd heard him and said, 'By Allāh,

[1] Aṭ-Ṭabari 14:358.
[2] Aṭ-Ṭabari 14:359.
[3] Aṭ-Ṭabari 14:359.
[4] Ibn Abi Ḥātim 6:1842.
[5] Aṭ-Ṭabari 14:359.

O Julās! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So 'Umayr went to the Messenger of Allāh ﷺ and told him what Al-Julās said. On realizing this, Al-Julās went to the Prophet ﷺ and swore by Allāh that he did not say what 'Umayr bin Sa'd conveyed he said. 'He lied on me,' Al-Julās said. Allāh sent in his case this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

*﴿They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām﴾* until the end of *Āyah*.

The Messenger of Allāh conveyed this *Āyah* to Al-Julās, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.'"

Imām Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنَيِ الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

*«A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.»'*

A man who looked as if he was blue (so dark) came and the Messenger of Allāh ﷺ summoned him and said,

«عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ»

*«Why do you curse me, you and your companions»*? That man went and brought his friends and they swore by Allāh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allāh, the Exalted and Most Honored revealed this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا﴾

*﴿They swear by Allāh that they said nothing (bad)...﴾*

## Hypocrites try to kill the Prophet ﷺ

Allāh said next,

﴿وَهَمُّوا بِمَا لَمْ يَنَالُوا﴾

*﴿and they resolved that which they were unable to carry out﴾*

It was said that this *Āyah* was revealed about Al-Julās bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allāh ﷺ [about Al-Julās' statement we mentioned earlier]. It was also said that it was revealed in the case of 'Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh ﷺ.[1] As-Suddi said, "This verse was revealed about some men who wanted to crown 'Abdullāh bin Ubayy even if the Messenger of Allāh did not agree."

It was reported that some hypocrites plotted to kill the Prophet ﷺ, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about them." In his book, *Dalā'il An-Nubuwah*, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Ḥudhayfah bin Al-Yamān said, "I was holding the bridle of the Messenger's camel while 'Ammār was leading it, or vise versa. When we reached Al-'Aqabah, twelve riders intercepted the Prophet ﷺ. When I alerted the Messenger ﷺ, he shouted at them and they all ran away. The Messenger of Allāh ﷺ asked us,

«هَلْ عَرَفْتُمُ الْقَوْمَ؟»

«*Did you know who they were?*» We said, 'No, O Allāh's Messenger! They had masks? However, we know their horses.' He said,

«هَؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ مَا أَرَادُوا؟»

«*They are the hypocrites until the Day of Resurrection. Do you know what they intended?*»

We said, 'No.' He said,

«أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللهِ فِي الْعَقَبَةِ فَيَلْقُوهُ مِنْهَا»

«*They wanted to mingle with the Messenger of Allāh and throw him from the 'Aqabah (to the valley).*»

We said, 'O Allāh's Messenger! Should you ask their tribes to

[1] Aṭ-Ṭabari 14:363.

send the head of each one of them to you?' He said,

«لَا . أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ - ثُمَّ قَالَ - اللَّهُمَّ ارْمِهِمْ بِالدُّبَيْلَةِ»

*«No, for I hate that the Arabs should say that Muḥammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.»* He then said, *«O Allāh! Throw the Dubaylah at them.»*

We asked, 'What is the *Dubaylah*, O Allāh's Messenger?' He said,

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى بَيَاطِ قَلْبِ أَحَدِهِمْ فَيَهْلِكُ»

*«A missile of fire that falls on the heart of one of them and brings about his demise.»*'[1]

Abu Aṭ-Ṭufayl said, "Once, there was a dispute between Ḥudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-'Aqabah?' The people said to Ḥudhayfah, 'Tell him, for he asked you.' Ḥudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger ﷺ sent to announce something, and we did not know what the people had plotted,' for the Prophet ﷺ had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْبِقْنِي إِلَيْهِ أَحَدٌ»

*«Water is scarce, so none among you should reach it before me.»*

When he found that some people had reached it before him, he cursed them.'"[2] 'Ammār bin Yāsir narrated in a *Ḥadīth* collected by Muslim, that Ḥudhayfah said to him that the Prophet ﷺ said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ

[1] *Dalā'il An-Nubuwwah*, 5:260. This text is supported by the narrations with Aḥmad no. 2395, and Muslim which follows.

[2] Muslim 4:2144.

الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ»

*«Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.»*[1]

This is why Ḥudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh ﷺ gave their names to him and none else.

Allāh said next,

﴿وَمَا نَقَمُوٓاْ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾

*﴿and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.﴾*

This *Āyah* means, the Messenger ﷺ did not commit an error against them, other than that Allāh has enriched them on account of the Prophet's blessed and honorable mission! And had Allāh guided them to what the Prophet ﷺ came with, they would have experienced its delight completely. The Prophet ﷺ once said to the *Anṣār*,

«أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي»

*«Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?»*

Whenever the Messenger ﷺ asked them a question, they replied, "Allāh and His Messenger have granted the favor."[2]

This type of statement,

﴿وَمَا نَقَمُواْ مِنْهُمْ إِلَّآ أَن يُؤْمِنُواْ بِٱللَّهِ﴾

*﴿And they had no fault except that they believed in Allāh...﴾*,

is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

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[1] Muslim 4:2143.

[2] *Fatḥ Al-Bāri* 7:644.

﴿فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ﴾

*﴿If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter.﴾*

The *Āyah* says, if they persist on their ways, Allāh will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

﴿وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

*﴿And there is none for them on earth as a protector or a helper.﴾*

who will bring happiness to them, aid them, bring about benefit or fend off harm.

﴿۞ وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾﴾

*﴿75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give Ṣadaqāh and will be certainly among the righteous."﴾*

*﴿76. Then when He gave them of His bounty, they became stingy, and turned away, averse.﴾*

*﴿77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allāh which they had promised to Him and because they used to tell lies.﴾*

*﴿78. Know they not that Allāh knows their secret ideas, and their Najwā (secret counsels), and that Allāh is the All-Knower of things unseen.﴾*

## Hypocrites seek Wealth but are Stingy with Alms

Allāh says, some hypocrites give Allāh their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill

their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ﴾

*﴿...because they broke that (covenant) with Allāh which they had promised to Him﴾*

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

*«There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.»*[1]

Allāh said,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ﴾

*﴿Know they not that Allāh knows their secret ideas, and their Najwā,﴾*

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

*﴿79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them - so they mock at them (believers); Allāh will throw back their mockery on them, and they shall*

[1] *Fatḥ Al-Bāri* 1:111 and Muslim 1:78.

*have a painful torment.*﴾

## Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allāh stands not in need of this man's charity. Al-Bukhāri recorded that 'Ubaydullah bin Sa'īd said that Abu An-Nu'mān Al-Baṣri said that Shu'bah narrated that Sulaymān said that Abu Wā'il said that Abu Mas'ūd said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a *Sā'* (a small measure of food grains); they said, 'Allāh is not in need of this small amount of charity.' Then the *Āyah* was revealed;

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ﴾

﴿*Those who defame the volunteers...*﴾"[1]

Muslim collected this *Ḥadīth* in the *Ṣaḥīḥ*.[2]

Al-'Awfī narrated that Ibn 'Abbās said, "One day, the Messenger of Allāh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a *Sā'* of dates, saying, 'O Allāh's Messenger! This is a *Sā'* of dates. I spent the night bringing water and earned two *Sā'* of dates for my work. I kept one *Sā'* and brought you the other *Sā'*.' The Messenger of Allāh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, 'Allāh and His Messenger are not in need of this charity. What benefit would this *Sā'* of yours bring?' 'Abdur-Raḥmān bin 'Awf asked Allāh's Messenger ﷺ, 'Are there any more people who give charity?' The Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 3:332.

[2] Muslim 2:706.

«لَمْ يَبْقَ أَحَدٌ غَيْرُكَ»

«*None besides you!*» 'Abdur-Raḥmān bin 'Awf said, 'I will give a hundred *Uqiyah* of gold as a charity.' 'Umar bin Al-Khaṭṭāb said to him, 'Are you crazy?' 'Abdur-Raḥmān said, 'I am not crazy.' 'Umar said, 'Have you given what you said would give?' 'Abdur-Raḥmān said, 'Yes. I have eight thousand (*Dirhams*), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allāh ﷺ said,

«بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ»

«*May Allāh bless you for what you kept and what you gave away*».

However, the hypocrites defamed him, 'By Allāh! 'Abdur-Raḥmān gave what he gave just to show off.' They lied, for 'Abdur-Raḥmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a *Sā'* of dates. Allāh said in His Book,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

﴿*Those who defame such of the believers who give charity voluntarily*﴾ [9:79]."[1]

A similar story was narrated from Mujāhid and several others. Ibn Isḥāq said, "Among the believers who gave away charity were 'Abdur-Raḥmān bin 'Awf who gave four thousand *Dirhams* and 'Āṣim bin 'Adi from Bani 'Ajlān. This occurred after the Messenger of Allāh ﷺ encouraged and called for paying charity. 'Abdur-Raḥmān bin 'Awf stood and gave away four thousand *Dirhams*. 'Āsim bin 'Adi also stood and gave a hundred *Wasaq* of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu 'Aqīl, from Bani Anīf Al-Arāshi, who was an ally of Bani 'Amr bin 'Awf. He brought a *Sā'* of dates and added it to the charity. They laughed at him, saying, 'Allāh does not need the *Sā'* of Abu 'Aqīl.'"[2]

[1] Aṭ-Ṭabari 14:383.

[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See *Al-Majma'* no 11048.

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾ فَرِحَ ٱلْمُخَلَّفُونَ
بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ
مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن
تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟
مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ
عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ
﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم
بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ
أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

Allāh said,

﴿فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ﴾

﴿*so they mock at them (believers); Allāh will throw back their mockery on them*﴾ rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allāh treated them the way mocked people are treated, to aid the believers in this life. Allāh has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾﴾

﴿*80. Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger. And Allāh guides not those people who are rebellious.*﴾

## The Prohibition of asking for Forgiveness for Hypocrites

Allāh says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allāh to forgive them seventy times, Allāh will not forgive them. The number seventy here was mentioned to close the door on this subject,

for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

«مَا اسْمُكَ»

«*"What is you name?*» He said, "Al-Ḥubāb bin 'Abdullāh." The Prophet ﷺ said,

«بَلْ أَنْتَ عَبْدُاللهِ بْنُ عَبْدِاللهِ إِنَّ الْحُبَابَ اسْمَ شَيْطَانٍ»

«*Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Ḥubāb is a devil's name.*»

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

«إِنَّ اللهَ قَالَ: ﴿إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ»

«*Allāh said,﴿...(and even) if you ask seventy times for their forgiveness...﴾*

*Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more.*»[1] Similar narrations were collected from 'Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'āmah and Ibn Jarīr.[2]

﴿فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُواْ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُواْ قَلِيلًا وَلْيَبْكُواْ كَثِيرًا جَزَآءًۢ بِمَا كَانُواْ يَكْسِبُونَ ﴿٨٢﴾﴾

﴿*81. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to*

[1] Aṭ-Ṭabari 14:396

[2] Aṭ-Ṭabari 14:396-397. Even though this *Ḥadīth* is *Mursal*, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhāri (46704 and 4671). Refer also to the *Tafsīr* of Ibn Kathīr under the commentary on *Āyah* (9:84).

*strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾*

*﴿82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).﴾*

## Hypocrites rejoice because They remained behind from Tabūk!

Allāh admonishes the hypocrites who lagged behind from the battle of Tabūk with the Companions of the Messenger of Allāh ﷺ, rejoicing that they remained behind after the Messenger ﷺ departed for the battle,

﴿وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ﴾

﴿*they hated to strive and fight*﴾, along with the Messenger ﷺ,

﴿بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَقَالُواْ﴾

﴿*with their properties and their lives in the cause of Allāh, and they said*﴾, to each other,

﴿لَا تَنفِرُواْ فِي ٱلْحَرِّ﴾

﴿*"March not forth in the heat."*﴾

Tabūk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

﴿لَا تَنفِرُواْ فِي ٱلْحَرِّ﴾

﴿*"March not forth in the heat"*﴾

Allāh said to His Messenger ﷺ,

﴿قُلْ﴾

﴿*Say*﴾ to them,

﴿نَارُ جَهَنَّمَ﴾

﴿*"The fire of Hell..."*﴾, which will be your destination because of your disobedience,

﴿أَشَدُّ حَرًّا﴾

﴿*"...is more intense in heat;"*﴾, than the heat that you sought to

avoid; it is even more intense than fire. Imām Mālik narrated that Abu Az-Zinād said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«*The fire that the son of Ādam kindles is but one part of seventy parts of the Fire of Jahannam.*»

They said, "O Allāh's Messenger! This fire alone is enough." He said,

«فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

«*(Hellfire) was favored by sixty-nine parts.*»[1]

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.[2]

Al-A'mash narrated that Abu Isḥāq said that An-Nu'mān bin Bashīr said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا»

«*On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.*»[3]

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.[4] There are many other *Āyāt* and Prophetic *Ḥadīth*s on this subject. Allāh said in His Glorious Book,

﴿كَلَّآ إِنَّهَا لَظَىٰ ۝١٥ نَزَّاعَةً لِّلشَّوَىٰ ۝١٦﴾

﴿*By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!*﴾ [70:15-16],

﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ۝١٩ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ۝٢٠ وَلَهُم مَّقَٰمِعُ مِنْ

[1] *Al-Muwaṭṭa* 2:994.

[2] *Fatḥ Al-Bāri* 6:380 and Muslim 4:2184.

[3] Al-Ḥākim 4:580

[4] *Fatḥ Al-Bāri* 11:425 and Muslim 1:196.

حَمِيمٍ ﴿١٩﴾ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ﴿٢٢﴾﴾

*﴿Al-Ḥamīm (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!"﴾* [22:19-22], and,

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ﴾

*﴿Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴾* [4:56]

Allāh said here,

﴿قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ﴾

*﴿Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾*

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allāh ﷺ during the heat, so as to save themselves from the Fire of *Jahannam*, which is much more severe.

Allāh, the Exalted, then warns the hypocrites against their conduct,

﴿فَلۡيَضۡحَكُواْ قَلِيلٗا﴾

*﴿So let them laugh a little...﴾*

Ibn Abi Ṭalḥah reported that Ibn 'Abbās commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allāh, the Exalted and Most Honored, they will start crying forever without end."

﴿فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ﴿٨٣﴾﴾

*﴿83. If Allāh brings you back to a party of them (the*

*hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."*﴾

## Hypocrites are barred from participating in *Jihād*

Allāh commands His Messenger, peace be upon him,

﴿فَإِن رَّجَعَكَ ٱللَّهُ﴾

﴿*If Allāh brings you back*﴾, from this battle,

﴿إِلَىٰ طَآئِفَةٍ مِّنْهُمْ﴾

﴿*to a party of them*﴾ in reference to the twelve (hypocrite) men, according to Qatādah,[1]

﴿فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ﴾

﴿*and they ask your permission to go out*﴾, with you to another battle,

﴿فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَـٰتِلُوا۟ مَعِىَ عَدُوًّا﴾

﴿*say: "Never shall you go out with me nor fight an enemy with me..."*﴾

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

﴿إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ﴾

﴿*"You were pleased to sit (inactive) on the first occasion..."*﴾

Allāh said in a similar *Āyah*,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

﴿*And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.*﴾ [6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the *'Umrah* of Ḥudaybiyyah,

[1] Aṭ-Ṭabari 14:404.

﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا﴾

﴿*Those who lagged behind will say, when you set forth to take the spoils.*﴾[48:15]

Allāh said next,

﴿فَاقْعُدُوا مَعَ الْخَالِفِينَ﴾

﴿*"...then you sit (now) with those who lag behind."*﴾

in reference to the men who lagged behind from [Tabūk] battle, according to Ibn 'Abbās.[1]

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾﴾

﴿*84. And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn.*﴾

## The Prohibition of Prayer for the Funeral of Hypocrites

Allāh commands His Messenger ﷺ to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allāh's forgiveness for him, or to invoke Allāh for his benefit. This is because hypocrites disbelieved in Allāh and His Messenger ﷺ and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of 'Abdullāh bin Ubayy bin Salūl, the chief hypocrite. Al-Bukhāri recorded that Ibn 'Umar said, "When 'Abdullāh bin Ubayy died, his son, 'Abdullāh bin 'Abdullāh, came to the Messenger of Allāh ﷺ and asked him to give him his shirt to shroud his father in, and the Messenger ﷺ did that. He also asked that the Prophet ﷺ offer his father's funeral prayer, and Allāh's Messenger ﷺ stood up to offer the funeral prayer. 'Umar took hold of the Prophet's robe and said, 'O Allāh's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so?' Allāh's Messenger ﷺ said,

[1] Aṭ-Ṭabari 14:404.

«إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ:

*«I have been given the choice, for Allāh says:*

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾

*﴿Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.﴾*

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

*«Verily, I will ask [for forgiveness for him] more than seventy times».'* 'Umar said, 'He is a hypocrite!' So Allāh's Messenger ﷺ offered the funeral prayer and on that Allāh revealed this Verse,

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾

*﴿And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.﴾»*[1]

'Umar bin Al-Khaṭṭāb narrated a similar narration.[2] In this narration, 'Umar said, "The Prophet ﷺ offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ have better knowledge. By ﷺ Allāh, soon afterwards, these two *Āyāt* were revealed,

﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾

*﴿And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies.﴾*

Ever since this revelation came, the Prophet ﷺ never offered the funeral prayer for any hypocrite nor stood on his grave until Allāh, the Exalted and Most Honored, brought death to him."[3] At-Tirmidhi collected this *Ḥadīth* in his *Tafsīr* [section of his *Sunan*] and said, "*Ḥasan Ṣaḥīḥ*".[4] Al-Bukhāri also recorded it.[5]

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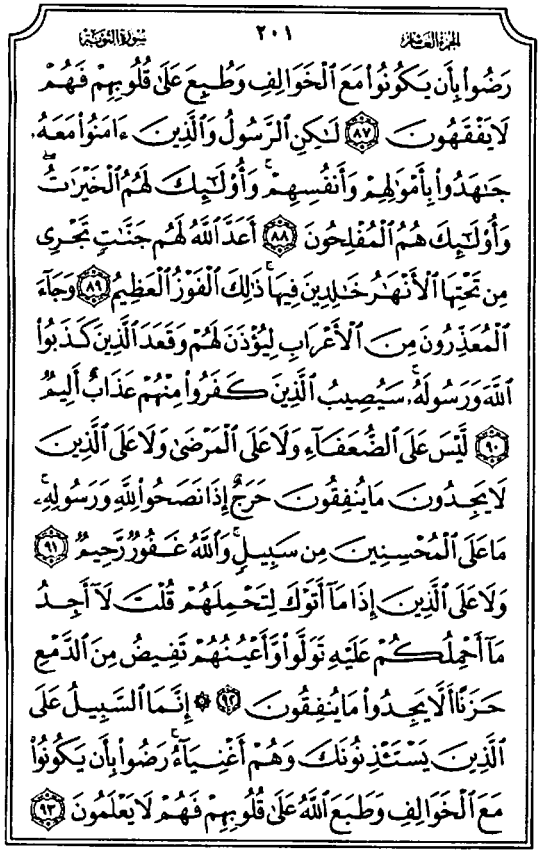
[1] *Fatḥ Al-Bāri* 8:184.

[2] *Fatḥ Al-Bāri* 8:185.

[3] Aḥmad 1:16.

[4] *Tuḥfat Al-Aḥwadhi* 8:495.

[5] *Fatḥ Al-Bāri* 8:184.




رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ
لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾ وَجَآءَ
ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟
ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ
﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ
لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ
مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾
وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ
مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟
مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

﴿وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾﴾

*﴿85. And let not their wealth or their children amaze you. Allāh only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.﴾*

We mentioned before the explanation of a similar *Āyah*, all the thanks and praises are due to Allāh.

﴿وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾﴾

*﴿86. And when a Sūrah is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home)."﴾*

*﴿87. They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.﴾*

## Admonishing Those Who did not join the *Jihād*

Allāh chastises and admonishes those who stayed away from *Jihād* and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the

Messenger ﷺ for permission to stay behind, saying,

﴿ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ﴾

﴿*"Leave us (behind), we would be with those who sit (at home)"*﴾

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allāh described them in another *Āyah*,

﴿فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ﴾

﴿*Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.*﴾[33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allāh said in another *Āyah*,

﴿وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ ۚ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾﴾

﴿*Those who believe say: "Why is not a Sūrah sent down (for us)? But when a decisive Sūrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allāh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allāh, it would have been better for them.*﴾ [47:20-21]

Allāh said next,

﴿وَطُبِعَ عَلَىٰ قُلُوبِهِمْ﴾

﴿*Their hearts are sealed up*﴾ because of their staying away from *Jihād* and from accompanying the Messenger ﷺ in Allāh's cause,

﴿فَهُمْ لَا يَفْقَهُونَ﴾

﴿*so they understand not.*﴾ they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

﴿لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾﴾

﴿*88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.*﴾

﴿*89. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.*﴾

After Allāh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

﴿لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟﴾

﴿*But the Messenger and those who believed with him strove hard and fought*﴾

until the end of these two *Āyāt* [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allāh said,

﴿وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ﴾

﴿*Such are they for whom are the good things*﴾, in the Hereafter, in the gardens of *Al-Firdaws* and the high grades.

﴿وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾﴾

﴿*90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.*﴾

Allāh describes here the condition of the bedouins who lived

around Al-Madīnah, who asked for permission to remain behind from *Jihād* when they came to the Messenger ﷺ to explain to him their weakness and inability to join the fighting. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that they were those who had valid excuses, for Allāh said next,

﴿وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ﴾

﴿*and those who had lied to Allāh and His Messenger sat at home*﴾, and did not ask for permission for it; and Allāh warned them of painful punishment,

﴿سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*a painful torment will seize those of them who disbelieve.*﴾

﴿لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾﴾

﴿*91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.*﴾

﴿*93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).*﴾

## Legitimate Excuses for staying away from *Jihād*

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows

one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

﴿مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

*﴿No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.﴾*

Al-Awzā'ī said, "The people went out for the *Istisqā'* (rain) prayer. Bilāl bin Sa'd stood up, praised Allāh and thanked Him then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allāh!' He said, 'O Allāh! We hear your statement,

﴿مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ﴾

*﴿No means (of complaint) can there be against the doers of good.﴾*

O Allāh! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them."[1] Mujāhid said about Allāh's statement,

﴿وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ﴾

*﴿Nor (is there blame) on those who came to you to be provided with mounts﴾*

Mujāhid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah."[2]

Ibn Abi Ḥātim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

«لَقَدْ خَلَّفْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا نِلْتُمْ مِنْ عَدُوٍّ نَيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرِ»

[1] Ibn Abi Ḥātim 6:1862.

[2] Aṭ-Ṭabari 14:421.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا
لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا
عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ
﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا
حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ
الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ
الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنفِقُ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ
لَّهُمْ ۚ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

«*Some people have remained behind you in Al-Madīnah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.*»

He then recited the *Āyah*,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

﴿*Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."*﴾[1]

This *Ḥadīth* has a basis in the Two *Ṣaḥīḥs* from Anas, the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَادِيًا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ»

«*Some people have remained behind in Al-Madīnah and you never crossed a valley or marched forth, but they were with you.*»

They said, "While they are still at Al-Madīnah?" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

«*Yes, as they have been held back by a (legal) excuse.*»[2]

Then, Allāh criticized those who seek permission to remain

[1] Ibn Abi Ḥātim 6:1863.

[2] *Fatḥ Al-Bāri* 7:732 and Muslim: 1911.

behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

﴿وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ﴾

*﴿and Allāh has sealed up their hearts, so that they know not (what they are losing).﴾*

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ فَأَعْرِضُوا۟ عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾﴾

*﴿94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do."﴾*

*﴿95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn.﴾*

*﴿96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are Fāsiqīn (rebellious).﴾*

## Exposing the Deceitful Ways of Hypocrites

Allāh said that when the believers go back to Al-Madīnah, the hypocrites will begin apologizing to them.

﴿قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ﴾

﴿*Say "Present no excuses, we shall not believe you."*﴾, we shall not believe what you say,

﴿قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ﴾

﴿*Allāh has already informed us of the news concerning you.*﴾

Allāh has exposed your news to us,

﴿وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ﴾

﴿*Allāh and His Messenger will observe your deeds.*﴾

your actions will be made public to people in this life,

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.*﴾

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

﴿رِجْسٌ﴾

﴿*Rijs*﴾ meaning, impure inwardly and in their creed. Their destination in the end will be *Jahannam*,

﴿جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ﴾

﴿*a recompense for that which they used to earn.*﴾

of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

﴿فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾

﴿*certainly Allāh is not pleased with the people who are Fāsiqīn.*﴾

who rebel against the obedience of Allāh and His Messenger ﷺ. '*Fisq*', means, 'deviation'.

﴿ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾﴾

﴾*97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.*﴿

﴾*98. And of the bedouins there are some who look upon what they spend (in Allāh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.*﴿

﴾*99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.*﴿

## The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A'mash narrated that Ibrāhīm said, "A bedouin man sat next to Zayd bin Ṣawḥān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, 'By Allāh! I like your speech. However, your hand causes me suspicion.' Zayd said, 'Why are you suspicious because of my hand, it is the left hand [that is cut]?' The bedouin man said, 'By Allāh! I do not know which hand they cut off (for committing theft), is it the right or the left?' Zayd bin Sawḥān said, 'Allāh has said the truth,

﴿ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ﴾

﴾*The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.*﴿"[1]

Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 14:429.

«مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ»

*«He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.»*[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this *Ḥadīth*. At-Tirmidhi said, *"Ḥasan Gharīb."*[2] The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

«لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ ثَقَفِيٍّ أَوْ أَنْصَارِيٍّ أَوْ دَوْسِيٍّ»

*«I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Anṣār or Daws.»*[3]

This is because these people lived in cities, Makkah, Aṭ- Ṭā'if, Al-Madīnah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allāh said next,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

*﴿And Allāh is All-Knower, All-Wise.﴾*

Allāh knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allāh also said that among bedouins are those,

﴿مَن يَتَّخِذُ مَا يُنفِقُ﴾

*﴿who look upon what they spend﴾*, in the cause of Allāh,

﴿مَغْرَمًا﴾

*﴿as a fine﴾*, as a loss and a burden,

﴿وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ﴾

*﴿and watch for calamities for you﴾*, awaiting afflictions and

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[1] Aḥmad 1:357.

[2] Abu Dāwud 3:278, *Tuḥfat Al-Aḥwadhi* 6:532 and An-Nasā'ī 7:195.

[3] An-Nasā'ī 6:280.

وَالسَّٰبِقُونَ الْأَوَّلُونَ مِنَ الْمُهَٰجِرِينَ وَالْأَنصَارِ وَالَّذِينَ
اتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّٰتٍ تَجْرِي تَحْتَهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
مُنَٰفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ ﴿١٠١﴾ وَءَاخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَٰلِحًا
وَءَاخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾
خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا
أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ الصَّدَقَٰتِ وَأَنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ الْغَيْبِ وَالشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ
اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

disasters to strike you,

﴿عَلَيْهِمْ دَآئِرَةُ السَّوْءِ﴾

*﴿on them be the calamity of evil﴾*, evil will touch them instead,

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

*﴿And Allāh is All-Hearer, All-Knower.﴾*

Allāh hears the invocation of His servants and knows who deserves victory, who deserve failure. Allāh's said;

﴿وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ اللَّهِ وَصَلَوَٰتِ الرَّسُولِ﴾

*﴿And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations.﴾*

This is the type of praiseworthy bedouins. They give charity in Allāh's cause as way of achieving nearness to Allāh and seeking the Messenger's invocation for their benefit,

﴿أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ﴾

*﴿Indeed these are a means of nearness for them.﴾*
they will attain what they sought,

﴿سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِۦٓ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴾*

﴿وَالسَّٰبِقُونَ الْأَوَّلُونَ مِنَ الْمُهَٰجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِي تَحْتَهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾﴾

*﴿100. And the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾*

## Virtues of the Muhājirīn, Anṣār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirīn, Anṣār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha'bi said that,

﴿وَالسَّٰبِقُونَ الْأَوَّلُونَ مِنَ الْمُهَٰجِرِينَ وَالْأَنصَارِ﴾

﴿*The foremost Muhājirīn and Anṣār*﴾ are those who conducted the pledge of Ar-Riḍwān in the year of Ḥudaybiyyah[1] . Abu Mūsā Al-Ash'ari, Sa'īd bin Al-Musayyib, Muḥammad bin Sīrīn, Al-Ḥasan and Qatādah said that they are those who performed the prayer towards the two *Qiblahs* with the Messenger of Allāh ﷺ [first toward Jerusalem and later toward the *Ka'bah*].[2] Allāh, the Most Great, stated that He is pleased foremost with the Muhājirīn, the Anṣār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddīq (the great truthful one) and the grand Khalīfah, Abu Bakr bin Abi Quḥāfah, may Allāh be pleased with him. The failure group, the Rāfiḍah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

[1] Aṭ-Ṭabari 14:435.

[2] Aṭ-Ṭabari 14:436, 437, 439.

down, for where are they in relation to believing in the Qur'ān? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger ﷺ curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾﴾

*﴿101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.﴾*

## Hypocrites among the Bedouins and Residents of Al-Madīnah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madīnah there are hypocrites and in Al-Madīnah itself, those,

﴿مَرَدُوا۟ عَلَى ٱلنِّفَاقِ﴾

*﴿who persist in hypocrisy;﴾* meaning they insisted on hypocrisy and continued in it

Allāh's statement,

﴿لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

*﴿you know them not, We know them﴾*, does not contradict His other statement,

﴿وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ﴾

*﴿Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!﴾*[47:30],

because the latter *Āyah* describes them by their characteristics, not that the Messenger ﷺ knows all those who

have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madīnah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

﴿وَهَمُّوا بِمَا لَمْ يَنَالُوا﴾

﴿*...and they resolved that (plot) which they were unable to carry out...*﴾[9:74]

that the Prophet ﷺ informed Ḥudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allāh ﷺ was informed of all their names, and Allāh knows best.

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this *Āyah* [9:101], "What is the matter with some people who claim to have knowledge about other people, saying, 'So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, 'I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allāh's Prophet Nūḥ said,

﴿وَمَا عِلْمِى بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾﴾

﴿*And what knowledge have I of what they used to do?*﴾[26:112]

Allāh's Prophet Shu'ayb said,

﴿بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾﴾

﴿*That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you*﴾[11:86],

while Allāh said to His Prophet ﷺ,

﴿لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

﴿*you know them not, We know them.*﴾"[1]

Mujāhid said about Allāh's statement,

﴿سَنُعَذِّبُهُم مَّرَّتَيْنِ﴾

[1] 'Abdur-Razzāq 2:285.

﴿*We shall punish them twice*﴾, "By killing and capture." In another narration he said, "By hunger and torment in the grave,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿*and thereafter they shall be brought back to a great (horrible) torment.*﴾"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this *Āyah*,

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿*So let not their wealth nor their children amaze you; Allāh only wants to punish them with these things in the life of this world.*﴾ [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿*and thereafter they shall be brought back to a great (horrible) torment.*﴾[2]

﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

﴿*102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.*﴾

## Some Believers stayed away from Battle because They were Lazy

After Allāh explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from *Jihād* due to laziness and preferring comfort, even though they truely believed,

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[1] Aṭ-Ṭabari 14:442.

[2] Aṭ-Ṭabari 14:444.

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ﴾

*﴿And others who have acknowledged their sins,﴾*

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This *Āyah* is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn 'Abbās said that,

﴿وَءَاخَرُونَ﴾

*﴿And (there are) others﴾*, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the *Masjid* and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this *Āyah* was revealed,

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ﴾

*﴿And (there are) others who have acknowledged their sins,﴾*

the Messenger of Allāh ﷺ untied them and pardoned them."[1] Al-Bukhāri recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said to us,

«أَتَانِي اللَّيْلَةَ آتِيَانِ فَابْتَعَثَانِي، فَانْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنٍ ذَهَبٍ وَلَبِنٍ فِضَّةٍ فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ وَهَذَا مَنْزِلُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللهُ عَنْهُمْ»

*«Last Night, two (angels) came to me (in a vision) and took me*

[1] Aṭ-Ṭabari 14:437. This narration is not authentic. There is a similar *Mursal* narration from Sa'īd bin Al-Musayyib in *Dalā'il An-Nubuwah*

*to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allāh has pardoned them.'*[1]

Al-Bukhāri recorded this *Ḥadīth* in a short form upon the explanation of this *Āyah*.

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾﴾

﴿*103. Take Ṣadaqah from their wealth in order to purify them and sanctify them with it, and Ṣalli for them. Verily, your Ṣalāt are a Sakan for them; and Allāh is All-Hearer, All-Knower.*﴾

﴿*104. Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt, and that Allāh alone is the One Who forgives and accepts repentance, Most Merciful?*﴾

## The Command to collect the *Zakāh* and Its Benefits

Allāh commanded His Messenger ﷺ to take *Ṣadaqah* from the Muslims' money to purify and sanctify them with it. This *Āyah* is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying *Zakāh* to the Leader was not legislated except to the Messenger ﷺ himself, using this *Āyah* as evidence,

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

[1] *Fatḥ Al-Bāri* 8:193.

﴿*Take Ṣadaqah from their wealth.*﴾ Abu Bakr Aṣ-Ṣiddīq and other Companions refuted this ill comprehension and fought against them until they paid the *Zakāh* to the Khalīfah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddīq said, "By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it."[1] Allāh's statement,

﴿وَصَلِّ عَلَيْهِمْ﴾

﴿*and Ṣalli for them*﴾, means, supplicate for them, and ask Allāh to forgive them. In the *Ṣaḥīḥ*, Muslim recorded that 'Abdullāh bin Abi Awfā said, "Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

«*O Allāh! I invoke You for the family of Abu Awfā.*»"[2]

Allāh's statement,

﴿إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾

﴿*Verily, your Ṣalāt are a Sakan for them*﴾, means, a mercy for them, according to Ibn 'Abbās.[3]

Allāh said next,

﴿وَٱللَّهُ سَمِيعٌ﴾

﴿*and Allāh is All-Hearer,*﴾ of your invocation (O Muḥammad),

﴿عَلِيمٌ﴾

﴿*All-Knower.*﴾ in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

﴿أَلَمْ يَعْلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ﴾

﴿*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴾

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[1] *Fatḥ Al-Bāri* 13:264.

[2] Muslim 2:756.

[3] Aṭ-Ṭabari 14:457.

This *Āyah* encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allāh states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allāh accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uḥud. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ، حَتَّى إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

«*Verily, Allāh accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uḥud.*»

The Book of Allāh, the Exalted and Most Honored, testifies to this *Ḥadīth*,

﴿أَلَمْ يَعْلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ﴾

﴿*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴾, and,

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِي ٱلصَّدَقَٰتِ﴾

﴿*Allāh will destroy Ribā and will give increase for Ṣadaqāt.*﴾ [2:276]

'Abdullāh bin Mas'ūd said, "Charity falls in Allāh's Hand before it falls in the needy's hand," he then recited this *Āyah*,

﴿أَلَمْ يَعْلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ﴾

﴿*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴾.[1]

﴿وَقُلِ ٱعْمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

﴿*105. And say "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."*﴾

[1] Aṭ-Ṭabari 14:460.

**Warning the Disobedient**

Mujāhid said that this *Āyah* carries a warning[1] from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

*﴿That Day shall you be brought to Judgement, not a secret of you will be hidden.﴾* [69:18],

﴿يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾﴾

*﴿The Day when all the secrets will be examined.﴾*[86:9], and,

﴿وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾﴾

*﴿And that which is in the breasts (of men) shall be made known.﴾*[100:10]

Allāh might also expose some deeds to the people in this life. Al-Bukhāri said that 'Āishah said, "If the good deeds of a Muslim person please you, then say,

﴿اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

*﴿Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.﴾"*[2]

There is a *Ḥadīth* that carries a similar meaning. Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ - أَوْ بُرْهَةً مِنْ دَهْرِهِ -. بِعَمَلٍ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ بِعَمَلٍ سَيِّئٍ، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ»

*«Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some*

[1] At-Ṭabari 14:463.

[2] *Fatḥ Al-Bāri* 13:512.

*time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies.»*

He was asked, "How would Allāh employ him, O Allāh's Messenger?" He said,

«يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْهِ»

*«He directs him to perform good deeds and takes his life in that condition.»*[1]

Only Imām Aḥmad collected this *Ḥadīth*.

﴿وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾﴾

﴿106. *And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.*﴾

## Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk and several others said that those mentioned in the *Āyah* are the three who were made to wait to know if their repentance was accepted; Marārah bin Ar-Rabī', Ka'b bin Mālik and Hilāl bin Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the *Masjid*) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this *Āyah* was revealed,

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾

﴿*Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār...*﴾

[1] Aḥmad 3:120.

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾

﴿*And the three who stayed behind, until for them the earth, vast as it is, was straitened...*﴾[1]



وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾

We will mention the *Ḥadīth* about this story from Ka'b bin Mālik. Allāh said,

﴿إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ﴾

﴿*whether He will punish them or will forgive them.*﴾

meaning, they are at Allāh's mercy, if He wills, He pardons them or punishes them. However, Allāh's mercy comes before His anger,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knowing, All-Wise.*﴾ [9:106]

Allāh knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

﴿*107. And as for those who put up a Masjid by way of harm*

[1] Aṭ-Ṭabari 14:465-466.

*and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.﴾*

*﴿108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.﴾*

## *Masjid Aḍ-Ḍirār* and *Masjid At-Taqwā*

The reason behind revealing these honorable *Āyāt* is that before the Messenger of Allāh ﷺ migrated to Al-Madīnah, there was a man from Al-Khazraj called "Abu 'Āmir *Ar-Rāhib* (the Monk)." This man embraced Christianity before Islām and read the Scriptures. During the time of *Jāhiliyyah*, Abu 'Āmir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allāh ﷺ arrived at Al-Madīnah after the *Hijrah*, the Muslims gathered around him and the word of Islām was triumphant on the day of Badr, causing Abu 'Āmir, the cursed one, to choke on his own saliva and announce his enmity to Islām. He fled from Al-Madīnah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allāh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uḥud, during which Allāh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu 'Āmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu 'Āmir approached his people among the Anṣār and tried to convince them to support and agree with him. When they recognized him, they said, "May Allāh never burden an eye by seeing you, O *Fāsiq* one, O enemy of Allāh!" They cursed him and he went back declaring, "By Allāh! Evil has touched my people after I left." The Messenger of Allāh ﷺ called Abu 'Āmir to Allāh and recited the Qur'ān to him before his flight to Makkah, but he refused to embrace Islām and rebelled. The Messenger ﷺ invoked Allāh

that Abu 'Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uḥud was finished, Abu 'Āmir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu 'Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a *Masjid* next to the *Masjid* in Qubā', and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their *Masjid* so that it would be a proof that the Messenger ﷺ approved of their *Masjid*. They told him that they built the *Masjid* for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that *Masjid*. He ﷺ said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللهُ»

«*If we come back from our travel, Allāh willing.*»" When the Messenger of Allāh ﷺ came back from Tabūk and was approximately one or two days away from Al-Madīnah, Jibrīl came down to him with the news about *Masjid Aḍ-Ḍirār* and the disbelief and division between the believers, who were in *Masjid Qubā'* (which was built on piety from the first day), that *Masjid Aḍ-Ḍirār* was meant to achieve. Therefore, the Messenger of Allāh sent some people to *Masjid Aḍ-Ḍirār* to bring it down before he reached Al-Madīnah.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah* (9:107), "They are some people of the Anṣār to whom Abu 'Āmir said, 'Build a *Masjid* and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muḥammad and his companions.' When they built their *Masjid*, they went to the Prophet ﷺ and said to him, "We finished building our *Masjid* and we would like you pray in it and invoke Allāh for us for His blessings."Allāh revealed this verse,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

﴿*Never stand you therein*﴾, until,
﴿ٱلظَّٰلِمِينَ﴾

﴿*...wrongdoers*﴾."[1]

Allāh said next,

﴿وَلَيَحْلِفُنَّ﴾

﴿*they will indeed swear*﴾, those who built it,

﴿إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ﴾

﴿*that their intention is nothing but good.*﴾

by building this *Masjid* we sought the good and the comfort of the people. Allāh replied,

﴿وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*Allāh bears witness that they are certainly liars*﴾

for they only built it to harm *Masjid Qubā'*, and out of disbelief in Allāh, and to divide the believers. They made it an outpost for those who warred against Allāh and His Messenger ﷺ, such as Abu 'Āmir the *Fāsiq* who used to be called *Ar-Rāhib*, may Allāh curse him! Allāh said,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

﴿*Never stand you therein*﴾, prohibiting His Prophet ﷺ and his *Ummah* from ever standing in it in prayer.

## Virtues of *Masjid Qubā'*

Allāh encouraged His Prophet ﷺ to pray in *Masjid Qubā'* which, from the first day, was built on *Taqwā*, obedience to Allāh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islām and its people. This is why Allāh the Exalted said,

﴿لَمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

﴿*Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to*

[1] Aṭ-Ṭabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by Aṭ-Ṭabari confirm much of the story and the cause of revelation.

*pray).*﴾

in reference to the *Masjid* of Qubā'. An authentic *Ḥadīth* records that the Messenger of Allāh ﷺ said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ»

«*One prayer in Masjid Qubā' is just like an 'Umrah.*»[1]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ used to visit *Masjid Qubā'* while riding and walking.[2]

Imām Aḥmad recorded that 'Uwaym bin Sā'idah Al-Anṣāri said that the Prophet ﷺ went to *Masjid Qubā'* and asked,

«إِنَّ اللهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟»

«*In the story about your Masjid, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?*»

They said, "By Allāh, O Allāh's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed." [3] Ibn Khuzaymah collected this *Ḥadīth* in his *Ṣaḥīḥ*.[4]

Allāh's statement,

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾

﴿*Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.*﴾

This encourages praying in old *Masjids* that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

[1] Ibn Mājah 1:452 and At-Tirmidhi: 324.

[2] *Fatḥ Al-Bāri* 3:82 and Muslim: 1399.

[3] Aḥmad 3:422.

[4] Ibn Khuzaymah 1:45.

*Wūḍu'* perfectly and preserve themselves from impure things.

Imām Aḥmad recorded that one of the Companions of the Messenger of Allāh ﷺ said that the Messenger of Allāh ﷺ led them in a Dawn (*Ṣubḥ*) prayer in which he recited *Sūrat Ar-Rūm* (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

*«We sometimes make mistakes in reciting the Qur'ān, there are people among you who attend the prayer with us, but do not perform Wūḍu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wūḍu'.»*[1]

This *Ḥadīth* indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾﴾

*﴿109. Is it then he who laid the foundation of his building on Taqwā to Allāh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the wrongdoers.﴾*

*﴿110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allāh is All-Knowing, All-Wise.﴾*

## The Difference between *Masjid At-Taqwā* and *Masjid Aḍ-Ḍirār*

Allāh the Exalted says that the *Masjid* that has been built on the basis of *Taqwā* of Allāh and His pleasure is not the same as a *Masjid* that was been built based on causing harm,

[1] Aḥmad 3:471-472.

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their *Masjid* on the edge of a steep hole,

﴿فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿*into the fire of Hell. And Allāh guides not the people who are the wrongdoers.*﴾,

Allāh does not bring aright the works of those who commit mischief. Jābir bin 'Abdullāh said, "I saw the *Masjid* that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ." [1] Allāh's statement,

﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ﴾

﴿*The building which they built will never cease to be a cause of doubt in their hearts*﴾

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

﴿إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ﴾

﴿*unless their hearts are cut to pieces.*﴾ until they die, according to Ibn 'Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥabīb bin Abi Thābit, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf.[2]

﴿وَاللَّهُ عَلِيمٌ﴾

﴿*And Allāh is All-Knowing,*﴾ of the actions of His creation,

﴿حَكِيمٌ﴾

﴿*All-Wise.*﴾ in compensating them for their good or evil actions.

﴿۞ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾﴾

[1] At-Ṭabari 14:493.

[2] At-Ṭabari 14:495-497.

﴿111. *Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.*﴾

## Allāh has purchased the Souls and Wealth of the *Mujāhidīn* in Return for Paradise

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Ḥasan Al-Baṣri and Qatādah commented, "By Allāh! Allāh has purchased them and raised their worth."[1] Shimr bin 'Aṭiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that." He then recited this *Āyah*.[2] This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.[3] Allāh's statement,

﴿يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

﴿*They fight in Allāh's cause, so they kill and are killed.*﴾

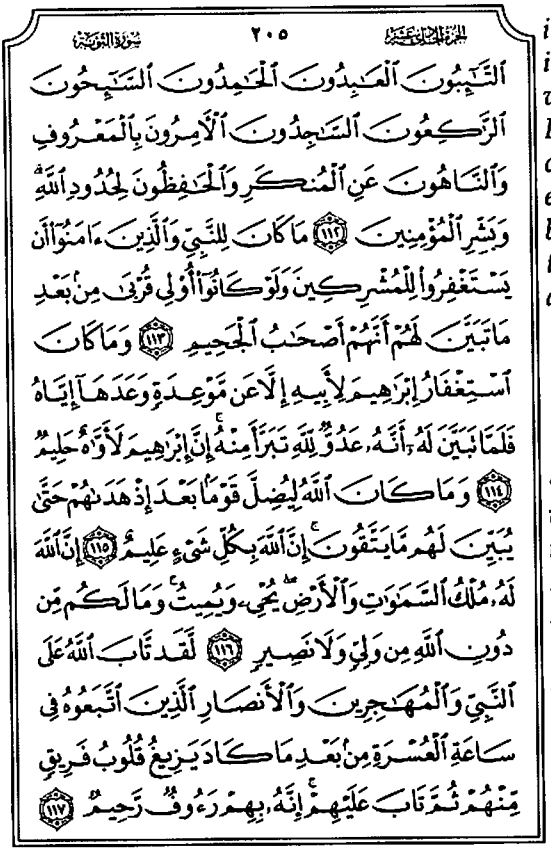
indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two *Ṣaḥīḥs* recorded the *Ḥadīth*,

«وَتَكَفَّلَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَتَصْدِيقٌ بِرُسُلِي بِأَنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«*Allāh has made a promise to the person who goes out (to fight) in His cause; 'And nothing compels him to do so except Jihād* =

[1] Aṭ-Ṭabari 14:499.
[2] Aṭ-Ṭabari 14:499.
[3] Aṭ-Ṭabari 14:499.





ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ
ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ
ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ
فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ
﴿١١٤﴾ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ
يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ
لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن
دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ ٱللَّهُ عَلَى
ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى
سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ
مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

*in My Cause and belief in My Messengers.' He will either be admitted to Paradise if he dies, or compensated by Allāh, either with a reward or booty if He returns him to the home which he departed from.»*[1]

Allāh's statement,

﴿وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ﴾

*﴾It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān.﴿* affirms this promise and informs us that Allāh has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrāh that He sent down to Mūsā, the Injīl that He sent down to 'Īsā, and the Qur'ān that was sent down to Muḥammad, may Allāh's peace and blessings be on them all. Allāh said next,

﴿وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ﴾

*﴾And who is truer to his covenant than Allāh?﴿*

affirming that He never breaks a promise. Allāh said in similar statements,

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا﴾

*﴾And who is truer in statement than Allāh?﴿*[4:87], and,

[1] *Fatḥ Al-Bāri* 6:254 and Muslim 3:1496.

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿*And whose words can be truer than those of Allāh?*﴾[4:122].

Allāh said next,

﴿فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿*Then rejoice in the bargain which you have concluded. That is the supreme success.*﴾,

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾﴾

﴿*112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allāh. And give glad tidings to the believers.*﴾

This is the description of the believers from whom Allāh has purchased their souls and wealth, who have these beautiful and honorable qualities,

﴿التَّائِبُونَ﴾

﴿*who repent*﴾ from all sins and shun all evils,

﴿الْعَابِدُونَ﴾

﴿*who worship*﴾, their Lord and preserve the acts of worship that include statements and actions. Praising Allāh is among the best statements. This is why Allāh said next,

﴿الْحَامِدُونَ﴾

﴿*who praise (Him)*﴾. Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

﴿السَّائِحُونَ﴾

﴿*As-Sā'iḥūn (who fast)*﴾ [9:112]. Allāh also described the Prophet's wives that they are,

﴿سَٰٓئِحُونَ﴾

﴿Sā'iḥāt﴾ [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

﴿ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ﴾

*﴿who bow down, who prostrate themselves,﴾*

These believers also benefit Allāh's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

﴿وَبَشِّرِ ٱلْمُؤْمِنِينَ﴾

*﴿And give glad tidings to the believers.﴾*

since faith includes all of this, and the supreme success is for those who have faith.

﴿مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾﴾

*﴿113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾*

*﴿114. And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.﴾*

## The Prohibition of supplicating for Polytheists

Imām Aḥmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Ṭālib was dying, the Prophet ﷺ went to him and found Abu Jahl and 'Abdullāh bin

Abi Umayyah present. The Prophet ﷺ said,

«أَيْ عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ عَزَّ وَجَلَّ»

*«O uncle! Say, 'Lā ilaha illa-llāh,' a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.»*

Abu Jahl and 'Abdullāh bin Abi Umayyah said, 'O Abu Ṭālib! Would you leave the religion of Abdul-Muṭṭalib?' Abu Tālib said, 'Rather, I will remain on the religion of Abdul-Muṭṭalib.' The Prophet ﷺ said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»

*«I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.»*

This verse was revealed,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾

*﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.﴾*

Concerning Abu Ṭālib, this *Āyah* was revealed,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

*﴿Verily, you guide not whom you like, but Allāh guides whom He wills﴾* [28:56]."[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2]

Ibn Jarīr recorded that Sulaymān bin Buraydah said that his father said, "When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, 'O Allāh's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الِاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

[1] Aḥmad 5:433.

[2] *Fatḥ Al-Bāri* 8:192 and Muslim 1:54.

«*I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.*»

We never saw him more tearful than on that day.'"[1]

Al-'Awfī narrated from Ibn 'Abbās about Allāh's statement,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾

﴿*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn*﴾

"The Prophet ﷺ wanted to invoke Allāh for forgiveness for his mother, but Allāh did not allow him. The Prophet ﷺ said,

«إِنَّ إِبْرَاهِيمَ خَلِيلَ اللهِ ﷺ قَدِ اسْتَغْفَرَ لِأَبِيهِ»

«*Ibrāhīm, Allāh's Khalīl, invoked Allāh for his father.*»

Allāh revealed,

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ﴾

﴿*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father)*﴾."[2]

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās commented on this *Āyah*, "They used to invoke Allāh for them (pagans) until this *Āyah* was revealed. They then refrained from invoking Allāh to forgive the dead among them, but were not stopped from invoking Allāh for the living among them until they die. Allāh sent this *Āyah*,

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ﴾

﴿*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only...*﴾ [9:114]."[3]

Allāh said next,

﴿فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ﴾

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[1] Aṭ-Ṭabari 6:489.

[2] Aṭ-Ṭabari 14:512. Although this *Ḥadīth* is weak, there are similar narrations that serve as withesses for it. See *Ṣaḥīḥ Sunan At-Tirmidhi* no. 2477.

[3] Aṭ-Ṭabari 14:513.

﴿*But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him*﴾ [9:114].

Ibn 'Abbās commented, "Ibrāhīm kept asking Allāh to forgive his father until he died, when he realized that he died as an enemy to Allāh, he disassociated himself from him." In another narration, he said, "When his father died he realized that he died as an enemy of Allāh."[1] Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and several others.[2] 'Ubayd bin 'Umayr and Sa'īd bin Jubayr said, "Ibrāhīm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, 'O Ibrāhīm! I disobeyed you, but today, I will not disobey you.' Ibrāhīm will say, 'O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?' He will be told, 'Look behind you,' where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire."[3] Allāh's statement,

﴿إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ﴾

﴿*Verily, Ibrāhīm was Awwāh and was forbearing.*﴾

means, he invoked Allāh always, according to 'Abdullāh bin Mas'ūd.[4] Several narrations report this from Ibn Mas'ūd.[5] It was also said that, '*Awwāh*', means, 'who invokes Allāh with humility', 'merciful', 'who believes with certainty', 'who praises (Allāh)', and so forth.

﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾﴾

﴿*115. And Allāh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allāh is the All-Knower of everything.*﴾

[1] Aṭ-Ṭabari 14:519.
[2] Aṭ-Ṭabari 14:518-519.
[3] Aṭ-Ṭabari 14:521.
[4] Aṭ-Ṭabari 14:523-524.
[5] Aṭ-Ṭabari 14:524.

*﴿116. Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴾*

## Recompense comes after Proof is established

Allāh describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allāh said,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ﴾

*﴿And as for Thamūd, We showed and made clear to them the path of truth ...﴾* [41:17].

Mujāhid commented on Allāh's saying;

﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ﴾

*﴿And Allāh will never lead a people astray after He has guided them﴾*

"Allāh the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer."[1]

Ibn Jarīr commented, "Allāh says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing." [2]

[1] Aṭ-Ṭabari 14:537.

[2] Aṭ-Ṭabari 14:536.

Allāh said,

﴿إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ﴾

*﴿Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴾*

Ibn Jarīr commented, "This is an encouragement from Allāh for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allāh's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allāh, nor a supporter other than Him."[1]

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

*﴿117. Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.﴾*

## Battle of Tabūk

Mujāhid and several others said, "This *Āyah* was revealed concerning the battle of Tabūk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water."[2] Qatādah said, "They went to Ash-Shām during the year of the battle of Tabūk at a time when the heat was intense. Allāh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allāh forgave them and allowed them to come back from that battle."[3] Ibn Jarīr

[1] Aṭ-Ṭabari 14:538.
[2] Aṭ-Ṭabari 14:540.
[3] Aṭ-Ṭabari 14:541.

reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allāh ﷺ in the intense heat for Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddīq said, 'O Allāh's Messenger! Allāh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allāh for us.' The Prophet ﷺ said,

«تُحِبُّ ذَلِكَ؟»

*«Would you like me to do that?»*

Abu Bakr said, 'Yes.' The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp."[1] Ibn Jarīr said about Allāh's statement,

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾

*﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress,﴾*

meaning "With regards to expenditures, transportation, supplies and water,

﴿مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ﴾

*﴿after the hearts of a party of them had nearly deviated,﴾*

away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

﴿ثُمَّ تَابَ عَلَيْهِمْ﴾

*﴿but He accepted their repentance.﴾*

He directed them to repent to their Lord and renew their

[1] Aṭ-Ṭabari 14:539.

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ
مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ
ٱلصَّٰدِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم
مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ
عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ
ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم
بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾
وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

firmness on His religion,

﴿إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾

*﴿Certainly, He is unto them full of kindness, Most Merciful.﴾"*[1]

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾

*﴿118. And (Allāh has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.﴾*

*﴿119. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).﴾*

## The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ

Imām Aḥmad recorded that 'Abdullāh bin Ka'b bin Mālik, who used to guide Ka'b after he became blind, said that he heard Ka'b bin Mālik narrate his story when he did not join

[1] Aṭ-Ṭabari 14:539.

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālik said, "I did not remain behind Allāh's Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-'Aqabah pledge with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the 'Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh's Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh's Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh's Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh's Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered."

Ka'b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh's Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allāh's Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having

done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me until he reached Tabūk. So while he was sitting among the people in Tabūk, he said,

«مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

«*What did Ka'b bin Mālik do?*» A man from Banu Salimah said, 'O Allāh's Messenger! He has been stopped by his two *Burdah* (garments) and looking at his own flanks with pride.' Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but that which is good.' Allāh's Messenger ﷺ kept silent.'"

Ka'b bin Mālik added, "When I heard that Allāh's Messenger ﷺ was on his way back to Al-Madīnah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had approached (Al-Madīnah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the *Masjid* first, and offer a two *Rak'ah* prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allāh's Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allāh's forgiveness for them and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَعَالَ»

«Come» So I came walking until I sat before him. He said to me,

«مَا خَلَّفَكَ أَلَمْ تَكُنْ قَدْ اشْتَرَيْتَ ظَهْرًا»

*«What stopped you from joining us? Had you not purchased an animal for carrying you?»*

I answered, 'Yes, O Allāh's Messenger! By Allāh, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if I tell you a lie today to seek your favor, Allāh would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Allāh's Messenger ﷺ said,

«أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ»

*«As regards to this man, he has surely told the truth. So get up until Allāh decides your case.»*

I got up, and many men of Banu Salimah followed me and said to me, 'By Allāh, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allāh's Messenger ﷺ like the others who did not join him. The invocation of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for your sin.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murārah bin Ar-Rabī' Al-'Āmiri and Hilāl bin Umayyah Al-Wāqifī.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I

lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allāh, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. I asked him again in the Name of Allāh and he said, 'Allāh and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madīnah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madīnah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allāh does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allāh's Messenger ﷺ saying 'Allāh's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'

The Prophet ﷺ sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allāh gives His verdict in this matter.'"

Ka'b added, "The wife of Hilāl bin Umayyah came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

«لَا وَلَكِنْ [لَا يَقْرَبَكَ]»

*«'No (you can serve him), but he should not come near you [sexually]».'*

She said, 'By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?' I said, 'By Allāh, I will not ask permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had finished the *Fajr* prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur'ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh's Messenger ﷺ announced the acceptance of our repentance by Allāh after *Fajr* prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two

garments, wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's acceptance of your repentance.'"

Ka'b further said, "When I entered the *Masjid*, I saw Allāh's Messenger ﷺ sitting in the *Masjid* with the people around him. Ṭalḥah bin 'Ubaydullāh swiftly came to me, shook my hands and congratulated me. By Allāh, none of the Muhājirūn got up for me except Ṭalḥah; I will never forget Ṭalḥah for this."

Ka'b added, "When I greeted Allāh's Messenger ﷺ, his face was bright with joy. He said,

«أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»

*«'Be happy with the best day you have ever seen since your mother gave birth to you.»*

I said to the Prophet, 'Is this forgiveness from you or from Allāh?' He said,

«لَا بَلْ مِنْ عِنْدِ اللهِ»

*«No, it is from Allāh»*. Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger.' Allāh's Messenger ﷺ said,

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

*«Keep some of your wealth, as it will be better for you»*. I said, 'So I will keep my share from Khaybar with me.' I added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allāh, I do not know of any Muslim, whom Allāh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allāh's Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed the *Āyah*,

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى

ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

*﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).﴾*

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾

*﴿They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious.﴾*

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh

gave us His judgement about it. As for that Allāh said,

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾

*﴿And (He did forgive also) the three who stayed behind...﴾*

What Allāh said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet ﷺ about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses."[1]

This is an authentic *Ḥadīth* collected in the Two *Ṣaḥīḥs* (Al-Bukhāri and Muslim) and as such, its authenticity is agreed upon.[2] This *Ḥadīth* contains the explanation of this honorable *Āyah* in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'mash narrated from Abu Sufyān, from Jābir bin 'Abdullāh about Allāh's statement,

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾

*﴿And (He did forgive also) the three who stayed behind...﴾*

"They are Ka'b bin Mālik, Hilāl bin Umayyah and Murārah bin Ar-Rabī', all of them from the Anṣār."[3]

## The Order to speak the Truth

Allāh sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allāh's sake and awaited humbly for His decree. They remained firm, until Allāh sent His relief to them since they told the Messenger of Allāh ﷺ the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allāh forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allāh's statement next,

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[1] Aḥmad 3:456.

[2] *Fatḥ Al-Bāri* 8:193 and Muslim 4:2121.

[3] Aṭ-Ṭabari 14:544.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾

﴿*O you who believe! Have Taqwā of Allāh, and be with those who are true.*﴾

The *Āyah* says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allāh will make a way for you out of your concerns and a refuge. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِن الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا»

«*Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allāh as very truthful (Ṣiddīq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allāh as a great liar.*»[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2]

﴿مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾﴾

﴿*120. It was neither befitting for the people of Al-Madīnah and the bedouins of the neighborhood to remain behind Allāh's Messenger nor to prefer their own lives to his life. That is because they suffer neither Ẓama' nor Naṣab, nor Makhmaṣah in the cause of Allāh, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but*

[1] Aḥmad 1 :384.

[2] *Fatḥ Al-Bāri* 1 :523 and Muslim 4 :2012.

*is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the doers of good.*﴾

## Rewards of *Jihād*

Allāh, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allāh ﷺ. They sought to preserve themselves rather than comfort the Messenger ﷺ during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

﴿لَا يُصِيبُهُمْ ظَمَأٌ﴾

﴿*they suffer neither Ẓama'*﴾, thirst,

﴿وَلَا نَصَبٌ﴾

﴿*nor Naṣab*﴾, fatigue,

﴿وَلَا مَخْمَصَةٌ﴾

﴿*nor Makhmaṣah*﴾, hunger,

﴿وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ﴾

﴿*nor they take any step to raise the anger of disbelievers*﴾, by strategies of war that would terrify their enemy,

﴿وَلَا يَنَالُونَ﴾

﴿*nor inflict*﴾, a defeat on the enemy,

﴿إِلَّا كُتِبَ لَهُم﴾

﴿*but is written to their credit*﴾ as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

﴿إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ﴾

﴿*Surely, Allāh wastes not the reward of the doers of good.*﴾

Allāh said in a similar *Āyah*,

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

﴿*Certainly We shall not make the reward of anyone who does*

*his (righteous) deeds in the most perfect manner to be lost﴾*

﴿وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾﴾

﴿121. *Neither do they spend any contribution - small or great - nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.*﴾

Allāh said next,

﴿وَلَا يُنفِقُونَ﴾

﴿*Neithr do they spend*﴾, in reference to the fighters in Allāh's cause,

﴿نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً﴾

﴿*any contribution - small or great* -﴾, with regards to its amount,

﴿وَلَا يَقْطَعُونَ وَادِيًا﴾

﴿*nor cross a valley*﴾, while marching towards the enemy,

﴿إِلَّا كُتِبَ لَهُمْ﴾

﴿*but is written to their credit*﴾, for these actions that they take [and which are under their control],

﴿لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿*that Allāh may recompense them with the best of what they used to do.*﴾

Certainly, the Leader of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable *Āyah*. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Aḥmad recorded that 'Abdūr-Raḥmān bin Khabbāb As-Sulami said; "The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

'Uthmān bin 'Affān, may Allāh be pleased with him said; 'I will give one hundred camels with their saddles and supplies.' Then he ﷺ exhorted them some more. So 'Uthmān said; 'I will give one hundred more camels with their saddles and supplies.' Then he ﷺ descended one step of the *Minbar* and exhorted

them some more. So 'Uthmān bin 'Affān said; 'I will give one hundred more camels with their saddles and supplies.' Then I saw Allāh's Messenger ﷺ with his hand moving like this - and 'Abduṣ-Ṣamad's [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

*«It does not matter what 'Uthmān does after.»*[1]

It is also recorded in the *Musnad* that 'Abdur-Raḥmān bin Samurah said, "Uthmān brought a thousand *Dināars in his garment so that the Prophet* ﷺ could prepare supplies for the army of distress. 'Uthmān poured the money on the Prophet's lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَفَّانٍ مَا عَمِلَ بَعْدَ الْيَوْمِ»

*«The son of 'Affān (i.e., 'Uthmān) will never be harmed by anything he does after today.»"*[2]

Qatādah commented on Allāh's statement,

﴿وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ﴾

*﴿nor cross a valley, but is written to their credit﴾,*

"The farther any people march forth away from their families in the cause of Allāh, the nearer they will be to Allāh."[3]

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾﴾

*﴿122. And it is not (proper) for the believers to go out (to fight - Jihād) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).﴾*

[1] Aḥmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhi support its general meaning. *See Ṣaḥīḥ Sunan At-Tirmidhi* nos. 2919, 2921.

[2] Aḥmad 5:63.

[3] Aṭ-Ṭabari 14:565.

Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

*﴿March forth, whether you are light or heavy﴾* [9:41], and,

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الْأَعْرَابِ﴾

*﴿It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...﴾* [9:120].

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this *Āyah*, [9:122].

However, we could say that this *Āyah* explains Allāh's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for *Jihād*. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [*Jihād* and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform *Jihād*, for in this case, *Jihād* is required from at least a part of each Muslim community.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the *Āyah*,

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً﴾

*﴿And it is not (proper) for the believers to go out (to fight - Jihād) all together.﴾*

"The believers should not all go to battle and leave the Prophet ﷺ alone,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

*﴿Of every troop of them, a party only should go forth﴾*

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received

revealed parts of the Qur'ān from Allāh, the group who remained with the Prophet ﷺ would have learned that revelation from him. They would say, 'Allāh has revealed some parts of the Qur'ān to your Prophet and we learned it.' So they learned from them what Allāh revealed to His Prophet ﷺ in their absence, while the Prophet ﷺ sent some other men into military expeditions. Hence Allāh's statement,

﴿لِّيَتَفَقَّهُوا فِي ٱلدِّينِ﴾

*﴿that they may get instructions in religion,﴾*

so that they learn what Allāh has revealed to their Prophet ﷺ and teach the armies when they return,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

*﴿so that they may beware.﴾"*[1]

Mujāhid said, "This *Āyah* was revealed about some of the Companions of the Prophet ﷺ who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet ﷺ. Allāh said,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ﴾

*﴿Of every troop of them, a party only should go forth,﴾*

those who seek righteousness [such as to spread the call of Islām, while others remain behind],

﴿لِّيَتَفَقَّهُوا فِي ٱلدِّينِ﴾

*﴿that they may get instructions in (Islāmic) religion,﴾*

and learn what Allāh has revealed,

﴿وَلِيُنذِرُوا قَوْمَهُمْ﴾

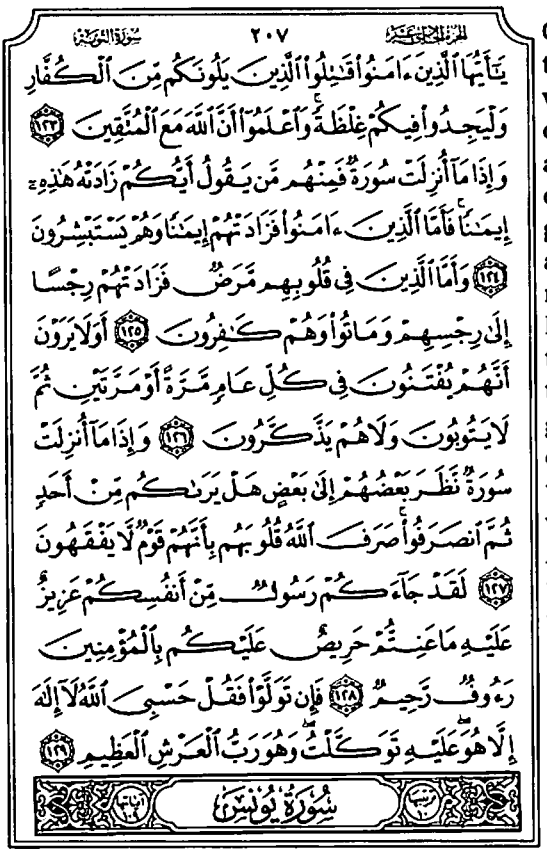
*﴿and that they may warn their people﴾*, when those who went forth returned to them,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

*﴿so that they may beware (of evil).﴾"*[2]

[1] Aṭ-Ṭabari 14:565.

[2] Aṭ-Ṭabari 14:566.




Qatādah said about this *Āyah*, "It is about when the Messenger of Allāh ﷺ sent an army; Allāh commanded them to go into battle, while another group remained with the Messenger of Allāh ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allāh) and warn them against Allāh's punishment of those who were before them."[1]

It was also said that this verse,

﴿وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً﴾

﴿*And it is not (proper) for the believers to go out all together.*﴾

is not about joining *Jihād*. They say that the Messenger of Allāh ﷺ invoked Allāh against Muḍar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madīnah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allāh revealed to him that they are not believers. The Messenger of Allāh ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allāh's statement,

﴿وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓاْ إِلَيْهِمْ﴾

[1] Aṭ-Ṭabari 14:568.

*﴿and that they may warn their people when they return to them,﴾*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾﴾

*﴿123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.﴾*

## The Order for *Jihād* against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madīnah, Aṭ-Ṭā'if, Yemen, Yamāmah, Hajr, Khaybar, Ḥaḍramawt and other Arab provinces, and the various Arab tribes entered Islām in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his *Hijrah*.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell *Ḥajj*. The Messenger ﷺ died eighty-one days after he returned from that *Ḥajj*, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalīfah, Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the *Zakāh* from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the

Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islāmic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allāh opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allāh, just as the Messenger of Allāh ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Fārūq, the Martyr of the *Miḥrāb*,[1] Abu Ḥafṣ, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him. With 'Umar, Allāh humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirīn and Anṣār agreed to chose after 'Umar, 'Uthmān bin 'Affān, Leader of the faithful and Martyr of the House, may Allāh be pleased with him.

During 'Uthmān's reign, Islām wore its widest garment and Allāh's unequivocal proof was established in various parts of the world over the necks of the servants. Islām appeared in the eastern and western parts of the world and Allāh's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allāh's enemies, and whenever Muslims overcame an *Ummah*, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ﴾

*﴿O you who believe! Fight those of the disbelievers who are close to you,﴾*

Allāh said next,

﴿وَلْيَجِدُواْ فِيكُمْ غِلْظَةً﴾

[1] Place of worship, where a Zoroastrian disbeliever assassinated 'Umar while he was leading the Muslims in prayer.

﴿*and let them find harshness in you*﴾, meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allāh said in other *Āyah*,

﴿فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

﴿*Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...*﴾[5:54],

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

﴿*Muḥammad is the Messenger of Allāh. And those who are with him are severe against the disbelievers, and merciful among themselves.*﴾[48:29], and,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴾

﴿*O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.*﴾[9:73]

Allāh said,

﴿وَٱعْلَمُوٓا أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ﴾

﴿*And know that Allāh is with those who have Taqwā*﴾, meaning, fight the disbelievers and trust in Allāh knowing that Allāh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islām, the best members of this *Ummah*. Since they were firm on the religion and reached an unsurpassed level of obedience to Allāh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islām and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islāmic states, after gaining control over many of its areas, in addition to entire Islāmic lands. Verily, ownership of all affairs is with Allāh in the beginning and in the end. Whenever a just

Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allāh to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allāh is Most Generous, Most Giving.

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾﴾

*﴿124. And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.﴾*

*﴿125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.﴾*

## Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ﴾

*﴿And whenever there comes down a Sūrah﴾*, then among the hypocrites are,

﴿فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا﴾

*﴿some who say: "Which of you has had his faith increased by it?"﴾*

They say to each other, who among you had his faith increased by this *Sūrah* [from the Qur'ān]? Allāh the Exalted said,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ﴾

*﴿As for those who believe, it has increased their faith, and they rejoice.﴾*

This *Āyah* is one of the mightiest evidences that faith

increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imāms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhāri*, may Allāh grant him His mercy.

Allāh said next,

﴿وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

﴿*But as for those in whose hearts is a disease, it will add Rijs to their Rijs.*﴾

the *Sūrah* increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allāh said in another *Āyah*,

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ﴾

﴿*And We send down in the Qur'ān that which is a healing*﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)".*﴾[41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾﴾

﴿*126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).*﴾

﴿127. *And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.*﴾

## Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

﴿أَنَّهُمْ يُفْتَنُونَ﴾

﴿*that they are put in trial*﴾, being tested,

﴿فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ﴾

﴿*once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.*﴾

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.[1]

Allāh said;

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾﴾

﴿*And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.*﴾

This describes the hypocrites that when a *Sūrah* is revealed to the Messenger of Allāh ﷺ,

﴿نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ﴾

﴿*they look at one another*﴾, they turn their heads, right and left, saying,

﴿هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا﴾

﴿*"Does any one see you?" Then they turn away...*﴾

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

[1] Aṭ-Ṭabari 14:580.

where the truth is being declared, neither accepting nor understanding it, just as Allāh said in other *Āyāt*,

﴿فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾﴾

﴿*Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.*﴾[74:49-51], and,

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾﴾

﴿*So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.*﴾[70:36-37].

This *Āyah* also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allāh's statement,

﴿ثُمَّ ٱنصَرَفُوا۟ صَرَفَ ٱللَّهُ قُلُوبَهُم﴾

﴿*Then they turn away. Allāh has turned their hearts (from Truth)*﴾ is similar to,

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

﴿*So when they turned away, Allāh turned their hearts away.*﴾ [61:5].

Allāh said next,

﴿بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾﴾

﴿*because they are a people that understand not.*﴾

They neither understand Allāh's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾﴾

﴿*128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.*﴾

﴾129. But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."﴿

## The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ﴾

﴾Our Lord! Send among them a Messenger of their own.﴿ [2: 129] Allāh said,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴾Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves.﴿[3:164]

Allāh said here,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴾Verily, there has come unto you a Messenger from among yourselves.﴿

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāshi (the king of Ethiopia), and Al-Mughīrah bin Shu'bah said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."[1]

Allāh said,

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

﴾It grieves him that you should receive any injury or difficulty.﴿

Whatever would cause hardship to his *Ummah* or be difficult for them, then it grieves him. Similarly, there is the *Ḥadīth* reported through many routes that the Prophet ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

«I was sent with the easy Ḥanīfiyah [monotheism] way.»[2]

[1] Aḥmad 1:202 and 5:291.

[2] Aḥmad 5:266. This is a weak narration, but there are supportin witnesses for it.

An authenic *Ḥadīth* mentions,

«إِنَّ هَذَا الدِّينَ يُسْرٌ»

«*Verily, this religion is easy*» and its Law is all easy, lenient and perfect. It is easy for those whom Allāh the Exalted makes it easy.»[1]

﴿حَرِيصٌ عَلَيْكُم﴾

﴿*He is eager for you*﴾, that you gain guidance and acquire benefits in this life and the Hereafter. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ أَوِ الذُّبَابِ»

«*Verily, every matter that Allāh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.*»[2]

Allāh's statement next,

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

﴿*for the believers (he is) full of pity, kind, and merciful.*﴾ [9:128], is similar to His other statement,

﴿وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾﴾

﴿*And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful*﴾ [26:215-217].

Allāh the Exalted commanded His Messenger in this honorable *Āyah*,

﴿فَإِن تَوَلَّوْا﴾

﴿*But if they turn away*﴾, from the glorious, pure, perfect and encompassing Law that you – O Muḥammad – brought them,

[1] *Fatḥ Al-Bāri* 1:116.

[2] Aḥmad 1:390.

﴿فَقُلْ حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

*﴿then say: "Allāh is sufficient for me. There is no God but He,﴾*

Allāh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allāh said,

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

*﴿(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.﴾* [73:9].

Allāh said next,

﴿وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾

*﴿and He is the Lord of the Mighty Throne﴾* [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne (*'Arsh*), which is above all creation; all that is in and between the heavens and earths is under the Throne (*'Arsh*) and subservient to Allāh's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imām Aḥmad recorded that Ibn 'Abbās said that Ubayy bin Ka'b said, "The last *Āyah* revealed from the Qur'ān was this *Āyah*,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

*﴿Verily, there has come unto you a Messenger from among yourselves ...﴾* [9:128]"[1] until the end of the *Sūrah*

It is recorded in the *Ṣaḥīḥ* that Zayd bin Thābit said, "I found the last *Āyah* in *Sūrah Barā'ah* with Khuzaymah bin Thābit." [2]

This is the end of *Sūrah Barā'ah*, all praise is due to Allāh.

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[1] Aḥmad 5:117.

[2] *Fatḥ Al-Bāri* 8:195. Zayd bin Thābit, by the order of 'Uthmān bin 'Affān, the Righteous Khalīfah, compiled the Qur'ān in one book from various manuscripts and from the Companions who memorized all or part of it.

# The *Tafsīr* of *Sūrah Yūnus* (Chapter - 10)

**Which was revealed in *Makkah***

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Beneficent, the Most Merciful*



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرٰ ۚ تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا
أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوٓا
أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ الْكَٰفِرُونَ إِنَّ هَٰذَا
لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾ إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ
فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِن شَفِيعٍ
إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا
تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُۥ
يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّٰلِحَٰتِ
بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٤﴾ هُوَ الَّذِى جَعَلَ الشَّمْسَ
ضِيَآءً وَالْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِى اخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِى السَّمَٰوَٰتِ وَالْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

﴿الٓرٰ ۚ تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوٓا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ الْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾﴾

﴿*1. Alif-Lām-Rā. These are the verses of the Book (the Qur'ān) Al-Ḥakīm.*﴾

﴿*2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"*﴾

The isolated letters in the beginning of this *Sūrah*, as well as in others, have been previously discussed at the beginning of

*Sūrat Al-Baqarah.* Allāh said:

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ﴾

*﴿These are the verses of the Book (the Qur'ān) Al-Ḥakīm.﴾*

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

## The Messenger ﷺ cannot be but a Human Being

Allāh rebukes the attitude of the disbelievers with the words

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

*﴿Is it a wonder for mankind...﴾*[1]

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

﴿أَبَشَرٌ يَهْدُونَنَا﴾

*﴿Shall mere men guide us?﴾* (64:6)

Hūd and Ṣāliḥ[2] said to their people:

﴿أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ﴾

*﴿Do you wonder that there has come to you a reminder from your Lord through a man from among you.﴾* (7:63)

Allāh also told us what the disbelievers from Quraysh said:

﴿أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ۝٥﴾

*﴿Has he made the gods into one God? Verily, this is a curious thing!﴾* (38:5)

Aḍ-Ḍaḥḥāk reported Ibn 'Abbās that he said: "When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad." Ibn 'Abbās said, "So Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

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[1] Aṭ-Ṭabari 15:13.

[2] Note: In *Āyah* 7:63 this statement is made by *Nūḥ* (not Ṣāliḥ, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in *Āyah* 7:69.]

﴿*Is it a wonder for mankind...*﴾"[1]

Allāh's statement;

﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ﴾

﴿*that they shall have with their Lord the rewards of their good deeds*﴾

Scholars have differed over the meaning of the reward for the good deeds in this *Āyah*:

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ﴾

﴿*and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah*, "Eternal happiness has been written for them."[2] Al-'Awfi reported that Ibn 'Abbās said: "It is the good reward for what they have done." Mujāhid said: "It is their good deeds – their prayers, fasting, charity, and glorification." He then said, "And Muḥammad ﷺ will intercede for them."[3]

Allāh said:

﴿قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ﴾

﴿*(But) the disbelievers say: "This is indeed an evident sorcerer!"*﴾

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾﴾

﴿3. *"Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;*

[1] Aṭ-Ṭabari 15:13.
[2] Aṭ-Ṭabari 15:15.
[3] Aṭ-Ṭabari 15:14.

*so worship Him (alone). Then, will you not remember?*﴾

## Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

﴿*and then rose over (Istawā) the Throne.*﴾"

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

﴿يُدَبِّرُ ٱلْأَمْرَ﴾

﴿*arranging the affair [of all things].*﴾ means that He controls the affairs of the creatures.

﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ﴾

﴿*Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.*﴾ (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا﴾

﴿*And no moving creature is there on earth but its provision is due from Allāh.*﴾ (11:6)

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

﴿*Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾ (6:59)

Ad-Darāwardi narrated from Sa'd bin Isḥāq bin Ka'b bin 'Ujrah that he said: "When this *Āyah* was revealed,

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴿*Surely, your Lord is Allāh Who created the heavens and the earth*﴾

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are *Jinns*. We left Al-Madīnah because of this *Āyah*.'" This was recorded by Ibn Abi Ḥātim.

Allāh said:

﴿مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ﴾

﴿*No intercessor (can plead with Him) except after He permits.*﴾

This is similar to what is in the following *Āyāt*:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ (2:255) and,

﴿۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ۝٢٦﴾

﴿*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴾(53:26), and;

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾(34:23).

Allāh then said:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ﴾

﴿*That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?*﴾

meaning worship Him alone with no partners.

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿*Then will you not remember?*﴾ meaning "O idolators, you

worship gods with Allāh while you know that He alone is the Creator," as He said:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ﴾

﴿*And if you ask them who created them, they will surely say: "Allāh."*﴾(43:87),

﴿قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾﴾

﴿*"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allāh." Say: "Will you not then have Taqwā?"*﴾ (23:86-87),

Similar is mentioned in the *Āyah* before this *Āyah* and after it.

﴿إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٤﴾﴾

﴿*4. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.*﴾

## The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.*﴾ (30:27),

﴿لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ﴾

﴿*that He may reward with justice those who believed and did deeds of righteousness.*﴾

meaning, the reward will be with justice and complete recompense.

﴿وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ﴾

*﴿But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾*

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝٥٧ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ۝٥٨﴾

*﴿This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!﴾* (38:57-58)

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ۝٤٣ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ۝٤٤﴾

*﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾* (55:43-44)

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ۝٥ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ۝٦﴾

*﴿5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾*

*﴿6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Āyāt for those who have Taqwā.﴾*

**Everything is a Witness to the Power of Allāh.**

Allāh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be

confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

*﴿And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾* (36:39-40)

And He said:

﴿وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا﴾

*﴿And the sun and the moon for counting﴾*

And in this *Āyah* He said:

﴿وَقَدَّرَهُۥ﴾

*﴿and measured﴾* that is the moon,

Allāh said:

﴿مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ﴾

*﴿And measured out for it stages that you might know the number of years and the reckoning."﴾*

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

﴿مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ﴾

*﴿Allāh did not create this but in truth.﴾*

He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾﴾

*﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of*

*those who disbelieve! Then woe to those who disbelieve from the Fire!*﴾ (38:27)

He also said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

﴿*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!*﴾ [23:115-116]

Allāh said:

﴿يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴿*He explains the Āyāt in detail for people who have knowledge.*﴾ In other words, He explained the signs and proofs for people who know.

Allāh further stated:

﴿إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴿*Verily, in the alternation of the night and the day*﴾

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following *Āyāt*:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴿*He brings the night as a cover over the day, seeking it rapidly...*﴾.

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

﴿*It is not for the sun to overtake the moon.*﴾ [36:40], and

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا﴾

﴿*(He is the) Cleaver of the daybreak. He has appointed the night for resting*﴾. [6:96]

Allāh continued:

﴿وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

﴿and in all that Allāh has created in the heavens and the earth﴾ meaning the signs that indicate His greatness. This is similar to Allāh's statements:

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And how many a sign in the heavens and the earth...*﴾ [12:105],

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴿*"Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not.*﴾[10:101]

﴿أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*See they not what is before them and what is behind them, of the heaven and the earth.*﴾ [34:9].

﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾

﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.*﴾ [3:190]

means intelligent men. Allāh said here,

﴿لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ﴾

﴿*Āyāt for those who have Taqwā.*﴾ meaning fear Allāh's punishment, wrath and torment.

﴿إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ۝٧ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ۝٨﴾

﴿7. *Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt,*﴾

﴿8. *Those, their abode will be the Fire, because of what they used to earn.*﴾

## The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Ḥasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh's signs in the universe, they did not contemplate them. They were also heedless of Allāh's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day."

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝٩ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٠﴾

﴿9. *Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).*﴾

﴿10. *Their way of request therein will be: "Glory to You, O Allāh!" and "Salām" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."*﴾

## The Good Reward is for the People of Faith and Good Deeds

In these two *Āyāt*, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those

that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allāh will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

﴿يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ﴾

﴿*Their Lord will guide them through their faith*﴾ meaning "Their faith will be a light in which they will walk." [1]

﴿دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*Their way of request therein will be: "Glory to You, O Allāh!" And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."*﴾

meaning this is the condition of the people of Paradise. This is similar to what is found in the following *Āyāt*:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ﴾

﴿*Their greeting on the Day they shall meet Him will be "Salām [Peace]!"*﴾ [33:44],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝٢٥ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ۝٢٦﴾

﴿*No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!!"*﴾ [56:25-26],

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ۝٥٨﴾

﴿*(It will be said to them): "Salām" – a Word from the Lord, Most Merciful.*﴾ [36:58],

﴿وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ۝٢٣ سَلَٰمٌ عَلَيْكُمْ﴾

[1] Aṭ-Ṭabari 15:28.

*﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you)!"﴾* [13:23-24]

In Allāh's statement,

﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

*﴿And the close of their request will be: All praise is due to Allāh, the Lord of all that exists."﴾*

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ﴾

*﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur'ān).﴾* [18:1],

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

*﴿All praise is due to Allāh, Who (alone) created the heavens and the earth,﴾* [6:1],

and many other citations with this meaning. The *Āyah* also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a *Ḥadīth* recorded by Muslim:

«إِنَّ أَهْلَ الْجَنَّةِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَسَ»

*«The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.»*[1]

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾﴾

[1] Muslim 4:2181.

﴿11. *And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.*﴾

## Allāh does not respond to the Requests for Evil like He does with the Requests for Good

Allāh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allāh has said,

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ﴾

﴿*And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.*﴾

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzār recorded in his *Musnad* that Jābir said, "Allāh's Messenger ﷺ said:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُمْ»

«*Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allāh and Allāh will respond to you.*»

This *Ḥadīth* was also recorded by Abu Dāwud.[1] This is similar to what is understood from the following *Āyah*:

﴿وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ﴾

[1] Abu Dāwud 2:185.

﴿*And man invokes (Allāh) for evil as he invokes (Allāh) for good.*﴾[17:11]

In regard to the interpretation of this *Āyah*,

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ﴾

﴿*And were Allāh to hasten for mankind the evil as He hastens for them the good*﴾

Mujāhid said: "It is the man saying to his son or money when he is angry, 'O Allāh don't bless him (or it) and curse him (or it).'[1] Should Allāh respond to this man in this request as He responds to him with good, He would destroy them."

﴿وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾﴾

﴿*12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.*﴾

## Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity

Allāh tells us about man and how he becomes annoyed and worried when he is touched with distress.

﴿وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ﴾

﴿*but when evil touches him, then he has recourse to long supplications.*﴾[41:51]

'Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allāh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allāh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

﴿مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

[1] Aṭ-Ṭabari 15:34.

﴿*He passes on as if he had never invoked Us for a harm that touched him!*﴾

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

﴿كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿*Thus it is made fair seeming to the wasteful that which they used to do.*﴾

But those on whom Allāh has bestowed good guidance and support are an exception.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿*Except those who have patience believe and do righteous good deeds.*﴾ [11:11]

The Prophet ﷺ said:

«عَجَبًا [لِأَمْرِ] الْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«*How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.*»[1]

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾

﴿*13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.*﴾

﴿*14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.*﴾

[1] Muslim 4:2295.

## The Admonition held in the Destruction of the Previous Generations

Allāh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allāh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Naḍrah reported from Abu Sa'īd that he said: "Allāh's Messenger said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

*«The world is indeed sweet and green; and verily Allāh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women..»*[1]

Ibn Jarīr reported from 'Abdur-Raḥmān from Ibn Abi Laylā that 'Awf bin Mālik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allāh's Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the *Minbar*, and 'Umar was favored with three forearm measurements." 'Umar said: "Keep your dream away from us, we have no need for it." When 'Umar succeeded, he called for 'Awf and said to him, "Tell me about your dream?" 'Awf said: "Do you need to hear about my dream now? Did you not scold me before?" He then said, "Woe unto you! I hated for you to announce it to the successor of Allāh's Messenger ﷺ himself." So 'Awf related his dream until he got to the three forearms, he said: "One that he was Khalīfah, second he did not – for the sake of Allāh – fear the blame of blamers, and third he was a martyr." Allāh said:

﴿ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾

*﴿Then We made you successors after them, generations after generations in the land, that We might see how you would*

[1] Muslim 4:2098.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ
لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ
أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ
أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ
ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ
فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ
لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا
عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا
فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ
ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ
﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا
ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ ۖ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

work.﴾(10:14)

Then he said: "Son of the mother of 'Umar, you have been appointed as Khalīfah, so look at what you will do! About not fearing the blame of blamers, that is Allāh's will. About becoming a martyr, how can 'Umar reach that when the Muslims are in support of him?"[1]

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦﴾﴾

﴿15. *And when Our clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord."*﴾

﴿16. *Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I*

[1] Aṭ-Ṭabari 15:39.

*have stayed among you a lifetime before this. Have you then no sense?"*﴾

## Obstinance of the Chiefs of the Quraysh

Allāh tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allāh. When the Messenger ﷺ read to them from the Book of Allāh and His clear evidence they said to him: "Bring a Qur'ān other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allāh said to His Prophet ﷺ:

﴿قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِ نَفْسِيٓ﴾

﴿*Say: "It is not for me to change it on my own accord;*﴾

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allāh.

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿*I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.*﴾

## The Evidence of the Truthfulness of the Qur'ān

Muḥammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

﴿قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ﴾

﴿*Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you..."*﴾

This indicates that he brought this only with the permission and will of Allāh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allāh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

﴿فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ﴾

﴿*Verily, I have stayed among you a lifetime before this. Have you then no sense?*﴾

Which meant "don't you have brains with which you may distinguish the truth from falsehood?"

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: "Have you ever accused him of telling lies before his claim?" Abu Sufyān replied: "No." Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh."[1]

Ja'far bin Abu Ṭālib said to An-Najāshi, the king of Ethiopia: "Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."[2]

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾﴾

﴿*17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!*﴾

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

[1] *Fatḥ Al-Bāri* 8:82.

[2] Aḥmad 1:202.

falsehood of Musaylamah the liar, Sajāḥ and Al-Aswad Al-'Ansi.

Abdullāh bin Salām said: "When Allāh's Messenger ﷺ arrived at Al-Madīnah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

*«O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.»*[1]

When Ḍimām bin Tha'labah came to Allāh's Messenger ﷺ and asked him in the presence of his people – Banu Sa'd bin Bakr: "Who raised this heaven?" He replied, «الله» *«Allāh»*. He asked: "And who erected these mountains?" He replied, «الله» *«Allāh»*. He asked: "Who spread out this earth?" He replied, «الله» *«Allāh»*. Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?" He said,

«اَللَّهُمَّ نَعَمْ»

*«By Allāh, Yes!»* Then Ḍimām asked him about *Ṣalāh, Zakāh, Ḥajj* and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Ḍimām then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.[2]

It was narrated that 'Amr bin Al-'Āṣ went to Musaylamah. 'Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you 'Amr. What was revealed unto your friend – meaning Allāh's Messenger ﷺ– during this period?" 'Amr replied: "I heard his companions

[1] Aḥmad 5:451.

[2] See *Zād Al-Ma'ād* 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.

reading a short but great *Sūrah.*" He asked, "And what was that?" He recited:

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ۝٢﴾

﴿*By Al-'Asr (the time). Verily, man is in loss.*﴾ [103:1-2]

until the end of the *Sūrah.*

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." 'Amr asked: "And what is it?" He then recited: "O *Wabr,* O *Wabr!* You are only two ears and a breast. The rest of you is hollow.' What do you think, 'Amr?" 'Amr then said: "By Allāh, you know that I know that you are a liar."[1]

This was a statement made by an idolator in judgment of Musaylamah. He knew Muḥammad ﷺ and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allāh said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ﴾

﴿*And who does more aggression and wrong than he who invents a lie against Allāh or rejects His Āyāt.*﴾ [6:21]

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ۝١٧﴾

﴿*So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!*﴾ [10:17]

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ۝١٨ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ۝١٩﴾

[1] *Al-Bidāyah wan-Nihāyah* 6 :326.

﴿18. *And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!*﴾

﴿19. *Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.*﴾

## What do the Idolators believe about Their Gods?

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allāh said:

﴿قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ﴾

﴿*Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'*﴾

Ibn Jarīr said: "This means, 'Are you telling Allāh about what may not happen in the heavens and earth?' Allāh then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

﴿سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ﴾

﴿*Glorified and Exalted is He above all that which they associate as partners (with Him)!*﴾[1]

### *Shirk* is New

Allāh then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn 'Abbās said: "There were ten centuries between Ādam and

[1] Aṭ-Ṭabari 15:46.

Nūḥ. They were all on Islām. Then differences among people took place. They worshipped idols and rivals. So Allāh sent extensive evidence and irrefutable proof with His Messengers."[1]

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنۢ بَيِّنَةٍ﴾

*﴿So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.﴾*[8:42]

Allāh's statement:

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ﴾

*﴿And had not it been for a Word that went forth before from your Lord...﴾*

means that if Allāh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

﴿وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾﴾

*﴿20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs only to Allāh, so wait you, verily, I am with you among those who wait."﴾*

## The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muḥammad from his Lord." They meant a sign such as given to Ṣāliḥ. Allāh sent the she-camel to Thamūd. They wanted Allāh to change the mount of Aṣ-Ṣafā into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allāh is capable of doing all of that, but He is All-Wise in His actions and statements. Allāh

[1] *Al-Bidāyah wan-Nihāyah* 1:101, and he said, "Al-Bukhāri recorded it."

said:

﴿تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾﴾

*﴿Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴾*[25:10-11]

He also said:

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ﴾

*﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾* [17:59]

Allāh's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allāh's Messenger ﷺ was given the choice of Allāh giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allāh's Messenger ﷺ chose the latter.

Allāh guided His Prophet ﷺ to answer their question by saying:

﴿فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ﴾

*﴿Say: "The Unseen belongs only to Allāh..."﴾*

This *Āyah* means that the matter in its entirety is for Allāh. He is well aware of the outcome of all matters.

﴿فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ﴾

*﴿"...so wait you, verily, I am with you among those who wait."﴾*

If you would not believe unless you witness that which you asked for, then wait for Allāh's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,

one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allāh would have known that and would have granted them what had been requested. But Allāh knew that it was their obstinacy that was behind their request. Therefore Allāh left them to suffer in their suspicion and doubt. Allāh knew that none of them would believe. This is similar to Allāh's statements:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ﴾

﴿*Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.*﴾[10:96-97] and;

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed.*﴾[6:111]

This was in addition to their arrogance. As Allāh said in another *Āyah*:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ﴾

﴿*And even if We opened to them a gate from the heaven.*﴾ [15:14]

And He said:

﴿وَإِن يَرَوْا كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا﴾

﴿*And if they were to see a piece of the heaven falling down.*﴾[52:44]

He also said:

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝٧﴾

﴿*And even if We had sent down unto you (O Muḥammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but*

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ
ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ
﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ
وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ
وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟
ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ
ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾
إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ
نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ ۖ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ
زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ
أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ
بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ
يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ ۖ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

*obvious magic!'*﴾[6:7]

Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allāh told His Messenger ﷺ to say:

﴿فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ﴾

﴿*So wait you, verily, I am with you among those who wait.*﴾

﴿وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

﴿*21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Āyāt! Say: "Allāh is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.*﴾

﴿*22. He it is Who enables you to travel through land and sea,*

*till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their faith pure for Him (alone), (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful."﴾*

*﴿23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, – a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.﴾*

## Man changes when He receives Mercy after Times of Distress

Allāh tells us that when He makes men feel His mercy after being afflicted with distress,

﴿إِذَا لَهُم مَّكْرٌ فِي ءَايَاتِنَا﴾

*﴿They take to plotting against Our Āyāt.﴾*

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujāhid said that man's attitude indicates a mockery and belying of blessings.[1] The meaning here is similar to Allāh's statement:

﴿وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا﴾

*﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing.﴾*(10:12)

Al-Bukhāri recorded that Allāh's Messenger ﷺ led the *Subḥ* (Dawn) prayer after it had rained during the night, then he ﷺ said:

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ؟»

«*Do you know what your Lord has said last night?*»

They replied, "Allāh and His Messenger know better."

He ﷺ said:

[1] Aṭ-Ṭabari 15:49.

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ»

*«Allāh said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allāh' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars."*[1]

The *Āyah*:

﴿قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا﴾

*﴿Say: "Allāh is more swift in planning!"﴾*

means that Allāh is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allāh further states:

﴿هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ﴾

*﴿He it is Who enables you to travel through land and sea...﴾*

which means that He preserves you and maintains you with His care and watching.

﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا﴾

*﴿Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...﴾* meaning smoothly and calmly;

﴿جَآءَتْهَا﴾

[1] *Fath Al-Bāri* 2:607.

﴿then comes (these ships)﴾

﴿بِرِيحٍ عَاصِفٍ﴾

﴿a stormy wind﴾

﴿وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ﴾

﴿and the waves come to them from all sides,﴾

﴿وَظَنُّوٓاْ أَنَّهُمْ أُحِيطَ بِهِمْ﴾

﴿and they think that they are encircled therein﴾ meaning that are going to be destroyed.

﴿دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ﴾

﴿Then they invoke Allāh, making their faith pure for Him (alone)﴾

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.﴾ [17:67]

And in this *Sūrah*, He says:

﴿دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ﴾

﴿They invoke Allāh, making their faith pure for Him (saying): "If You (Allāh) deliver us from this (situation)."﴾

﴿لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ﴾

﴿"We shall truly, be of the grateful."﴾

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;

﴿فَلَمَّآ أَنجَىٰهُمْ﴾

﴿*But when He delivers them*﴾ from that distress,

﴿إِذَا هُمْ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ﴾

﴿*behold! They rebel (disobey Allāh) in the earth wrongfully...*﴾ meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allāh said:

﴿كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

﴿*He passes on as if he had never invoked Us for a harm that touched him!*﴾[10:12]

Allāh then said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم﴾

﴿*O mankind! Your rebellion (disobedience to Allāh) is only against yourselves,*﴾ it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the *Ḥadīth*,

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«*There is no sin that is more worthy that Allāh hasten punishment for in this world - on top of the punishment that Allāh has in store for it in the Hereafter - than oppression and cutting the ties of the womb.*»[1]

Allāh's statement:

﴿مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*a brief enjoyment of this worldly life...*﴾ means that you only have a short enjoyment in this low and abased worldly life.

﴿ثُمَّ إِلَيْنَا مَرْجِعُكُمْ﴾

﴿*then (in the end) unto Us is your return...*﴾ meaning your goal and final destination.

﴿فَنُنَبِّئُكُم﴾

[1] Abu Dāwud 5:208.

﴿*and We shall inform you*﴾ of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.

﴿إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾﴾

﴿*24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.*﴾

﴿*25. Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.*﴾

## The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

﴿حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا﴾

﴿*until when the earth is clad in its adornments ,*﴾

﴿وَٱزَّيَّنَتْ﴾

﴿*and is beautified*﴾ meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

﴿وَظَنَّ أَهْلُهَآ﴾

﴿*and its people think...*﴾ those who planted it and put it in the ground,

﴿أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ﴾

﴿*that they have all the powers of disposal over it*﴾

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allāh said:

﴿أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا﴾

﴿*Our command reaches it by night or by day and We make it like a clean-mown harvest,*﴾

it became dry after it was green and flourishing.

﴿كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ﴾

﴿*as if it had not flourished yesterday!*﴾

as if nothing existed there before. Qatādah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the *Ḥadīth*,

«يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا»

«*A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: 'Have you ever found any good or comfort?' He will reply: 'No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery?' He will reply: 'No.'*»[1]

Allāh said about those who were destroyed:

﴿فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ﴾

﴿*So they lay (dead), prostrate in their homes; as if they had never lived there.*﴾[11:67-68]

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[1] Muslim 4:2162.

Allāh then said:

﴿كَذَٰلِكَ نُفَصِّلُ ٱلْآيَـٰتِ﴾

*﴿Thus do We explain the Āyāt...﴾*

We do explain the proofs, and evidences, in detail

﴿لِقَوْمٍ يَتَفَكَّرُونَ﴾

*﴿for the people who reflect.﴾* so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allāh mentioned the parable of this world and the plants of the earth in several *Āyāt* in His Noble Book. He said in *Sūrat Al-Kahf*:

﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَـٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَـٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾﴾

*﴿And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.﴾* (18:45)

He also gave similar examples in both *Sūrat Az-Zumar* [39:21] and *Sūrat Al-Ḥadīd* [57:20].

## Invitation to the Everlasting Gifts that do not vanish

Allāh said:

﴿وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَـٰمِ﴾

*﴿And Allāh calls to the Abode of Peace﴾*

When Allāh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allāh said:

﴿وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَـٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*Allāh calls to the Home of Peace and guides whom He wills to the straight path.*﴾

It was narrated that Jābir bin 'Abdullāh said: "Allāh's Messenger ﷺ came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيلَ عِنْدَ رَأْسِي، وَمِيكَائِيلَ عِنْدَ رِجْلَيَّ، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعَتْ أُذُنُكَ، وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَأْدُبَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَاللهُ الْمَلِكُ، وَالدَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولٌ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مِنْهَا»

«*I have seen in my sleep that it was as if Jibrīl was at my head and Mīkā'īl at my leg. They were saying to each other: 'Give an example for him.' He said: 'Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muḥammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it.*»[1]

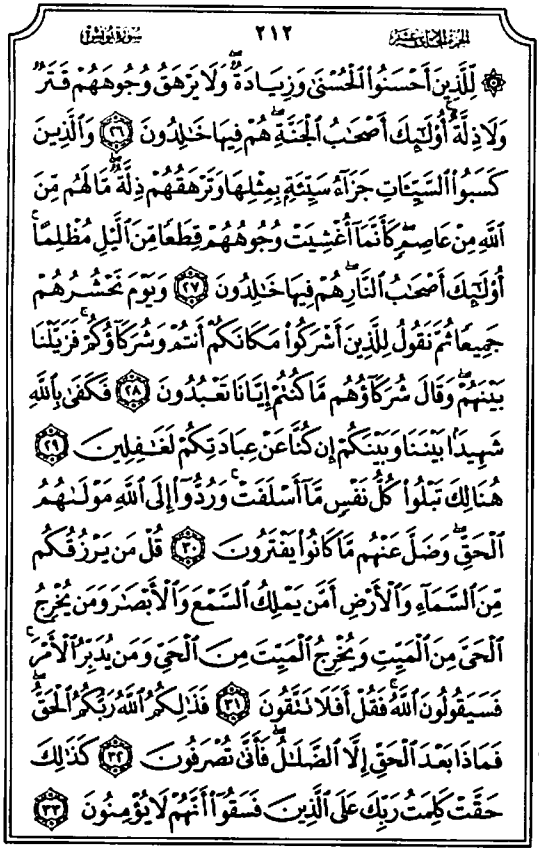
Ibn Jarīr recorded this *Ḥadīth*.

It was also reported that Abu Ad-Dardā' said that Allāh's Messenger ﷺ said:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنْبَيْهَا مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى»

«*Two angels descend every day in which the sun rises and say that which all Allāh's creatures would hear except Jinn and humans: 'O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.'*» And He sent this down in the Qur'ān when He said:

[1] Aṭ-Ṭabari 15:61.


الجزء الحادي عشر ٢١٢ سورة يونس
۞ لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ
وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ
كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ
اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ
جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا
بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾
هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ
الْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم
مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ ۚ
فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ
فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ
حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

﴿وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ﴾

*"Allāh calls to the Abode of Peace".*

Ibn Abi Ḥātim and Ibn Jarīr recorded this.[1]

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾﴾

*26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.*

## The Reward of the Good-Doers

Allāh states that those who do good in this world – by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allāh said:

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾﴾

*Is there any reward for good other than good?* (55:60) Then Allāh said:

﴿وَزِيَادَةٌ﴾

*and even more.*

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

[1] Aṭ-Ṭabari 15:60, and Aḥmad 5:197.

includes what Allāh will give them in Paradise, such as the palaces, *Al-Hūr* (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās, Sa'īd bin Al-Musayyib, 'Abdur-Raḥmān bin Abu Laylā, 'Abdur-Raḥmān bin Sābiṭ, Mujāhid, 'Ikrimah, 'Āmir bin Sā'ad, 'Atā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Isḥāq, and others from the earlier and later scholars.[1] There are many *Ḥadīths* that contain the same interpretation. Among these *Ḥadīths* is what Imām Aḥmad recorded from Ṣuhayb that Allāh's Messenger ﷺ recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

﴿*For those who have done good is the best and even more.*﴾

And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلْ مَوَازِينَنَا؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُجِرْنَا مِنَ النَّارِ؟ - قَالَ - فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاللهِ مَا أَعْطَاهُمُ اللهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لِأَعْيُنِهِمْ»

«*When the people of Paradise enter Paradise, a caller will say: 'O people of Paradise, Allāh has promised you something that He wishes to fulfill.' They will reply: 'What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?' Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.*»

[1] Aṭ-Ṭabari 15:63-68.

Muslim and a group of Imāms also related this *Ḥadīth*.[1] Allāh then said:

﴿وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ﴾

*﴿Neither darkness nor dust shall cover their faces...﴾*

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

﴿وَلَا ذِلَّةٌ﴾

*﴿nor any humiliating disgrace﴾* meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allāh has said:

﴿فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾﴾

*﴿So Allāh saved them from the evil of that Day, and gave them Naḍrah (brightness) and joy.﴾* [76:11]

meaning, light in their faces and delight in their hearts. May Allāh make us among those by His grace and mercy.

﴿وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾﴾

*﴿27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.﴾*

## The Reward of the Wicked Criminals

After Allāh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

[1] Aḥmad 4:333, Muslim 1:163, *Tuḥfat Al-Aḥwadhi* 8:522, An-Nasā'ī in *Al-Kubrā* 6:361, and Ibn Mājah 1:67.

similar evil, without any increase

﴿وَتَرْهَقُهُمْ﴾

﴿*and will cover them*﴾ meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

﴿وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ﴾

﴿*And you will see them brought forward to it, (Hell) made humble by disgrace.*﴾[42:45] He also said:

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ﴾

﴿*Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).*﴾[14:42 - 43]

Allāh then said:

﴿مَا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ﴾

﴿*No defender will they have from Allāh.*﴾

meaning, there will be no protectors to prevent them from punishment as Allāh said:

﴿يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾﴾

﴿*On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.*﴾[75:10-12]

Allāh's statement:

﴿كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ﴾

﴿*Their faces will be covered as it were...*﴾

means that their faces will be dark in the Hereafter. This is similar to His statement:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾﴾

﴿*On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.*﴾[3:106-107]

He also said:

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾﴾

﴿*Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.*﴾[80:38-40]

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾﴾

﴿*28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship."*﴾

﴿*29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."*﴾

﴿*30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful Mawlā (Lord), and their invented false deities will vanish from them.*﴾

## The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ﴾

﴿*And the Day whereon We shall gather them*﴾

Allāh will gather together all the creatures of earth, human

and *Jinn*, righteous and rebellious. He said in another *Āyah*:

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾﴾

*﴿and We shall gather them all together so as to leave not one of them behind.﴾*[18:47]

﴿ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ﴾

*﴿then We shall say to those who did associate partners: "Stop at your place! You and your partners."﴾*

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allāh said:

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾﴾

*﴿(It will be said): "And O you the criminals! Get you apart this Day (from the believers).﴾*(36:59)

Allāh also said:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

*﴿And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).﴾*[30:14]

In the same *Sūrah*, [*Ar-Rūm*], Allāh said:

﴿يَوْمَئِذٍ يَصَّدَّعُونَ﴾

*﴿On that Day men shall be divided.﴾* [30:43] means, they shall be divided in two.

This is what will take place when Allāh Almighty will come for Final Judgement. The believers intercede to Allāh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاسِ»

*«On the Day of Resurrection, we will be in a visible place above the [other] people.»*[1]

Allāh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

[1] Aḥmad 3:346.

﴿مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

*﴿"Stop at your place! You and your partners." Then We shall separate them,﴾*

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said: '

﴿كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ﴾

*﴿Nay, but they will deny their worship of them.﴾*[19:82],

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

*﴿When those who were followed declare themselves innocent of those who followed (them).﴾*[2:166], and;

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَآءً﴾

*﴿And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies﴾*[46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

﴿فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ﴾

*﴿So sufficient is Allāh as a witness between us and you.﴾*

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

﴿هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ﴾

*﴿There! Every person will know (exactly) what he had earned before﴾*

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,

both good and evil. Similarly, Allāh said:

﴿يَوْمَ تُبْلَى السَّرَآئِرُ ۝٩﴾

﴿*The Day when all the secrets will be examined.*﴾[86:9],

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝١٣﴾

﴿*On that Day man will be informed of what he sent forward (of deeds), and what he left behind.*﴾[75:13], and

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٤﴾

﴿*...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."*﴾ [17:13-14]

Then Allāh said,

﴿وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ﴾

﴿*and they will be brought back to Allāh, their rightful Mawlā.*﴾

All affairs and matters will be brought back to Allāh, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

﴿وَضَلَّ عَنْهُم﴾

﴿*and will vanish from them*﴾ meaning what the idolators worshipped,

﴿مَّا كَانُوا يَفْتَرُونَ﴾

﴿*what they invented*﴾ what they worshipped besides Allāh that they invented.

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ۝٣١ فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ ۝٣٢ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ۝٣٣﴾

﴿*31. Say: "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And*

*who disposes of the affairs?" They will say: "Allāh." Say: "Will you not then be afraid (of Allāh's punishment)?"﴾*

*﴿32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴾*

*﴿33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh), that they will not believe.﴾*

## The Idolators recognize Allāh's *Tawhīd* in Lordship and the Evidence is established against Them through this Recognition.

Allāh argues that the idolators' recognition of Allāh's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allāh said:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

*﴿Say: "Who provides for you from the sky and the earth?"﴾* meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ﴾

*﴿Is there a god, besides Allāh?﴾* [27:62]

[Who provides;]

﴿حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾﴾

*﴿Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.﴾*"[80:27-31]

﴿فَسَيَقُولُونَ ٱللَّهُ﴾

*﴿They will say: "Allāh."﴾*

﴿أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ﴾

*﴿"Who is he that can provide for you if He should withhold His provision?﴾* [67:21]

Allāh's statement,

﴿أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ﴾

﴿*Or who owns hearing and sight?*﴾

means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

﴿قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ﴾

﴿*Say it is He Who has created you, and endowed you with hearing and seeing.*﴾ [67:23]

Allāh also said:

﴿قُلْ أَرَءَيْتَكُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ﴾

﴿*Say: "Tell me, if Allāh took away your hearing and your sight.*﴾[6:46]

Then Allāh said:

﴿وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ﴾

﴿*And who brings out the living from the dead and brings out the dead from the living?*﴾

by His great power and grace.

﴿وَمَن يُدَبِّرُ ٱلْأَمْرَ﴾

﴿*And who disposes of the affairs?*﴾

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

﴿يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾﴾

﴿*Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!*﴾[55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and *Jinn* are in desperate need of Him. They are His servants and are under His control.

﴿فَسَيَقُولُونَ ٱللَّهُ﴾

﴿*They will say: "Allāh."*﴾ they say this knowingly and they

admit it.

﴿فَقُلْ أَفَلَا تَتَّقُونَ﴾

*﴿Say: 'Will you not then be afraid (of Allāh's punishment)?''﴾*

meaning, don't you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴿فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ﴾

*﴿Such is Allāh, your Lord in truth.﴾*

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ﴾

*﴿So after the truth, what else can there be, save error?﴾*

any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿فَأَنَّىٰ تُصْرَفُونَ﴾

*﴿How then are you turned away?﴾*

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا﴾

*﴿Thus is the Word of your Lord justified against those who rebel,﴾*

These idolators disbelieved and continued to practice their *Shirk*, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their *Shirk*, Allāh's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾﴾

*﴿They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾* [39:71]

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾﴾

﴿34. *Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"*﴾

﴿35. *Say: "Is there of your partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"*﴾

﴿36. *And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.*﴾

This invalidates and falsifies their claims for committing *Shirk* with Allāh and worshipping different idols and rivals.

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ﴾

﴿*Say: "Is there of your partners one that originates the creation*

*and then repeats it?"*﴾

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?

﴿قُلِ ٱللَّهُ﴾

﴿*Say: "Allāh"*﴾ It is He Who does this. He does it by Himself, alone without partners.

﴿فَأَنَّىٰ تُؤْفَكُونَ﴾

﴿*"Then how are you deluded away (from the truth)?"*﴾

How is it that you are so misled from the right path to falsehood?

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ﴾

﴿*Say: "Is there of your partners one that guides to the truth?" Say: " It is Allāh who guides to the truth..".*﴾

You know that your deities are incapable of guiding those who are astray. It is Allāh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allāh, none has the right to be worshipped but He.

﴿أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ﴾

﴿*Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?*﴾

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allāh said that Ibrāhīm said:

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

﴿*O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?*﴾ [19:42]

And said to his people

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*Worship you that which you (yourselves) carve? While Allāh has created you and what you make!*﴾ [37: 95-96]

Also, there are many *Ayāt* in this regard. Allāh then said:

﴿فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

﴿*Then, what is the matter with you? How judge you?*﴾

What is the matter with you? What has happened to your mind? How did you make Allāh's creatures equal to Him? What kind of judgement did you make to turn away from Allāh and worship this or that? Why did you not worship the Lord – Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn't you call upon Him alone and turn towards Him? Allāh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this *Āyah*. He said,

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

﴿*Allāh is All-Aware of what they do.*﴾

This is both a threat and a promise of severe punishment. Allāh said that He would reward them for their actions with a complete reward.

﴿وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾﴾

﴿*37. And this Qur'ān is not such as could ever be produced by other than Allāh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.*﴾

﴿*38. Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"*﴾

﴿*39. Nay, they have belied the knowledge whereof they could*

*not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!﴾*

*﴿40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.﴾*

## The *Qur'an* is the True, Inimitable Word of Allāh and It is a Miracle

The Qur'ān has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'ān, nor ten *Sūrah*s or even one *Sūrah* like it. The eloquence, clarity, precision and grace of the Qur'ān cannot be but from Allāh. The great and abundant principles and meanings within the Qur'ān – which are of great benefit in this world and for the Hereafter – cannot be but from Allāh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allāh said:

﴿وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ﴾

*﴿And this Qur'ān is not such as could ever be produced by other than Allāh﴾*

meaning, a book like this cannot be but from Allāh. This is not similar to the speech uttered by humans.

﴿وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ﴾

*﴿but it is a confirmation of (the revelation) which was before it,﴾*

Such as previous revelations and Books. The Qur'ān confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allāh said,

﴿وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ﴾

*﴿and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.﴾*

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'ān leaves no doubt that it

is from Allāh, the Lord of all that exists. Allāh says,

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾

*﴿Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾*

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a *Sūrah* like one of its *Sūrahs*. Produce something of the same nature and seek help and support with all the power you have from humans and *Jinns*.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

*﴿Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾* [17:88]

Then He reduced the number for them to ten *Sūrahs* similar to it, in the beginning of *Sūrah Hūd*, Allāh said:

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾﴾

*﴿Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴾*[11:13]

In this *Sūrah* He went even further to challenge them to produce only one *Sūrah* like unto the Qur'ān. So He said:

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾

﴿*Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"*﴾ [10:38]

He also challenged them in *Sūrat Al-Baqarah*, a Madinite *Sūrah*, to produce one *Sūrah* similar to it. He stated in that *Sūrah* that they would never be capable of doing so, saying:

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ﴾

﴿*But if you do it not, and you can never do it, then fear the Fire (Hell).*﴾[2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including *Al-Mu'allaqāt* – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allāh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'ān and its best in adhering to it.

The same thing happened to the magicians during Fir'awn's time. They were knowledgeable of the arts of sorcery, however, when Mūsā performed his miracles, they knew that it must have come through someone that was supported and guided by Allāh. They knew that no human could perform such acts without the permission of Allāh. Similarly, 'Īsā was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allāh's leave. What 'Īsā was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allāh's servant and His Messenger. Similarly, in the *Ṣaḥīḥ*, Allāh's Messenger ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«*There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is*

*revelation that Allāh revealed, so I hope that I will have the most followers among them.*"[1]

Allāh then said:

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

*﴿Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.﴾*

They did not believe in the Qur'ān and they have not yet grasped it or comprehended it.

﴿وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

*﴿And what has not yet been fulfilled.﴾*

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

﴿كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

*﴿Those before them did belie.﴾* meaning, the past nations,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾

*﴿Then see what was the end of the wrongdoers!﴾*

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh's statement,

﴿وَمِنْهُم مَّن يُؤْمِنُ بِهِ﴾

*﴿And of them there are some who believe therein;﴾*

means that among those you were sent to, O Muḥammad, are people who will believe in this Qur'ān, follow you and benefit from what has been sent to you.

﴿وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ﴾

*﴿and of them there are some who believe not therein,﴾*

but dies as a disbeliever and will be resurrected as such.

﴿وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ﴾

*﴿And your Lord is All-Aware of the mischief makers.﴾*

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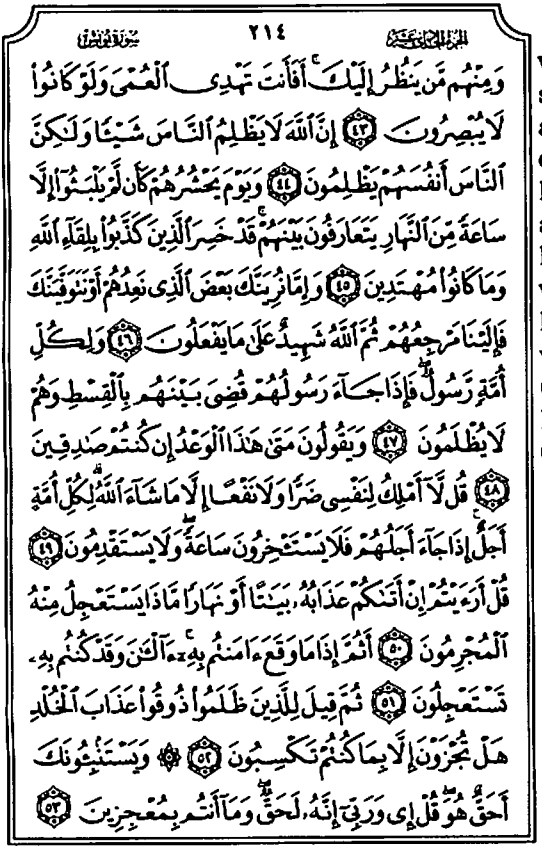
[1] *Fatḥ Al-Bāri* 8:619.




وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟
لَا يُبْصِرُونَ ﴿٤٢﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ
ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا
سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ
وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ
أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ
﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ
أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾
قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ
ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ
تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ
أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allāh is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ
عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ
وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم
مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ
ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾
وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ
تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا
يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ
ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾

*﴿41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾*

*﴿42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?﴾*

*﴿43. And among them are some who look at you, but can you guide the blind – even though they see not?﴾*

*﴿44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.﴾*

**The Command to be Free and Clear from the Idolators**

Allāh said to His Prophet ﷺ: 'If these idolators belie you, then be clear from them and their deeds.'

﴿قُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ﴾

*﴿Say: "For me are my deeds and for you are your deeds!"﴾*

Similarly, Allāh said:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢﴾

*﴿Say: "O you disbelievers! I worship not that which you worship."﴾*[109:1-2]

to the end of the *Sūrah*. Ibrāhīm Al-Khalīl (the Friend) and his followers said to the idolators among their people:

﴿إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ﴾

*﴿Verily, we are free from you and whatever you worship besides Allāh﴾* [60:4]

Allāh then said:

﴿وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ﴾

*﴿And among them are some who listen to you,﴾*

They listen to your beautiful talk and to the Glorious Qur'ān. They listen to your truthful, eloquent and authentic *Ḥadīths* that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

﴿وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ﴾

*﴿And among them are some who look at you,﴾*

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا﴾

﴿*And when they see you, they treat you only in mockery.*﴾[25:41]

Then Allāh announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allāh said:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾

﴿*Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.*﴾

In the *Ḥadīth* narrated by Abu Dharr, he states that the Prophet ﷺ related that His Lord, Exalted and High is He, said:

«يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

«*O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another...*»

Until He said at the end of the *Ḥadīth*:

يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allāh. And let him who finds other than that blame no one but himself.*»[1] The complete version was recorded by Muslim.

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾﴾

﴿*45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and*

[1] Muslim 4:1994.

*graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.*﴾

## The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ﴾

﴿*And on the Day when He shall gather (resurrect) them.*﴾

Similarly Allāh said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ﴾

﴿*On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.*﴾[46:35]

Allāh also said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

﴿*The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.*﴾ [79:46]

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَـٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾﴾

﴿*The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"*﴾ [20:102-104] and,

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ﴾

﴿*And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.*﴾[30:55]

These all are evidence of the brevity of the worldly life

compared to the Hereafter. Allāh said:

﴿قَٰلَ كَمْ لَبِثْتُمْ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

*﴿He (Allāh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"﴾* [23:112-124]

Allāh then said:

﴿يَتَعَارَفُونَ بَيْنَهُمْ﴾

*﴿They will recognize each other﴾*

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allāh then said:

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ﴾

*﴿Then, when the Trumpet is blown, there will be no kinship among them.﴾*[23:101]

Allāh also said:

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾﴾

*﴿And no friend will ask a friend (about his condition).﴾*[70:10]

Allāh then said:

﴿قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

*﴿Ruined indeed will be those who denied the meeting with Allāh and were not guided.﴾*

This is similar to the *Āyah*:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

*﴿Woe that Day to the deniers.﴾*[77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

﴿وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾﴾

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾﴾

﴿*46. Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allāh is Witness over what they used to do.*﴾

﴿*47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.*﴾

## The Criminals will certainly be avenged – whether in This World or in the Hereafter

Allāh said to His Messenger ﷺ:

﴿وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ﴾

﴿*Whether We show you some of what We promise them (the torment),*﴾

We shall avenge them in your lifetime so your eye will be delighted.

﴿أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ﴾

﴿*Or We cause you to die – still unto Us is their return,*﴾

Allāh will then be the Witness watching over their actions for you. Allāh then said,

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ﴾

﴿*And for every Ummah there is a Messenger; when their Messenger comes,*﴾

Mujāhid said: "This will be on the Day of Resurrection.[1]

﴿قُضِيَ بَيْنَهُم بِٱلْقِسْطِ﴾

﴿*the matter will be judged between them with justice,*﴾ is similar to the *Āyah*:

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا﴾

﴿*And the earth will shine with the light of its Lord (Allāh),*﴾ [39:69]

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[1] Aṭ-Ṭabari 15:99.

So every nation will be presented before Allāh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble *Ummah*, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allāh's Messenger ﷺ in a *Ḥadīth* recorded by both Al-Bukhāri and Muslim. Allāh's Messenger ﷺ said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

*«We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.»*[1]

His *Ummah* attains the honor of precedence only by the honor of its Messenger ﷺ, may Allāh's peace and blesings be upon him forever, until the Day of Judgement.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾﴾

*﴿48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"﴾*

*﴿49. Say: "I have no power over any harm or profit for myself except what Allāh may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."﴾*

*﴿50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"﴾*

*﴿51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴾*

[1] *Fath Al-Bāri* 6:595, and Muslim 2:585.

﴿52. *Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"*﴾

## The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allāh told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allāh said:

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴾

﴿*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.*﴾ [42:18]

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allāh instructed His Messenger ﷺ to answer them saying:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا﴾

﴿*Say: "I have no power over any harm or profit to myself."*﴾ [10:49, 7:188]

I will not say except what He has taught me. I also have no authority over anything that Allāh has not shown to me. I am Allāh's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

﴿لِكُلِّ أُمَّةٍ أَجَلٌ﴾

﴿*For every Ummah, there is a term appointed;*﴾

meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

﴿فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

﴿*neither can they delay it nor can they advance it an hour (or a moment).*﴾

This is similar to what Allāh said in another *Āyah*:

﴿وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا﴾

*﴿And Allāh grants respite to none when his appointed time (death) comes.﴾* [63:11]

Allāh instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

﴿قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾﴾

*﴿Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴾*

When the punishment befalls them, they will say:

﴿رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا﴾

*﴿"Our Lord! We have now seen and heard."﴾* (32:12)

Allāh also said:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾﴾

*﴿So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them)."﴾*[40:84-85]

﴿ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ﴾

*﴿Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"﴾*

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۚ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ
وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ
مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ
﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ
تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

تَعْمَلُونَ ﴿١١﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.*﴾ [52:13-16]

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّيٓ
إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾
وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي
ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَقُضِىَ بَيْنَهُم
بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾﴾

﴿*53. And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"*﴾

﴿*54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.*﴾

## The Resurrection is Real

Allāh said that they ask you to inform them (saying):

﴿أَحَقٌّ هُوَ﴾

﴿*"Is it true?"*﴾ asking about the return and the Resurrection from the graves, after the bodies become sand.

﴿قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ﴾

﴿*Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"*﴾

meaning that becoming sand does not make Allāh incapable of bringing you back, since He originated you from nothing.

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Verily, His command, when He intends a thing, is only that He says to it, 'Be!' - and it is!*﴾[36:82]

There are only two other *Āyāt* in the Qur'ān similar to this. Allāh commands His Messenger ﷺ to give an oath by Him to answer those who deny the return. He said in *Sūrah Saba'*,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you."*﴾ (34:3)

The second is in *Sūrat At-Taghābūn*, He said:

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾﴾

﴿*The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh."*﴾ (64:7)

Then Allāh informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allāh's punishment with the equivalent of the weight of the earth in gold.

﴿وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

﴿*And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.*﴾

﴿أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾﴾

﴿*55. No doubt, surely, all that is in the heavens and the earth*

*belongs to Allāh. No doubt, surely, Allāh's promise is true. But most of them know not.﴾*

*﴿56. It is He Who gives life, and causes death, and to Him you (all) shall return.﴾*

Allāh is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾﴾

*﴿57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, – a guidance and a mercy for the believers.﴾*

*﴿58. Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.﴾*

## The Qur'ān is an Admonition, Cure, Mercy and Guidance

Allāh confers a great favor on His creatures in what He has sent down of the Gracious Qur'ān to His Noble Messenger ﷺ. He said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ﴾

*﴿O mankind! There has come to you good advice from your Lord.﴾*

A warning and a shield from shameful deeds.

﴿وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ﴾

*﴿and a cure for that which is in your breasts,﴾*

A cure from suspicion and doubts. The Qur'ān removes all the filth and *Shirk* from the hearts.

﴿وَهُدًى وَرَحْمَةٌ﴾

*﴿a guidance and a mercy﴾* The guidance and the mercy from

Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*And We send down of the Qur'ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.*﴾ (17:82) and;

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾

﴿*Say: "It is for those who believe, a guide and a cure."*﴾ (41:44)

Allāh then said:

﴿قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟﴾

﴿*Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice."*﴾

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

﴿هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴿*That is better than what (the wealth) they amass.*﴾ from the ruins of the world and its vanishing bloom undoubtedly.

﴿قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾﴾

﴿*59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"*﴾

﴿*60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.*﴾

## None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Abdur-Raḥmān

bin Zayd bin Aslam and others said: "This *Āyah* was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the *Baḥīrah*,[1] *Sā'ibah*[2] and *Waṣīlah*."[3] As Allāh said:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

﴿*And they assign to Allāh a share of the tilth and cattle which He has created.*﴾[6:136]

Imām Aḥmad recorded a narration from Mālik bin Naḍlah who said, "I came to Allāh's Messenger ﷺ while in filthy clothes. He said,

«هَلْ لَكَ مَالٌ؟»

«*Do you have wealth*» I answered, 'Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

«*what kind of wealth?*» I answered,

'All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

«*If Allāh gives you wealth, then let it be seen on you.*» Then he said,

«هَلْ تُنْتَجُ إِبِلُكَ صِحَاحًا آذَانُهَا، فَتَعْمِدَ إِلَى مُوسًى فَتَقْطَعَ آذَانَهَا، فَتَقُولَ: هَذِهِ بُحُرٌ، وَتَشُقَّ جُلُودَهَا وَتَقُولَ: هَذِهِ صُرُمٌ، وَتُحَرِّمَهَا عَلَيْكَ وَعَلَى أَهْلِكَ»؟

«*It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Baḥr," tear its skin, then say, 'This is a Ṣarm," and prohibit them for yourself and your family?*»

I replied, 'Yes.' He said,

«فَإِنَّ مَا آتَاكَ اللهُ لَكَ حِلٌّ، سَاعِدُ اللهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللهِ أَحَدُّ مِنْ مُوسَاكَ»

---

[1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.

[3] A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery. At-Ṭabari 15:112-113.

*"What Allāh has given you is lawful. Allāh's Forearm is stronger than your forearm, and Allāh's knife is sharper then your knife."*[1]

And he mentioned the *Ḥadīth* in its complete form, and the chain for this *Ḥadīth* is a strong, good chain.

Allāh criticized those who make lawful what Allāh has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allāh then warned them with a promise of the Day of Resurrection. He asked:

﴿وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴿*And what think those who invent a lie against Allāh, on the Day of Resurrection?*﴾

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarīr said that Allāh's statement:

﴿إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

﴿*Truly, Allāh is full of bounty to mankind,*﴾

indicated that the bounty is in postponing their punishment in this world.[2] I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

﴿وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ﴾

﴿*but most of them are ungrateful.*﴾ So they prohibited what Allāh has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن

[1] Aḥmad 3:473, 4:136.

[2] At-Ṭabari 15:113.

﴿ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾﴾

﴿61. *Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.*﴾

## Everything Small or Large is within the Knowledge of Allāh

Allāh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his *Ummah* and all of creation and its creatures at all times – during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allāh said:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴿*And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾(6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم﴾

﴿*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.*﴾ (6:38)

He also said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا﴾

﴿*And no moving creature is there on earth but its provision is due*

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

*from Allāh.*﴾(11:6) If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him? Allāh said:

﴿وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴾

﴿*And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.*﴾(26:217-219)

That is why Allāh said:

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ﴾

﴿*Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it.*﴾ meaning, 'We are watching and hearing you when you engage in that thing.' When Jibrīl asked the Prophet ﷺ about *Iḥsān*, he said:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*It is that you worship Allāh as if you are seeing Him. But since you do not see Him, be certain that He is watching you.*»[1]

[1] Muslim 1:37.

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾﴾

﴿62. *Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.*﴾

﴿63. *Those who believed, and have Taqwā.*﴾

﴿64. *For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.*﴾

## Identifying the *Awliyā'* of Allāh

Allāh tells us that His *Awliyā'* (friends and allies) are those who believe and have *Taqwā* of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

﴿*no fear shall come upon them*﴾ from the future horrors they will face in the Hereafter.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿*nor shall they grieve.*﴾ over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ مِنْ عِبَادِ اللهِ عِبَادًا يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ»

«*Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate*».

It was said: "Who are these, O Messenger of Allāh, so we may love them?" He said:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزِنَ النَّاسُ»

«*These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they*

*grieve when others grieve.»*

Then he recited:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

*﴿Behold!! Verily, the Awliyā' (friends and allies) of Allāh, no fear shall come upon them nor shall they grieve.﴾*[1]

## The True Dream is a Form of Good News

Ibn Jarīr narrated from 'Ubādah bin Aṣ-Ṣāmiṭ that he [recited] to Allāh's Messenger ﷺ:

﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾

*﴿For them is good news, in the life of the present world, and in the Hereafter.﴾*

[and said,] "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?" He said:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ»

*«It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.»*[2]

Imām Aḥmad recorded that Abu Dharr said, "O Messenger of Allāh! What about a man who does deeds that the people commend him for?" Allāh's Messenger ﷺ said,

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

*«That is the good news that has been expedited for the believer.»*[3]

Imām. Aḥmad recorded that 'Abdullāh bin 'Amr said that Allāh's Messenger ﷺ said:

﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾

*﴿For them is good news, in the life of the present world﴾* Then

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[1] Aṭ-Ṭabari 15:120. See Also Abu Dāwud no. 3527. For an understanding of its interpretation, see *Fatḥ Al-Bari*, no. 6983.

[2] Aṭ-Ṭabari 15:132.

[3] Aḥmad 5:156, and Muslim 4:2034.

he said,

«الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيُكَبِّرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا»

«*The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shaytān to make him sad. He should blow to his left three times, and say : "Allāhu Akbar," and should not mention it to anyone."*»[1]

And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allāh said:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴿*Verily, those who say: "Our Lord is Allāh (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."*﴾ (41:30-32)

In the *Ḥadīth* narrated by Al-Barā', the Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةٌ بِيضُ الْوُجُوهِ بِيضُ الثِّيَابِ فَقَالُوا: اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ إِلَى رُوحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ، فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السِّقَاءِ»

«*When death approaches the believer, angels with white faces*

[1] Aḥmad 5:219.

*and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.»*[1]

Their good news in the Hereafter is as Allāh said:

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾﴾

﴿*The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."*﴾ (21:103), and,

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾﴾

﴿*On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!*﴾(57:12)

Allāh then said:

﴿لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ﴾

﴿*No change can there be in the Words of Allāh.*﴾

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

﴿ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴿*This is indeed the supreme success.*﴾

﴿وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾﴾

[1] Aḥmad 4:287.

﴿65. *Do not grieve over their speech, for all power and honor belong to Allāh. He is the All-Hearer, the All-Knower.*﴾

﴿66. *Behold! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.*﴾

﴿67. *He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Āyāt for a people who listen (those who think deeply).*﴾

## All Might and Honor is for Allāh – He Alone has Full Authority within the Universe

Allāh said to His Messenger ﷺ,

﴿وَلَا يَحْزُنكَ﴾

﴿*Do not greive*﴾ because of the remarks of these idolators, and depend on Allāh and ask for His help. Put your trust in Him.

﴿إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿*For all power and honor belong to Allāh.*﴾

All might and honor belong to Him, His Messenger ﷺ and the believers.

﴿هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿*He is the All-Hearer, the All-Knower.*﴾ He hears the utterances of His servants and knows their affairs. Allāh then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allāh then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

﴿وَالنَّهَارَ مُبْصِرًا﴾

﴿*And the day to make things visible (to you).*﴾

bright and clear for them to seek livelihood and to travel to

fulfill their needs.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

*﴿Verily, in this are Āyāt for a people who listen.﴾*

Those who hear these proofs and take a lesson from them. These *Āyāt* can lead them to realize the greatness of their Creator and Sustainer.

﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

*﴿68. They say: "Allāh has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allāh what you know not.﴾*

*﴿69. Say: "Verily, those who invent a lie against Allāh will never be successful."﴾*

*﴿70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾*

## Allāh is Far Above taking a Wife or having Children

Allāh criticizes those who claim that He has,

﴿وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ﴾

*﴿...begotten a son. Glory is to Him! He is Rich (Free of all needs).﴾*

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

*﴿His is all that is in the heavens and all that is in the earth.﴾*

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.

﴿إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَٰذَا﴾

﴿*No warrant have you for this*﴾

Meaning, you have no proof for the lies and falsehood that you claim,

﴿أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿*Do you say against Allāh what you know not.*﴾

This is a severe threat and a firm warning. Similarly, Allāh threatened and said:

﴿وَقَالُوا ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

*﴿And they say: "The Most Gracious has begotten a son." Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾* (19:88-95)

Then Allāh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allāh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

﴿ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

*﴿then in the end We shall oblige them to (enter) a great torment.﴾*(31:24)

As Allāh said here:

﴿مَتَٰعٌ فِى ٱلدُّنْيَا﴾

*﴿(A brief) enjoyment in this world!﴾* meaning, only a short period,

﴿ثُمَّ إِلَيْنَا مَرْجِعُهُمْ﴾

﴿and then unto Us will be their return﴾ on the Day of Resurrection;

﴿ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Then We shall make them taste the severest torment because they used to disbelieve.﴾

meaning, 'We shall make them taste the painful punishment because of their *Kufr* and lies about Allāh.'

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِن قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾



﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾﴾

*71. And recite to them the news of Nūḥ. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.*

*72. "But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims."*

﴿73. *They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.*﴾

## The Story of Nūḥ and His People

Allāh instructed His Prophet ﷺ, saying:

﴿وَٱتْلُ عَلَيْهِمْ﴾

﴿*And recite to them*﴾ relate to the disbelievers of the Quraysh who belied you and rejected you,

﴿نَبَأَ نُوحٍ﴾

﴿*the news of Nūḥ*﴾ meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

﴿إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ﴾

﴿*When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh."*﴾

Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

﴿فَأَجْمِعُوٓاْ أَمْرَكُمْ وَشُرَكَآءَكُمْ﴾

﴿*So devise your plot, you and your partners*﴾, 'get together with all of your deities (idols and statues) that you call upon beside Allāh,'

﴿ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً﴾

﴿*and let not your plot be in confusion for you*﴾ meaning, an'd do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

﴿وَلَا تُنظِرُونِ﴾

﴿*and give me no respite.*﴾ 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on

anything.' This is similar to what Hūd said to his people,

﴿إِنِّيٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓاْ أَنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ﴾

*﴿I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!﴾* (11:54-55)

## Islām is the Religion of all of the Prophets

Nūḥ said,

﴿فَإِن تَوَلَّيْتُمْ﴾

*﴿But if you turn away﴾* if you belie the message and turn away from obedience.

﴿فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ﴾

*﴿then no reward have I asked of you,﴾*

I have not asked you anything for my advice.

﴿إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾

*﴿My reward is only from Allāh. And I have been commanded to be of the Muslims.﴾* I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

*﴿To each among you, We have prescribed a law and a clear way.﴾*(5:48)

Ibn 'Abbās said: "A way and a Sunnah."[1] Here Nūḥ is saying:

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾

*﴿and I have been commanded to be of the Muslims.﴾*

Allāh said about His friend, Ibrāhīm:

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِيَّ

[1] Aṭ-Ṭabari 10:388.

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾﴾

﴿*When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."*﴾(2:131-132)

Yūsuf said:

﴿رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِيِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾﴾

﴿*My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.*﴾(12:101)

Mūsā said:

﴿يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ﴾

﴿*O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.*﴾(10:84)

The magicians said:

﴿رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴾

﴿*Our Lord! pour out on us patience, and cause us to die as Muslims.*﴾(7:126)

Bilqīs said:

﴿رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists.*﴾ (27:44)

Allāh said:

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟﴾

﴿*Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, judged for the Jews.*﴾(5:44)

He also said:

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾﴾

﴿*And when I (Allāh) inspired Al-Ḥawāriyyīn to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."*﴾ (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

﴿*Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.*﴾ (6:162-163)

meaning, from this *Ummah*. He ﷺ said, in an authentic *Ḥadīth*:

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ. وَدِينُنَا وَاحِدٌ»

«*We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,*»[1]

meaning, 'we should worship Allāh alone without partners while having different laws.'

## The Evil Goal and End of Criminals

Allāh said:

﴿فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ﴾

﴿*They denied him, but We delivered him, and those with him*﴾ meaning on his religion,

﴿فِي الْفُلْكِ﴾

﴿*in the (Fulk) ship*﴾ *Fulk* refers to the ark, and,

﴿وَجَعَلْنَاهُمْ خَلَائِفَ﴾

﴿*We made them generations replacing one after another*﴾ on earth,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ﴾

[1] *Fatḥ Al-Bāri* 6:550.

﴿while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴾

meaning 'O Muḥammad, see how We saved the believers and destroyed the deniers!'

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾﴾

﴿74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.﴾

Meaning; Then after Nūḥ We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

﴿فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ﴾

﴿But they would not believe what they had already rejected beforehand﴾

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ﴾

﴿And We shall turn their hearts and their eyes away (from guidance).﴾ (6:110) He then said here,

﴿كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ﴾

﴿Thus We seal the hearts of the transgressors.﴾

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūḥ. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādam to Nūḥ, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūḥ to them. That is why the believers will say to him on the Day of

Resurrection, "You are the first Messenger Allāh sent to the people of the earth." Ibn 'Abbās said: "There were ten generations between Ādam and Nūḥ, and all of them were following Islām."[1] Allāh also said:

﴿وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ﴾

﴿*And how many generations have We destroyed after Nūḥ!*﴾ (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾

﴿*75. Then after them We sent Mūsā and Hārūn to Fir'awn and his chiefs with Our Āyāt. But they behaved arrogantly and were a people who were criminals.*﴾

﴿*76. So when came to them the truth from Us, they said: "This is indeed clear magic."*﴾

﴿*77. Mūsā said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."*﴾

﴿*78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"*﴾

## The Story of Mūsa and Fira'wn

Allāh said:

﴿ثُمَّ بَعَثْنَا﴾

﴿*Then after them We sent*﴾ meaning ofter these Messengers,

[1] *Al-Bidāyah wan-Nihāyah* 1 :101, and he said, "Al-Bukhāri recorded it."

﴿مُوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ﴾

﴿*Mūsā and Hārūn to Fir'awn and his chiefs,*﴾ meaning his people

﴿بِـَٔايَٰتِنَا﴾

﴿*with Our Āyāt.*﴾ meaning; 'Our proofs and evidences.'

﴿فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ﴾

﴿*But they behaved arrogantly, and were a people who were criminals.*﴾ meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

﴿فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ﴾

﴿*So, when came to them the truth from us, they said: "This is indeed clear magic."*﴾

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴿*And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.*﴾(27:14)

Mūsā criticized them saying:

﴿أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا ۖ وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا﴾

﴿*"Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." They said: "Have you come to us to turn us away...*﴾

﴿عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا﴾

﴿*from that we found our fathers following*﴾ their religion.

﴿وَتَكُونَ لَكُمَا﴾

﴿*and that you two may have...*﴾

﴿ٱلْكِبْرِيَآءُ﴾

﴿*greatness*﴾ means grandeur and leadership

﴿فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ﴾

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ
قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾ فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ
خَوْفٍ مِّن فِرْعَوْنَ وَمَلَائِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ
فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ
آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ
تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا
بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ
أَن تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ
رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

*...in the land, We are not going to believe you two!"*

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

*79. And Fir'awn said: "Bring me every well-versed sorcerer."*

*80. And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"*

*81. Then when they had cast down, Mūsā said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers.*

*82. "And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it)."*

## Between Mūsā and the Magicians

Allāh mentioned the story of the magicians and Mūsā in *Sūrat Al-A'rāf* (there is a commentary on it in that *Sūrah*), this *Sūrah*, *Sūrat Ṭa Ha*, and in *Sūrat Ash-Shu'arā'*. Fir'awn, may Allāh's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mūsā brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

﴿وَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾﴾

*﴿And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists - the Lord of Mūsā and Hārūn."﴾*(7:120-122)

Fir'awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

﴿وَقَالَ فِرْعَوْنُ ٱئْتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُواْ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾﴾

*﴿And Fir'awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"﴾*

They stood in line after they received the promise of Fir'awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

﴿قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِيَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُواْ﴾

*﴿They said: "O Mūsā! Either you throw first or we be the first to throw?" [Mūsā] said: "Nay, throw you (first)!"﴾*

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

﴿فَأَوْجَسَ فِي نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓاْ إِنَّمَا صَنَعُواْ كَيْدُ سَٰحِرٍ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾﴾

*﴿Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾* (20:67-69)

Upon that, Mūsā said:

﴿مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ

بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

*﴿What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers. And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).﴾*

﴿فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ ۖ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾﴾

*﴿83. But none believed in Mūsā except the offspring of his people, because of the fear of Fir'awn and his chiefs, lest they should persecute them; and verily, Fir'awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.﴾*

## Only a Few Youth from Fir'awn's People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir'awn's followers believed in him. They were even scared that Fir'awn and his followers would force them to return to *Kufr* (disbelief). Fir'awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-'Awfi reported that Ibn 'Abbās said:

﴿فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ﴾

*﴿But none believed in Mūsa except the offspring of his people because of the fear of Fir 'awn and his chiefs, lest they should persecute them.﴾*

"The offspring that believed in Mūsā from Fir'awn's people, other than Banu Israel, were few. Among them were Fir'awn's wife, the believer who was hiding his faith, Fir'awn's treasurer, and his wife."[1]

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

[1] Aṭ-Ṭabari 15:164.

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn't help him one bit. When Mūsā arrived, Fir'awn subjected them to great harm, and

﴿قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ بَعۡدِ مَا جِئۡتَنَاۚ قَالَ عَسَىٰ رَبُّكُمۡ أَن يُهۡلِكَ عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٢٩﴾

﴿*They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"*﴾[7:129]

The fact that all of the Children Israel became believers is evidenced by the following *Āyāt*:

﴿وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ ٨٤ فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلۡنَا رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٨٥ وَنَجِّنَا بِرَحۡمَتِكَ مِنَ ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ٨٦﴾

﴿*84. And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims."*﴾

﴿*85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.*﴾

﴿*86. "And save us by Your mercy from the disbelieving folk."*﴾

## Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsā said to the Children of Israel:

﴿يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ﴾

﴿*O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.*﴾

Allāh is sufficient for those who put their trust in Him.

﴿أَلَيۡسَ ٱللَّهُ بِكَافٍ عَبۡدَهُۥۖ﴾

﴿*Is not Allāh sufficient for His servant?*﴾(39:36)

﴿وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓ﴾

﴿*And whosoever puts his trust in Allāh, then He will suffice him.*﴾(65:3)

Allāh combines worship and reliance in many places. He said:

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾(11:123)

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust..﴾(67:29) and

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

﴿(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.﴾(73:9)

And Allāh commanded the believers to say many times in their *Ṣalāh*:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾(1:5)

The Children of Israel complied with this command and said:

﴿عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴿In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Aḍ-Ḍuḥā,[1] 'Abdur-Razzāq, in a narration from Mujāhid, said,

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴿Our Lord! Make us not a trial for the folk who are wrongdoers﴾ meaning, "Do not give them authority over us so they might make us fall into *Fitnah*."[2]

Allāh's statement:

﴿وَنَجِّنَا بِرَحْمَتِكَ﴾

[1] Aṭ-Ṭabari 15:169.

[2] 'Abdur-Razzāq 2:297.

﴿*And save us by Your mercy*﴾ means save us through Your mercy and beneficence

﴿مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴿*from the disbelieving folk.*﴾ meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾﴾

﴿*87. And We revealed to Mūsā and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Ṣalāh, and give glad tidings to the believers."*﴾

## They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

﴿وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً﴾

﴿*and make your dwellings as places for your worship,*﴾

Al-'Awfi reported that Ibn 'Abbās said, while interpreting this *Āyah*: "The Children of Israel said to Mūsā, 'We cannot offer our prayers in public in front of Fir'awn's people.' So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the *Qiblah*."[1] Mujāhid commented,

﴿وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً﴾

﴿*and make your dwellings as places for your worship,*﴾

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the *Qiblah* and the prayer could be in secret."[2] This was stated by Qatādah and Aḍ-Ḍaḥḥāk as well.[3]

[1] Aṭ-Ṭabari 15:174.

[2] Ibid.

[3] Aṭ-Ṭabari 15:173.

﴿وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾﴾

﴿88. And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."﴾

﴿89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not."﴾



قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾

## Mūsā supplicated against Fir'awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir'awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

﴿رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً﴾

﴿Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor﴾ and pleasure of this worldly life.

﴿وَأَمْوَٰلًا﴾

﴿*and wealth*﴾ plentiful and abundant.

Allāh's statement,

﴿فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ﴾

﴿*in the life of this world, Our Lord! That they may lead men astray from Your path.*﴾

was read with the word "*Liyaḍillū*" and "*Liyuḍillū.*" The first is with a *Fatḥah* over the *Yā*, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth." As Allāh said:

﴿لِنَفْتِنَهُمْ فِيهِ﴾

﴿*that We may test them thereby.*﴾(20:131) and (72:17).

Others read the word with a *Ḍammah* over the *Yā.* (i.e. *Liyuḍillū*) This makes the *Āyah* mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them."

﴿رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ﴾

﴿*"Our Lord! Destroy their wealth,"*﴾

Ibn 'Abbās and Mujāhid said: "They asked Allāh to destroy their wealth."[1] Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabī'a bin Anas said: "Allāh made their wealth into engraved stones as it was before."[2]

About Allāh's statement,

﴿وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ﴾

﴿*and harden their hearts*﴾ Ibn 'Abbās said, "Harden their hearts means put a seal on them."[3]

﴿فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

[1] Aṭ-Ṭabari 15:181.
[2] Aṭ-Ṭabari 15:180.
[3] Aṭ-Ṭabari 15:181.

﴿*so that they will not believe until they see the painful torment.*﴾

This prayer was from Mūsā because he was angry for the sake of Allāh and His religion. He prayed against Fir'awn and his chiefs when he was certain that there was no good in them. Similarly, Nūḥ prayed and said:

﴿رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

﴿*My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.*﴾ (71:26-27)

Hārūn said "*Āmīn*" to his brother's prayer. And Allāh answered Mūsā's prayer. Allāh said:

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

﴿*Verily, the invocation of you both is accepted.*﴾ 'in destroying Fir'awn's people.

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا﴾

﴿*Verily I have answered your prayers (both of you). So you both keep to the straight way*﴾

So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn 'Abbās said about this *Āyah*: "Be steadfast and follow My command."[1]

﴿وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۚ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾﴾

﴿*90. And We took the Children of Israel across the sea, and Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira'wn) said: "I believe that none has the right to be worshipped but He in Whom the*

[1] Aṭ-Ṭabari 15:187.

*Children of Israel believe, and I am one of the Muslims."*﴾

﴿91. *Now (you believe) while you refused to believe before and you were one of the mischief-makers.*﴾

﴿92. *So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt.*﴾

## The Children of Israel were saved and Fir'awn's People drowned

Allāh tells us how He caused Fir'awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir'awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir'awn's kingdom. They were all together and caught the Children of Israel at sunrise.

﴿فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾﴾

﴿*And when the two hosts met each other, the companions of Mūsā said: "We are sure to be overtaken."*﴾ (26:61)

They said that because when they got to the seashore Fir'awn was behind them. The two groups met face to face. The people with Mūsā kept asking, "How can we be saved today?" Mūsā replied, "I have been commanded to come this way." Mūsā said:

﴿كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾﴾

﴿*Nay, verily, with me is my Lord. He will guide me.*﴾ (26:62)

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allāh then commanded the wind and the path was dry for them.

﴿فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾﴾

*﴿And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea).﴾*(20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allāh's decree prevailed and the prayer of Mūsā was answered.

Jibrīl came on a war stallion. He passed by Fir'awn's horse. Jibrīl's horse whinnied at Fir'awn's and then Jibrīl rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mīkā'īl was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allāh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

﴿ءَامَنتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي ءَامَنَتْ بِهِ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ الْمُسْلِمِينَ﴾

*﴿I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims.﴾*

He believed at a time when he couldn't benefit from his faith.

﴿فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِاللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ الْكَٰفِرُونَ ﴿٨٥﴾﴾

*﴿So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him*

*as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).*﴾(40:84-85)

Therefore Allāh said, as a response to Fir'awn,

﴿ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ﴾

﴿*Now (you believe) while you refused to believe before?*﴾

do you say that just now when you have disobeyed Allāh before that.

﴿وَكُنتَ مِنَ ٱلْمُفْسِدِينَ﴾

﴿*And you were one of the mischief-makers.*﴾

You were among the makers of mischief on the earth who misled the people.

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾﴾

﴿*and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.*﴾ (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

«قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِي فَمِ فِرْعَوْنَ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ»

«*Jibrīl said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."*»[1]

Abu 'Īsā At-Tirmidhi and Ibn Jarīr[2] also recorded it. At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ.*"[3]

About Allāh's statement,

﴿فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً﴾

﴿*So this day We shall deliver your (dead) body (out from the*

[1] *Musnad Aṭ-Ṭayālisi* no. 341.

[2] *Tuḥfat Al-Aḥwadhi* 8:526.

[3] Aṭ-Ṭabari 15:190-191.

*sea) that you may be a sign to those who come after you!*﴾

Ibn 'Abbās and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."[1] That is why Allāh said,

﴿فَٱلْيَوْمَ نُنَجِّيكَ﴾

﴿*"So this day We shall deliver your.."*﴾ meaning that We will put your body on a high place on the earth. Mujāhid said,

﴿بِبَدَنِكَ﴾

﴿*your (dead) body*﴾ means, 'your physical body. "[2]

﴿لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً﴾

﴿*that you may be a sign to those who come after you!*﴾ meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of *'Āshūrā'*, as recorded by Al-Bukhāri, Ibn 'Abbās said, "When the Prophet ﷺ arrived at Al-Madīnah, the Jews fasted the day of *'Āshūrā'*. So he asked,

«مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟»

«*What is this day that you are fasting?*»

They responded 'This is the day in which Mūsā was victorious over Fir'awn.' So the Prophet ﷺ said,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

«*You have more right to Mūsā than they, so fast it.*»[3]

﴿وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ

[1] Aṭ-Ṭabari 15:196.
[2] Aṭ-Ṭabari 15:197.
[3] *Fatḥ Al-Bāri* 8:198.

﴿رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾﴾

﴿93. *And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.*﴾

## The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these *Āyāt*, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,

﴿مُبَوَّأَ صِدْقٍ﴾

﴿*honorable dwelling place*﴾ means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'awn and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾﴾

﴿*And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.*﴾(7:137)

He said in other *Āyāt*:

﴿فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾﴾

﴿*So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.*﴾(26:57 -59)

He also said:

﴿كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾﴾

﴿*How many of gardens and springs that they left behind...*﴾ (44:25-27)

They then continued with Mūsā, to seek Jerusalem – the land of Ibrāhīm, the friend of Allāh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allāh expelled them into the wilderness for forty years. During this time in the wilderness, first Hārūn died and then Mūsā. Yūsha' bin Nūn led after them. Allāh supported them to conquer Jerusalem and rule it for a period of time. His statement,

﴿وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ﴾

﴿*and provided them with good things*﴾

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allāh said:

﴿فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ﴾

﴿*and they differed not until the knowledge came to them.*﴾

There should be no reason for them to have any disputes among them since Allāh has sent them knowledge and explained different matters and issues to them. It has been mentioned in a *Ḥadīth*,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّارِ»

«*The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.*»

They asked, "Who are they O Messenger of Allāh!?" He ﷺ replied;

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«*Those upon what I and my Companions are upon.*»

It was recorded by Al-Ḥākim in his *Mustadrak* with this wording.[1]

So here Allāh said,

[1] Al-Ḥākim 1:129.

﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ﴾

*﴿Verily your Lord will judge between them﴾*

Here the meaning is, to distinguish between them

﴿يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

*﴿the Day of Resurrection in that which they used to differ.﴾*

﴿فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

*﴿94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).﴾*

*﴿95. And be not one of those who belie the Āyāt of Allāh, for then you shall be one of the losers.﴾*

*﴿96. Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾*

*﴿97. Even if every sign should come to them, until they see the painful torment.﴾*

## Previous books Attest to the Truth of the Qur'ān

Allāh said:

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾

*﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injīl.﴾*(7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allāh said:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ
ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ
إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ
جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ وَمَا
كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ
عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾
فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ
قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى
رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ
﴿١٠٣﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ
تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

﴿*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Mūsā prayed against Fir'awn and his chiefs, saying:

﴿رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

﴿*Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.*﴾(10:88)

And Allāh said:

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.*﴾ (6:111)

Allāh then said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ

فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

﴿98. *Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?- except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while*﴾.

## Belief at the Time of Punishment did not help except with the People of Yūnus

Allāh asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muḥammad, were denied by their people or the majority of their people.'

Allāh said,

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾﴾

﴿*Alas for mankind! There never came a Messenger to them but they used to mock at him.*﴾(36:30)

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾﴾

﴿*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"*﴾(51:52) and

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

﴿*And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."*﴾(43:23)

As found in the authentic *Ḥadīth*,

«عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ»

«*The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet*

*with no one.*»[1]

Then he mentioned the mulititude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnus, there was no nation, in its entirety, that believed except the people of Yūnus, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

﴿إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْيِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ﴾

*﴿Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.﴾*

In interpreting this *Āyah*, Qatādah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnus. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatādah said: "It was mentioned that the people of Yūnus were in Naynawā, the land of Mosul."[2] This was also reported from Ibn Mas'ūd, Mujāhid, Sa'īd bin Jubayr and others from the Salaf.[3]

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟

[1] *Fath Al-Bāri* 10:224.

[2] At-Ṭabari 15:207.

[3] At-Ṭabari 15:208-210.

مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

﴿99. *And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.*﴾

﴿100. *It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs on those who do not reason.*﴾

## It is not Part of Allāh's Decree to compel Belief

Allāh said:

﴿وَلَوْ شَآءَ رَبُّكَ﴾

﴿*And had your Lord willed*﴾

meaning 'O Muḥammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allāh has wisdom in what He does.' Similarly, Allāh said:

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

﴿*And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."*﴾ (11:118-119)

He also said,

﴿أَفَلَمْ يَايْئَسِ الَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا﴾

﴿*Have not then those who believed yet known that had Allāh willed, He could have guided all mankind?*﴾ (13:31)

Therefore, Allāh said:

﴿أَفَأَنتَ تُكْرِهُ النَّاسَ﴾

﴿*So, will you then compel mankind*﴾ and force them to believe.

﴿حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ﴾

﴿*until they become believers.*﴾ meaning, it is not for you to do that. You are not commanded to do that either. It is Allāh Who

﴿يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴿*sends astray whom He wills, and guides whom He wills.*﴾(35:8).

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So do not destroy yourself in sorrow for them.*﴾

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*It is not up to you to guide them, but Allāh guides whom He wills.*﴾[2:272].

﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ۝٣﴾

﴿*It may be that you would kill yourself with grief because they are not believers.*﴾ [26:3]

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴿*you guide not who you like..*﴾ [28:56]

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ۝٤٠﴾

﴿*Your duty is only to convey, and it is up to Us to reckon.*﴾ [13:40]

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢﴾

﴿*So remind, you are only one who reminds. You are not a dictator over them.*﴾ [88:21-22]

There are other *Āyāt* besides these which prove that Allāh is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

﴿وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾

﴿*It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs*﴾

That is, disorder and misguidance

﴿عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾

﴿upon those who do not reason﴾ meaning, Allāh's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ كَذَٰلِكَ ۚ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿101. *Say: "Behold all that is in the heavens and the earth." But neither Āyāt nor warners benefit those who do not believe.*﴾

﴿102. *Then do they wait save for the likes of the days of men who passed away before them? Say: "Wait then, I am waiting with you among those who wait."*﴾

﴿103. *Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.*﴾

## The Command to reflect upon the Creation of the Heavens and the Earth

Allāh, the Exalted, guides His servants to reflect upon His blessings. What Allāh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allāh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allāh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon

it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allāh's statement,

﴿وَمَا تُغْنِي ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ﴾

*﴿But neither Āyāt nor warners benefit those who do not believe.﴾*

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allāh's statement,

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦﴾

*﴿Truly! Those against whom the Word of your Lord has been justified, will not believe.﴾* [10:96]

Concerning Allāh's statement,

﴿فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ﴾

*﴿Then do they wait save for the likes of the days of men who passed away before them?﴾*

This means, 'Are these who reject you Muḥammad, waiting for the vengeance and torment like the Days of Allāh, when He punished those who came before them of the previous nations that rejected their Messengers?'

﴿قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ۝١٠٢ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟﴾

*﴿Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!﴾*

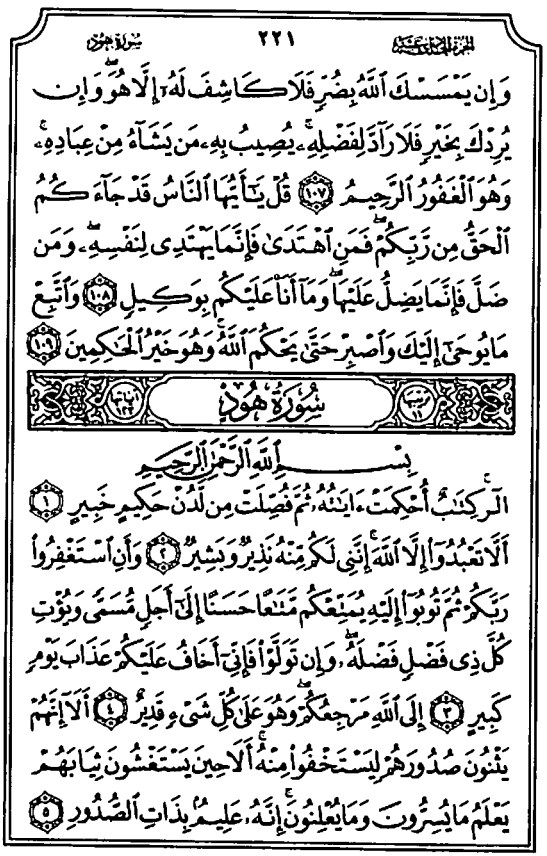
This means, 'Verily, We destroy those who reject the Messengers.'

﴿كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ﴾

*﴿Thus it is incumbent upon Us to save the believers.﴾*

This means that this is a right that Allāh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾



وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ
ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ
مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

سُورَةُ هُودٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُوا۟
رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ
كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيرٍ ﴿٣﴾ إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾ أَلَآ إِنَّهُمْ
يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾

﴿Your Lord has written (prescribed) mercy for Himself﴾ [6:54]

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ
مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ
مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى
يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا ۖ وَلَا تَكُونَنَّ مِنَ
ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ
ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن
فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾
وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا
كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ
بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾﴾

﴿104. Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allāh, rather, I will worship Allāh, the One Who cause you to die. And I was commanded to be one of the believers.﴾

﴿105. And (I was commanded), "Direct your face toward the Ḥanīf (monotheism) religion, and not be one of the idolators."﴾

﴿106. "And do not invoke besides Allāh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."﴾

﴿107. And if Allāh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.﴾

## The Command to worship Allāh Alone and rely upon Him

Allāh, the Exalted, says to His Messenger, Muḥammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the *Ḥanīf* (monotheism) religion - the religion which Allāh has revealed to me – then know that I do not worship those whom you worship besides Allāh. Rather, I worship Allāh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allāh alone, Who has no partners.'

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

*﴿And I was commanded to be one of the believers.﴾* [10:104]

Concerning Allāh's statement,

﴿وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾

*﴿And that you direct your face towards the Ḥanīf religion﴾*

This means to make one's intention in worship solely for Allāh alone, being a *Ḥanīf*. *Ḥanīf* means one who turns away from associating partners with Allāh. For this reason Allāh says,

﴿وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ﴾

*﴿and not be one of the idolators.﴾*

This statement is directly connected with the previous statement,

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

*﴿And I was commanded to be one of the believers.﴾*

Concerning His statement,

﴿وَلَا يَمْسَسْكَ ٱللَّهُ بِضُرٍّ﴾

*﴿And if Allāh touches you with harm, ﴾*

This verse contains the explanation that good, evil, benefit and

harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

﴿وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

﴿*And He is the Pardoning, the Merciful.*﴾

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾﴾

﴿*108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.*﴾

﴿*109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges.*﴾

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

﴿وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ﴾

﴿*And I am not set over you as a guardian*﴾

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh's statement,

﴿وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ﴾

﴿*And follow what has been revealed to you, and be patient*﴾

This means, 'Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

﴿حَتَّىٰ يَحْكُمَ ٱللَّهُ﴾

﴿*until Allāh gives judgment*﴾

This means, 'Until Allāh judges between you and them.'

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴿*And He is the best of judges.*﴾

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

☆ ***This is the End of Volume Four.***

☆ ***Volume Five begins with Sūrah Hūd***

☆ ☆ ☆

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المصباح المنير في تهذيب

تفسير ابن كثير

# TAFSIR IBN KATHIR

## (ABRIDGED)
## VOLUME 5

**(Surat Hud to Surat Al-Isra', Verse 38)**


ABRIDGED BY

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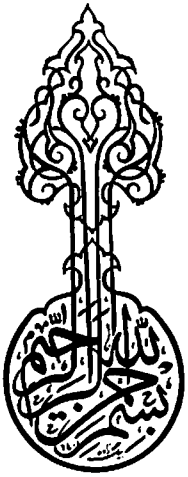


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr of Ibn Kathīr*** 15
**The *Tafsīr* of *Surah Hūd*** 17
*Sūrah Hūd* made the Prophet's Hair turn Gray 17
The Qur'ān and its Call to Allāh 18
Allāh is Aware of All Things 21
Allāh is Responsible for the Provisions of All Creatures 22
Allāh created the Heavens and the Earth in Six Days 24
The Polytheists hasten their Torment by arguing against Resurrection after Death 27
The Meanings of the Word *Ummah* 28
Changing Man's Attitude in Happiness and Hardship 31
The Messenger ﷺ grieving from the Statents of the Polytheists, and His Gratification 34
An Explanation about the Miracle of the Qur'ān 35
Whoever wants the Worldly Life, then He will have no Share of the Hereafter 36
The One Who believes in the Qur'ān is upon Clear Proof from His Lord 38
Every *Ḥadīth* is confirmed by the Qur'ān 41
Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers 43
Rewarding the People of Faith 47
The Parable of the Believers and the Disbelievers 47
***Āyah*. no. 25** 49
The Story of Nūḥ and His Conversation with His People 50
The Response of Nūḥ 53
The People's Request of Nūḥ to bring the Torment and His Response to Them 56
An Interruption to verify the Truthfulness of the Prophet ﷺ 57
The Revelation to Nūḥ about what would happen to the People and the Command to prepare for It 58
The beginning of the Flood and Nūḥ loads Every Creature in Pairs upon the Ship 60
The Ship sailing through the huge Waves 62
The Story of Nūḥ's Disbelieving Son drowning 65
The End of the Flood 66
A Return to the Story of the Son of Nūḥ and What Transpired Between Nūḥ and Allāh about Him 67

The Command to descend from the Ship with Peace and Blessings 68
The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ 70
***Āyah*. no. 50** 71
The Story of Prophet Hūd and the People of 'Ād 72
The Conversation between the People of 'Ād and Hūd 73
The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed 76
The Story of Ṣāliḥ and the People of Thamūd 77
The Conversation between Ṣāliḥ and the People of Thamūd 79
The Coming of the Angels to Ibrāhīm and The news of Isḥāq and Ya'qūb 81
***Āyah*. no. 74** 86
The Dispute of Ibrāhīm over the People of Lūṭ 87
The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People 88
Lūṭ's Inability, His Desire for Strength and the Angels' Informing Him of the Reality 91
The Town of Lūṭ's People is overturned and Their Destruction 93
The Story of the People of Madyan and the Call of Shu'ayb 95
The Response of Shu'ayb's People 98
Shu'ayb's Refutation of His People 99
The Response of Shu'ayb's People 102
Shu'ayb's Refutation of His People 102
Shu'ayb's Threat to His People 104
The Story of Mūsā and Fir'awn 106
***Āyah*. no. 100** 108
The Lesson taken from the Destroyed Towns 109
The Destruction of the Towns is a Proof of the Establishment of the Hour 111
The Condition of the Wretched People and their Destination 114
The Condition of the Happy People and their Destination 116
Associating Partners with Allāh is no doubt Misguidance 119
The Command to Stand Firm and Straight 121
The Command to establish the Prayer 122
Good Deeds wipe away the Evil Deeds 123
There must be a Group of People Who forbid Lewdness 126
Allāh has not made Faith universally accepted 128
Conclusion 131
**The *Tafsīr of Sūrah Yūsuf*** 134
Qualities of the Qur'ān 134
Reason behind revealing *Āyah* (12:3) 135
Yūsuf's Dream 136

Ya'qūb orders Yūsuf to hide His Vision to avoid *Shayṭān's* Plots 137
Interpretation of Yūsuf's Vision 138
Lessons from the Story of Yūsuf 140
Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them 142
Ya'qūb's Answer to Their Request 143
Yūsuf is thrown in a Well 144
Yūsuf's Brothers try to deceive Their Father 146
Yūsuf is Rescued from the Well and sold as a Slave 147
Yūsuf in Egypt 150
The Wife of the 'Azīz loves Yūsuf and plots against Him 152
***Āyah*. no. 25** 155
News reaches Women in the City, Who also plot against Yūsuf 160
Yūsuf is imprisoned without Justification 164
Two Jail Mates ask Yūsuf to interpret their Dreams 165
Yūsuf calls His Jail Mates to *Tawḥīd* even before He Interprets Their Dreams 165
The Interpretation of the Dreams 169
Yūsuf asks the King's Distiller to mention Him to the King 170
The Dream of the King of Egypt 172
Yūsuf's Interpretation of the King's Dream 173
***Āyah*. no. 50** 174
The King investigates what happened between the Wife of the 'Azīz, the Women in the City, and Yūsuf 175
Yūsuf's Rank with the King of Egypt 179
Yūsuf's Reign in Egypt 180
Yūsuf's Brothers travel to Egypt 182
Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt 185
They find Their Money returned to Their Bags 186
Ya'qūb orders His Children to enter Egypt from Different Gates 188
Yūsuf comforts Binyāmin 189
Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt 190
***Āyah*. no. 74** 191
Yūsuf's Brothers accuse Him of Theft! 194
Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer 195
Yūsuf's Brothers consult Each other in Confidence; the Advice Their Eldest Brother gave Them 197
Allāh's Prophet Ya'qūb receives the Grievous News 199
Ya'qūb orders an inquiry about Yūsuf and His Brother 203
Yūsuf's Brothers stand before Him 203
Yūsuf reveals His True Identity to His Brothers and forgives Them 204

Ya'qūb finds the Scent of Yūsuf in his Shirt! 206
Yahūdhā brings Yūsuf's Shirt and Good News 208
Yūsuf's Brothers feel Sorry and Regretful 209
***Āyah*. no. 100** 210
Yūsuf welcomes His Parents; His Dream comes True 210
Yūsuf begs Allāh to die as A Muslim 213
This Story is a Revelation from Allāh 214
People neglect to ponder the Signs before Them 217
The Messenger's Way 220
All of the Prophets are Humans and Men 221
All Prophets were Humans not Angels 222
Drawing Lessons from the Incidents of the Past 223
The Prophets are aided by Victory in Times of Distress and Need 224
A Lesson for Men Who have Understanding 228
**The *Tafsīr* of *Sūrat Ar-Ra'd*** 230
The Qur'ān is Allāh's *Kalām* (Speech) 230
Clarifying Allāh's Perfect Ability 231
*Al-Istawā'*, Rising above the Throne 233
Allāh subjected the Sun and the Moon to rotate continuously 233
Allāh's Signs on the Earth 235
Denying Resurrection after Death, is Strange 238
The Disbelievers ask for the Punishment to be delivered now! 239
The Idolators ask for a Miracle 241
Allāh is All-Knower of *Al-Ghayb* (Unseen) 242
Allāh's Knowledge encompasses all Things Apparent and Hidden 246
The Guardian Angels 248
Clouds, Thunder and Lightning are Signs of Allāh's Power 250
Supplicating to Allāh upon hearing *Ar-Ra'd* (Thunder) 251
A Parable for the Weakness of the False Gods of the Polytheists 255
Everything prostrates to Allāh 256
Affirming *Tawḥīd* 257
Two Parables that Truth remains and Falsehood perishes 259
The Qur'ān and the Sunnah and Parables of Water and Fire 261
The Reward of the Blessed and Wretched 264
The Believer and the Disbeliever are never Equal 265
Qualities of the Blessed, which will lead to Paradise 267
***Āyah*. no. 25** 271
Characteristics of the Wretched which will lead to the Curse and the Evil Home 271
Increase and Decrease in Provision is in Allāh's Hand 273
Disbelievers ask for Miracles, Allāh's Response to Them 274
The Believer's Heart finds Comfort in the Remembrance of Allāh 276
The Meaning of *Ṭūbā* 276
Our Prophet ﷺ was sent to recite and call to Allāh's Revelation 279

Virtues of the Qur'ān and the Denial of Disbelievers 281
Comforting the Messenger of Allāh ﷺ 285
There is no Similarity between Allāh and False Deities 286
Punishment of the Disbelievers and Reward of the Believers 290
The Truthful among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ 294
All Prophets and Messengers were Humans 297
No Prophet can bring a Miracle except by Allāh's Leave 298
The Meaning of Allāh blotting out what He wills and confirming what He wills of the Book 299
Punishment is by Allāh, and the Messenger's Job is only to convey the Message 301
The Disbelievers plot, but the Believers gain the Good End 302
Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ 304
**The *Tafsīr* of *Sūrah Ibrāhīm*** 306
Describing the Qur'ān and warning Those Who defy it 307
Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation 309
Story of Mūsā and His People 310
Earlier Nations disbelieved in Their Prophets 315
Meaning of, "*They put Their Hands in Their Mouths*" 316
The Argument between the Prophets and the Disbelievers 318
Disbelievers reject Prophethood because the Messengers were Humans! 319
Disbelieving Nations threaten Their Messengers with Expulsion 320
A Parable for the Deeds of the Disbelievers 328
Proof that Resurrection occurs after Death 330
Disbelieving Chiefs and Their Followers will dispute in the Fire 332
*Shayṭān* disowns His Followers on the Day of Resurrection 335
The Parable of the Word of Islām and the Word of *Kufr* 339
***Āyah*. no. 27** 342
Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm 342
The Recompense of Those Who have changed the Blessings of Allāh into Disbelief 352
The Command for Prayer and Charity 354
Describing Some of Allāh's Tremendous Favors 356
Ibrāhīm's Supplication to Allāh when He brought Ismā'īl to Makkah 358
Allāh gives Respite to the Disbelievers and is never unaware of what They do 364
There will be no Respite after the Coming of the Torment 366
Allāh never breaks a Promise 369

**Āyah. no. 49** 373
The Condition of the criminals on the Day of Resurrection 373
**The *Tafsīr* of *Sūrat Al-Ḥijr*** 378
The Disbelievers will someday wish that They had been Muslims 378
Every Township has its allotted Time 380
The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels 381
The Idolators of Every Nation Mocked their Messengers 382
The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see 383
The Power of Allāh and His Signs in the Heavens and on Earth 384
The Supplies for All Things are with Allāh 387
Benefits of the Winds 388
Fresh Water is a Blessing from Allāh 389
The Power of Allāh to initiate and renew Creation 389
**Āyah. no. 26** 391
The Substances from which Mankind and *Jinns* were created 391
The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblīs 393
The Expulsion of Iblīs from *Jannah*, and His Reprieve until the Day of Resurrection 394
The Threat of Iblīs to tempt Mankind, and Allāh's Promise of Hell for him 395
The Gates of Hell are Seven 397
The Description of the People of Paradise 399
The Guests of Ibrāhīm and their Good News of a Son for Him 402
The Reason why the Angels came 403
The Angels coming to Lūṭ 404
Lūṭ is ordered to leave with His Family during the Night 405
The People of the City arrive upon the Angels, thinking that they are Men 406
**Āyah. no. 75** 408
The Destruction of the People of Lūṭ 408
The City of Sodom on the Highroad 409
The Destruction of the Dwellers of *Al-Aykah*, the People of Shu'ayb 410
The Destruction of the Dwellers of *Al-Ḥijr* Who are the People called Thamūd 411
The World has been created for some Purpose, then the Hour will come 413
A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message 414
The Messenger ﷺ is a Plain Warner 418
Explanation of *"Al-Muqtasimīn"* 418
The Command to proclaim the Truth openly 422

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers 423
Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death 425
**The *Tafsīr* of *Sūrat An-Naḥl*** 428
Warning about the approach of the Hour 428
Allāh sends Whomever He wills with the Message of *Tawḥīd* 430
Allāh created the Heavens, the Earth, and Man 431
The Cattle are part of the Creation of Allāh and a Blessing from Him 434
An Explanation of the Different Religious Paths 437
The Blessings of Rain, and explaining how it is one of the Signs 439
Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth 441
Signs in the Oceans, Mountains, Rivers, Roads and Stars 442
Worship is Allāh's Right 444
The gods of the Idolators are Created, they do not create 445
None is to be worshipped except Allāh 446
The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation 447
***Āyah*. no. 24** 450
A Discussion about what the previous Peoples did, and what was done to Them 450
The Condition of the Disbeliever during and after Death 453
What the Pious say about the Revelation, their Reward and their Condition during and after Death 455
The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment 458
The Idolators Argument that their *Shirk* was Divinely decreed, and the Refutation of this Claim 460
Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh 464
The Reward of the Muhājirīn 466
Only Human Messengers have been Sent 468
How the Guilty can feel Secure 471
***Āyah*. no. 50** 474
Allāh Alone is Deserving of Worship 476
Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods 479
The Idolators' Abhorrence for Daughters 480
Allāh does not immediately punish for Disobedience 482
They attribute to Allāh what They Themselves dislike 482
Finding Consolation in the Reminder of Those Who came before 485
The Reason why the Qur'ān was revealed 485

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine 486
In the Bee and its Honey there is Blessing and a Lesson 489
In Man there is a Lesson 491
There is a Sign and a Blessing in Matters of People's Livelihood 493
Among His Blessings and Signs are Mates, Children and Grandchildren 494
Denouncing the Worship of anything besides Allāh 495
***Āyah*. no. 75** 496
The Example of the Believer and the Disbeliever, or the Idol and the True God 497
Another Example 497
The Unseen belongs to Allāh and only He has Knowledge of the Hour 498
Among the Favors Allāh granted People are Hearing, Sight and the Heart 499
In the Subjection of the Birds in the Sky there is a Sign 501
Homes, Furnishings and Clothing are also Blessings from Allāh 502
Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh 503
All the Messenger has to do is convey the Message 504
The Plight of the Idolators on the Day of Judgement 505
The gods of the Idolators will disown Them at the Time when They need them most 507
Everything will surrender to Allāh on the Day of Resurrection 508
Those among the Idolators who corrupted Others will receive a Greater Punishment 509
Every Prophet will bear Witness against his Nation on the Day of Resurrection 510
The Qur'ān explains Everything 511
The Command to be Fair and Kind 512
The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny 513
The Eyewitness Account of 'Uthmān 514
The Command to fulfill the Covenant 517
If Allāh had willed, He would have made all of Humanity one Nation 521
The Prohibition on taking an Oath for Purposes of Treachery 522
Do not break Oaths for the sake of Worldly Gain 522
Righteous Deeds and their Reward 523
***Āyah*. no. 100** 524
The Command to seek Refuge with Allāh before reciting the Qur'ān 524
The Idolators' Accusation that the Prophet ﷺ was a Liar since some *Āyāt* were abrogated, and the Refutation of their Claim 526

The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim 527
Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief 529
The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards 532
The Example of Makkah 533
The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful 536
Some Good Things were Forbidden for the Jews 539
The *Khalīl* (Close Friend) of Allāh 541
The Prescription of the Sabbath for the Jews 543
***Āyah*. no. 125** 545
The Command to invite people to Allāh with Wisdom and Good Preaching 545
The Command for Equality in Punishment 546
**The *Tafsīr* of *Sūrat Al-Isrā'*** 550
The Virtues of *Sūrat Al-Isrā'* 550
The *Isrā'* (Night Journey) 550
The Report of Anas bin Mālik 552
The Report of Anas bin Mālik from Mālik bin Ṣa'ṣa'ah 557
The Report of Anas from Abu Dharr 562
The Report of Jābir bin 'Abdullāh 565
The Report of 'Abdullāh bin 'Abbās 565
The Report of 'Abdullāh bin Mas'ūd 570
The Report of Abu Hurayrah 570
The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream 572
An Interesting Story 574
Mūsā and how He was given the *Tawrāh* 576
It was mentioned in the Tawrāh that the Jews would spread Mischief twice 579
The First Episode of Mischief caused by the Jews, and their Punishment for it 579
The Second Episode of Mischief 581
Praising the Qur'ān 583
Man's Haste and Prayers against Himself 583
The Night and Day are Signs of the Great Power of Allāh 585
Every Person will have the Book of his Deeds with Him 588
No One will have to bear the Sins of Another 591
No Punishment until a Messenger has been sent 592
**The Issue of Small Children who die** 593
The First *Ḥadīth* from Al-Aswad bin Sarī' 593
The Second *Ḥadīth* from Abu Hurayrah 594

The Third *Ḥadīth* from Samurah 595
The Fourth *Ḥadīth* from the Paternal Uncle of Ḥasnā' 596
**It is *Makrūḥ* to discuss this Matter** 596
Meanings of *Amarnā* 597
A Threat to Quraysh 598
The Reward of Those who desire this World and Those who desire the Hereafter 599
Do not Associate Anything in Worship with Allāh 602
**The Command to Worship Allāh Alone and to be Dutiful to One's Parents** 603
Another *Ḥadīth* 605
Another *Ḥadīth* 606
Another *Ḥadīth* 606
Another *Ḥadīth* 607
***Āyah*. no. 125** 907
Omissions comitted against Parents are pardoned with Good Relations and Repentance 607
**The Command to maintain the Ties of Kinship and the Prohibition of Extravagance** 609
Moderation in Spending 612
**Prohibition of killing Children** 615
**The Command to avoid *Zinā* (Unlawful Sex) and Everything that leads to it** 616
**Prohibition of Unlawful Killing** 618
**The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures** 620
Do not speak without Knowledge 621
**The Condemnation of strutting** 623
Everything previously mentioned is Revelation and Wisdom 625

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Surah Hūd* (Chapter - 11)

### Which was Revealed in Makkah

### *Sūrah Hūd* made the Prophet's Hair turn Gray

Abu Īsā At-Tirmidhi recorded from Ibn 'Abbās that Abu Bakr said, "O Messenger of Allāh, verily your hair has turned gray." The Prophet ﷺ replied,

«شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

*«Sūrahs Hūd, Al-Waqi'ah, Al-Mursalāt, 'Amma Yatasā'lun [An-Nabā'] and Idhash-Shāmsu Kuwwirat [At-Takwir] have turned my hair gray.»*

In another narration he ﷺ said,

«هُودٌ وَأَخَوَاتُهَا»

*«Sūrah Hūd and its sisters...»*[1]

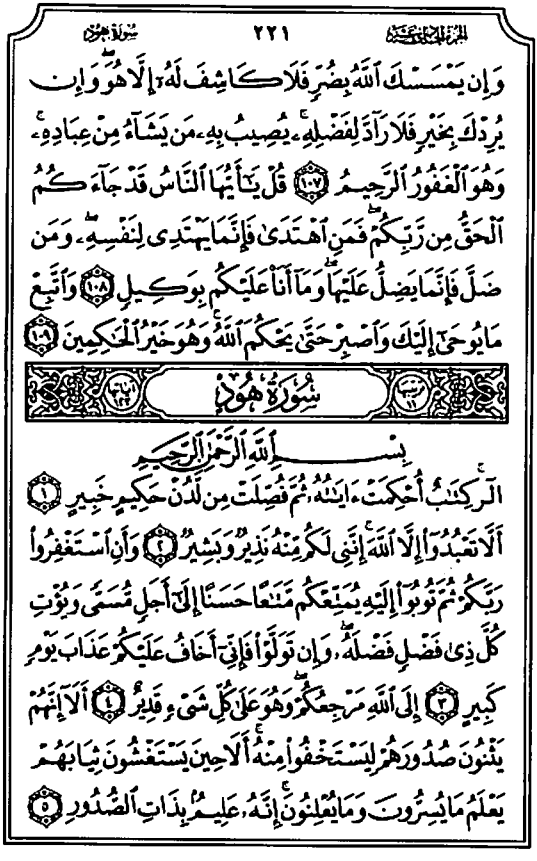
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ۝٢ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝٣ إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤﴾

*﴿1. Alif Lam Ra. (This is) a Book, the Āyāt whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).﴾*

[1] *Tuḥfat Al-Aḥwadhi*, 9:184.




﴿2. *(Saying) worship none but Allāh. Verily, I (Muḥammad) am unto you from Him a warner and a bringer of glad tidings.*﴾

﴿3. *And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.*﴾

﴿4. *To Allāh is your return, and He is able to do all things."*﴾

## The Qur'ān and its Call to (worship) Allāh Alone

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'ān) has already preceded at the beginning of *Sūrat Al-Baqarah*. That discussion is sufficient without any need for repetition here. Concerning Allāh's statement,

﴿أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ﴾

﴿*The Āyāt whereof are perfect and then explained in detail*﴾

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujāhid and Qatādah,[1] and Ibn Jarīr [Aṭ-Ṭabari] preferred it.

[1] Aṭ-Ṭabari 15:227.

Concerning the meaning of Allāh's statement,

﴿مِن لَّدُنْ حَكِيمٍ خَبِيرٍ﴾

*﴿from One (Allāh), Who is All-Wise, Well-Acquainted.﴾*

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿أَلَّا تَعْبُدُوٓا إِلَّا ٱللَّهَ﴾

*﴿(Saying) worship none but Allāh.﴾*

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ﴾

*﴿And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.﴾* [21:25]

It is similar to Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

*﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Ṭaghūt (calling false deities.)'﴾*[16:36]

In reference to Allāh's statement,

﴿إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ﴾

*﴿Verily, I am unto you from Him a warner and a bringer of glad tidings.﴾*

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic *Ḥadīth* which states that the Messenger of Allāh ﷺ ascended mount Aṣ-Ṣafa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

«يَا مَعْشَرَ قُرَيْشٍ! أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصَبِّحُكُمْ أَلَسْتُمْ مُصَدِّقِيَّ؟»

*«O people of Quraysh, if I informed you that a cavalry was*

*going to attack you in the morning, would you not believe me?»*

They replied, "We have not found you to be a liar." He ﷺ said,

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

*«Verily I am a warner unto you before a severe punishment.»*[1]

Concerning His statement,

﴿وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

*﴿And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾*

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allāh from future sins, and thereafter you abide by that."

﴿يُمَتِّعْكُم مَّتَٰعًا حَسَنًا﴾

*﴿that He may grant you good enjoyment,﴾*

This is in reference to this worldly life.

﴿إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

*﴿for a term appointed, and bestow His abounding grace to every owner of grace.﴾*

This refers to the Hereafter, according to Qatādah.[2] "This is like the statement of Allāh,

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً﴾

*﴿Whoever works righteousness – whether male or female – while a true believer, verily to him We will give a good life.﴾*[16:97]

Concerning Allāh's statement,

﴿وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾

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[1] *Dalā'il An-Nubuwwah*, 2:181, similar wording with Al-Bukhāri no. 4971, and Muslim no. 208.

[2] Aṭ-Ṭabari 15:231.

﴿*But if you turn away, then I fear for you the torment of a Great Day.*﴾

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَى ٱللَّهِ مَرۡجِعُكُمۡ﴾

﴿*To Allāh is your return,*﴾

This is means your return on the Day of Judgement.

﴿وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ﴾

﴿*and He is able to do all things.*﴾

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ مِنۡهُۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ۝٥﴾

﴿*5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.*﴾

## Allāh is Aware of All Things

Ibn 'Abbās said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse." Al-Bukhāri recorded by way of Ibn Jurayj, who reported from Muḥammad bin 'Abbād bin Ja'far who said, "Ibn 'Abbās recited,

(أَلَا إِنَّهُمْ تَثْنُونِي صُدُورُهُمْ)

"Behold their breasts did fold up."

So I said: 'O Abu Al-'Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ﴾

﴿*No doubt! They did fold up their breasts,*﴾ was revealed."[1]

In another wording of this narration, Ibn 'Abbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." [2] Al-Bukhāri reported that Ibn 'Abbās said that

﴿يَسْتَغْشُونَ﴾

﴿*they cover themselves*﴾ means that they cover their heads.[3]

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ۝٦﴾

﴿*6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.*﴾

## Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. 'Ali bin Abi Ṭalḥah and others reported from Ibn 'Abbās that he said concerning the statement,

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[1] *Fatḥ Al-Bāri* 8:200.

[2] Ibid.

[3] Ibid.

﴿وَيَعْلَمُ مُسْتَقَرَّهَا﴾

﴿*And He knows its dwelling place*﴾ that it means where it resides. In reference to the statement,

﴿وَمُسْتَوْدَعَهَا﴾

﴿*and its deposit.*﴾ he (Ibn 'Abbās) said it means where it will die.[1]

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh's statement,

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾﴾

﴿*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.*﴾ [6:38], and

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴿*And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾ [6:59]

﴿وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾﴾

﴿*7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say*

[1] Aṭ-Ṭabari 15:241.

*to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."﴾*

*﴿8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾*

## Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ!»

*«Accept the glad tidings, O tribe of Tamīm!»*

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ»

*«Accept the glad tidings, O people of Yemen!»*

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ»

*«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»*

Then a man came to me and said, "O 'Imrān, your she camel has escaped from her fetter."
I then went out after her and I do not know what was said after I left."[1]

This *Ḥadīth* has been recorded in the Two *Ṣaḥīḥs of Al-*

[1] Aḥmad 4:431.

*Bukhāri* and Muslim with a variety of wordings.[1]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Abdullah bin 'Amr bin Al-'Āṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

*«Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»*[2]

Under the explanation of this verse, Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ»

*«Allāh, the Mighty and Sublime, said, 'Spend and I will spend on you.'»*

And he ﷺ said,

«يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ»

*«Allāh's Hand is full, and it is not diminished by spending throughout the night and the day.»*

He ﷺ also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

*«Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.»*[3]

Concerning Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

*﴿that He might try you, which of you is the best in deeds.﴾*

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

[1] *Fatḥ Al-Bāri* 6:330, and Muslim 4:2041.

[2] Muslim 4:2044.

[3] *Fatḥ Al-Bāri* 8:202.

worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾﴾

*﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾* [38:27]

Allāh the Exalted, said,

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

*﴿Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!﴾* [23:115-116]

Allāh, the Exalted, said,

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

*﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾* [51:56]

Concerning the statement of Allāh,

﴿لِيَبْلُوَكُمْ﴾

*﴿that He might try you,﴾* It means so that He (Allāh) may test you.

Concerning the statement,

﴿أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

*﴿which of you is the best in deeds.﴾*

It is important to note here that Allāh did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh

. Whenever a deed lacks one of these conditions, then it is null and void.

## The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ﴾

*﴿But if you were to say to them: "You shall indeed be raised up after death."﴾*

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ﴾

*﴿And if you ask them who created them, they will surely say: "Allāh."﴾*[43:87]

Allāh says,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ﴾

*﴿And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allāh."﴾* [29:61]

Even after their awareness of this (Allāh's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

*﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾* [30:27]

Allāh also said,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

*﴿The creation of you all and the resurrection of you all are only*

*as (the creation and resurrection of) a single person.*﴾ [31:28]

Concerning the statement,

﴿إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿*This is nothing but obvious magic.*﴾

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muḥammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh's statement,

﴿وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ﴾

﴿*And if We delay the torment for them till a determined term,*﴾

Allāh, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴿مَا يَحْبِسُهُۥٓ﴾

﴿*What keeps it back?*﴾

They mean by this, "What delays this torment from overtaking us?" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

## The Meanings of the Word *Ummah*

The word *Ummah* is used in the Qur'ān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴿إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ﴾

﴿*till a determined Ummah (term),*﴾

This is also the meaning in the statement of Allāh in *Sūrah* Yūsuf,

﴿وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ﴾

﴿*Then the man who was released, now after Ummah (some time) remembered.*﴾ [12:45]

The word *Ummah* is also used to refer to the Imām (leader) who is followed. An example of this is in the statement of Allāh,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

﴿*Verily, Ibrāhīm was an Ummah, obedient to Allāh, Ḥanif, and he was not of those who were polytheists.*﴾ [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allāh mentions concerning the polytheists, that they said,

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ﴾

﴿*Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.*﴾ [43:23]

The word *Ummah* is also used to mean a group (of people). This is as Allāh says,

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ﴾

﴿*And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).*﴾ [28:23]

Allāh also said,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt."*﴾ [16:36]

Allāh also said,

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾﴾

﴿*And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.*﴾ [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Ṣaḥīḥ Muslim*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

الجزء الثاني عشر ٢٢٢ سورة هود

۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴿٦﴾ وَهُوَ ٱلَّذِي خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ
عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ
إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ
أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾
وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ
لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾
إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ
مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾

*«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»*[1]

In reference to the *Ummah* of followers, then they are those who believe in the Messengers, as Allāh said,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

*﴿You (the followers of Prophet Muḥammad) are the best Ummah ever raised up for mankind.﴾* [3:110]

In the *Ṣaḥīḥ* the Prophet ﷺ said,

«فَأَقُولُ: أُمَّتِي أُمَّتِي»

*«Then I will say, "My Ummah (followers), my Ummah!"»*[2]

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

*﴿And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.﴾* [7:159]

Likewise is His statement,

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ﴾

[1] Muslim 1:134.

[2] Muslim 1:183.

﴿A party of the People of the Scripture stand for the right.﴾ [3:113]

﴿وَلَئِنْ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَـٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَـٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أُو۟لَـٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾﴾

﴿9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴾

﴿10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴾

﴿11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴾

## The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴿لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ﴾

﴿he is sure to say, "Ills have departed from me."﴾

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴿إِنَّهُۥ لَفَرِحٌ فَخُورٌ﴾

﴿Surely, he is exultant and boastful (ungrateful to Allāh).﴾

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟﴾

*﴿Except those who show patience﴾*

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿and do righteous good deeds﴾*

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ﴾

*﴿those, theirs will be forgiveness﴾*

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَجْرٌ كَبِيرٌ﴾

*﴿and a great reward.﴾* This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Ḥadīth*,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

*«By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.»*[1]

In the *Ṣaḥīḥ* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَقْضِي اللهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

[1] Aḥmad 3:4.

*«By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.»*[1]

For this reason, Allāh, the Exalted, says,

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝٣﴾

*﴿By Al-'Aṣr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.﴾* [103:1-3]

Allāh also says,

﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝١٩﴾

*﴿Verily, man was created very impatient.﴾* [70:19]

﴿فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ۝١٢ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ۝١٣ فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ۝١٤﴾

*﴿12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allāh is a Guardian over all things.﴾*

*﴿13. Or they say, "He forged it." Say: "Bring you then ten forged Sūrahs like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴾*

*﴿14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god*

[1] Muslim 4:2295.

*besides Him! Will you then be Muslims?*﴾

## The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾﴾

﴿*And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."*﴾ [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾﴾

﴿*Indeed, We know that your breast is straitened at what they say.*﴾ [15:97]

Allāh says in this verse,

﴿فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟﴾

﴿*So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...*﴾

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You (Muḥammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them."

## An Explanation concerning the Miracle of the Qur'ān

Then Allāh, the Exalted, explains the miracle of the Qur'ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴿فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ﴾

*﴿If then they answer you not,﴾*

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴿وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ﴾

*﴿and that there is no God besides Him! Will you then be Muslims?﴾*

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾﴾

*﴿15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾*

*﴿16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴾*

## Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-'Awfi reported that Ibn 'Abbās said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn 'Abbās continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allāh says, 'Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers."[1] A similar narration has been reported from Mujahid, Aḍ-Ḍaḥḥāk and many others. [2]

Anas bin Mālik and Al-Ḥasan both said, "This verse was revealed concerning the Jews and the Christians."[3] Mujāhid and others said, "This verse was revealed concerning the people who perform deeds to be seen."[4] Qatādah said, "Whoever's concern, intention and goal is this worldly life, then Allāh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well."[5]

Allāh, the Exalted, says,

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴿*Whoever desires the quick-passing (transitory enjoyment of this*

[1] Aṭ-Ṭabari 15:263.
[2] Aṭ-Ṭabari 15:264, 265.
[3] Aṭ-Ṭabari 15:265.
[4] Aṭ-Ṭabari 15:266.
[5] Aṭ-Ṭabari 15:264.

أَمْ يَقُولُونَ افْتَرَىٰهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ
وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿١٣﴾
فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ
إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ
مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾ أَفَمَن كَانَ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ
مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ
مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾ وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ
عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

*world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy.﴾* [17:18-21]

Allāh, the Exalted, says,

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا
لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

*﴿Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾* [42:20]

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ
الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾﴾

*﴿17. Can they who rely on a clear proof from their Lord, and*

*whom a witness from Him recites (follows) it; and before it, came the Book of Mūsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.*﴾

## The One Who believes in the Qur'ān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh's statement,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

﴿*So set you your face towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind.*﴾[1] [30:30],

In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*Every child is born upon the Fiṭrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?*»[2]

In *Ṣaḥīḥ Muslim* it is recorded that 'Iyāḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا»

«*Allāh, the Exalted, says, 'Verily, I created my servants Ḥunafā', but the devils came to them and distracted them from*

[1] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

[2] *Fatḥ Al-Bāri* 3:290, and Muslim 4:2047.

*their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.*»[1]

Therefore, the believer is one who remains upon this *Fiṭrah*. Concerning Allāh's statement,

﴿وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴿*and whom a witness from Him recites (follows) it;*﴾

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Shari'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The *Fiṭrah* accepts the *Shari'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴿*Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;*﴾

This clear proof which is recited is the Qur'ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ﴾

﴿*and before it, came the Book of Mūsa,*﴾

This means that before the Qur'ān, there was the Book of Mūsā, the Tawrāh.

﴿إِمَامًا وَرَحْمَةً﴾

﴿*a guidance and a mercy*﴾ This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'ān as well. For this reason Allāh said,

﴿أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾

[1] Muslim 4:2197.

﴿*they believe therein*﴾ Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place.*﴾

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Ādam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach.*﴾ [6:19]

Allāh, the Exalted, said,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."*﴾

Allāh says,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place.*﴾

In *Ṣaḥīḥ Muslim* it is recorded that Abu Mūsā Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ! [أَوْ] نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.*»[1]

[1] Muslim 1:135.

## Every *Ḥadīth* is confirmed by the Qur'ān

Ayyūb As-Sakhtiyāni reported from Sa'īd bin Jubayr that he said, "I did not hear any *Ḥadīth* of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, "Or he said, 'I found its verification in the Qur'ān.'") Thus, it reached me that the Prophet ﷺ said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

*«There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.»*

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'ān.' Then I found this verse,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

*﴿but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.﴾*

And this means from all religions." [1]

Then Allāh says,

﴿فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۖ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ﴾

*﴿So be not in doubt about it. Verily, it is the truth from your Lord,﴾*

This means that the Qur'ān is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

﴿الٓمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ۝٢﴾

*﴿Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!﴾*[32:1-2]

Allāh, the Exalted, says,

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ﴾

[1] Aṭ-Ṭabari 15:280.

﴿*Alif Lām Mīm. This is the Book in which there is no doubt.*﴾ [2:1-2]

The *Āyah*;

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

﴿*but most of mankind believe not.*﴾

is similar to Allāh's statement,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾[12:103]

Likewise, Allāh says,

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path.*﴾

Allāh also says,

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾﴾

﴿*And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.*﴾[34:20]

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أُو۟لَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾ أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾﴾

﴿*18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say,"These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.*﴾

﴿*19. Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter.*﴾

﴿*20. By no means will they escape on earth, nor have they*

*protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).*﴾

﴿21. *They are those who have lost their own selves, and that which they invented eluded them.*﴾

﴿22. *Certainly, they are those who will be the greatest losers in the Hereafter.*﴾

## Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and *Jinns*.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, "I was holding the hand of Ibn 'Umar when a man was brought to him. The man said, 'How did you hear the Messenger of Allāh ﷺ describe *An-Najwā* (secret counsel or confidential talk) on the Day of Resurrection?' Ibn 'Umar said, 'I heard him say,

«إِنَّ اللهَ عَزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيُقَرِّرُهُ بِذُنُوبِهِ وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

«*Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,*»

﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ أَلَا لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾

﴿*These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers*﴾.'"[1]

Both Al-Bukhāri and Muslim recorded this narration in the Two *Ṣaḥīḥs*.[2]

Concerning Allāh's statement,

﴿ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا﴾

﴿*Those who hinder (others) from the path of Allāh, and seek a crookedness therein,*﴾

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh's statement,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴿*and seek a crookedness therein,*﴾ This means that they want their path to be crooked and uneven.

Then, Allāh's statement,

﴿وَهُم بِٱلْآخِرَةِ هُمْ كَٰفِرُونَ﴾

﴿*while they are disbelievers in the Hereafter.*﴾

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

﴿أُولَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ﴾

﴿*By no means will they escape on earth, nor have they protectors besides Allāh!*﴾

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ﴾

﴿*but He gives them respite up to a Day when the eyes will*

[1] Aḥmad 2:74.

[2] *Fatḥ Al-Bāri* 8:204, and Muslim 4:2120.

*stare in horror.*﴾[14:42]

In the Two Ṣaḥīḥs it is recorded that the Prophet ﷺ said,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him.*»[1]

For this reason Allāh says,

﴿يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ﴾

﴿*Their torment will be doubled!*﴾ This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾﴾

﴿*And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"*﴾

Allāh also says,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ﴾

﴿*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment.*﴾[16:88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾﴾

﴿*They are those who have lost their own selves, and that which they invented eluded them.*﴾

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

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[1] *Fatḥ Al-Bāri* 8:205, and Muslim 4:1997.

﴿كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾

﴿*Whenever it abates, We shall increase for them the fierceness of the Fire.*﴾[17:97]

Concerning the statement,

﴿وَضَلَّ عَنْهُم﴾

﴿*eluded them.*﴾ meaning that it has left them.

﴿مَّا كَانُوا يَفْتَرُونَ﴾

﴿*that which they invented*﴾ besides Allāh, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allāh says,

﴿وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾﴾

﴿*And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴾[46:6]

Allāh says,

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾﴾

﴿*When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.*﴾[2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allāh says,

﴿لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾﴾

﴿*Certainly, they are those who will be the greatest losers in the Hearafter.*﴾ [11:22]

In this verse Allāh informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely

maidens. They preferred *Hāwiyah* (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾﴾

﴿23. *Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.*﴾

﴿24. *The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?*﴾

## Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

## The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

﴿مَثَلُ ٱلْفَرِيقَيْنِ﴾

*﴿The likeness of the two parties﴾*

This refers to those disbelievers whom Allāh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allāh says,

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

*﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾*[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

﴿أَفَلَا تَذَكَّرُونَ﴾

*﴿Will you not then take heed?﴾*

This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allāh mentions in another verse,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ﴾

*﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾*[59:20]

Allāh also says,

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۝١٩ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ۝٢٠ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ۝٢١ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ۝٢٢ إِنْ أَنتَ إِلَّا نَذِيرٌ ۝٢٣ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝٢٤﴾

الجزء الثاني عشر ٢٢٤ سورة هود

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ
فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ
هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ۞ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ
وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ
﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ
﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا
مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ
الرَّأْيِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ
﴿٢٧﴾ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً
مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ ۚ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

﴿Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.﴾ [35:19-24]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾﴾

﴿25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."﴾

﴿26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."﴾

﴿27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."﴾

## The Story of Nūḥ and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūḥ. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūḥ) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

*﴿I have come to you as a plain warner.﴾*

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allāh. Thus, Nūḥ said,

﴿أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ﴾

*﴿That you worship none but Allāh;﴾*

This can also be seen in his statement,

﴿إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

*﴿surely, I fear for you the torment of a painful Day.﴾*

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ﴾

*﴿The chiefs who disbelieved among his people said;﴾*

The word 'chiefs' (*Al-Mala'u*) here means the leaders and the heads of the disbelievers. They said,

﴿مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا﴾

*﴿We see you but a man like ourselves,﴾*

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

﴿وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ﴾

﴿*nor do we see any follow you but the meanest among us and they (too) followed you without thinking.*﴾

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿*And we do not see in you any merit above us, in fact we think you are liars.*﴾

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

﴿بَلْ نَظُنُّكُمْ كَٰذِبِينَ﴾

﴿*in fact we think you are liars.*﴾ This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūḥ and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

﴿*And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a cerain way and religion, and we will indeed follow their footsteps."*﴾[43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān

Sakhr bin Ḥarb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."[1]

Concerning their statement,

﴿بَادِيَ ٱلرَّأْيِ﴾

*﴿without thinking.﴾*

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh's statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

*﴿And we do not see in you any merit above us,﴾*

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darknesses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾﴾

*﴿28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?﴾*

[1] *Fatḥ Al-Bāri* 1:42.

**The Response of Nūḥ**

Allāh says, informing about the response of Nūḥ to his people,

﴿أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

*﴿Tell me, if I have a clear proof from my Lord,﴾*

*Bayyinah* means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūḥ) and them (his people).

﴿فَعُمِّيَتْ عَلَيْكُمْ﴾

*﴿but that (mercy) has been obscured from your sight.﴾*

"Obscured from your sight" in this verse means, 'it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.'

﴿أَنُلْزِمُكُمُوهَا﴾

*﴿Shall we compel you (to accept) it﴾*

This means, "Should we force you to accept it, while you actually detest it."

﴿وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾﴾

*﴿29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.﴾*

*﴿30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?﴾*

Nūḥ says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (*Mal*) here means, "payment that I take from you." Nūḥ means, "I am only seeking the reward from Allāh, the Mighty and Sublime."

Concerning the statement,

﴿وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟﴾

*﴿I am not going to drive away those who have believed.﴾*

This alludes to the fact that they (the disbelievers) requested Nūḥ to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers ﷺ to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet ﷺ to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ﴾

﴿*And turn not away those who invoke their Lord, morning and afternoon.*﴾

Allāh also says,

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾﴾

﴿*Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favored from among us?" Does not Allāh know best those who are grateful?*﴾[6:53]

﴿وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾﴾

﴿*31. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.*﴾

Nūḥ is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,

وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ وَمَآ
أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ
أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ
أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّي مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِيٓ
أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِيٓ أَنفُسِهِمْ ۖ إِنِّيٓ إِذًا
لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ
جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ
إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ
نُصْحِيٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ
هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِي وَأَنَا۠ بَرِيٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا
وَوَحْيِنَا وَلَا تُخَٰطِبْنِي فِي ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūḥ goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾
قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِيٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ
لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾﴾

﴿32. *They said: "O Nūh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."*﴾

﴿33. *He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.*﴾

﴿34. *"And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."*﴾

## The People's Request of Nūḥ to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūḥ sought to hasten Allāh's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴿قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا﴾

*﴿They said: "O Nūh! You have disputed with us and much have you prolonged the dispute with us..."﴾*

They meant by this, "You (Nūḥ) have argued with us long enough, and we are still not going to follow you."

﴿فَأْتِنَا بِمَا تَعِدُنَا﴾

*﴿now bring upon us what you threaten us with,﴾*

What he (Nūḥ) promised is referring to the vengeance and torment (from Allāh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِن كُنتَ مِنَ الصَّادِقِينَ ۝٣٢ قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَاءَ وَمَا أَنتُم بِمُعْجِزِينَ ۝٣٣﴾

*﴿"...if you are of the truthful." (In reply to this,) He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾*[11:32-33]

This means, 'It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿وَلَا يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

*﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.﴾*

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

*﴿if Allāh's will is to keep you astray.﴾*

This means: your deception and your ultimate destruction.

﴿هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿He is your Lord! and to Him you shall return.﴾

He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾﴾

﴿35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.﴾

## An Interruption to verify the Truthfulness of the Prophet ﷺ

This is presented in the middle of the story to affirm the story itself. It is as if Allāh, the Exalted, is saying to Muḥammad ﷺ, "Or do these obstinate disbelievers say that he fabricated this and invented it himself?"

﴿قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِى﴾

﴿Say: "If I have fabricated it, upon me be my crimes..."﴾

This means: such sin would be mine alone.

﴿وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ﴾

﴿but I am innocent of (all) those crimes which you commit.﴾

This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allāh for one who lies on Allāh.

﴿وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾﴾

﴿36. And it was revealed to Nūh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.﴾

﴾37. *"And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."*﴿

﴾38. *And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."*﴿

﴾39. *"And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."*﴿

## The Revelation to Nūḥ concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūḥ when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūḥ supplicated against them, as Allāh mentioned, when He said;

﴿رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾﴾

﴾*My Lord! Leave not one of the disbelievers inhabiting the earth!*﴿ [71:26]

And he said,

﴿فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾﴾

﴾*Then he invoked his Lord (saying): "I have been overcome, so help (me)!"*﴿[54:10]

At this point Allāh revealed to him,

﴿أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ﴾

﴾*None of your people will believe except those who have believed already.*﴿

Therefore, do not grieve over them and do not be concerned with their affair.

﴿وَٱصْنَعِ ٱلْفُلْكَ﴾

﴾*And construct the ship.*﴿ The word *Fulk* here means ship.

﴿بِأَعْيُنِنَا﴾

﴿*under Our Eyes*﴾ This means under Our vision.

﴿وَوَحْيِنَا﴾

﴿*and with Our revelation,*﴾ This means, "We will teach you (Nūḥ) what to do."

﴿وَلَا تُخَٰطِبْنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغْرَقُونَ﴾

﴿*and address Me not on behalf of those who did wrong; they are surely to be drowned.*﴾

Muḥammad bin Isḥāq mentioned from the Tawrāh, "Allāh commanded him (Nūḥ) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship."[1]

Concerning Allāh's statement,

﴿وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُواْ مِنْهُ﴾

﴿*And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.*﴾

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴿قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ﴾

﴿*He said: "If you mock at us, so do we mock at you likewise..."*﴾

This is a severe threat and a serious warning.

﴿مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ﴾

[1] This narration is clearly from the *Isra'īliyāt* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Ḥadīths* of the Prophet ﷺ.

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُوا۟
مِنْهُ ۚ قَالَ إِن تَسْخَرُوا۟ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾
فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا
مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ٱرْكَبُوا۟
فِيهَا بِسْمِ ٱللَّهِ مَجْرِىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ
تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ
فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾
قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ
ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ
مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ
أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ
بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ
ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾

﴿who it is on whom will come a torment that will cover him with disgrace﴾ This means that it (the torment) will humiliate him in this life.

﴿وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ﴾

﴿and on whom will fall a lasting torment.﴾ that is continuous and everlasting.

﴿حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾﴾

﴿40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few."﴾

## The beginning of the Flood and Nūḥ loads Every Creature in Pairs upon the Ship

This was the promise of Allāh to Nūḥ ﷺ, when the command of Allāh came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allāh said,

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾﴾

﴿So We opened the gates of the heaven with water pouring

*forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected!*﴾[54:11-14]

In reference to Allāh's statement,

﴿وَفَارَ ٱلتَّنُّورُ﴾

﴿*and the oven gushed forth.*﴾ It is related from Ibn 'Abbās that he said, "*At-Tannur* is the face of the earth."[1] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the *Tanānīr*, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ﴾

﴿*and your family - except him against whom the Word has already gone forth*﴾

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمَنْ ءَامَنَ﴾

﴿*and those who believe.*﴾ from your people.

[1] Aṭ-Ṭabari 15:318.

﴿وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

*﴿And none believed with him, except a few.﴾*

This means that only a very small number believed, even after the long period of time that he (Nūḥ) was among them – nine hundred and fifty years. It is reported from Ibn 'Abbās that he said, "They were eighty people including their women."[1]

﴿۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾ قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾﴾

*﴿41. And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."﴾*

*﴿42. So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."﴾*

*﴿43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾*

## The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūḥ, that he said to those whom he was commanded to carry them with him in the ship,

﴿ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ﴾

*﴿Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.﴾*

This means that its sailing upon the surface of the water, the

[1] Aṭ-Ṭabari 15:326.

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-'Uṭāridi recited it,

(بِسْمِ اللهِ مُجرِيهَا ومُرْسِيهَا)

"In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor."[1]

Allāh, the Exalted, said,

﴿فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾﴾

*﴿And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allāh, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."﴾*[23:28-29]

For this reason, it is preferred to mention the Name of Allāh *(Bismillāh)* at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

﴿وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ﴾

*﴿And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.﴾*[43:12-13]

This practice (mentioning Allāh's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of *Sūrat Az-Zukhruf* (43), if Allāh wills.

In reference to Allāh's statement,

﴿إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ﴾

*﴿Surely, my Lord is Oft-Forgiving, Most Merciful.﴾*

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūḥ) mentions that His Lord is Oft Forgiving, Most Merciful.

[1] Aṭ-Ṭabari 15:328.

This is similar to Allāh's statement,

﴿إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

﴿*Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*﴾ [7:167]

He also says,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ﴾

﴿*But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.*﴾ [13:6]

Likewise, there are many other verses that combine Allāh's mercy and His vengeance.

Concerning Allāh's statement,

﴿وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ﴾

﴿*So it sailed with them amidst waves like mountains,*﴾

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allāh. It moved under His shade, His help, His protection and His blessing. This is as Allāh, the Exalted, said,

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴿*Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.*﴾[69:11-12]

Allāh also said,

﴿وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾﴾

﴿*And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?*﴾[54:13-15]

## The Story of the drowning of Nūḥ's Disbelieving Son

Allāh continues the story, saying,

﴿وَنَادَىٰ نُوحٌ ٱبْنَهُۥ﴾

*﴿and Nūh called out to his son,﴾*

This was the fourth son of Nūḥ. His name was Yām and he was a disbeliever. His father, Nūḥ, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

﴿قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ﴾

*﴿The son replied: "I will betake myself to some mountain, it will save me from the water."﴾*

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūḥ, said to him,

﴿لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ﴾

*﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾*

This means that nothing will be saved today from the command of Allāh.

﴿وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ﴾

*﴿And waves came in between them, so he (the son) was among the drowned.﴾*

﴿وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَـٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٤﴾﴾

*﴿44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdi, and it was said: "Away with the people who are wrongdoing!"﴾*

## The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿وَغِيضَ ٱلْمَآءُ﴾

﴿*And the water was made to subside*﴾ This means that it (the water) began to decrease.

﴿وَقُضِىَ ٱلْأَمْرُ﴾

﴿*and the decree was fulfilled.*﴾ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

﴿وَٱسْتَوَتْ﴾

﴿*And it (the ship) rested*﴾ This is referring to the ship and those who were in it.

﴿عَلَى ٱلْجُودِىِّ﴾

﴿*on (Mount) Jūdi.*﴾ Mujāhid said, "Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūḥ's ship anchored upon it."[1] Qatādah said, "The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it." Qatādah also said, "Allāh made Nūḥ's ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign."[2] Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾

[1] Aṭ-Ṭabari 15:337.

[2] Aṭ-Ṭabari 15:338.

﴿and it was said: "Away with the people who are wrongdoing!"﴾

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴿وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾﴾

﴿45. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."﴾

﴿46. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."﴾

﴿47. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."﴾

## A Return to the Story of the Son of Nūḥ and mentioning what transpired between Nūḥ and Allāh concerning Him

This was a request for information and an inquiry from Nūḥ concerning the cirumstances of his son's drowning.

﴿فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى﴾

﴿and said, "O my Lord! Verily, my son is of my family!"﴾

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴿قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ﴾

﴿*He (Allāh) said: "O Nūh! Surely, he is not of your family..."*﴾

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ﴾

﴿*and your family except him against whom the Word has already gone forth.*﴾ [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allāh, Nūh peace be upon him.

Concerning Allāh's statement,

﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ﴾

﴿*Surely, he is not of your family;*﴾

meaning that he (Nūh's son) was not among those whom Allāh promised to save.

'Abdur-Razzāq recorded that Ibn 'Abbās said, "He was the son of Nūh, but he opposed him in deeds and intention." 'Ikrimah said in some of the modes of recitation it said here,

(إِنَّهُۥ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ)

"Verily, he (Nūh's son) worked deeds that were not righteous."[1]

﴿قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾﴾

﴿*48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."*﴾

## The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūh when the ship anchored on Mount Jūdi, peace be upon him, peace

[1] Aṭ-Ṭabari 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.[1] Muḥammad bin Isḥāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ﴾

﴿*And it was said: "O earth! Swallow up your water..."*﴾ [11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdi. The People of the Tawrāh (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

[1] Aṭ-Ṭabari 15:353.

قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾
قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا
تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ قِيلَ يَٰنُوحُ
ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ
وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ
مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ
مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ وَإِلَىٰ عَادٍ
أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ
أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ
عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
مُجْرِمِينَ ﴿٥٢﴾ قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

visible. This is when Nūḥ uncovered the opening of the ship. During the second month of the second year, after twenty six nights,[1]

﴿قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا﴾

﴿*It was said: "O Nūḥ! Come down (from the ship) with peace from Us*﴾[2]

﴿تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾

﴿*49. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the (good) end is for those who have Taqwā.*﴾

## The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿مِنْ أَنۢبَآءِ ٱلْغَيْبِ﴾

﴿*of the news of the Unseen*﴾ from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

[1] It must be kept in mind that this is related from the Tawrāh (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allah knows best.

[2] Aṭ-Ṭabari 15:338.

that it occurred, as if he witnessed it himself.

﴿نُوحِيهَآ إِلَيْكَ﴾

﴿*which We reveal unto you;*﴾ This means, "We teach it to you (Muḥammad) as revelation from Us to you."

﴿مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا﴾

﴿*neither you nor your people knew it before this.*﴾

This means that neither you (Muḥammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe.*﴾

Allāh also said,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾﴾

﴿*And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.*﴾ [37:171-172]

Then, Allāh says,

﴿فَٱصْبِرْ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ﴾

﴿*So be patient. Surely, the (good) end is for those who have Taqwā.*﴾

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾﴾

﴿50. *And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!*﴾

﴿51. *"O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"*﴾

﴿52. *"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."*﴾

## The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴿وَ﴾

﴿*And*﴾ This is an introductory to what is implied: "Verily, We sent."

﴿إِلَىٰ عَادٍ أَخَاهُمْ هُودًا﴾

﴿*to the 'Ād (people) their brother Hūd.*﴾

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him.

﴿أَفَلَا تَعْقِلُونَ﴾

﴿*Will you not then understand?*﴾

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴿يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا﴾

*﴿He will send you (from the sky) abundant rain,﴾*

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

*﴿53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.﴾*

*﴿54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, ﴾*

*﴿55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."﴾*

*﴿56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).﴾*

## The Conversation between (the People of) 'Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

﴿مَا جِئْتَنَا بِبَيِّنَةٍ﴾

*﴿No evidence have you brought us.﴾*

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

﴿وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ﴾

*﴿and we shall not leave our gods for your (mere) saying!﴾*

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

*﴿and we are not believers in you.﴾*

This means that they did not believe what he was saying was true.

﴿إِن نَّقُولُ إِلَّا اعْتَرَىٰكَ بَعْضُ آلِهَتِنَا بِسُوٓءٍ﴾

*﴿All that we say is that some of our gods have seized you with evil.﴾*

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿قَالَ إِنِّيٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓاْ أَنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ۝ مِن دُونِهِۦ﴾

*﴿He said: "I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).﴾*[11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

﴿فَكِيدُونِي جَمِيعًا﴾

*﴿So plot against me, all of you,﴾* you and your gods if they are true."

﴿ثُمَّ لَا تُنظِرُونِ﴾

*﴿and give me no respite.﴾* the blinking of an eye."

Then, Allāh says,

﴿إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ﴾

*﴿I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.﴾*

Every creature is under His (Allāh's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners. He is the One in Whose Hand is the sovereignty and

إِن نَّقُولُ إِلَّا اعْتَرَىٰكَ بَعْضُ آلِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّيٓ أُشْهِدُ ٱللَّهَ
وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ ۖ فَكِيدُونِى
جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا
مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ
رَبِّى قَوْمًا غَيْرَكُمْ ۖ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ
﴿٥٧﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ
مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ
رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا
بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾ ۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ
﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن
نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا ۖ وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

﴿فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ ۖ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾﴾

*﴿57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.﴾*

*﴿58. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.﴾*

*﴿59. Such were [the people of] 'Ād. They rejected the Āyāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).﴾*

*﴿60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴾*

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴿وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ﴾

*﴿My Lord will make another people succeed you,﴾*

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴿إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ﴾

*﴿Surely, my Lord is Guardian over all things.﴾*

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

## The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

﴿وَلَمَّا جَاءَ أَمْرُنَا﴾

*﴿And when Our commandment came,﴾*

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴿وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ﴾

*﴿Such were 'Ād (people). They rejected the Āyāt of their Lord﴾*

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, 'Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾

*﴿and followed the command of every proud, obstinate.﴾*

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

﴿أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ﴾

*﴿Verily, 'Ād disbelieved in their Lord.﴾*

﴿۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾﴾

*﴿61. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."﴾*

## The Story of Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿وَ﴾

﴿*And*﴾ This is an introduction to that which is implied, "Verily, We sent."

﴿إِلَىٰ ثَمُودَ﴾

﴿*to Thamud*﴾ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madīnah

(in Arabia). They lived after the people of 'Ād, so Allāh sent to them,

﴿أَخَاهُمْ صَٰلِحًا﴾

﴿*their brother Ṣāliḥ.*﴾ He (Ṣāliḥ) commanded them to worship Allāh alone. He said to them,

﴿هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ﴾

﴿*He brought you forth from the earth*﴾

This means: 'He began your creation from it (the earth). From it He created your father, Ādam.'

﴿وَٱسْتَعْمَرَكُمْ فِيهَا﴾

﴿*and settled you therein,*﴾ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَٱسْتَغْفِرُوهُ﴾

﴿*then ask forgiveness*﴾ 'This is in reference to your previous sins.'

﴿ثُمَّ تُوبُوٓاْ إِلَيْهِ﴾

﴿*and turn to Him in repentance.*﴾ 'This is in reference to the future.'

﴿إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ﴾

﴿*Certainly, my Lord is Near (to all by His knowledge), Responsive.*﴾ This is similar to Allāh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾

﴿*And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.*﴾ [2:186]

﴿قَالُواْ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾﴾

﴿*62. They said: "O Ṣāliḥ! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave*

*doubt as to that to which you invite us."*﴾

﴿*63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss."*﴾

## The Conversation between Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Ṣāliḥ and his people. Allāh informs of their ignorance and obstinacy in their statement,

﴿قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ﴾

﴿*You have been among us as a figure of good hope till this!*﴾

They were saying in this, "We had hope in your strong intellect before you began saying what you have said."

﴿أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا﴾

﴿*Do you (now) forbid us the worship of what our fathers have worshipped?*﴾

"what those who were before us were upon."

﴿وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ﴾

﴿*But we are really in grave doubt as to that which you invite us.*﴾

This alludes to the great amount of doubt that they had.

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى﴾

﴿*He said: "O my people! Tell me, if I have a clear proof from my Lord..."*﴾

'In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.'

﴿وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ﴾

﴿*and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?*﴾

'and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي
مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِي
غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ
عَذَابٌ قَرِيبٌ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ
ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَمِنْ خِزْىِ يَوْمِئِذٍ ۚ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ
﴿٦٧﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا
لِّثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟
سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا
رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ
قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ
فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾

benefit, nor increase me

﴿غَيْرَ تَخْسِيرٍ﴾

﴿*but in loss.*﴾' This means loss and ruin.

﴿وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۚ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾﴾

﴿*64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to graze in Allāh's land, and touch her not with evil, lest a near torment should seize you."*﴾

﴿*65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied."*﴾

﴿*66. So when Our commandment came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty.*﴾

﴿*67. And Aṣ-Ṣayḥah (awful cry) overtook the wrongdoers, so*

*they lay (dead), prostrate in their homes.*﴾

﴿*68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!*﴾

A discussion of this story has already preceded in *Sūrat Al-A'rāf* and it is sufficient without having to be repeated here. Allāh is the Giver of success.

﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾﴾

﴿*69. And verily, there came Our messengers to Ibrāhīm with the glad tidings. They said: "Salāman (greetings or peace!)" He answered, "Salāmun (greetings or peace!)," and he hastened to entertain them with a roasted calf.*﴾

﴿*70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūt."*﴾

﴿*71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Isḥāq, and after Isḥāq, of Ya'qūb.*﴾

﴿*72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!"*﴾

﴿*73. They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."*﴾

## The Coming of the Angels to Ibrāhīm and Their Glad Tidings to Him of Isḥāq and Ya'qūb

Allāh, the Exalted, says,

﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ﴾

﴿*And verily, there came Our messengers*﴾

The word "messengers" here means angels.

﴿إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ﴾

*﴿to Ibrāhīm with the glad tidings.﴾*

It has been said that the word "the glad tidings" means, "Receive the glad tidings of Isḥāq." Others have said that it means, "The destruction of the people of Prophet Lūṭ." The proof of the correctness of the first view is in Allāh's statement,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾﴾

*﴿Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lut.﴾*[11:74]

﴿قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ﴾

*﴿They said: "Salāman." He answered, "Salāmun."﴾*

This means, "Upon you." The scholars of explanation have said, "Ibrāhīm's reply of *'Salāmun'* was better than that with which they had greeted him with, because the subjective case (*Salāmun* instead of *Salāman*) alludes to affirmation and eternity."

﴿فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ﴾

*﴿and he hastened to entertain them with a roasted calf.﴾*

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Ḥanīdh* means roasted upon heated stones. This meaning has been reported from Ibn 'Abbās, Qatādah and others. [1] This is as Allāh has said in another verse,

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

*﴿Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?"﴾*[51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

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[1] Aṭ-Ṭabari 15:384, 385.

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

*﴿But when he saw their hands went not towards it (the meal), he mistrusted them,﴾*

This means that he felt estranged from them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

*﴿and conceived a fear of them.﴾* This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

*﴿and conceived a fear of them.﴾* As-Suddi said, "When Allāh sent the angels to the people of Lūṭ, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ۝٢٦﴾

*﴿Then he turned to his household, and brought out a roasted calf.﴾*[51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): 'Will you not eat?' They said, 'O Ibrāhīm! Verily, we do not eat food without a price.' Ibrāhīm then said, 'Verily, this food has a price.' They said, 'What is its price?' He said, 'You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.' Jibrīl then looked at Mikā'īl and said, 'This man has the right that his Lord should take him as an intimate friend.'

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

*﴿But when he saw their hands went not towards it (the meal), he mistrusted them,﴾*

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, 'What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food.'"[1]

Then, concerning Allāh's statement about the angels,

﴿قَالُواْ لَا تَخَفْ﴾

*﴿They said: "Fear not,"﴾*

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them." Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh's statement,

﴿وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

*﴿and after Isḥāq, of Ya'qūb.﴾*

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Isḥāq, just as Allāh says in *Sūrat Al-Baqarah*,

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُواْ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾﴾

*﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Ismā'īl, Isḥāq, One God, and to him we submit."﴾* [2:133]

From this point in this verse there is an evidence for those who say that Ismā'īl was the son of Ibrāhīm who was to be sacrificed. It could not have been Isḥāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

[1] Aṭ-Ṭabari 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Isḥāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh.

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا﴾

*﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"﴾*

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse.

﴿فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝٢٩﴾

*﴿Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"﴾*[51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ﴾

*﴿Then said: "Do you wonder at the decree of Allah?"﴾*

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allāh is able to do whatever He wills."

﴿رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ﴾

*﴿The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.﴾*

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two *Ṣaḥīḥs* that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Ṣalāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

الجزء الثاني عشر ٢٣٠ سورة هود

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا
لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ
وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾
إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ
قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِى ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ
﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟
يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ
مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا
مَآ أَصَٰبَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

*«Say, "O Allāh, send prayers upon Muḥammad and the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."»*[1]

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾﴾

*﴿74. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt.﴾*

*﴿75. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant.﴾*

*﴿76. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴾*

[1] *Fatḥ Al-Bāri* 6:469, and Muslim 1:305.

**The Dispute of Ibrāhīm over the People of Lūṭ**

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūṭ. When they told him of this, he spoke to them as Sa'īd bin Jubayr narrated concerning this verse. Sa'īd said: When Jibrīl and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ﴾

*﴿Verily, we are going to destroy the people of this town.﴾*

Ibrāhīm said to them, "Will you destroy a town that has three hundred believers in it?" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it?" They said, "No." He said, "Will you destroy a town that has forty believers in it?" They said, "No." He then said, "Thirty?" They still replied, "No." This continued until he said, "Five?" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?" They said, "No." With this, Ibrāhīm ﷺ said,

﴿إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ﴾

*﴿But there is Lūṭ in it. They said: "We know better who is there. We will verily, save him and his family except his wife."﴾*

Therefore, Ibrāhīm remained silent and his soul was at rest.[1]

Concerning Allāh's statement,

﴿إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾﴾

*﴿Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).﴾* [11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ﴾

[1] Aṭ-Ṭabari 15:403.

﴿O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴾

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

﴿77. And when Our messengers came to Lūṭ, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."﴾

﴿78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"﴾

﴿79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"﴾

## The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūṭ, they left him and set out to destroy Lūṭ's people that very night. After leaving Ibrāhīm, they came to Lūṭ. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūṭ) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ﴾

*﴿He said: "This is a distressful day."﴾*

Ibn 'Abbās and others said that this means, "A severe test for him."[1] This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."[2]

Concerning Allāh's statement,

﴿يُهْرَعُونَ إِلَيْهِ﴾

*﴿rushing towards him.﴾*

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ﴾

*﴿and since aforetime they used to commit crimes.﴾*

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿قَالَ يَا قَوْمِ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾

*﴿He said: "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴾*

This was his attempt to direct them to their women, for verily

[1] Aṭ-Ṭabari 15:411.

[2] Aṭ-Ṭabari 15:408.

the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

﴿أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾﴾

﴿*Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!*﴾[26:165-166]

Allāh said in another verse,

﴿قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾﴾

﴿*They (the people of the city) said: "Did we not forbid you from entertaining any of the 'Ālamīn?"*﴾[15:70]

This means, "Didn't we forbid you from hosting men (male) guests?"

﴿قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

﴿*[Lūṭ] said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.*﴾[15:71-72]

Then, Allāh said, in this noble verse,

﴿هَٰٓؤُلَآءِ بَنَاتِىٓ هُنَّ أَطْهَرُ لَكُمْ﴾

﴿*Here are my daughters, they are purer for you.*﴾

Mujāhid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation."[1] A similar statement has been reported from Qatādah and others.[2]

Concerning the statement,

﴿فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ﴾

﴿*So have Taqwā of Allāh and disgrace me not with regard to my guests!*﴾

[1] Aṭ-Ṭabari 15:414.

[2] Aṭ-Ṭabari 15:413.

This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ﴾

*﴿Is there not among you a single right-minded man?﴾*

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?"

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

*﴿They said: "Surely, you know that we have no need of your daughters..."﴾*

This means, "Verily, you know that we do not want our women, nor do we desire them."

﴿وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ﴾

*﴿and indeed you know well what we want!﴾*

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this?"

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾

*﴿80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support."﴾*

*﴿81. They (messengers) said: "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"﴾*

## Lūṭ's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allāh, the Exalted says that Lūṭ was threatening them with his statement,

﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةً﴾

﴿*Would that I had strength (men) to overpower you,*﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Ḥadīth* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحْمَةُ اللهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ» يَعْنِي اللهَ عَزَّ وَجَلَّ «فَمَا بَعَثَ اللهُ بَعْدَهُ مِنْ نَبِيٍّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ»

«*May Allāh's mercy be upon Lūṭ, for verily, he betook himself to a powerful support -[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.*»[1]

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿قَالُوا يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا إِلَيْكَ﴾

﴿*They (messengers said): "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you!*﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ﴾

﴿*and let not any of you look back;*﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا ٱمْرَأَتَكَ﴾

﴿*but your wife,*﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lūṭ. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

[1] At-Tirmidhi no. 3116.

she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

﴿إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ﴾

*﴿Indeed, morning is their appointed time. Is not the morning near?﴾*

They were saying this while Lūṭs people were standing at his door. They tried to rush his door from all sides and Lūṭ was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibrīl came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allāh said,

﴿وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾﴾

*﴿And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾*[54:37]

﴿فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

*﴿82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.﴾*

*﴿83. Marked from your Lord; and they are not ever far from the wrongdoers.﴾*

## The Town of Lūṭ's People is overturned and Their Destruction

Allāh, the Exalted, says,

﴿فَلَمَّا جَآءَ أَمْرُنَا﴾

*﴿So when Our commandment came,﴾*

This happened at sunrise.

﴿جَعَلْنَا عَٰلِيَهَا﴾

﴿*We [turned it]...*﴾ The city of Sadūm (Sodom)

﴿سَافِلَهَا﴾

﴿*upside down,*﴾ This is similar to Allāh's statement,

﴿فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾﴾

﴿*So there covered them that which did cover (torment with stones).*﴾[53:54]

This means, "We rained upon it with stones made of *Sijjīl.*" *Sijjīl* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.[1]

Some of the scholars said that it (*Sijjīl*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿حِجَارَةً مِّن طِينٍ﴾

﴿*the stones of clay,*﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijjīl* means that which is big and strong."

Concerning Allāh's statement,

﴿مَّنضُودٍ﴾

﴿*in an array.*﴾ Some of the scholars said that *Manḍūd* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿مَّنضُودٍ﴾

﴿*in an array.*﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lūṭ.

Concerning the statement,

﴿مُّسَوَّمَةً﴾

﴿*Marked*﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and 'Ikrimah both said, "*Mūsāwwamah* means each

[1] Aṭ-Ṭabari 15:434.

stone was encompassed by a sprinkling of red coloring."[1] The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh's statement,

﴿وَمَا هِيَ مِنَ الظَّٰلِمِينَ بِبَعِيدٍ﴾

*﴿and they are not ever far from the wrongdoers.﴾*

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a *Ḥadīth* of the *Sunan* collections, from Ibn 'Abbās, which he attributed to the Prophet ﷺ,

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

*«Whoever you find doing the deed of Lūṭ's people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).»*[2]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾﴾

*﴿84. And to the Madyan people (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing."﴾*

## The Story of the People of Madyan and the Call of Shu'ayb

Allāh, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Ḥijāz and Ash-Shām, close to the land of Ma'ān.

[1] Aṭ-Ṭabari 15:438.

[2] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ
وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ
شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٰٓ أَرَىٰكُم بِخَيْرٍ
وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَٰقَوْمِ
أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم
بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن
نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ
إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن
كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ
أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ
مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allāh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allāh said,

﴿أَخَاهُمْ شُعَيْبًا﴾

﴿*their brother Shu'ayb.*﴾ Shu'ayb commanded them to worship Allāh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنِّىٓ أَرَىٰكُم بِخَيْرٍ﴾

﴿*I see you in prosperity*﴾ meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allāh's prohibitions.'

﴿وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ﴾

﴿*and verily, I fear for you the torment of a Day encompassing.*﴾

This means the abode of the Hereafter.

﴿وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾﴾

﴿*85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."*﴾

﴿86. *"That which is left by Allāh is better for you, if you are believers. And I am not a guardian over you."*﴾

First, he (Shu'ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja'far bin Jarīr said,

﴿بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ﴾

﴿*That which is left by Allah (after giving the rights of the people) is better for you,*﴾

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people."[1] Ibn Jarīr said that this statement has been reported from Ibn 'Abbās and I say it is similar to Allāh's statement,

﴿قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

﴿*Say: "Not equal are Khabīth (all that is evil) and Ṭayyib (all that is good), even though the abundance of Khabīth may please you."*﴾[5:100]

Allāh then says,

﴿وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ﴾

﴿*And I am not a guardian over you.*﴾

This means a watcher over you people. In other words, "Do this for Allāh and not to be seen by the people."

﴿قَالُوا يَا شُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَأَنتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾﴾

﴿87. *They said: "O Shu'ayb! Does your Ṣalāh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"*[2]﴾

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[1] Aṭ-Ṭabari 15:447.

[2] They said this sarcastically.

## The Response of Shu'ayb's People

They said to Shu'ayb, in mockery,

﴿أَصَلَوٰتُكَ﴾

﴿*Does your Ṣalāh*﴾ Al-A'mash said, "This means your reading."

﴿تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ﴾

﴿*command you that we give up what our fathers used to worship,*﴾

meaning the idols and statues.

﴿أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا﴾

﴿*or that we give up doing what we like with our property?*﴾

This means, "Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please." Al-Ḥasan said concerning Allāh's statement,

﴿أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ﴾

﴿*Does your Ṣalah command you that we give up what our fathers used to worship,*﴾[11:87]

"By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship."[1] At-Thawri said concerning Allāh's statement,

﴿أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا﴾

﴿*or that we give up doing what we like with our property?*﴾

"They were speaking in reference to the paying of *Zakāh* (charity)."

﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾

﴿*Verily, you are the forbearer right-minded!*﴾

Ibn 'Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, "These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

[1] Aṭ-Ṭabari 15:451.

from ever receiving His mercy. And verily, He did so."[1]

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾﴾

*﴿88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."﴾*

## Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

*﴿have a clear evidence from my Lord﴾*

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا﴾

*﴿and He has given me a good sustenance from Himself.﴾*

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

*﴿I wish not, in contradiction to you, to do that which I forbid you.﴾*

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

*﴿I wish not, in contradiction to you, to do that which I forbid*

[1] Aṭ-Ṭabari 15:453.

*you.﴾*

"He is saying, 'I do not forbid you all from something while I do it myself.'"[1]

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ﴾

*﴿I only desire reform to the best of my power.﴾*

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

﴿وَمَا تَوْفِيقِىٓ﴾

*﴿And my guidance cannot come﴾*

This means, "In whatever I intend that agrees with the truth."

﴿إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ﴾

*﴿except from Allah, in Him I put my trust﴾*

This means in all of my affairs.

﴿وَإِلَيْهِ أُنِيبُ﴾

*﴿and unto Him I repent.﴾* meaning; "I return." This has been said by Mujāhid and others.[2]

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾﴾

*﴿89. "And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Ṣāliḥ, and the people of Lūṭ are not far off from you!"﴾*

*﴿90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."﴾*

He (Shu'ayb) said to them,

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ﴾

*﴿And O my people! Let not my Shiqāq cause you﴾*

This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

[1] Aṭ-Ṭabari 15:453.

[2] Aṭ-Ṭabari 15:454.

this way, you will suffer the same vengeance and torment that overcame Nūḥ's people, Hūd's people, Ṣāliḥ's people and Lūṭ's people." Qatādah said,

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ﴾

﴿*And O my people! Let not my Shiqāq cause you*﴾

"He is saying, 'Do not be influenced by your differing with me.'"[1] As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾

﴿*and the people of Lūṭ are not far off from you!*﴾

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

﴿وَٱسْتَغْفِرُوا۟ رَبَّكُمْ﴾

﴿*And ask forgiveness of your Lord*﴾ from the previous sins.

﴿ثُمَّ تُوبُوٓا۟ إِلَيْهِ﴾

﴿*and turn unto Him in repentance.*﴾ In whatever evil actions you may encounter in the future.

Concerning his statement,

﴿إِنَّ رَبِّى رَحِيمٌ وَدُودٌ﴾

﴿*Verily, my Lord is Most Merciful, Most Loving.*﴾ to those who repent.

﴿قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ ۖ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾﴾

﴿*91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not*

[1] At-Ṭabari 15:455.

*powerful against us."﴾*

*﴿92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do."﴾*

## The Response of Shu'ayb's People

They said,

﴿يَٰشُعَيْبُ مَا نَفْقَهُ﴾

﴿*O Shu'ayb! We do not understand*﴾ This means that we do not comprehend.

﴿كَثِيرًا﴾

﴿*much*﴾ 'most of what you say'. Ath-Thawri said, "He (Shu'ayb) was called the orator of the Prophets."[1] As-Suddi said,

﴿وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا﴾

﴿*and we see you weak among us.*﴾ "They meant, 'You are only one person.'" Abu Rawq said, "They meant, 'You are despised, because your tribe is not upon your religion.'"

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ﴾

﴿*Were it not for your family, you would have been stoned,*﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ﴾

﴿*and you are not powerful against us.*﴾

This means, "You have no position of power over us."

## Shu'ayb's Refutation of His People

﴿قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ﴾

﴿*He said: "O my people! Is then my family of more weight with you than Allah?"*﴾

[1] Aṭ-Ṭabari 15:458.

الجزء الثاني عشر ٢٣٢ سورة هود

وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ
قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم
بِبَعِيدٍ ﴿٨٩﴾ وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى
رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ
عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ
ٱللَّهِ ۖ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ
مُحِيطٌ ﴿٩٢﴾ وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ
سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ
أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾
كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ
أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ
وَمَلَإِيْهِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allāh prevent you from harming His Prophet? Indeed you have placed the fear of Allāh,

﴿وَرَآءَكُمْ ظِهْرِيًّا﴾

﴿*behind your backs.*﴾ This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴿إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ﴾

﴿*Verily, my Lord is surrounding all that you do.*﴾

This means that He knows all of your actions and He will reward you according to them.

﴿وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ
هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا۟
فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾﴾

﴿*93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."*﴾

﴿*94. And when Our commandment came, We saved Shu'ayb*

*and those who believed with him by a mercy from Us. And As-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.﴾*

*﴿95. As if they had never lived there! So away with Madyan just as Thamūd went away!﴾*

## Shu'ayb's threatening of His People

When the Prophet of Allāh, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

*﴿Act according to your ability,﴾*

This means, "Act according to your current ways." This is actually a severe threat.

﴿إِنِّي عَامِلٌ﴾

*﴿I am acting.﴾* according to my way.

﴿سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ﴾

*﴿You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!﴾*

meaning, between me and you.

﴿وَارْتَقِبُوا﴾

*﴿And watch you!﴾* This means to wait.

﴿إِنِّي مَعَكُمْ رَقِيبٌ﴾

*﴿I too am watching with you.﴾* Allāh then says,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٩٤﴾﴾

*﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And As-Ṣayḥah (awful cry) seized the wrongdoers, and they lay (Jāthimīn) in their homes.﴾*

His saying *Jāthimīn* means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (*Ṣayḥah*) came to them. In *Sūrat Al-A'rāf* He says a severe quake (*Rajfah*)

came to them. In *Sūrat Ash-Shu'arā'*, He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In *Sūrat Al-A'rāf* when they said,

﴿لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ﴾

﴿*We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.*﴾[7:88]

In this verse it was suitable to mention a tremor, or quake (*Rajfah*). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (*Ṣayḥah*) which overcame them and killed them. In *Sūrat Ash-Shu'arā'* when they said,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾﴾

﴿*So cause a piece of the heaven to fall on us, if you are of the truthful!*﴾[26:187]

Allāh said in response,

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾﴾

﴿*So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.*﴾[26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَأَن لَّمْ يَغْنَوْا۟ فِيهَا﴾

﴿*As if they had never lived there!*﴾ This means it was as if they had not lived in their homes before that.

﴿أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ﴾

﴿*So away with Madyan as just as Thamūd went away!*﴾

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۚ بِئْسَ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾﴾

*﴿96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴾*

*﴿97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴾*

*﴿98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾*

*﴿99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴾*

## The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ﴾

*﴿but they followed the command of Fir'awn.﴾* This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

*﴿and the command of Fir'awn was no right guide.﴾*

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾﴾

*﴿But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾*[73:16]

Allāh also said,

﴿فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

*﴿But Fir'awn belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾*[79:21-26]

Allāh also said,

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ﴾

*﴿He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾*

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

*﴿For each one there is double (torment), but you know not.﴾* [7:38] Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ﴾

*﴿"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."﴾* [33:67-68]

Concerning the statement,

﴿وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ﴾

*﴿They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.﴾*

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

﴿وَيَوْمَ ٱلْقِيَـٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ﴾

*﴿and on the Day of Resurrection, evil is the gift granted.﴾*

Mujāhid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses."[1] 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ﴾

*﴿evil indeed is the gift granted.﴾*

"The curse of this life and the Hereafter."[2] Aḍ-Ḍaḥḥāk and Qatādah both said the same thing.[3] This is similar to Allāh's statement,

﴿وَجَعَلْنَـٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَـٰهُمْ فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾﴾

*﴿And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.﴾*[28:41-42]

Allāh also says,

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

*﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾*[40:46]

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾﴾

*﴿100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,*

[1] Aṭ-Ṭabari 15:468.

[2] Aṭ-Ṭabari 15:469.

[3] Aṭ-Ṭabari 15:469, 470.

*and some have been (already) reaped.﴾*

*﴿101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.﴾*

## The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ﴾

*﴿That is some of the news of the (population of ) towns﴾*

meaning, news of them

﴿نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ﴾

*﴿which We relate unto you; of them, some are (still) standing,﴾*

This means still remaining.

﴿وَحَصِيدٌ﴾

*﴿and some have been (already) reaped.﴾*

This means totally destroyed.

﴿وَمَا ظَلَمْنَٰهُمْ﴾

*﴿We wronged them not,﴾* This means, "When We destroyed them."

﴿وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

*﴿but they wronged themselves.﴾*

their rejecting their Messengers and disbelieving in them.

﴿فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ﴾

*﴿So their gods, profited them [not]...﴾*

This is referring to their idols that they used to worship and invoke.

﴿مِن دُونِ ٱللَّهِ مِن شَىْءٍ﴾

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ
ٱلْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ
ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ
مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟
أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ
ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ
ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا
نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ
إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى
ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
﴿١٠٧﴾ ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

﴿other than Allāh naught﴾ the idols did not benefit them, nor did they save them when Allāh's command came for their destruction.

﴿وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ﴾

﴿nor did they add aught to them but destruction.﴾ Mujāhid, Qatādah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."[1]

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

*﴿102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.﴾*

It is as though Allāh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴿إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾

*﴿Verily, His punishment is painful (and) severe.﴾*

In the Two Ṣaḥīḥs, it is recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 15:473.

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

*«Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.»*

Then the Messenger of Allāh ﷺ recited,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾

*﴿Such is the punishment of your Lord when He seizes the towns while they are doing wrong.﴾*[1]

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

*﴿103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.﴾*

*﴿104. And We delay it only for a term (already) fixed.﴾*

*﴿105. On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed.﴾*

## The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

﴿لَءَايَةً﴾

*﴿a sure lesson﴾*.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

*﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾*[40:51]

[1] *Fath Al-Bāri* 8:205, and Muslim 4:1997.

Allāh, the Exalted, also says,

﴿فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾﴾

﴿*So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.*﴾ [14:13]

Concerning Allāh's statement,

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ﴾

﴿*That is a Day whereon mankind will be gathered together,*﴾

This means the first of them and the last of them. This is similar to Allāh's statement,

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴿*And We shall gather them all together so as to leave not one of them behind.*﴾ [18:47]

﴿وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

﴿*and that is a Day when all will be present.*﴾

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, *Jinns*, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾﴾

﴿*And We delay it only for a term (already) fixed.*﴾

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ﴾

﴿*On the Day when it comes, no person shall speak except by His (Allāh's) leave.*﴾

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,

﴿لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا﴾

*﴿they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.﴾* [78:38]

Allāh also says,

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ﴾

*﴿And all the voices will be humbled for the Most Gracious (Allāh).﴾* [20:108]

In the *Ḥadīth* about the intercession, which is recorded in the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ سَلِّمْ»

*«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»*[1]

Concerning Allāh's statement,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

*﴿Some among them will be wretched and (others) blessed.﴾*

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ﴾

*﴿When a party will be in Paradise and a party in the blazing Fire﴾* [42:7]

Al-Hāfiẓ Abu Ya'lā recorded in his *Musnad* on the authority of Ibn 'Umar that 'Umar said, "When this verse was revealed,

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾

*﴿Some among them will be wretched and (others) blessed.﴾*

I asked the Prophet ﷺ, 'O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?' He said,

«عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ! وَجَرَتْ بِهِ الْأَقْلَامُ، وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

[1] *Fatḥ Al-Bāri* 2:341, and Muslim 1:169.

*"O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out)."*[1]

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾﴾

*﴿106. As for those who are wretched, they will be in the Fire, in it they will experience Zafīr and Shahīq.﴾*

*﴿107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).*

## The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

*﴿in it they will experience Zafīr and Shahīq.﴾*

Ibn 'Abbās said, "*Az-Zafīr* is a sound in the throat and *Ash-Shahīq* is a sound in the chest. This means that their exhaling will be *Zafīr* and their inhaling will *Shahīq*."[2] This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

*﴿They will dwell therein for all the time that the heavens and the earth endure,﴾*

Imām Abu Ja'far bin Jarīr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

[1] At-Tirmidhi no. 3111.

[2] Aṭ-Ṭabari 15:480.

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴿خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

*﴿They will dwell therein for all the time that the heavens and the earth endure,﴾*[1]

The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾

*﴿On the Day when the earth will be changed to another earth and so will be the heavens.﴾* [14:48]

For this reason, Al-Ḥasan Al-Baṣri said concerning the statement of Allāh,

﴿مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

*﴿the heavens and the earth endure.﴾*

"Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal."

Concerning Allāh's statement,

﴿إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

*﴿except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.﴾*

This is similar to His statement,

﴿ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

*﴿The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.﴾* [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of *Tawḥid*. It is these whom Allāh will bring out of the Fire by the intercession

[1] Aṭ-Ṭabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allāh will remove from the Fire those who have never done any good, except for saying *La ilāha illallāh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allāh ﷺ, including narrations from Anas bin Mālik, Jābir bin 'Abdullāh, Abu Sa'id Al-Khuḍri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

*﴿108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴾*

## The Condition of the Happy People and their Destination

Allāh, the Exalted, says,

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا۟﴾

*﴿And those who are blessed.﴾* These are the followers of the Messengers.

﴿فَفِى ٱلْجَنَّةِ﴾

*﴿they will be in Paradise,﴾* This means that their final abode will be Paradise.

﴿خَٰلِدِينَ فِيهَا﴾

*﴿abiding therein for all the time﴾*

This means that they will remain there forever.

﴿مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ﴾

*﴿that the heavens and the earth endure, except as your Lord wills:﴾*

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.[1] Aḍ-Ḍaḥḥak and Al-Ḥasan Al-Baṣri both said, "It is about the right of the disobedient people of *Tawḥid* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ﴾

﴿*a gift without an end.*﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn 'Abbās, Abu Al-'Āliyah and others.[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿*Verily, your Lord is the doer of whatsoever He intends.*﴾

Similarly, Allāh says,

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴿*He cannot be questioned as to what He does, while they will be questioned.*﴾[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ﴾

﴿*a gift without an end.*﴾ It has been recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

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[1] Muslim 4:2181.

[2] Aṭ-Ṭabari 15:490.

«يُؤتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتَ»

*«Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"»*[1]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

*«It will be said, 'O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.'»*[2]

﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

[1] *Fatḥ Al-Bāri* 8:282, and Muslim 4:2188.

[2] Muslim 4:2182.

أَعْمَـٰلَهُمْ ۚ إِنَّهُم بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

*﴿109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.﴾*

*﴿110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).﴾*

*﴿111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾*

## Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

﴿فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَـٰٓؤُلَآءِ ۚ﴾

*﴿So be not in doubt as to what these people worship.﴾*

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their *Shirk*. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ﴾

*﴿And verily, We shall repay them in full their portion without diminution.﴾*

'Abdur-Raḥmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

[1] Aṭ-Ṭabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muḥammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ﴾

*﴿and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them,﴾*

Ibn Jarīr said, "If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him."[1] This is similar to Allāh's statement,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

*﴿And We never punish until We have sent a Messenger (to give warning).﴾* [17:15]

For verily, Allāh says in another verse,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

*﴿And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.﴾*[20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

﴿وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾﴾

*﴿And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾*

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

[1] Aṭ-Ṭabari 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

*﴿And surely, all - everyone of them will be brought before Us.﴾*[36:32]

﴿فَاسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾﴾

*﴿112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.﴾*

*﴿113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.﴾*

## The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَرْكَنُوٓا إِلَى ٱلَّذِينَ ظَلَمُوا۟﴾

*﴿And incline not toward those who do wrong,﴾*

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarīr said that Ibn 'Abbās said, "Do not side with those who do wrong."[1] This is a good statement. This means, "Do not seek assistance from

[1] Aṭ-Ṭabari 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ﴾

*﴿lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.﴾*

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾﴾

*﴿114. And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.﴾*

*﴿115. And be patient; verily, Allāh wastes not the reward of the doers of good.﴾*

## The Command to establish the Prayer

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ﴾

*﴿And perform the Ṣalah, at the two ends of the day﴾*

"This is referring to the morning prayer (*Ṣubḥ*) and the evening prayer (*Maghrib*)."[1] The same was said by Al-Ḥasan and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] In one narration reported by Qatādah, Aḍ-Ḍaḥḥak and others, Al-Ḥasan said, "It means the morning prayer (*Ṣubḥ*) and the late afternoon prayer (*'Aṣr*)." Mujāhid said, "It is the morning prayer at the beginning of the day and the noon prayer (*Ẓuhr*) and late afternoon prayer (*'Aṣr*) at the end of the day." This was also said by Muḥammad bin Ka'b Al-Qurazi and Aḍ-Ḍaḥḥak in one narration from him.

﴿وَزُلَفًا مِّنَ ٱلَّيْلِ﴾

*﴿and in some hours of the night.﴾*

[1] Aṭ-Ṭabari 15:503.

[2] Ibid.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said, "This means the night prayer (*'Ishā'*)." Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

﴿وَزُلَفًا مِّنَ ٱلَّيْلِ﴾

*﴿and in some hours of the night.﴾*

"This means the evening (*Maghrib*) and late night (*'Ishā'*) prayers. The Messenger of Allāh ﷺ said,

«هُمَا زُلَفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاءُ»

*«They are the approach of the night: Maghrib and 'Ishā'.»*

The same was said by Mujāhid, Muḥammad bin Ka'b, Qatādah and Aḍ-Ḍaḥḥak (that this means the *Maghrib* and *'Ishā'* prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

## The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

*﴿Verily, the good deeds remove the evil deeds.﴾*

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad and the *Sunan* Compilers, that the Commander of the faithful, 'Ali bin Abi Ṭalib, said, "Whenever I used to hear a narration from the Messenger of Allāh (ﷺ), Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَهُ»

*«There is not any Muslim who commits a sin, then he makes Wuḍu' and prays two units of prayer, except that he will be forgiven (that sin).»*[1]

In the Two *Ṣaḥīḥs* it is recorded that the Commander of the faithful, 'Uthmān bin 'Affān made *Wuḍu'* for the people (to see), just like the *Wuḍu'* of the Messenger of Allāh ﷺ. Then he said, "I saw the Messenger of Allāh ﷺ make *Wuḍu'* like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*«Whoever makes Wuḍu' like this Wuḍu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.»*[2]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَرَأَيْتُمْ لَوْ أَنَّ بِبَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟»

*«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»*

They said, "No, O Messenger of Allāh!" He (ﷺ) said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

*«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.»*[3]

Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ»

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[1] Aḥmad 1:9, Abu Dawud 2:180, *Tuḥfat Al-Aḥwadhi* 8:357, An-Nasā'ī in *Al-Kubra* 6:109 and Ibn Mājah 1:446.

[2] *Fatḥ Al-Bāri* 1:320, Muslim 1:260.

[3] Al-Bukhāri no. 527, and Muslim no. 667.

«*The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramaḍān to Ramaḍān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.*»[1]

Al-Bukhāri recorded Ibn Mas'ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

﴿*And perform Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.*﴾[11:114]

The man then said, "O Messenger of Allāh, is this only for me?" The Prophet ﷺ replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

«*This is for all of my (Ummah) followers.*»[2]

Al-Bukhāri recorded this narration in the Book of Prayer as well and the Book of *Tafsīr*.[3]

Imām Aḥmad recorded that Ibn 'Abbās said that a man came to 'Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. 'Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh." The man said, "Of course she was." 'Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allāh," just as 'Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

«فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ اللهِ»

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[1] Muslim 1:209.

[2] *Fath Al-Bāri* 2:12.

[3] *Fath Al-Bāri* 7:206.

«*She probably was a woman whose husband is away (fighting) in the path of Allāh.*»

Then a verse of Qur'ān was revealed,

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

﴿*And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.*﴾

The man then said, "O Messenger of Allāh! Is this verse only for me, or does it apply to all of the people in general?" 'Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allāh ﷺ said,

«صَدَقَ عُمَرُ»

«*'Umar has spoken the truth.*»[1]

﴿فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾﴾

﴿*116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasād (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.*﴾

﴿*117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.*﴾

## There must be a Group of People Who forbid Lewdness

Allāh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَلِيلًا﴾

[1] Aḥmad 1:245.

﴿*except a few*﴾ This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let lose. For this reason Allāh commanded this noble *Ummah* (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

﴿*Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.*﴾[3:104]

It is related in a *Ḥadīth* that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابٍ»

«*Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.*»[1] Thus, Allāh says,

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ﴾

﴿*If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasād in the earth,- except a few of those whom We saved from among them!*﴾

Concerning the statement,

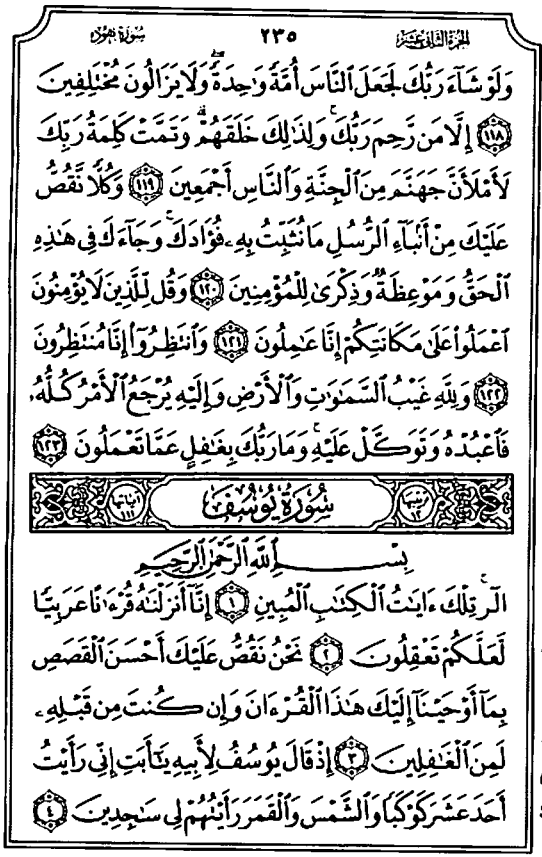
﴿وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ﴾

﴿*Those who did wrong pursued the enjoyment of good things of (this worldly) life,*﴾

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَكَانُوا مُجْرِمِينَ﴾

[1] Ibn Majāh 2:1327.




﴿and were criminals.﴾ Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴿وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾ [11:101] Allāh also says,

﴿وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants.﴾ [41:46]

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

*﴿118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾*

*﴿119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾*

## Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴿*And had your Lord willed, those on earth would have believed, all of them together.*﴾ [10:99]

Allāh goes on to say,

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

﴿*but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,*﴾

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

﴿*Except him on whom your Lord has bestowed His mercy,*﴾

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the *Ḥadīth* recorded in the *Musnad* and *Sunan* collections of *Ḥadīth*. The routes of transmission of this *Ḥadīth* all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

«*Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.*»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

*«The sect that is upon what my Companions and I are upon.»*[1]

Al-Ḥākim recorded this narration in his *Mustadrak* with this additional wording. [2]

Concerning Allāh's statement,

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

*﴿And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾*

Allāh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and *Jinns*. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. فَقَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُنْشِئَ اللهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ»

*«Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hellfire said, 'I have inherited the haughty and the arrogant people.' Then Allāh said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you*

[1] Aḥmad 2:332, Abu Dāwud 5:4, *Tuḥfat Al-Aḥwadhi* 7:397 and Ibn Majāh 2:1322.

[2] Al-Ḥākim 1:129.

*upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"*[1]

﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠﴾

*﴿120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴾*

## The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muḥammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muḥammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ﴾

*﴿And in this has come to you the truth,﴾*

This is referring to this *Sūrah* itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive *Sūrah* contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muḥammad) stories of

[1] *Fatḥ Al-Bāri* 13:444 and Muslim 4:2186.

truth and true events in this *Sūrah*. In this *Sūrah* is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

﴿وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ﴿١٢١﴾ وَانتَظِرُوا إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾﴾

﴿*121. And say to those who do not believe: "Act according to your ability and way, We are acting.*﴾

﴿*122. And you wait! We (too) are waiting."*﴾

Allāh, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning,

﴿اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴿*Act according to your ability*﴾ This means upon your path and your way.

﴿إِنَّا عَامِلُونَ﴾

﴿*We are acting (in our way).* This means that we are upon our path and our way (Islām).

﴿وَانتَظِرُوا إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾﴾

﴿*And you wait ! We (too) are waiting.*﴾ This means,

﴿فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

﴿*And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.*﴾[6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾﴾

﴿*123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.*﴾

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

*﴿And your Lord is not unaware of what you do.﴾*

This means, The lies (of the disbelievers) against you O Muḥammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muḥammad) and the party over the disbelievers in this life and in the Hereafter.'

This is the end of the *Tafsīr* of *Sūrah Hūd*, and all praises and thanks are due to Allāh.

# The *Tafsīr* of *Sūrah Yūsuf*
# (Chapter - 12)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾﴾

﴿*1. Alif-Lām-Rā. These are the verses of the Book that is clear.*﴾

﴿*2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.*﴾

﴿*3. We relate unto you the best of stories through Our revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it.*﴾

## Qualities of the Qur'ān

In the beginning of *Sūrat Al-Baqarah* we talked about the separate letters, Allah said,

﴿تِلْكَ آيَاتُ الْكِتَابِ﴾

﴿*These are the verses of the Book*﴾ in reference to the Clear Qur'ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

﴿إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾﴾

﴿*Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.*﴾

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramaḍān. Therefore, the Qur'ān is perfect in every respect. So Allāh said,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا الْقُرْءَانَ﴾

*﴿We relate unto you the best of stories through Our revelations unto you, of this Qur'ān.﴾*

## Reason behind revealing *Āyah* (12:3)

On the reason behind revealing *Āyah* (12:3), Ibn Jarīr At-Ṭabari recorded that 'Abdullāh bin 'Abbās said, "They said, 'O, Allāh's Messenger! Why not narrate to us stories?'[1] Later on, this *Āyah* was revealed,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

*﴿We relate unto you the best of stories...﴾*"[2]

There is a *Ḥadīth* that is relevant upon mentioning this honorable *Āyah*, which praises the Qur'ān and demonstrates that it is sufficient from needing all books besides it. Imām Aḥmad recorded a narration from Jābir bin 'Abdullāh that 'Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. 'Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَمُتَهَوِّكُونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيْضَاءَ نَقِيَّةً، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقٍّ فَتُكَذِّبُونَهُ، أَوْ بِبَاطِلٍ فَتُصَدِّقُونَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

*«Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but*

[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.

[2] At-Ṭabari 15:552.

*to follow me.*»[1]

Imām Aḥmad also recorded a narration from 'Abdullāh bin Thābit who said, "Umar came to Allāh's Messenger ﷺ and said; 'O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayẓah, so he wrote some comprehensive statements from the Tawrāh for me, should I read them to you?' The face of Allāh's Messenger ﷺ changed [with anger]. So I said to him, 'Don't you see the face of Allāh's Messenger?" 'Umar said, 'We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.' So the anger of the Prophet ﷺ subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِّي مِنَ الأُمَمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

«*By the One in Whose Hand is Muḥammad's soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.*»[2]

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ۝٤﴾

*4. (Remember) when Yūsuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me."*

## Yūsuf's Dream

Allāh says, 'Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.' Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya'qūb (Jacob), son of Prophet Isḥāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. 'Abdullāh bin 'Abbās stated that the dreams of Prophets are revelations from Allāh.[3] Scholars of *Tafsīr* explained that in Yūsuf's dream the eleven stars represent his brothers, who were

[1] Aḥmad 3:387

[2] Aḥmad 4:266. See *Al-Irwā'* no. 1589.

[3] Aṭ-Ṭabari 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah, Sufyān Ath-Thawri and 'Abdur-Raḥmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا﴾

*﴿and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"﴾*[1]

﴿قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ۝٥﴾

*﴿5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!"﴾*

## Ya'qūb orders Yūsuf to hide His Vision to avoid *Shayṭān's* Plots

Allāh narrates the reply Ya'qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya'qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya'qūb said to Yūsuf,

﴿لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا﴾

*﴿Relate not your vision to your brothers, lest they should arrange a plot against you.﴾*

This *Āyah* means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed *Ḥadīth* that states,

«إِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَحَوَّلْ إِلَى جَنْبِهِ

[1] Aṭ-Ṭabari 15:557.

الْآخَرِ، وَلْيَتْفُلْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

*«If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.»*[1]

In another *Ḥadīth* that Imām Aḥmad and collectors of the *Sunan* collected, Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

*«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.»*[2]

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَائِجِ بِكِتْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

*«Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.»*[3]

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾﴾

*﴿6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Isḥāq aforetime! Verily, your Lord is All-Knowing, All-Wise."﴾*

## Interpretation of Yūsuf's Vision

Allāh says that Ya'qūb said to his son Yūsuf, 'Just as Allāh chose you to see the eleven stars, the sun and the moon

[1] Muslim 4:1772.

[2] Aḥmad 4:10, Abu Dāwud 5:283 Ibn Mājah 2:1288.

[3] Aṭ-Ṭabari 20:94.

prostrate before you in a vision,

﴿وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ﴾

﴿*Thus will your Lord choose you*﴾ designate and assign you to be a Prophet from Him,

﴿وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ﴾

﴿*and teach you the interpretation of Aḥadīth*﴾.' Mujāhid and several other scholars said that this part of the *Āyah* is in reference to the interpreting of dreams.[1] He said next,

﴿وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ﴾

﴿*and perfect His favor on you*﴾, 'by His Message and revelation to you.' This is why Ya'qūb said afterwards,

﴿كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ﴾

﴿*as He perfected it aforetime on your fathers, Ibrāhīm...*﴾, Allāh's intimate friend,

﴿وَإِسْحَٰقَ﴾

﴿*and Isḥāq*﴾, Ibrāhīm's son,

﴿إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

﴿*Verily, your Lord is All-Knowing, All-Wise.*﴾ Allāh knows best whom to chose for His Messages.

﴿۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ۝٨ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ۝٩ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ۝١٠﴾

﴿*7. Verily, in Yūsuf and his brethren there were Āyāt for those who ask.*﴾

﴿*8. When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Uṣbah (a group). Really, our father is in a plain error."*﴾

﴿*9. "Kill Yūsuf or cast him out to some (other) land, so that*

[1] Aṭ-Ṭabari 15:560.

*the favor of your father may be given to you alone, and after that you will be righteous folk."*﴾

﴿*10. One from among them said: "Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers."*﴾

## There are Lessons to draw from the Story of Yūsuf

Allāh says that there are *Āyāt*, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا﴾

﴿*When they said: "Truly, Yūsuf and his brother are dearer to our father than we..."*﴾

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf's full brother,

﴿أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ﴾

﴿*dearer to our father than we, while we are 'Uṣbah.*﴾

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*Really, our father is in a plain error.*﴾ because he preferred them and loved them more than us.

﴿ٱقْتُلُواْ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ﴾

﴿*Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,*﴾

They said, 'Remove Yūsuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

﴿وَتَكُونُواْ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ﴾

﴿*and after that you will be righteous folk.*﴾, thus intending repentance before committing the sin,

﴿قَالَ قَآئِلٌ مِّنْهُمْ﴾

*﴿One from among them said...﴾*

Qatādah and Muḥammad bin Isḥāq said that he was the oldest among them and his name was Rūbīl (Reuben).[1] As-Suddi said that his name was Yahūdha (Judāh). Mujāhid said that it was Shām'ūn (Simeon) who said,

﴿لَا تَقْتُلُوا يُوسُفَ﴾

*﴿Kill not Yūsuf,﴾*, do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbīl's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ﴾

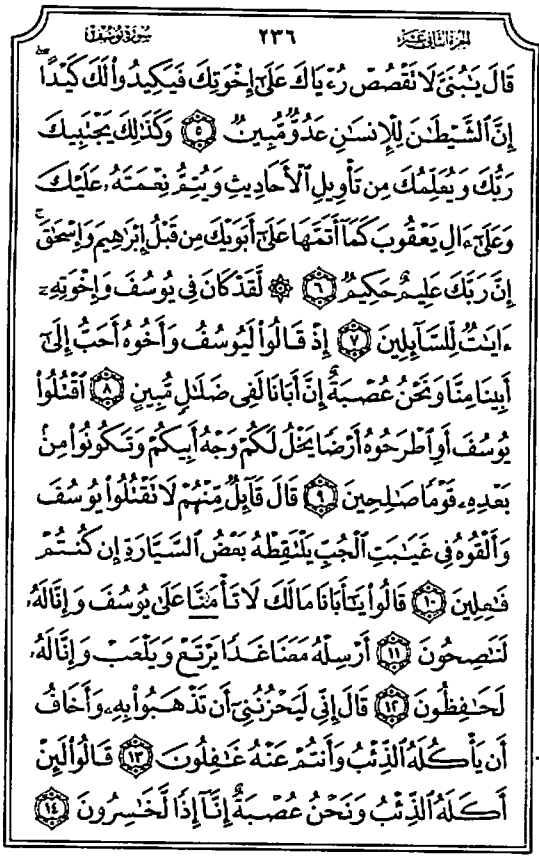
*﴿he will be picked up by some caravan﴾* of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِن كُنتُمْ فَٰعِلِينَ﴾

*﴿if you must do something,﴾*

meaning, if you still insist on getting rid of him. Muḥammad bin Isḥāq bin Yasār said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

[1] Aṭ-Ṭabari 15:564-565.


قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ
إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ يَجْتَبِيكَ
رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ ٱقْتُلُوا۟
يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ
بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾ قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ
وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ
فَٰعِلِينَ ﴿١٠﴾ قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ
لَنَٰصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ
لَحَٰفِظُونَ ﴿١٢﴾ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ
أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾ قَالُوا۟ لَئِنْ
أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ﴿١٤﴾

father's compassion and kindness. May Allāh forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Ḥātim collected this statement, from the route of Salamah bin Al-Faḍl from Muḥammad bin Isḥāq.

﴿قَالُوا يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾﴾

*﴿11. They said: "O our father! Why do you not trust us with Yūsuf though we are indeed his well-wishers?"﴾*

*﴿12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴾*

## Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them

When Yūsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rūbīl, they went to their father Ya'qūb, peace be upon him. They said to him, "Why is it that you,

﴿لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ﴾

*﴿do not trust us with Yūsuf though we are indeed his well-wishers?﴾."*

They started executing their plan by this introductory

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرْسِلْهُ مَعَنَا﴾

"﴿*Send him with us*﴾ tomorrow so that we all enjoy ourselves and play."[1] Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.[2] Yūsuf's brothers said next,

﴿وَإِنَّا لَهُ لَحَٰفِظُونَ﴾

﴿*and verily, we will take care of him.*﴾, we will protect him and ensure his safety for you.

﴿قَالَ إِنِّي لَيَحْزُنُنِيٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ﴿١٣﴾ قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ﴿١٤﴾﴾

﴿*13. He (Ya'qūb) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."*﴾

﴿*14. They said: "If a wolf devours him, while we are 'Uṣbah (a group), then surely, we are the losers."*﴾

## Ya'qūb's Answer to Their Request

Allāh narrates to us that His Prophet Ya'qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّي لَيَحْزُنُنِيٓ أَن تَذْهَبُوا۟ بِهِۦ﴾

﴿*Truly, it saddens me that you should take him away.*﴾

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya'qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh's peace and blessings be on him. Prophet Ya'qūb's statement next,

﴿وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ﴾

[1] Aṭ-Ṭabari 15:570.

[2] Aṭ-Ṭabari 15:571.

﴿*I fear lest a wolf should devour him, while you are careless of him.*﴾

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ﴾

﴿*If a wolf devours him, while we are an 'Uṣbah, then surely, we are the losers.*﴾

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾﴾

﴿*15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."*﴾

## Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

﴿وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ﴾

﴿*they all agreed to throw him down to the bottom of the well,*﴾

This part of the *Āyah* magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their

father's eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.[1] Allāh said next,

﴿وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ﴾

*﴿and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴾*

In this *Āyah*, Allāh mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allāh revealed to Yūsuf, during that distressful time, in order to comfort his heart and strengthen his resolve, 'Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allāh will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,'

﴿وَهُمْ لَا يَشْعُرُونَ﴾

*﴿when they know not.﴾* "Ibn 'Abbās commented on this *Āyah*, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."[2]

﴿وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾﴾

*﴿16. And they came to their father in the early part of the night weeping.﴾*

*﴿17. They said: "O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured*

[1] Aṭ-Ṭabari 15:574.

[2] Aṭ-Ṭabari 15:577.

*him; but you will never believe us even when we speak the truth."﴾*

*﴿18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."﴾*

## Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,

﴿إِنَّا ذَهَبْنَا نَسْتَبِقُ﴾

﴿*We went racing with one another*﴾, or had a shooting competition,

﴿وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا﴾

﴿*and left Yūsuf by our belongings*﴾, guarding our clothes and luggage,

﴿فَأَكَلَهُ ٱلذِّئْبُ﴾

﴿*and a wolf devoured him*﴾, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ﴾

﴿*but you will never believe us even when we speak the truth.*﴾

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ﴾

﴿*And they brought his shirt stained with false blood.*﴾

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.[1] They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ﴾

*﴿Nay, but your ownselves have made up a tale. So (for me) patience is most fitting.﴾*

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

*﴿And it is Allāh (alone) Whose help can be sought against that which you describe.﴾*, against the lies and unbelievable incident that you said had occurred.'

﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَٰذَا غُلَامٌ ۚ وَأَسَرُّوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾﴾

*﴿19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.﴾*

*﴿20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.﴾*

## Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥammad bin Isḥāq said, "After Yūsuf's

[1] Aṭ-Ṭabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞ﴾

﴿*"What good news! Here is a boy."*﴾

Al-'Awfī reported that Ibn 'Abbās commented, "Allāh's statement,

﴿وَأَسَرُّوهُ بِضَٰعَةٗ﴾

﴿*So they hid him as merchandise*﴾, is in reference to Yūsuf's brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf's brothers told the water drawer about him and that man said to his companions,

﴿يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞ﴾

﴿*"What good news! Here is a boy."*﴾, a slave whom we can sell. Therefore, Yūsuf's own brothers sold him."[1]

Allāh's statement,

﴿وَٱللَّهُ عَلِيمُۢ بِمَا يَعۡمَلُونَ﴾

﴿*And Allāh was the All-Knower of what they did.*﴾

states that Allāh knew what Yūsuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٥٤﴾

﴿*Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the all that exists!*﴾ [7:54]

This reminds Allāh's Messenger Muḥammad ﷺ, that Allāh

[1] Aṭ-Ṭabari 16:6.

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muḥammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

﴿وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ﴾

﴿*And they sold him for a Bakhs price, - for a few Dirhams*﴾

in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and 'Ikrimah. *'Bakhs'* means decreased,[1] just as Allāh the Exalted said in another *Āyah*,

﴿فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾﴾

﴿*shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).*﴾ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk said that,

﴿وَشَرَوْهُ﴾

﴿*And they sold him*﴾, is in reference to Yūsuf's brothers.[2] They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿دَرَاهِمَ مَعْدُودَةٍ﴾

﴿*for a few Dirhams*﴾, twenty *Dirhams*, according to 'Abdullāh bin Mas'ūd.[3] Similar was said by Ibn 'Abbās, Nawf Al-Bīkāli, As-Suddi, Qatādah and 'Aṭiyah Al-'Awfī, who added that they divided the *Dirhams* among themselves, each getting two *Dirhams*.[4] Aḍ-Ḍaḥḥāk commented on Allāh's statement,

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[1] Aṭ-Ṭabari 16:12.
[2] Aṭ-Ṭabari 16:14-17.
[3] Aṭ-Ṭabari 16:12.
[4] Aṭ-Ṭabari 16:14.

الجزء الثالث عشر ٢٣٧ سورة يوسف

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَآءُوٓ
أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟
وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ
ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ
أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ
أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ
أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

﴿وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ﴾

﴿*And they were of those who regarded him insignificant.*﴾

"Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored."

﴿وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾﴾

﴿*21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.*﴾

﴿*22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.*﴾

## Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْرِمِي مَثْوَىٰهُ عَسَىٰ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

*﴿Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.﴾*

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz'. Abu Isḥāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْرِمِي مَثْوَىٰهُ﴾

*﴿Make his stay comfortable...﴾*, the woman who said to her father,

﴿يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ﴾

*﴿O my father! Hire him...﴾*, [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both."[1]

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ﴾

*﴿Thus did We establish Yūsuf in the land﴾*, in reference to Egypt,

﴿وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ﴾

*﴿that We might teach him the interpretation of events.﴾* the interpretation of dreams, according to Mujāhid and As-Suddi.[2] Allāh said next,

﴿وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ﴾

*﴿And Allāh has full power and control over His affairs,﴾*

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ﴾

[1] Aṭ-Ṭabari 16:19.

[2] Aṭ-Ṭabari 16:20.

﴿*And Allāh has full power and control over His affairs,*﴾ "He does what ever He wills."[1] Allāh said,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most of men know not.*﴾ meaning, have no knowledge of Allāh's wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴿وَلَمَّا بَلَغَ﴾

﴿*And when he attained*﴾, in reference to Prophet Yūsuf, peace be upon him,

﴿أَشُدَّهُۥٓ﴾

﴿*his full manhood*﴾, sound in mind and perfect in body,

﴿ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا﴾

﴿*We gave him wisdom and knowledge*﴾, which is the prophethood that Allāh sent him with for the people he lived among,

﴿وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾

﴿*thus We reward the doers of good.*﴾ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴿وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾﴾

*23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful."*

## Wife of the 'Azīz loves Yūsuf and plots against Him

Allāh states that the wife of the 'Azīz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf! She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

[1] Aṭ-Ṭabari 16:21.

manhood and beauty. She beautified herself for him, closed the doors and called him,

﴿وَقَالَتْ هَيْتَ لَكَ﴾

﴿*and (she) said: "Come on, O you."*﴾ But he categorically refused her call,

﴿قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ﴾

﴿*He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!"*﴾

as they used to call the chief and master a '*Rabb*', Yūsuf said to her, 'your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

﴿إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

﴿*Verily, the wrongdoers will never be successful.*﴾

This was said by Mujāhid, As-Suddi, Muḥammad bin Isḥāq and several others. The scholars differ in their recitation of,

﴿هَيْتَ لَكَ﴾

﴿*Hayta Laka*﴾, whereby Ibn 'Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.[1] Al-Bukhāri said; "Ikrimah said that,

﴿هَيْتَ لَكَ﴾

﴿*Hayta Laka'*﴾ means, 'come on, O you', in the Aramaic language." Al-Bukhāri collected this statement from Ikrimah without a chain of narration.[2] Other scholars read it with the meaning, 'I am ready for you'. Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Abu Wā'il, Ikrimah and Qatādah were reported to have read this part of the *Āyah* this way and explained it in the manner we mentioned, as 'I am ready for you'.

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَن رَّأَا بُرْهَانَ رَبِّهِ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾﴾

[1] Aṭ-Ṭabari 16:27.

[2] *Fatḥ Al-Bāri* 8:214.

﴿24. *And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoval sins. Surely, he was one of Our Mukhlaṣīn servants.*﴾

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a *Ḥadīth* that he narrated from 'Abdur Razzāq, from Ma'mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ,

«يَقُولُ اللهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا تَرَكَهَا مِنْ جَرَّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا»

«*Allāh the Exalted said, 'If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.'*»[1]

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*[2] using various wording, this is one of them. It was also reported that the *Āyah* means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarīr At-Ṭabari said, "The correct opinion is that we should say that he saw an *Āyah* from among Allāh's *Āyāt* that repelled the thought that crossed his mind. This evidence might have been the image of Ya'qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh's statement next,

﴿كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ﴾

﴿*Thus it was, that We might turn away from him evil and immoral sins.*﴾

[1] Al-Baghawi 2:420.

[2] *Fatḥ Al-Bāri* 13:473 Muslim 1:117.

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ
وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا
لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ
وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا
ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ
قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ
أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ
أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ
مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ
مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ
هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ
﴿٢٩﴾ ۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا
عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ﴾

*﴿Surely, he was one of Our Mukhlaṣīn servants.﴾*

meaning, chosen, purified, designated, appointed and righteous. May Allāh's peace and blessings be on him."[1]

﴿وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾﴾

*﴿25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"﴾*

[1] Aṭ-Ṭabari 16:49.

﴿26. *He [Yūsuf] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"*﴾

﴿27. *"But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"*﴾

﴿28. *So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"*﴾

﴿29. *"O Yūsuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."*﴾

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا﴾

﴿*What is the recompense (punishment) for him who intended an evil design against your wife...?*﴾,

in reference to illegal sexual intercourse,

﴿إِلَّآ أَن يُسْجَنَ﴾

﴿*except that he be put in prison*﴾

﴿أَوْ عَذَابٌ أَلِيمٌ﴾

﴿*or a painful torment?*﴾

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

﴿*He [Yūsuf] said*﴾, in truth and honesty,

﴿هِيَ رَٰوَدَتْنِي عَن نَّفْسِي﴾

﴿*It was she that sought to seduce me*﴾,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ﴾

﴿*And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front..."*﴾, not from the back,

﴿فَصَدَقَتْ﴾

﴿*then her tale is true*﴾

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴿وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾﴾

﴿*But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!*﴾

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here. 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ﴾

﴿*and a witness of her household bore witness*﴾

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage." Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Isḥāq and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ﴾

﴿*and a witness of her household bore witness*﴾

"He was a babe in the cradle."[1] Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Ḥasan, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk bin Muzāḥim, that the witness was a young boy who lived in the 'Azīz's house.[2] Ibn Jarīr At-Ṭabari preferred this view.

Allāh's statement,

﴿فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ﴾

*﴿So when he saw his [Yūsuf's] shirt torn at the back,﴾*

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﴿قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ﴾

*﴿he said: "Surely, it is a plot of you women!..."﴾*

He said, 'This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ كَيْدَكُنَّ عَظِيمٌ﴾

*﴿Certainly mighty is your plot!﴾*

The 'Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

﴿يُوسُفُ أَعْرِضْ عَنْ هَٰذَا﴾

*﴿O Yūsuf ! Turn away from this!﴾*, do not mention to anyone what has happened,

﴿وَٱسْتَغْفِرِى لِذَنۢبِكِ﴾

*﴿And ask forgiveness for your sin,﴾*

addressing his wife. The 'Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ﴾

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[1] Aṭ-Ṭabari 16:56

[2] Aṭ-Ṭabari 16:54-55.

﴿verily, you were of the sinful.﴾

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

﴿30. And women in the city said: "The wife of the 'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."﴾

﴿31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴾

﴿32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

*cast into prison, and will be one of those who are disgraced."﴾*

*﴿33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."﴾*

*﴿34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.﴾*

## The News reaches Women in the City, Who also plot against Yūsuf

Allāh states that the news of what happened between the wife of the 'Azīz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ﴾

*﴿And women in the city said...﴾*, such as women of chiefs and princes said, while admonishing and criticizing the wife of the 'Azīz,

﴿امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ﴾

*﴿The wife of the 'Azīz is seeking to seduce her (slave) young man,﴾*,

she is luring her servant to have sex with her,

﴿قَدْ شَغَفَهَا حُبًّا﴾

*﴿indeed she loves him violently;﴾*, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ﴾

*﴿verily, we see her in plain error.﴾*, by loving him and trying to seduce him.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ﴾

*﴿So when she heard of their accusation,﴾*

especially their statement, "indeed she loves him violently." Muḥammad bin Isḥāq commented, "They heard of Yūsuf's beauty and wanted to see him, so they said these words in order to get a look at him." This is when,

﴿أَرْسَلَتْ إِلَيْهِنَّ﴾

﴿*she sent for them*﴾, invited them to her house,

﴿وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً﴾

﴿*and prepared a banquet for them.*﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron.[1] This is why Allāh said next,

﴿وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا﴾

﴿*and she gave each one of them a knife*﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ﴾

﴿*and she said [to Yūsuf]: "Come out before them."*﴾, for she had asked him to stay somewhere else in the house,

﴿فَلَمَّا﴾

﴿*Then, when*﴾ he went out and,

﴿رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ﴾

﴿*they saw him, they exalted him*﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of *Tafsīr*.[2]

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Azīz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

[1] Aṭ-Ṭabari 16:71-72.

[2] Aṭ-Ṭabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?

﴿وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ﴾

﴿*They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"*﴾

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic *Ḥadīth* stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of *Isrā*[1] in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ»

«*He was given a half of all beauty.*»[2]

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿مَا هَٰذَا بَشَرًا﴾

﴿*No man is this!*﴾[3]

They said next,

﴿إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ۝٣١ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ﴾

﴿*"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."*﴾

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ﴾

﴿*and I did seek to seduce him, but he refused*﴾

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[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

[2] Muslim 1:146.

[3] Aṭ-Ṭabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ﴾

﴿*And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.*﴾

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ﴾

﴿*He said: "O my Lord! Prison is dearer to me than that to which they invite me..."*﴾ illegal sexual acts,

﴿وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ﴾

﴿*Unless You turn away their plot from me, I will feel inclined towards them*﴾

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ﴾

﴿*"I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation*﴾

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh

ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

*«Allāh will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allāh, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allāh, and a person who remembers Allāh in seclusion and his eyes are then flooded with tears."»*[1]

﴿ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَـٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾﴾

﴿35. *Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.*﴾

## Yūsuf is imprisoned without Justification

Allāh says, 'Then it occurred to them that it would be in their interest to imprison Yūsuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allāh knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yūsuf was the one who tried to seduce the 'Azīz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yūsuf to leave jail a long time afterwards, he refused to leave until his innocence was acertained and the allegation of his betrayal was refuted. When this was successfully achieved,

[1] *Fath Al-Bāri* 2:168, Muslim 2:715.

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْآخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾﴾

﴿*36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good."*﴾

## Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْآخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِيٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾﴾

﴿*37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."*﴾

﴿*38. "And I have followed the religion of my fathers, - Ibrāhīm, Isḥāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not.*﴾

## Yūsuf calls His Jail Mates to *Tawḥīd* even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] Aṭ-Ṭabari 16:95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ﴾

*﴿No food will come to you as your provision, but I will inform you of its interpretation﴾*

Mujāhid commented,

﴿لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ﴾

*﴿No food will come to you as your provision,﴾* this day,

﴿إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا﴾

*﴿but I will inform you of its interpretation before it comes.﴾*

As-Suddi said similarly.[1] Yūsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ﴾

*﴿And I have followed the religion of my fathers, - Ibrāhīm, Isḥāq and Ya'qūb﴾*

Yūsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allāh's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yūsuf said next,

﴿مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ﴾

*﴿and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,﴾*

this *Tawḥīd* -Monotheism-, affirming that there is no deity

[1] Aṭ-Ṭabari 16:100.

الٓرٰ تِلْكَ ءَايٰتُ ٢٤٠ يُوسُفَ

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ مَا كَانَ
لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَٰصَٰحِبَىِ
ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ
أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا
فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ
مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى
ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ
ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ
﴿٤٢﴾ وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

worthy of worship except Allāh alone without partners,

﴿مِن فَضْلِ ٱللَّهِ عَلَيْنَا﴾

﴿*is from the grace of Allāh to us*﴾, He has revealed it to us and ordained it on us,

﴿وَعَلَى ٱلنَّاسِ﴾

﴿*and to mankind,*﴾, to whom He has sent us as callers to *Tawhīd*,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾

﴿*but most men thank not.*﴾ they do not admit Allāh's favor and blessing of sending the Messengers to them, but rather,

﴿بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ﴾

﴿*Have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction.*﴾ [14:28]

﴿يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ
إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا
تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾﴾

﴿*39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?"*﴾

﴿*40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allāh has sent down no authority. The command is for none but Allāh. He has commanded that you worship none but Him;*

*that is the straight religion, but most men know not."*﴾

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

﴿ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

﴿*Are many different lords (gods) better or Allāh, the One, the Irresistible?*﴾

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴿مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

﴿*for which Allāh has sent down no authority*﴾

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴿ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾

﴿*that is the straight religion,*﴾

'this, *Tawḥīd* of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,'

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾, and this is why most of them are idolators,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you eagerly desire it.*﴾ [12:103]

When Yūsuf finished calling them, he started interpreting their

dreams for them,

﴿يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ ۝٤١﴾

*﴿41. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."﴾*

## The Interpretation of the Dreams

Yūsuf said,

﴿يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ﴾

*﴿O two companions of the prison! As for one of you, he will pour out wine for his master to drink;﴾*

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ مِن رَّأۡسِهِۦۚ﴾

*﴿and as for the other, he will be crucified and birds will eat from his head.﴾*

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yūsuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that 'Imarah bin Al-Qa'qā' narrated that Ibrāhīm said that 'Abdullāh bin Mas'ūd said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ﴾

*﴿Thus is the case judged concerning which you both did inquire.﴾"*[1]

[1] Aṭ-Ṭabari 16:108.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allāh has the best knowledge. There is an honorable *Ḥadīth* that Imām Ahmad collected from Mu'āwiyah bin Ḥaydah that the Prophet ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

*«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»*[1]

﴿وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾﴾

*﴿42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shaytān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.﴾*

## Yūsuf asks the King's Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

﴿ٱذْكُرْنِى عِندَ رَبِّكَ﴾

*﴿Mention me to your King.﴾*

asking him to mention his story to the king. That man forgot Yūsuf's request and did not mention his story to the king, a plot from the devil, so that Allāh's Prophet would not leave the prison. This is the correct meaning of,

﴿فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ﴾

*﴿But Shaytān made him forget to mention it to his master.﴾*

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Isḥāq and several others.[2] As for, 'a few years', or, *Biḍa'* in Arabic, it means between three and nine,

[1] Aḥmad 4:10.

[2] Aṭ-Ṭabari 16:113.

قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾
وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ
فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ
تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا
قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ
عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى
بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ
ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ
مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ
ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾ ذَٰلِكَ
لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾

according to Mujāhid and Qatādah.[1] Wahb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."[2]

﴿وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ
بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى
فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا
تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ
وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾
وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ
أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ
تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ
سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ
وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾﴾

*﴿43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!*

[1] Aṭ-Ṭabari 16:115.

[2] Aṭ-Ṭabari 16:114.

*Explain to me my dream, if it be that you can interpret dreams."*

﴾44. *They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."*﴿

﴾45. *Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."*﴿

﴾46. *(He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."*﴿

﴾47. *[Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."*﴿

﴾48. *"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."*﴿

﴾49. *"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."*﴿

## The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴿أَضْغَٰثُ أَحْلَٰمٍ﴾

﴾*Mixed up false dreams*﴿, which you saw,

﴿وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ﴾

﴾*and we are not skilled in the interpretation of dreams.*﴿

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shaytān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ﴾

﴿*I will tell you its interpretation,*﴾ he interpretation of this dream,

﴿فَأَرْسِلُونِ﴾

﴿*so send me forth.*﴾ to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا﴾

﴿*O Yūsuf, the man of truth! Explain to us..*﴾ and mentioned the king's dream to him.

## Yūsuf's Interpretation of the King's Dream

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا﴾

﴿*For seven consecutive years, you shall sow as usual*﴾

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ﴾

﴿*and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.*﴾

He said, 'Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ﴾

*﴿which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).﴾*

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾ ۞ وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾﴾

*﴿50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"﴾*

*﴿51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."﴾*

*﴿52. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.﴾*

*﴿53. "And I free not myself (from the blame). Verily, the self is*

*inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."*﴾

## The King investigates what happened between the Wife of the 'Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿ٱئْتُونِي بِهِۦٓ﴾

﴿*Bring him to me.*﴾

'Release him from prison and bring him to me.' When the king's emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the 'Azīz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿ٱرْجِعْ إِلَىٰ رَبِّكَ﴾

﴿*Return to your lord (i.e. king...*﴾

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh's peace and blessings be on him. The *Musnad* and the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

«*We are more liable to be in doubt than Ibrāhīm when he said,*»

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ﴾

﴿*My Lord! Show me how You give life to the dead...*﴾

«وَيَرْحَمُ اللهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ

يُوسُفُ لَأَجَبْتُ الدَّاعِيَ»

*«And may Allāh send His mercy on Lūṭ! He wished to have powerful support! If I were to stay in prison for such a long time as Yūsuf did, I would have accepted the offer.»*[1]

In another narration collected by Aḥmad from Abu Hurayrah, the Prophet ﷺ said about Yūsuf's statement,

﴿فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ﴾

*﴿"...and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"﴾*

«لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ الْعُذْرَ»

*«If it was me, I would have accepted the offer rather than await my exoneration first.»*[2]

Allāh said (that the king asked),

﴿قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ﴾

*﴿He said, "What was your affair when you did seek to seduce Yūsuf?"﴾*

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Azīz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Azīz in particular. He asked the women who cut their hands,

﴿مَا خَطْبُكُنَّ﴾

*﴿What was your affair...﴾*, what was your story with regards to,

﴿إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ﴾

*﴿when you did seek to seduce Yūsuf?﴾* on the day of the banquet?

﴿قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ﴾

*﴿The women said: "Allāh forbid! No evil know we against him!"﴾*

The women answered the king, 'Allāh forbid that Yūsuf be

[1] Aḥmad 2:326, *Fatḥ Al-Bāri* 8:216 Muslim 1:133.

[2] Aḥmad 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ﴾

﴿*The wife of the 'Azīz said: "Now the truth has Ḥaṣḥaṣa..."*﴾

or the truth is manifest to all, according to Ibn 'Abbās, Mujāhid and others.[1] *Ḥaṣḥaṣa* also means, 'became clear and plain',

﴿أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ﴾

﴿*it was I who sought to seduce him, and he is surely of the truthful.*﴾ when he said,

﴿هِىَ رَٰوَدَتْنِى عَن نَّفْسِى﴾

﴿*It was she that sought to seduce me.*﴾

﴿ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ﴾

﴿*in order that he may know that I betrayed him not in (his) absence.*﴾

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾ وَمَآ أُبَرِّئُ نَفْسِىٓ﴾

﴿*And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).*﴾

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

﴿ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ﴾

﴿*Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).*﴾

whom Allāh the Exalted wills to grant them immunity,

﴿إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ﴾

[1] At-Ṭabari 16:138.

﴿*Verily, my Lord is Oft-Forgiving, Most Merciful.*﴾

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Māwardi mentioned this in his *Tafsīr*, in support of it, it was also preferred by Imām Abu Al-'Abbās Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yūsuf peace be upon him is the one who said,

﴿ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ﴾

﴿*in order that he (the 'Azīz) may know that I betrayed him not*﴾ with his wife,

﴿بِالْغَيْبِ﴾

﴿*in (his) absence).*﴾ until the end of *Āyah* (53) He said, 'I sent back the emissary, so that the king would investigate my innocence and the 'Azīz be certain that,

﴿أَنِّي لَمْ أَخُنْهُ﴾

﴿*I betrayed him not*﴾, with his wife,

﴿بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ﴾

﴿*in (his) absence. And, verily, Allāh guides not the plot of the betrayers.*﴾'

This is the only explanation presented by Ibn Jarīr At-Ṭabari and Ibn Abi Ḥātim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azīz said in the presence of the king. Yūsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾﴾

﴿*54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."*﴾

﴿*55. [Yūsuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."*﴾

## Yūsuf's Rank with the King of Egypt

Allāh states that when he became aware of Yūsuf's innocence and his innocense of what he was accused of, the king said,

﴿ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِي﴾

﴿*Bring him to me that I may attach him to my person.*﴾, 'that I may make him among my close aids and associates,'

﴿فَلَمَّا كَلَّمَهُۥ﴾

﴿*Then, when he spoke to him*﴾, when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ﴾

﴿*Verily, this day, you are with us high in rank and fully trusted.*﴾

The king said to Yūsuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yūsuf, peace be upon him said,

﴿ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

﴿*Set me over the storehouses of the land; I will indeed guard them with full knowledge.*﴾

Yūsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَفِيظٌ﴾

﴿*Ḥafīẓ*﴾, an honest guard,

﴿عَلِيمٌ﴾

﴿*'Alīm*﴾, having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf's offer, for he was eager to draw Yūsuf close to him and to honor him. So

Allāh said,

﴿وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾﴾

*﴿56. Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾*

*﴿57. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾*

## Yūsuf's Reign in Egypt

Allāh said next,

﴿وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ﴾

*﴿Thus did We give full authority to Yūsuf in the land﴾*, in Egypt,

﴿يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ﴾

*﴿to take possession therein, when or where he likes.﴾*

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* means, "To do whatever he wants therein."[1] Ibn Jarīr at Ṭabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."[2] Allāh said next,

﴿نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ﴾

*﴿We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾*

Allāh says here, We did not let the patience of Yūsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Azīz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾﴾

[1] Aṭ-Ṭabari 16:151-152.

[2] Aṭ-Ṭabari 16:151.

الجزء الثالث عشر ٢٤٢ سورة يوسف

﴿ وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ
رَبِّيٓ ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ
لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾ قَالَ
ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ
بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ
ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ إِخْوَةُ
يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾ وَلَمَّا
جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ
أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا
كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ
﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ
فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾

﴿*And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.*﴾

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ
حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾﴾

﴿*"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).*﴾ [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walīd, king of Egypt at the time, instead of the 'Azīz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mujāhid.

﴿وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ
قَالَ ٱئْتُونِي بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي
بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَٰنِهِ
ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾﴾

﴿58. *And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.*﴾

﴿59. *And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"*﴾

﴿60. *"But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."*﴾

﴿61. *They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."*﴾

﴿62. *And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.*﴾

## Yūsuf's Brothers travel to Egypt

As-Suddi, Muḥammad bin Isḥāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'ān (Canaan), where Prophet Ya'qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qūb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'ān, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ﴾

*﴿And when he furnished them with their provisions,﴾*

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ﴾

*﴿See you not that I give full measure, and that I am the best of the hosts?﴾*

encouraging them to return to him. He then threatened them,

﴿فَإِن لَّمْ تَأْتُونِ بِهِ فَلَا كَيْلَ لَكُمْ عِندِي﴾

*﴿But if you bring him not to me, there shall be no measure (of corn) for you with me.﴾*

He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾﴾

﴿*"...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."*﴾

They said, 'We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allāh said,

﴿وَقَالَ لِفِتْيَانِهِ﴾

﴿*And [Yūsuf] told his servants*﴾, or his slaves,

﴿اجْعَلُوا بِضَاعَتَهُمْ﴾

﴿*to put their money*﴾, or the merchandise they brought with them to exchange for food,

﴿فِي رِحَالِهِمْ﴾

﴿*into their bags,*﴾, while they were unaware,

﴿لَعَلَّهُمْ يَعْرِفُونَهَا﴾

﴿*in order that they might come again.*﴾ It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾﴾

﴿*63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."*﴾

﴿*64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."*﴾

## Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt

Allāh says that when they went back to their father,

﴿قَالُوا يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ﴾

﴿*they said: "O our father! No more measure of grain shall we get..."*﴾

'after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this *Āyah* in a way that means, 'and he shall get his ration.' They said,

﴿وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾

﴿*and truly, we will guard him.*﴾, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾﴾

﴿*"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."*﴾ [12:12]

This is why Prophet Ya'qūb said to them,

﴿هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ﴾

﴿*Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?*﴾

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾﴾

﴿*But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.*﴾

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

﴿وَلَمَّا فَتَحُوا مَتَـٰعَهُمْ وَجَدُوا بِضَـٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَـٰٓأَبَانَا مَا نَبْغِى ۖ هَـٰذِهِۦ بِضَـٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

﴿65. *And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."*﴾

﴿66. *He [Ya'qūb] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."*﴾



قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ ۖ فَٱللَّهُ خَيْرٌ حَـٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا مَتَـٰعَهُمْ وَجَدُوا۟ بِضَـٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَـٰٓأَبَانَا مَا نَبْغِى ۖ هَـٰذِهِۦ بِضَـٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَـٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَـٰهُ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾ وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَـِٔسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

## They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

﴿قَالُوا يَـٰٓأَبَانَا مَا نَبْغِى﴾

﴿*They said: "O our father! What (more) can we desire?..."*﴾, what more can we ask for,

﴿هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا﴾

﴿*This, our money has been returned to us;*﴾

Qatādah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"[1] They said next,

﴿وَنَمِيرُ أَهْلَنَا﴾

﴿*so we shall get (more) food for our family,*﴾, 'if you send our brother with us the next time we go to buy food for our family,'

﴿وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾

﴿*and we shall guard our brother and add one more measure of a camel's load.*﴾

since Yūsuf, peace be upon him, gave each man a camel's load of corn.

﴿ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾

﴿*This quantity is easy (for the king to give).*﴾

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ﴾

﴿*He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."*﴾,

until you swear by Allāh with the strongest oath,

﴿لَتَأْتُنَّنِي بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ﴾

﴿*that you will bring him back to me unless you are yourselves surrounded (by enemies)*﴾,

unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ﴾

﴿*And when they had sworn their solemn oath*﴾, he affirmed it further, saying,

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[1] Aṭ-Ṭabari 16:162.

﴿ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾

﴿*Allāh is the Witness to what we have said.*﴾

Ibn Isḥāq commented, "Ya'qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."[1]

﴿وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾﴾

﴿*67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."*﴾

﴿*68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.*﴾

## Ya'qūb orders His Children to enter Egypt from Different Gates

Allāh says that Ya'qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujāhid, Aḍ-Ḍaḥḥāk Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ﴾

﴿*and I cannot avail you against Allāh at all.*﴾

[1] Aṭ-Ṭabari 16:164.

this precaution will not resist Allāh's decision and appointed decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

﴿إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا﴾

﴿*"Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged.*﴾, as a precaution against the evil eye,

﴿وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ﴾

﴿*And verily, he was endowed with knowledge because We had taught him,*﴾

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.[1] Ibn Jarīr said that this part of the *Āyah* means, he has knowledge that We taught him,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾[2]

﴿وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾﴾

﴿*69. And when they went in before Yūsuf, he took his brother (Binyāmin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."*﴾

## Yūsuf comforts Binyāmin

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

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[1] Aṭ-Ṭabari 16:168.

[2] Ibid.

﴿لَا تَبْتَئِسْ﴾

'﴿*grieve not*﴾ nor feel sad for what they did to me.' He ordered Binyāmin to hide the news from them and to refrain from telling them that the 'Azīz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَـٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾﴾

﴿*70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"*﴾

﴿*71. They, turning towards them, said: "What is it that you have lost?"*﴾

﴿*72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."*﴾

## Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from,[1] and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd.[2] Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.[3] Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَـٰرِقُونَ﴾

[1] Aṭ-Ṭabari 16:172.

[2] Aṭ-Ṭabari 16:173.

[3] Aṭ-Ṭabari 16:176.

الجزء الثالث عشر ٢٤٤ سورة يوسف

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ
أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا
عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ
وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ
لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ
﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ
مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ
﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن
وِعَاءِ أَخِيهِ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾ قَالُوا إِن يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ﴿٧٧﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

﴿*O you (in) the caravan! Surely, you are thieves!*﴾ They looked at the man who was heralding this statement and asked him,

﴿مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ﴾

﴿*"What is it that you have lost?" They said: "We have lost the bowl of the king..."*﴾, which he used to measure food grains,

﴿وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ﴾

﴿*and for him who produces it is a camel load;*﴾, as a reward,

﴿وَأَنَا بِهِ زَعِيمٌ﴾

﴿*and I will be bound by it.*﴾, as assurance of delivery of the reward.

﴿قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِن وِعَاءِ أَخِيهِ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾﴾

﴿*73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"*﴾

﴿*74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."*﴾

﴿*75. They [Yūsuf's brothers] said: "His penalty should be that*

*he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!"﴾*

*﴿76. So he [Yūsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf. He could not take his brother by the law of the king (as a slave), except that Allāh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).﴾*

After Yūsuf's servants accused his brothers of theft, they said,

﴿تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ﴾

*﴿By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!﴾*

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿مَا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ﴾

*﴿we came not to make mischief in the land, and we are no thieves!﴾*

They said, 'Theft is not in our character, as you came to know.' Yūsuf's men said,

﴿فَمَا جَزَٰٓؤُهُۥٓ﴾

'*﴿What then shall be the penalty of him﴾*, in reference to the thief, if it came out that he is one of you,'

﴿إِن كُنتُمْ كَٰذِبِينَ﴾

*﴿if you are (proved to be) liars?﴾* They asked them, 'What should be the thief's punishment if he is one of you?'

﴿قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٧٥﴾﴾

*﴿They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"﴾*

This was the law of Prophet Ibrāhīm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yūsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ﴾

﴿*Then he brought it out of his brother's bag.*﴾

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴿كَذَٰلِكَ كِدْنَا لِيُوسُفَ﴾

﴿*Thus did We plan for Yūsuf.*﴾ and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

﴿*He could not take his brother by the law of the king,*﴾

as a captive, for this was not the law of king of Egypt, according to Aḍ-Ḍaḥḥāk and several other scholars.[1] Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

﴿نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ﴾

﴿*We raise to degrees whom We will,*﴾ just as He said in another *Āyah*,

﴿يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ﴾

﴿*Allāh will exalt in degree those of you who believe.*﴾ [58:11] Allāh said next,

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

﴿*but over all those endowed with knowledge is the All-Knowing.*﴾

Al-Ḥasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored.[2] In addition, 'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing *Ḥadīth*. A man in the audience said, 'All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

[1] Aṭ-Ṭabari 16:188.

[2] Aṭ-Ṭabari 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person."[1] Simāk narrated that 'Ikrimah said that Ibn 'Abbās said about Allāh's statement,

﴿وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ﴾

﴿*but over all those endowed with knowledge is the All-Knowing (Allāh).*﴾

"This person has more knowledge than that person, and Allāh is above all knowledgeable persons."[2] Similar was narrated from 'Ikrimah.[3] Qatādah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns." 'Abdullāh bin Mas'ūd read the *Āyah* this way,

(وَفَوْقَ كُلِّ عَالِمٍ عَلِيمٌ)

"And above every scholar, is the All-Knower (Allāh)."[4]

﴿۞ قَالُوٓاْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾﴾

﴿*77. They [Yūsuf's brothers] said: "If he steals, there was a brother of his [Yūsuf] who did steal before (him)." But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allāh is the Best Knower of that which you describe!"*﴾

## Yūsuf's Brothers accuse Him of Theft!

After Yūsuf's brothers saw that the king's bowl was taken out of Binyāmīn's bag, they said,

﴿إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ﴾

﴿*If he steals, there was a brother of his who did steal before.*﴾

They tried to show themselves as innocent from being like Binyāmīn, saying that he did just like a brother of his did

[1] 'Abdur-Razzāq 2:327.

[2] Aṭ-Ṭabari 16:192.

[3] Ibid.

[4] Aṭ-Ṭabari 16:193.

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ﴾

﴿*But these things did Yūsuf keep in himself*﴾, meaning the statement that he said afterwards,

﴿أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴿*You are in an evil situation, and Allāh is the Best Knower of that which you describe!*﴾

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ﴾

﴿*But these things did Yūsuf keep in himself*﴾, "He kept in himself [his statement next],

﴿أَنتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

﴿*You are in an evil situation, and Allāh is the Best Knower of that which you describe!*﴾."

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾ قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّا إِذًا لَّظَالِمُونَ ﴿٧٩﴾﴾

﴿*78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."*﴾

﴿*79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."*﴾

## Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer

When it was decided that Benyāmin was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا﴾

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ
إِذًا لَّظَٰلِمُونَ ﴿٧٩﴾ فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم
مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُّمُونِى فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ
ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ
﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ
وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ
﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ
وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ
فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۖ إِنَّهُۥ هُوَ
ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ
يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى
وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

﴿*They said, "O 'Azīz! Verily, he has an old father..."*﴾ who loves him very much and is comforted by his presence from the son that he lost,

﴿فَخُذْ أَحَدَنَا مَكَانَهُۥٓ﴾

﴿*so take one of us in his place.*﴾, instead of Binyāmīn to remain with you,

﴿إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ﴾

﴿*Indeed we think that you are one of the doers of good.*﴾, the good doers, just, and accepting fairness,

﴿قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ﴾

﴿*He said: "Allāh forbid, that we should take anyone but him with whom we found our property..."*﴾, 'according to the judgement that you gave for his punishment,

﴿إِنَّآ إِذًا لَّظَٰلِمُونَ﴾

﴿*Indeed, we should be wrongdoers.*﴾, if we take an innocent man instead of the guilty man.'

﴿فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُّمُونِى فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾ ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾﴾

﴿80. *So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf? Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.*﴾

﴿81. *"Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!*﴾

﴿82. *"And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."*﴾

## Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿خَلَصُوا۟﴾

﴿*in private*﴾, away from people's eyes,

﴿نَجِيًّا﴾

﴿*they consulted*﴾, among themselves,

﴿قَالَ كَبِيرُهُمْ﴾

﴿*The eldest among them said*﴾, and his name, as we mentioned, was Rūbīl, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbīl said to them,

﴿أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ﴾

'﴿*Know you not that your father did take an oath from you in Allāh's Name,*﴾

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أَبْرَحَ ٱلْأَرْضَ﴾

﴿*Therefore I will not leave this land*﴾, I will not leave Egypt,

﴿حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ﴾

﴿*until my father permits me,*﴾ allows me to go back to him while he is pleased with me,

﴿أَوْ يَحْكُمَ ٱللَّهُ لِيْ﴾

﴿*or Allāh decides my case*﴾ by using the sword, or, they says; by allowing me to secure the release of my brother,

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴿*and He is the Best of the judges.*﴾,

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyāmīn and as claim their innocence before him. Rūbīl said to them (to say to their father),

﴿وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ﴾

﴿*and we could not know the Unseen!*﴾

or, 'we did not know that your son had committed theft,' according to Qatādah and 'Ikrimah.[1] 'Abdur-Raḥmān bin Zayd bin Aslam said that it means, 'we did not know that Binyāmīn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا﴾

﴿*And ask (the people of) the town where we have been,*﴾, in reference to Egypt,[2] according to Qatādah,[3] or another town.

﴿وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا﴾

﴿*and the caravan in which we returned*﴾, 'about our truthfulness, honesty, protection and sincere guardianship,

﴿وَإِنَّا لَصَٰدِقُونَ﴾

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[1] Aṭ-Ṭabari 16:211-212.

[2] Aṭ-Ṭabari 16:210.

[3] Aṭ-Ṭabari 16:212.

﴿and indeed we are telling the truth.﴾

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾﴾

﴿83. *He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."*﴾

﴿84. *And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.*﴾

﴿85. *They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."*﴾

﴿86. *He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."*﴾

## Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf' shirt,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ﴾

﴿*Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).*﴾

Muḥammad bin Isḥāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ﴾

﴿*Nay, but your own selves have beguiled you into something.*

*So patience is most fitting (for me).﴾*

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ﴾

*﴿Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).﴾*

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbīl to him."[1] Rubil had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ﴾

*﴿May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing,﴾*, in my distress,

﴿الْحَكِيمُ﴾

*﴿the All-Wise﴾*, in His decisions and the decree and preordainment He appoints. Allāh said next,

﴿وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ﴾

*﴿And he turned away from them and said: "Alas, my grief for Yūsuf!"﴾*

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَا أَسَفَىٰ عَلَىٰ يُوسُفَ﴾

*﴿Alas, my grief for Yūsuf!﴾*

The new grief, losing Binyāmīn and Rūbīl, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawri said that Sufyān Al-'Uṣfuri said that Sa'īd bin Jubayr said, "Only this nation [the following of Prophet

[1] Aṭ-Ṭabari 16:214.

Muḥammad ﷺ] were given *Al-Istirja'*.[1] Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ﴾

﴿*"Alas, my grief for Yūsuf !" And he lost his sight because of the sorrow that he was suppressing.*﴾?"[2]

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.[3] Ad-Ḍaḥḥāk also commented, "Ya'qūb was aggrieved, sorrowful and sad."[4]

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿تَٱللَّهِ تَفۡتَؤُاْ تَذۡكُرُ يُوسُفَ﴾

﴿*By Allāh! You will never cease remembering Yūsuf*﴾, 'you will keep remembering Yūsuf,

﴿حَتَّىٰ تَكُونَ حَرَضًا﴾

﴿*until you become weak with old age,*﴾, until your strength leaves you,'

﴿أَوۡ تَكُونَ مِنَ ٱلۡهَٰلِكِينَ﴾

﴿*or until you be of the dead.*﴾ They said, 'if you continue like this, we fear for you that you might die of grief,'

﴿قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ﴾

﴿*He said: "I only complain of my grief and sorrow to Allāh."*﴾ When they said these words to him, Ya'qūb said,

﴿إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ﴾

'﴿*I only complain of my grief and sorrow*﴾ for the afflictions that struck me,

﴿إِلَى ٱللَّهِ﴾

﴿*to Allāh,*﴾ alone,

---

[1] Saying: "To Allah we belong and to Him shall be our return."

[2] 'Abdur-Razzāq 2:227.

[3] Aṭ-Ṭabari 16:216.

[4] Aṭ-Ṭabari 16:218.

يَٰبَنِيَّ اذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟
مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ
﴿٨٧﴾ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ
وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ
إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم
بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴿٨٩﴾ قَالُوٓا۟ أَءِنَّكَ
لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ
عَلَيْنَا ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ
ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾
ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا
وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ
ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن
تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾

﴿وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿*and I know from Allāh that which you know not.*﴾

I anticipate from Allāh each and every type of goodness.' Ibn 'Abbās commented on the meaning of,

﴿وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿*and I know from Allāh that which you know not.*﴾

"The vision that Yūsuf saw is truthful and Allāh will certainly make it come true."[1]

﴿يَٰبَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾﴾

﴿*87. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."*﴾

﴿*88. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."*﴾

[1] Aṭ-Ṭabari 16:227.

## Ya'qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya'qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh's mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh's mercy.

## Yūsuf's Brothers stand before Him

Allāh said next,

﴿فَلَمَّا دَخَلُوا عَلَيْهِ﴾

﴿*Then, when they entered unto him*﴾, when they went back to Egypt and entered upon Yūsuf,

﴿قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ﴾

﴿*they said: "O Azīz! A hard time has hit us and our family..."*﴾, because of severe droughts and the scarcity of food,

﴿وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ﴾

﴿*and we have brought but poor capital,*﴾

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujāhid, Al-Ḥasan and several others.[1]

Allāh said that they said next,

﴿فَأَوْفِ لَنَا الْكَيْلَ﴾

﴿*so pay us full measure*﴾ meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ūd read this *Āyah* in a way that means, "So give the full load on our animals and be charitable with us."[2] Ibn Jurayj commented, "So be charitable to us by returning our brother to us."[3] And when Sufyan bin 'Uyaynah was asked if

[1] Aṭ-Ṭabari 16:238.

[2] Ibid.

[3] Aṭ-Ṭabari 16:243.

the *Ṣadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the *Āyah*,

﴿فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

﴿*so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.*﴾?"

Ibn Jarīr At-Ṭabari[1] collected this statement.

﴿قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَإِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾﴾

﴿*89. He said: "Do you know what you did with Yūsuf and his brother, when you were ignorant?"*﴾

﴿*90. They said: "Are you indeed Yūsuf?" He said: "I am Yūsuf , and this is my brother. Allāh has indeed been gracious to us. He who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost."*﴾

﴿*91. They said: "By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners."*﴾

﴿*92. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!*﴾

## Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says, when Yūsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ﴾

[1] Aṭ-Ṭabari 16:242.

﴿*Do you know what you did with Yūsuf and his brother, when you were ignorant?*﴾ meaning, 'when you separated between Yūsuf and his brother,'

﴿إِذْ أَنتُمْ جَٰهِلُونَ﴾

﴿*when you were ignorant?*﴾ He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh's command, just as he hid his identity from them in the first two meetings, by Allāh's command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝﴾

﴿*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴾[94:5-6]

This is when they said to Yūsuf,

﴿أَءِنَّكَ لَأَنتَ يُوسُفُ﴾

﴿*Are you indeed Yūsuf?*﴾, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَءِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى﴾

﴿*Are you indeed Yūsuf? He said: "I am Yūsuf, and this is my brother..."*﴾

Yūsuf said next,

﴿قَدْ مَنَّ ٱللَّهُ عَلَيْنَا﴾

'﴿*Allāh has indeed been gracious to us.*﴾ by gathering us together after being separated all this time,'

﴿إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ۝ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا﴾

﴿*"Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost." They said: "By Allāh! Indeed Allāh has preferred you above us."*﴾

They affirmed Yūsuf's virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ﴾

﴿*He said: "No reproach on you this day."*﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allāh for them for mercy,

﴿يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾

﴿*may Allāh forgive you, and He is the Most Merciful of those who show mercy!*﴾

﴿ٱذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾﴾

﴿*93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."*﴾

﴿*94. And when the caravan departed, their father said: "I do indeed sense the smell of Yūsuf, if only you think me not senile)."*﴾

﴿*95. They said: "By Allāh! Certainly, you are in your old Ḍalāl (error)."*﴾

## Ya'qūb finds the Scent of Yūsuf in his Shirt!

Yūsuf said, 'Take this shirt of mine,

﴿فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا﴾

﴿*and cast it over the face of my father, his vision will return*﴾,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾

﴿*and bring to me all your family.*﴾ all the children of Ya'qūb.

﴿وَلَمَّا فَصَلَتِ ٱلْعِيرُ﴾

﴿*And when the caravan departed*﴾ from Egypt,

﴿قَالَ أَبُوهُمْ﴾

﴿*their father said...*﴾, Ya'qūb, peace be upon him, said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ﴾

'﴿*I do indeed feel the smell of Yūsuf, if only you think me not senile.*﴾, except that you might think me senile because of old age.' 'Abdur-Razzāq narrated that Ibn 'Abbās said, "When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf's shirt to Ya'qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ﴾

﴿*I do indeed feel the smell of Yūsuf , if only you think me not senile.*﴾

He found his scent from a distance of eight days away!"[1] Similar was also reported through Sufyān Ath-Thawri and Shu'bah and others reported it from Abu Sinān.[2]

Ya'qūb said to them,

﴿لَوْلَآ أَن تُفَنِّدُونِ﴾

﴿*if only you think me not senile.*﴾

Ibn 'Abbās, Mujāhid, 'Aṭā, Qatādah and Sa'īd bin Jubayr commented, "If only you think me not a fool!"[3] Mujāhid and Al-Ḥasan said that it means, "If only you think me not old."[4] Their answer to him was,

﴿إِنَّكَ لَفِي ضَلَٰلِكَ ٱلْقَدِيمِ﴾

﴿*Certainly, you are in your old Ḍalāl.*﴾

meaning, 'in your old error,' according to Ibn 'Abbās.[5] Qatādah commented, "They meant that, 'because of your love for Yūsuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to

[1] 'Abdur-Razzāq 2:329.
[2] Aṭ-Ṭabari 16:250.
[3] Aṭ-Ṭabari 16:253.
[4] Aṭ-Ṭabari 16:255.
[5] Aṭ-Ṭabari 16:257.

him, nor to a Prophet of Allāh."[1] Similar was said by As-Suddi and others.[2]

﴿فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾﴾

*﴿96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"﴾*

*﴿97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."﴾*

*﴿98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."﴾*

## Yahūdhā brings Yūsuf's Shirt and Good News

Ibn 'Abbās and Aḍ-Ḍaḥḥāk said;

﴿ٱلْبَشِيرُ﴾

*﴿good news﴾* means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdhā, son of Ya'qūb.[3] As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."[4] Ya'qūb said to his children,

﴿أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

*﴿Did I not say to you, 'I know from Allāh that which you know not?'﴾*, that I know that Allāh will return Yūsuf to me and that,

﴿إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن تُفَنِّدُونِ﴾

[1] Aṭ-Ṭabari 16:257.
[2] Ibid.
[3] Aṭ-Ṭabari 16:258.
[4] Aṭ-Ṭabari 16:259.

الجزء الثالث عشر ٢٤٧ سورة يوسف

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟
يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ
أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا
دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟
لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا
رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم
مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ
رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى
مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

﴿*I do indeed feel the smell of Yūsuf, if only you think me not senile.*﴾

## Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's brothers said to their father, with humbleness,

﴿يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾﴾

﴿*"O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."*﴾

and He forgives those who repent to Him. 'Abdullāh bin Mas'ūd, Ibrāhīm At-Taymi, 'Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya'qūb delayed fulfilling their request until the latter part of the night.[1]

﴿فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾﴾

﴿*99. Then, when they came in before Yūsuf, he took his*

[1] Aṭ-Ṭabari 16:262.

*parents to himself and said: "Enter Egypt, if Allāh wills, in security."﴾*

*﴿100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shaytān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.﴾*

## Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'ān to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh's Prophet Ya'qūb, peace be upon him. It is said that the king also went out with them to meet Ya'qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ﴾

*﴿and said: "Enter Egypt, if Allāh wills, in security."﴾*

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allāh wills, in security', in reference to the hardship and famine that they suffered.

Allāh said next,

﴿ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ﴾

*﴿and he took his parents to himself﴾*

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that his parents were his father and maternal aunt,[1] as his mother had died long ago.[2] Muḥammad bin Isḥāq and Ibn

[1] Aṭ-Ṭabari 16:267.

[2] Aṭ-Ṭabari 16:269.

Jarīr At-Ṭabari said, "His father and mother were both alive." Ibn Jarīr added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'ān testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.[1]

Allāh said next,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ﴾

*﴿And he raised his parents to Al-'Arsh﴾*

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.[2] Allāh said,

﴿وَخَرُّوا لَهُ سُجَّدًا﴾

*﴿and they fell down before him prostrate.﴾*

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ﴾

*﴿And he said: "O my father! This is the Ta'wīl (interpretation) of my dream aforetime..."﴾*, in reference to the dream that he narrated to his father before,

﴿إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

*﴿I saw (in a dream) eleven stars...﴾*

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Īsā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.[3]

When Mu'ādh bin Jabal visited the Shām area,[4] he found them prostrating before their priests. When he returned (to Al-

[1] Aṭ-Ṭabari 16:267.

[2] Ibid.

[3] Aṭ-Ṭabari 16:269.

[4] Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا هَذَا يَا مُعَاذُ؟»

«*What is this, O, Mu'ādh?*» Mu'ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

«*If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.*»[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya'qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

﴿يَٰٓأَبَتِ هَٰذَا تَأۡوِيلُ رُءۡيَٰيَ مِن قَبۡلُ قَدۡ جَعَلَهَا رَبِّي حَقّٗاۖ﴾

﴿*O my father! This is the Ta'wīl of my dream aforetime! My Lord has made it come true!*﴾

using the word, *'Ta'wīl'*, to describe what became of the matter, later on. Allāh said in another *Āyah*,

﴿هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ﴾

﴿*Await they just for its Ta'wīl? On the Day the event is finally fulfilled...*﴾,

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدۡ جَعَلَهَا رَبِّي حَقّٗاۖ﴾

﴿*My Lord has made it come true!*﴾

mentioning that Allāh blessed him by making his dream come true,

﴿وَقَدۡ أَحۡسَنَ بِيٓ إِذۡ أَخۡرَجَنِي مِنَ ٱلسِّجۡنِ وَجَآءَ بِكُم مِّنَ ٱلۡبَدۡوِ﴾

[1] Ibn Mājah 1:595.

﴿He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,﴾

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.[1] He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿مِنۢ بَعۡدِ أَن نَّزَغَ ٱلشَّيۡطَٰنُ بَيۡنِي وَبَيۡنَ إِخۡوَتِيٓۚ إِنَّ رَبِّي لَطِيفٞ لِّمَا يَشَآءُۚ﴾

﴿after Shaytān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.﴾

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿إِنَّهُۥ هُوَ ٱلۡعَلِيمُ﴾

﴿Truly, He! Only He is the All-Knowing.﴾ what benefits His servants,

﴿ٱلۡحَكِيمُ﴾

﴿the All-Wise.﴾ in His statements, actions, decrees, preordainment and what He chooses and wills.

﴿۞ رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ١٠١﴾

﴿101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous."﴾

## Yūsuf begs Allāh to die as A Muslim

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

[1] At-Ṭabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Aḍ-Ḍaḥḥāk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh's peace and blessings be on them all.[1] It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى» ثَلَاثًا

*«O Allāh to Ar-Rafīq Al-A'lā [the uppermost, highest company in heaven].»*[2]

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾﴾

*﴿102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴾*

*﴿103. And most of mankind will not believe even if you desire it eagerly.﴾*

*﴿104. And no reward you ask of them for it; it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and Jinn).﴾*

## This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, 'This and similar stories are part of

[1] Aṭ-Ṭabari 16:280.

[2] *Fatḥ Al-Bāri* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿نُوحِيهِ إِلَيْكَ﴾

﴿*which We reveal to you.*﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنتَ لَدَيْهِمْ﴾

'﴿*You were not (present) with them*﴾, you did not witness their conference nor saw them,

﴿إِذْ أَجْمَعُوٓاْ أَمْرَهُمْ﴾

﴿*when they arranged their plan together,*﴾ to throw Yūsuf into the well,

﴿وَهُمْ يَمْكُرُونَ﴾

﴿*and (while) they were plotting*﴾

against him. We taught you all this through Our Revelation which We sent down to you.' Allāh said in other *Āyāt*,

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَـٰمَهُمْ﴾

﴿*You were not with them, when they cast lots with their pens..*﴾ and,

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

﴿*And you were not on the western side, when We made clear to Musā the commandment...*﴾ [28:44] until,

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

﴿*And you were not at the side of the Ṭur when We did call.*﴾[28:46]

Allāh also said,

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُواْ عَلَيْهِمْ ءَايَـٰتِنَا﴾

﴿*And you were not a dweller among the people of Madyan, reciting Our verses to them.*﴾ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allāh said,

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾ Allāh said in similar *Āyāt*,

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴾ [6:116], and,

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾﴾

﴿*Verily, in this is an Āyah, yet most of them are not believers.*﴾ [26:8]

Allāh said next,

﴿وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ﴾

﴿*And no reward you ask of them for it;*﴾

Allāh says, 'You, O Muḥammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allāh's Face and to deliver good and sincere advice to His creatures,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ﴾

﴿*it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and Jinn)*﴾

with which they remember, receive guidance and save themselves in this life and the Hereafter.'

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾﴾

﴿*105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.*﴾

﴿*106. And most of them believe not in Allāh except that they*

*attribute partners unto Him.﴾*

*﴿107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?﴾*

## People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

*﴿And most of them believe not in Allāh except that they attribute partners unto Him.﴾*

Ibn 'Abbās commented, "They have a part of faith, for when they are asked, 'Who created the heavens? Who created the earth? Who created the mountains?' They say, 'Allāh did.' Yet, they associate others with Him in worship."[1] Similar is said by Mujāhid, 'Aṭā, Ikrimah, Ash-Sha'bi, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] In the *Ṣaḥīḥ*, it is recorded that during the *Ḥajj* season, the idolators used to say in their *Talbiyah*: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!"[3] Allāh said in another *Āyah*,

[1] Aṭ-Ṭabari 16:292.

[2] Ibid.

[3] Muslim 2:843.

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

﴿*Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed.*﴾ [31:13]

This indeed is the greatest type of *Shirk*, associating others with Allāh in worship. It is recorded in the Two *Ṣaḥiḥs* that 'Abdullāh bin Mas'ūd said, "I said, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«*That you call a rival to Allāh while He alone created you.*»"[1]

Al-Ḥasan Al-Baṣri commented on Allāh's statement,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And most of them believe not in Allāh except that they attribute partners unto Him.*﴾

"This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Ḥasan was referring to Allāh's statement,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾﴾

﴿*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalah, they stand with laziness and to be seen of men, and they do not remember Allāh but little.*﴾ [4:142]

There is another type of hidden *Shirk* that most people are unaware of. Ḥammād bin Salamah narrated that 'Āṣim bin Abi An-Najūd said that 'Urwah said, "Ḥudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴾

﴿*And most of them believe not in Allāh except that they attribute partners unto Him.*﴾

In a *Ḥadīth*, from Ibn 'Umar collected by At-Tirmidhi who said

[1] *Fatḥ Al-Bāri* 8:350, Muslim 1:90.

it was *Ḥasan*, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ أَشْرَكَ»

«*He who swears by other than Allāh, commits Shirk.*»[1]

Imām Aḥmad, Abu Dawud and other scholars of *Ḥadīth* narrated that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.*»[2]

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

«الطِّيَرَةُ شِرْكٌ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

«*Verily, Aṭ-Ṭiyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.*»[3] »[4]

Allāh said next,

﴿أَفَأَمِنُوٓاْ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ﴾

﴿*Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?*﴾

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other *'Āyāt*,

﴿أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ

[1] *Tuḥfat Al-Aḥwadhi* 5:135.

[2] Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. *Ar-Ruqā* is the act of reciting incantations, charm etc., the lawful type is done with Qur'ān. *At-Tamā'im* is the act of putting an amulet around the necks of children to save them from the effects of evil eye. *At-Tiwalah* is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

[3] Reliance on and trust in Him.

[4] Aḥmad 1:389, Abu Dāwud 4:230.

لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾

﴿*Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and fro, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.*﴾ [16:45-47]

and,

﴿أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾﴾

﴿*Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.*﴾ [7:97-99]

﴿قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾﴾

﴿*108. Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators."*﴾

## The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the *Jinns* that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿وَسُبْحَٰنَ ٱللَّهِ﴾

*﴿And Glorified and Exalted be Allāh.﴾*

This part of the *Āyah* means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾﴾

*﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾* [17:44]

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾﴾

*﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqwā. Do you not then understand?﴾*

## All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this *Āyah* clearly states. Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Ḥasan, 'Ali bin Ismā'il Al-Ash'ari mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women. Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of 'Imrān, when He said,

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا

يَأْكُلَانِ ٱلطَّعَامَ﴾

*﴿The Messiah ['Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Ṣiddiqah [truthful believer]. They both used to eat food.﴾* [5:75]

Therefore, the best description Allāh gave her is *Ṣiddiqah*. Had she been a Prophet, Allāh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'ān.

## All Prophets were Humans not Angels

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا﴾

*﴿And We sent not before you (as Messengers) any but men﴾*

"They were not from among the residents of the heaven (angels), as you claimed."[1] This statement of Ibn 'Abbās is supported by Allāh's statements,

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

*﴿And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets﴾*, [25:20]

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ۝٨ ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ۝٩﴾

*﴿And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants﴾*, [21:8-9]

and,

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

*﴿Say: "I am not a new thing among the Messengers."﴾* [46:9]

[1] *Ad-Durr Al-Manthūr* 4 :595.

Allāh said next,

﴿مِنْ أَهْلِ ٱلْقُرَىٰ﴾

*﴿from among the people of townships﴾*, meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

## Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ﴾

*﴿Have they not traveled in the land﴾*, meaning, 'Have not these people who rejected you, O Muḥammad, traveled in the land,'

﴿فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

*﴿and seen what was the end of those who were before them?﴾*

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another *Āyah*,

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ﴾

*﴿Have they not traveled through the land, and have they hearts wherewith to understand?﴾* [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟﴾

*﴿And verily, the home of the Hereafter is the best for those who have Taqwā.﴾*

Allāh says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allāh said in another *Āyah*,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ۝٥١ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ۝٥٢﴾

*﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses*

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾
وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا
وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾ قُلْ هَٰذِهِۦ
سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ
ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى
ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰٓ
إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ
نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ
حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire).* [40:51-52]

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾﴾

*110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are criminals.*

## Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another *Āyah*,

﴿وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ﴾

*﴿...and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"﴾* [2:214]

As for saying of Allāh,

﴿كُذِبُوا۟﴾

﴿*they were denied*﴾ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allāh be pleased with her, recited it.

Al-Bukhāri said that 'Urwah bin Az-Zubayr narrated that he asked 'Aishah about the meaning of the following verse,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾

﴿'*Until when the Messengers give up hope...*﴾, Respite will be granted, is it denied or betrayed? 'Ā'ishah replied, "betrayed." 'Urwah said, "I said, 'They were sure that their people betrayed them, so why use the word 'thought'?' She said, 'Yes, they were sure that they betrayed them.' I said,

﴿وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴿*and they thought that they were denied (by Allāh)*﴾?

'Ā'ishah said, 'Allāh forbid! The Messengers did not suspect their Lord of such a thing.' I asked, 'So what does this *Āyah* mean?' She said, 'This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's help then came to them.'"[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbās read this *Āyah* this way,

﴿وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴿*and they thought they were denied.*﴾ 'Abdullāh bin Abi Mulaikah said, "Then Ibn 'Abbās said to me that they were humans. He then recited this *Āyah*,

﴿حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

﴿*..even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the*

[1] *Fath Al-Bāri* 8:217.

*help of Allāh is near!*﴾[2:214]"

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that 'Urwah narrated to him that 'Āishah did not agree to this and rejected it. She said, "Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that 'Urwah narrated that 'Āishah recited this *Āyah* this way,

(وَظَنُّوا أَنَّهُمْ قَد كُذِّبُوا)

"and they thought that they were betrayed."[1]

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn 'Abbās gave. Ibn Mas'ūd said, as Sufyān Ath-Thawri narrated from him, that he read the *Āyah* this way,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴿*until, when the Messengers gave up hope and thought that they were denied.*﴾

'Abdullāh commented that this is the recitation that you dislike. Ibn 'Abbās also commented on the *Āyah*,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

﴿*until, when the Messengers gave up hope and thought that they were denied*﴾

"When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh's victory came then,

﴿فَنُجِّىَ مَن نَّشَآءُ﴾

﴿*and whomsoever We willed were rescued.*﴾

Ibn Jarīr At-Ṭabari narrated that Ibrāhīm bin Abi Ḥamzah [Ḥurrah] Al-Jazari said, "A young man from Quraysh asked

[1] Aṭ-Ṭabari 16:307.

Sa'īd bin Jubayr 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this *Surah*,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

*﴿until, when the Messengers gave up hope and thought that they were denied...﴾*

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Aḍ-Ḍaḥḥāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarīr At-Ṭabari narrated that Muslim bin Yasār asked Sa'īd bin Jubayr about the same *Āyah* and he gave the same response. Muslim stood up and embraced Sa'īd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"[1] This was reported from Sa'īd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujāhid bin Jabr and several other Salaf scholars gave for this *Āyah*. However, some scholars said that the *Āyah*,

﴿وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟﴾

*﴿and thought that they were denied﴾*,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarīr At-Ṭabari narrated that Tamīm bin Ḥadhlam said, "I heard 'Abdullāh bin Mas'ūd comment on this *Āyah*,

﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ﴾

*﴿until, when the Messengers gave up hope﴾*

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."[2]

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[1] Aṭ-Ṭabari 16:303.

[2] Aṭ-Ṭabari 16:304.

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾﴾

*﴿111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.﴾*

## A Lesson for Men Who have Understanding

Allāh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿عِبْرَةٌ لِّأُولِي الْأَلْبَابِ﴾

*﴿a lesson for men of understanding﴾*, who have sound minds,

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ﴾

*﴿It is not a forged statement.﴾*

Allāh says here that this Qur'ān could not have been forged; it truly came from Allāh,

﴿وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ﴾

*﴿but a confirmation of that which was before it﴾*

in reference to the previously revealed Divine Books, by which this Qur'ān testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'ān accepts or abrogates whatever Allāh wills of these Books,

﴿وَتَفْصِيلَ كُلِّ شَيْءٍ﴾

*﴿and a detailed explanation of everything﴾*

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'ān deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'ān contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'ān tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿هُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

*﴿a guide and a mercy for the people who believe.﴾*

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of *Sūrah Yūsuf*; and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.

# The *Tafsīr* of *Sūrat Ar-Ra'd* (Chapter -13)

**Which was revealed in Makkah**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الٓمٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾﴾

*﴿1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur'ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not.﴾*

## The Qur'ān is Allāh's *Kalām* (Speech)

We talked before, in the beginning of *Sūrat Al-Baqarah* (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'ān. We stated that every *Sūrah* that starts with separate letters, affirms that the Qur'ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ﴾

﴿*These are the verses of the Book*﴾, the Qur'ān, which Allāh described afterwards,

﴿وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ﴾

﴿*and that which has been revealed unto you*﴾, O Muḥammad,

﴿مِن رَّبِّكَ ٱلْحَقُّ﴾

﴿*from your Lord is the truth,*﴾ Allāh said next,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

﴿*but most men believe not.*﴾ just as He said in another *Āyah,*

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾ [12:103]

Allāh declares that even after this clear, plain and unequivocal explanation (the Qur'ān), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾﴾



سُورَةُ الرَّعْدِ (٤٣) (٩٦)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ ۖ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾ ۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾

﴿*2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Āyāt in detail, that you may believe with certainty in the meeting with your Lord.*﴾

## Clarifying Allāh's Perfect Ability

Allāh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.[1] Allāh said,

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ﴾

﴿*It is Allāh who has created seven heavens and of the earth the like thereof.*﴾ [65:12]

Allāh said next,

﴿بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾

﴿*..without any pillars that you can see.*﴾

meaning, 'there are pillars, but you cannot see them,' according to Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah, and several other scholars.[2] Iyās bin Mu'āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.[3] Similar was reported from Qatādah, and this meaning is better for this part of the *Āyah*,[4] especially since Allāh said in another *Āyah*,

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴿*He withholds the heaven from falling on the earth except by His permission.*﴾[22:65]

Therefore, Allāh's statement,

﴿تَرَوْنَهَا﴾

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[1] This comes from an authentic narration from Ibn Mas'ud. See *Al-'Ulū (Mukhtaṣir)* p. 103. and *Al-Majma'* 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by Aṭ-Tirmidhi 2:525, as well as others.

[2] Aṭ-Ṭabari 16:324.

[3] Ibid.

[4] Aṭ-Ṭabari 16:325.

﴿..*that you can see*﴾, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

## *Al-Istawā'*, Rising above the Throne

Allāh said next,

﴿ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

﴿*Then, He rose above (Istawā) the Throne.*﴾

We explained the meaning of the *Istawā'* in *Sūrat Al-A'rāf* (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

## Allāh subjected the Sun and the Moon to rotate continuously

Allāh said,

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

﴿*He has subjected the sun and the moon, each running (its course) for a term appointed.*﴾

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾

﴿*And the sun runs on its fixed course for a term (appointed).*﴾[36:38]

It was also said that the meaning is: until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.[1] This fact is clear to those who

[1] See *Sūrat Ghāfir* 40:7.

correctly understand the *Āyāt* and authentic *Ḥadīths*. All the (praise is due to) Allāh and all the favors are from Him.

Allāh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allāh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other *Āyāt*,

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾﴾

﴿*Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.*﴾ [41:37]

and,

﴿وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

﴿*And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!*﴾ [7:54]

Allāh's statement next,

﴿يُفَصِّلُ الْآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾

﴿*He explains the Āyāt in detail, that you may believe with certainty in the Meeting with your Lord.*﴾

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِي الْأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

﴿3. *And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made*

*Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.*﴾

﴿4. *And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.*﴾

## Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ﴾

﴿*And it is He Who spread out the earth*﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ﴾

﴿*and of every kind of fruit He made Zawjayn Ithnayn.*﴾, two types from every kind of fruit,

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ﴾

﴿*He brings the night as a cover over the day.*﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*Verily, in these things, there are Āyāt for people who reflect.*﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ﴾

﴿*And in the earth are neighboring tracts,*﴾

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and several others.[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ﴾

﴿*and gardens of vines, and green crops (fields), and date palms...*﴾

Allāh's statement, next,

﴿صِنْوَانٌ وَغَيْرُ صِنْوَانٍ﴾

﴿*Ṣinwānun wa (or) Ghayru Ṣinwān.*﴾

*'Ṣinwān'* means, growing into two or three from a single stem, such as figs, pomegranate and dates. *'Ghayru Ṣinwān'* means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's *'Ṣinw'* of his father. There is an authentic *Ḥadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ»

«*Do you not know that man's paternal uncle is the Ṣinw of his father?*»[2]

Allāh said next,

﴿يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ﴾

﴿*watered with the same water; yet some of them We make more excellent than others to eat.*﴾

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[1] Aṭ-Ṭabari 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ﴾

﴿*yet some of them We make more excellent than others to eat.*﴾

«الدَّقَلُ، وَالْفَارِسِيُّ، وَالْحُلْوُ، وَالْحَامِضُ»

«*The Dagal,*[1] *the Persian, the sweet, the bitter...*"»[2]

At-Tirmidhi collected this *Ḥadīth* and said, "*Ḥasan Gharīb.*" Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿*Verily, in these things there are Āyāt for the people who understand.*﴾

﴿۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِيٓ أَعْنَاقِهِمْ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ۝٥﴾

﴿*5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.*﴾

[1] These are different dates.

[2] *Tuḥfat Al-Aḥwadhi* 8:544.

## Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

﴿وَإِن تَعْجَبْ﴾

*﴿And if you wonder.﴾*

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ﴾

*﴿When we are dust, shall we indeed then be (raised) in a new creation?﴾*

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

*﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴾*[46:33]

Allāh described those who deny Resurrection,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ﴾

*﴿They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴾*

They will be dragged in the Fire by these chains,

﴿وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ﴾

*﴿They will be dwellers of the Fire to abide therein forever.﴾*, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾﴾

*﴿6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴾*

## The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿وَيَسْتَعْجِلُونَكَ﴾

*﴿They ask you to hasten﴾*, in reference to the disbelievers,

﴿بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ﴾

*﴿the evil before the good,﴾* meaning, the punishment. Allāh said in other *Āyāt* that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧﴾ مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُّنظَرِينَ ﴿٨﴾﴾

*﴿And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!﴾*[15:6-8],

and two *Āyāt;*

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

*﴿And they ask you to hasten on the torment!﴾*[29:53-54] Allāh also said,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾

*﴿A questioner asked concerning a torment about to befall.﴾* [70:1],

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ﴾

﴿*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.*﴾[42:18],

and,

﴿وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا﴾

﴿*They say: "Our Lord! Hasten to us Qiṭṭana.*﴾[38:16], meaning, our due torment and reckoning. Allāh said that they also supplicated,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ﴾

﴿*And (remember) when they said: "O Allāh! If this (the Qur'an) is indeed the truth from You.*﴾[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment. Allāh replied,

﴿وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ﴾

﴿*while exemplary punishments have indeed occurred before them.*﴾

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another *Āyah*,

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ﴾

﴿*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.*﴾[35:45]

Allāh said in this honorable *Āyah*,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ﴾

﴿*But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.*﴾

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other *Āyāt*,

﴿فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾﴾

﴿*If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."*﴾[6:147]

﴿إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾

﴿*Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.*﴾[7:167],

and,

﴿نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴾

﴿*Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾[15:49-50]

There are many other *Āyāt* that mention both fear and hope.

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾﴾

﴿*7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.*﴾

## The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn Aṣ-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ﴾

﴿*And nothing stops Us from sending the Āyāt but that the people of old denied them.*﴾[17:59]

Allāh said here,

﴿إِنَّمَآ أَنتَ مُنذِرٌ﴾

﴿*You are only a warner*﴾, and your duty is only to convey Allāh's Message which He has ordered you,

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Not upon you is their guidance, but Allāh guides whom He wills.*﴾[2:272]

Allāh said;

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿*And to every people there is a guide.*﴾

meaning that for every people there has been a caller, according to Ibn 'Abbās and as narrated from him by Ali bin Abi Ṭalḥah.[1] Allāh said in a similar *Āyāh*,

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿*And there never was a nation but a warner had passed among them.*﴾[35:24]

Similar has reported from Qatādah and 'Abdur-Raḥmān bin Zayd.[2]

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾﴾

﴿*8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.*﴾

﴿*9. All-Knower of the unseen and the seen, the Most Great, the Most High.*﴾

## Allāh is All-Knower of *Al-Ghayb* (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

﴿*And He knows that which is in the wombs.*﴾[31:34],

whether male or female, fair or ugly, miserable or happy,

[1] Aṭ-Ṭabari 16:357.

[2] Aṭ-Ṭabari 16:356.

whether it will have a long or a short life. Allāh said in other *Āyāt*,

﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ﴾

﴿*He knows you well when He created you from the earth, and when you were fetuses.*﴾[53:32],

and,

﴿يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴿*He creates you in the wombs of your mother: creation after creation in three veils of darkness.*﴾[39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾﴾

﴿*And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.*﴾[23:12-14]

In the two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، بِكَتْبِ رِزْقِهِ، وَعُمْرِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ»

«*The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.*"»[1]

[1] *Fath Al-Bari* 11:486, Muslim 4:2036.

In another *Ḥadīth*, the Prophet ﷺ said,

«فَيَقُولُ الْمَلَكُ: أَيْ رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ أَيْ رَبِّ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللهُ: وَيَكْتُبُ الْمَلَكُ»

*«Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allāh then ordains and the angel records it.»*[1]

Allāh said next,

﴿وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ﴾

*﴿and by how much the wombs fall short or exceed.﴾*

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللهُ: لَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللهُ»

*«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.»*[2]

Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا تَغِيضُ ٱلْأَرْحَامُ﴾

*﴿and by how much the wombs fall short﴾*, this refers to miscarriages,

﴿وَمَا تَزْدَادُ﴾

*﴿or exceed﴾*, this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge."[3]

[1] *Fath Al-Bāri* 11:486, Muslim 4:2038.

[2] *Fath Al-Bāri* 8:225.

[3] Aṭ-Ṭabari 16:359.

Qatādah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِندَهُۥ بِمِقْدَارٍ﴾

﴿*Everything with Him is in proportion.*﴾

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic *Ḥadīth* mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

«إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرُوهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

«*Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh's reward.*»[1]

Allāh said next,

﴿عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ﴾

﴿*All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable),*﴾

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

﴿ٱلْكَبِيرُ﴾

﴿*the Most Great*﴾, greater than everything,

﴿ٱلْمُتَعَالِ﴾

﴿*the Most High.*﴾ above everything,

﴿قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿*(Allāh) surrounds all things in (His) knowledge.*﴾[65:12],

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

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[1] *Fatḥ Al-Bāri* 11:502.

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾ لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾﴾

﴿10. *It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴾

﴿11. *For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.*﴾



وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ﴿٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾ لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾ هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ ۖ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾

*Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.*﴾

## Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other *Āyāt*,

﴿وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾﴾

﴿*And if you speak aloud, then verily, He knows the secret and*

*that which is yet more hidden.*﴾[20:7],

and,

﴿وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

﴿*And (Allāh) knows what you conceal and what you reveal.*﴾

'Ā'ishah said, "All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾﴾

﴿*Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.*﴾[58:1][1]

Allāh said next,

﴿وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ﴾

﴿*whether he be hid by night*﴾, in his house in the darkness of the night,

﴿وَسَارِبٌ بِالنَّهَارِ﴾

﴿*or goes forth freely by day.*﴾ moves about during the daylight; both are encompassed by Allāh's knowledge. Allāh said in other *Āyāt*,

﴿أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ﴾

﴿*Surely, even when they cover themselves with their garments.*﴾ [11:5],

and,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾﴾

[1] Al-Bukhāri 7385, An-Nasā'ī in *Al-Kubrā* 11570, Ibn Mājah 188, Aṭ-Ṭabri 5:28.

*﴿Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.﴾*[10:61]

## The Guardian Angels

Allāh said next,

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ﴾

*﴿For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.﴾*

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic *Ḥadīth* states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

*«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Aṣr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."»*[1]

[1] *Fatḥ Al-Bāri* 13:426.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

*«Verily, every one among you has his companion from the Jinn and his companion from the angels."»*

They said, "And you too, O Allāh's Messenger?" He said,

«وَإِيَّايَ، وَلَكِنَّ اللهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

*«And I too, except that Allāh has helped me against him, so he only orders me to do good.»*[1] Muslim collected this *Ḥadīth.*[2]

Ibn Abi Ḥātim narrated that Ibrāhīm said, "Allāh revealed to a Prophet from among the Children of Israel, 'Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ﴾

﴿*Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.*﴾

﴿هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾﴾

﴿*12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).*﴾

﴿*13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.*﴾

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[1] Aḥmad 1:401.

[2] Muslim no. 2814.

## Clouds, Thunder and Lightning are Signs of Allāh's Power

Allāh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarīr recorded that Ibn 'Abbās once wrote to Abu Al-Jald asking about the meaning of *Al-Barq*, and he said that it is water.[1] Qatādah commented on Allāh's statement,

﴿خَوْفًا وَطَمَعًا﴾

﴿*as a fear and as a hope.*﴾ "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allāh's provisions." Allāh said next,

﴿وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ﴾

﴿*And it is He Who brings up the clouds, heavy.*﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujāhid said that this part of the *Āyah* is about clouds that are heavy with rain.[2] Allāh's statement,

﴿وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ﴾

﴿*And Ar-Ra'd (thunder) glorifies and praises Him*﴾, is similar to His other statement,

﴿وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ﴾

﴿*And there is not a thing but glorifies His praise.*﴾ [17:44]

Imām Aḥmad recorded that Ibrāhīm bin Sa'd said, "My father told me that he was sitting next to Ḥamīd bin 'Abdur Raḥmān in the *Masjid*. A man from the tribe of Ghifār passed and Ḥamīd sent someone to him to please come to them. When he came, Ḥamīd said to me, 'My nephew! Make space for him between me and you, for he had accompanied Allāh's Messenger ﷺ.' When that man came, he sat between me and Ḥamīd and Ḥamīd said to him, 'What was the *Ḥadīth* that you narrated to me from the Messenger of Allāh ﷺ?' He said, 'A

[1] Aṭ-Ṭabari 16:387.

[2] Aṭ-Ṭabari 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

«إِنَّ اللهَ يُنْشِىءُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

*«Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.»*[1]

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

## Supplicating to Allāh upon hearing *Ar-Ra'd* (Thunder)

Imām Aḥmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ»

*«O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that."*[2]

This *Ḥadīth* was recorded by At-Tirmidhi, Al-Bukhāri in his book *Al-Adab Al-Mufrad*, An-Nasā'ī in *'Amal Al-Yawm wal-Laylah*, and Al-Ḥākim in *Al-Mustadrak*.[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom *Ar-Ra'd* (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this *Ḥadīth* in *Al-Muwaṭṭa'*, and Al-Bukhāri in *Al-Adab Al-Mufrad*.[4]

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عَبِيدِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَمَا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

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[1] Aḥmad 5:435.

[2] Aḥmad 2:100.

[3] *Tuḥfat Al-Aḥwadhi* 9:412, *Al-Adab Al-Mufrad* 187, An-Nasā'ī in *Al-Kubrā* 6:230, Al-Ḥākim 4:286.

[4] *Al-Muwaṭṭa'* 2:992, Al-Bukhāri in *Al-Adāb Al-Mufrad* no. 724.

*«Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).'»*[1]

Allāh's statement,

﴿وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ﴾

*﴿He sends the thunderbolts, and therewith He strikes whom He wills,﴾*

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni narrated that Ibn 'Abbās said that Arbad bin Qays bin Juzu' bin Julayd bin Ja'far bin Kulab, and 'Āmir bin Aṭ-Ṭufayl bin Mālik came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. 'Āmir bin Aṭ-Ṭufayl said, "O Muḥammad! What will you give me if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

*«You will have the rights and duties of all Muslims.»*

'Amir bin Aṭ-Ṭufayl said, "Will you make me your successor if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَعِنَّةَ الْخَيْلِ»

*«That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).»*

'Āmir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, 'Āmir said, "By Allāh! I will fill it (Al-Madīnah) with horses and men (hostile to Muslims)." The Messenger of Allāh ﷺ replied,

«يَمْنَعُكَ اللهُ»

*«Rather, Allāh will prevent you.»*

When 'Āmir and Arbad left, 'Āmir said, "O Arbad! I will keep

[1] Aḥmad 2:359.

Muḥammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muḥammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Āmir said, "O Muḥammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Āmir left the Messenger of Allāh ﷺ and arrived at Al-Ḥarrah of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'ādh and Usayd bin Ḥuḍayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Āmir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Ḥuḍayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Āmir took refuge in a woman's house, from Banu Salūl. 'Āmir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these *Āyāt* (13:8-11) in their case,

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ﴾

﴿*Allāh knows what every female bears*﴾ until,

﴿وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ﴾

﴿*..and they will find besides Him no protector.*﴾

Ibn 'Abbās commented, "The angels in succession, guard Muḥammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this *Āyah*,

﴿وَيُرْسِلُ الصَّوَٰعِقَ﴾

﴿*He sends the thunderbolts,*﴾" [1]

Allāh said next,

﴿وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ﴾

﴿*yet they (disbelievers) dispute about Allāh.*﴾ they doubt Allāh's greatness and that there is no deity worthy of worship except Him,

﴿وَهُوَ شَدِيدُ ٱلْمِحَالِ﴾

﴿*And He is Mighty in strength and Severe in punishment.*﴾

Allāh's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsīr* of Ibn Jarīr At-Ṭabari.[2] There is a similar *Āyah* in the Qur'ān,

﴿وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾﴾

﴿*So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.*﴾[27:50-51]

'Ali bin Abi Ṭālib said that,

﴿وَهُوَ شَدِيدُ ٱلْمِحَالِ﴾

﴿*And He is Mighty in strength and Severe in punishment (Al-Miḥāl)*﴾, means, His punishment is severe.[3]

﴿لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾﴾

﴿*14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.*﴾

[1] Aṭ-Ṭabarāni 10:379-381. A *Ḥadīth* mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

[2] Aṭ-Ṭabari 16:394.

[3] Aṭ-Ṭabari 16:396.

## A Parable for the Weakness of the False Gods of the Polytheists

'Ali bin Abi Ṭālib said that Allāh's statement,

﴿لَهُۥ دَعْوَةُ ٱلْحَقِّ﴾

﴿*For Him is the Word of Truth.*﴾

is in reference to *Tawḥīd*, according to Ibn Jarīr At-Ṭabari.[1] Ibn 'Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadir, said that,

﴿لَهُۥ دَعْوَةُ ٱلْحَقِّ﴾

﴿*For Him is the Word of Truth.*﴾ means, *"La ilāha illallāh."*[2] Allāh said next,

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ﴾

﴿*And those whom they invoke besides Him...*﴾, meaning, the example of those who worship others besides Allāh,

﴿كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ﴾

﴿*like one who stretches forth his hand for water to reach his mouth,*﴾

'Ali bin Abi Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?"[3] Mujāhid said about,

﴿كَبَٰسِطِ كَفَّيْهِ﴾

﴿*like one who stretches forth his hand*﴾

"Calling the water with his words and pointing at it, but it will never come to him this way."[4] The meaning of this *Āyah* is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

[1] Aṭ-Ṭabari 16:398.

[2] Ibid.

[3] Aṭ-Ṭabari 16:400.

[4] Ibid.

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا
كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ
إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿١٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ
نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى
ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ
عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ﴿١٦﴾ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ
يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا
يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾
لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ
لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ
أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ﴾

*﴿and the invocation of the disbelievers is nothing but misguidance.﴾*

﴿وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ﴾

*﴿15. And unto Allāh falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾*

## Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَظِلَٰلُهُم بِٱلْغُدُوِّ﴾

*﴿and so do their shadows in the mornings﴾*, in the beginning of the days,

﴿وَٱلْءَاصَالِ﴾

*﴿and in the afternoons.﴾* towards the end of the days. Allāh said in another *Āyah*,

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ﴾

*﴿Have they not observed things that Allāh has created: (how) their shadows incline.﴾* [16:48]

﴿قُلْ مَن رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾﴾

*﴿16. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Awliyā' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."﴾*

## Affirming *Tawḥīd*

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ﴾

*﴿Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creations seemed alike to them?"﴾*

Allāh asks, 'Do these polytheists worship gods besides Him

that rival Him in what He created? Have their false deities created similar creations to those Allāh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allāh?' Rather, the *Āyah* proves that the truth is nothing like this. There is none similar to Allāh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allāh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allāh and are subservient to Him. They used to say during their *Talbiyah*:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allāh also mentioned their polytheistic statements in other *Āyāt*,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴿*We worship them only that they may bring us near to Allāh.*﴾ [39:3]

Allāh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾ [34:23]

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ﴾

﴿*And there are many angels in the heavens.....*﴾[53:26], and,

﴿إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴿*There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.*﴾ [19:93-95]

If all are Allāh's servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allāh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice

(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿*And your Lord treats no one with injustice*﴾ [18:49]

﴿أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾﴾

﴿*17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.*﴾

## Two Parables proving that Truth remains and Falsehood perishes

This honorable *Āyah* contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

﴿أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً﴾

﴿*He sends down water from the sky,*﴾ He sends rain,

﴿فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا﴾

﴿*and the valleys flow according to their measure,*﴾

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This *Āyah* indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا﴾

﴿*but the flood bears away the foam that mounts up to the surface*﴾

of the water that ran down the valleys; this is the first parable. Allāh said next,

﴿وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ﴾

﴿*and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...*﴾

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ﴾

﴿*thus does Allāh (by parables) show forth truth and falsehood.*﴾

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً﴾

﴿*Then, as for the foam it passes away as scum upon the banks,*﴾

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِي ٱلْأَرْضِ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ﴾

﴿*while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.*﴾

Allāh said in a similar *Āyah*,

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴿*And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.*﴾ [29:43]

Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ﴿٤٣﴾﴾

*﴿But none will understand them except those who have knowledge.﴾*" [29:43]

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا﴾

*﴿He sends down water from the sky, and the valleys flow according to their measure,﴾*

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿فَأَمَّا ٱلزَّبَدُ﴾

*﴿Then, as for the foam﴾*, which refers to doubt,

﴿فَيَذْهَبُ جُفَآءً وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ﴾

*﴿it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.﴾*

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt."[1]

## The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of *Sūrat Al-Baqarah* (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

﴿مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ﴾

[1] Aṭ-Ṭabari 16:410.

﴿*Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.*﴾ [2:17] then He said,

﴿أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ﴾

﴿*Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.*﴾ [2:19]

Allāh also has set two parables for the disbelievers in *Sūrat An-Nūr* (chapter 24), one of them is,

﴿وَٱلَّذِينَ كَفَرُوٓاْ أَعْمَٰلُهُمْ كَسَرَابٍ﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert.*﴾[24:39]

The mirage occurs during intense heat. It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: أَيْ رَبَّنَا عَطِشْنَا فَاسْقِنَا. فَيُقَالُ: أَلَا تَرِدُونَ؟ فَيَرِدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٍ يَحْطِمُ بَعْضُهَا بَعْضًا»

«*It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts."*»[1] Allāh said in the second parable (in *Sūrat An-Nur);*

﴿أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ﴾

﴿*Or is like the darkness in a vast deep sea.*﴾[24:40]

In the Two *Ṣaḥīḥs* it is recorded that Abu Mūsā Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا، وَرَعَوْا، وَسَقَوا، وَزَرَعُوا، وَأَصَابَتْ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي

[1] *Fath Al-Bāri* 8:98, Muslim 4:168.

دِينِ اللهِ وَنَفَعَهُ اللهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ»

*«The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.»*[1]

This parable uses water in it. In another *Ḥadīth* that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا - قَالَ -: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

*«My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.»*[2]

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[1] *Fatḥ Al-Bāri* 1:211, Muslim 4:1788.

[2] Aḥmad 2:312.

The Two *Ṣaḥīḥs* also collected this *Ḥadīth*.[1] This is a parable using fire.

﴿لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾﴾

*﴿18. For those who answered their Lord's call is Al-Ḥusnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.﴾*

## Reward of the Blessed and Wretched Ones

Allāh mentions the final destination of the blessed ones and the wretched ones,

﴿لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ﴾

*﴿For those who answered their Lord's call﴾*

obeyed Allāh and followed His Messenger (Muḥammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

﴿ٱلْحُسْنَىٰ﴾

*﴿Al-Ḥusnā﴾*, which is the good reward. Allāh said that Dhul-Qarnayn declared,

﴿أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾﴾

*﴿As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Ḥusnā), and we shall speak unto him mild words by our command﴾*[18: 87-88]

Allāh said in another *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

*﴿For those who have done good is the best (Al-Ḥusnā) and even*

[1] *Fath Al-Bāri* 11:323, Muslim 4:1790.

*more.*﴾ [10:26]

Allāh said next,

﴿وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ﴾

﴿*But those who answered not His call,*﴾ disobeyed Allāh,

﴿لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

﴿*if they had all that is in the earth together*﴾

meaning, in the Hereafter. This *Āyah* says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

﴿أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ﴾

﴿*For them there will be the terrible reckoning.*﴾

in the Hereafter, when they will be reckoned for the *Naqīr*[1] and the *Qiṭmīr*,[2] the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ﴾

﴿*Their dwelling place will be Hell; and worst indeed is that place for rest.*﴾

﴿۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾﴾

﴿*19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.*﴾

## The Believer and the Disbeliever are never Equal

Allāh says, 'They could never be equal; those among people who know that what,

﴿أُنزِلَ إِلَيْكَ﴾

﴿*has been revealed unto you*﴾, O Muḥammad,

---

[1] The speck on the back of a date stone.

[2] The thin membrane over the date stone.

﴿مِن رَّبِّكَ﴾

﴿*from your Lord*﴾ is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice.*﴾ [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the *Āyah* says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another *Āyah*,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴾ [59:20]

Allāh said in this honorable *Āyah*,

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ﴾

﴿*Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?*﴾

They are not equal. Allāh said next,

﴿إِنَّمَا يَتَذَكَّرُ أُوْلُوا۟ ٱلْأَلْبَٰبِ﴾

﴿*But it is only the men of understanding that pay heed.*﴾

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.

﴿ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟

مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾

﴿20. *Those who fulfill, the covenant of Allāh and break not the trust.*﴾

﴿21. *And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning.*﴾

﴿22. *And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.*﴾

﴿23. *'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):*﴾

﴿24. *"Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"*﴾

## Qualities of the Blessed Ones, which will lead to Paradise

Allāh states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴿ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾﴾

﴿*Those who fulfill the covenant of Allāh and break not the trust.*﴾

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴿وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ﴾

﴿*And those who join that which Allāh has commanded to be joined*﴾

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَيَخْشَوْنَ رَبَّهُمْ﴾

﴿*and fear their Lord*﴾, in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ﴾

﴿*And those who remain patient, seeking their Lord's Face,*﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَأَقَامُوا۟ ٱلصَّلَوٰةَ﴾

﴿*and perform the Ṣalāh*﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ﴾

﴿*and spend out of that which We have bestowed on them,*﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرًّا وَعَلَانِيَةً﴾

﴿*secretly and openly,*﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ﴾

﴿*and repel evil with good*﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another *Āyah*,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

﴿*Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.*﴾[41:34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

﴿جَنَّٰتُ عَدْنٍ﴾

﴿*'Adn Gardens*﴾, where, *'Adn*, indicates continuous residence; they will reside in the gardens of everlasting life.

Allāh said next,

﴿وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ﴾

﴿*and (also) those who acted righteously from among their fathers, and their wives, and their offspring.*﴾

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allāh said in another *Āyah*,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

﴿*And those who believe and whose offspring follow them in faith: to them shall We join their offspring.*﴾ [52:21]

Allāh said next,

﴿وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾﴾

﴿*And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"*﴾

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islāmic greeting and commend them for earning Allāh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ؟»

«*Do you know who among Allāh's creation will enter Paradise first?*»

They said, "Allāh and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخِيرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً - قَالَ - : فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

«*The first among Allāh's creation to enter Paradise are the poor emigrants (in Allāh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, "Go to them and welcome them with the Salām." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?" Allāh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),*» saying,

﴿ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾ وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾

﴿سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾﴾

﴿*Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!*﴾"[1]

﴿وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾﴾

﴿*25. And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).*﴾

## Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

﴿يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى

[1] Aḥmad 2:168.

﴿ٱلْأَرْضِ﴾

﴿break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land,﴾

An authentic *Ḥadīth* states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

*"The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest."*[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

*"If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome."*[2]

This is why Allāh said next,

﴿أُولَٰئِكَ لَهُمُ ٱللَّعْنَةُ﴾

﴿*on them is the curse,*﴾ they will be cast away from Allāh's mercy,

﴿وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾

﴿*and for them is the unhappy home.*﴾ the evil end and destination,

﴿وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ﴾

﴿*Their dwelling place will be Hell; and worst indeed is that place for rest.*﴾ [13:18]

﴿ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾﴾

﴿*26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.*﴾

[1] *Fatḥ Al-Bāri* 1:111.

[2] *Ibid.*

**Increase and Decrease in Provision is in Allāh's Hand**

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other *Āyāt*,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

﴿*Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.*﴾[23:55-56]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ﴾

﴿*whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.*﴾

Allāh said in other *Āyāt*,

﴿قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا﴾

﴿*Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.*﴾[1] [4:77]

and,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ۝١٦ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ۝١٧﴾

﴿*Nay, you prefer the life of this world, although the Hereafter is better and more lasting.*﴾[87:16-17]

Imām Aḥmad recorded that Al-Mustawrid, from Bani Fihr, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

«*The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.*»

[1] The thin membrane over the date stone.

and he pointed with the index finger.[1] Imām Muslim also collected this *Ḥadīth* in his *Ṣaḥīḥ*.[2] In another *Ḥadīth*, the Prophet ﷺ passed by a dead sheep, whose ears were small, and said,

«وَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَى أَهْلِهِ حِينَ أَلْقَوهُ»

*«By Allāh! The life of this present world is as insignificant to Allāh as this sheep was to its owners when they threw it away.»*[3]

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾﴾

﴿27. *And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."*﴾

﴿28. *Those who believed and whose hearts find rest in the remembrance of Allāh. Verily, in the remembrance of Allāh do hearts find rest.*﴾

﴿29. *Those who believed, and work righteousness, Ṭūbā is for them and a beautiful place of (final) return.*﴾

## Disbelievers ask for Miracles, Allāh's Response to Them

Allāh says that the idolators said,

﴿لَوْلَا﴾

﴿*Why is not*﴾, meaning, there should be,

﴿أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ﴾

﴿*a sign sent down to him from his Lord?*﴾

The idolators also said,

﴿فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾﴾

[1] Aḥmad 4:228.

[2] Muslim 4:2193.

[3] Muslim no. 2957.

﴿*Let him then bring us an Āyah like the ones (Prophets) that were sent before (with signs)!*﴾ [21:5]

We mentioned this subject several times before and stated that Allāh is able to bring them what they wanted. There is a *Ḥadīth* which mentions that the idolators asked the Prophet ﷺ to turn Mount Aṣ-Ṣafā into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allāh revealed to His Messenger ﷺ: "If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the *'Alamīn* (mankind and the *Jinns*). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet ﷺ said,

«بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

«*Rather, open for them the door to repentance and mercy.*»[1]

This is why Allāh said to His Messenger ﷺ next,

﴿قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ﴾

﴿*Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."*﴾

Allāh states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allāh said in other *Āyāt*,

﴿وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴿*But neither Ayāt nor warners benefit those who believe not.*﴾ [10:101]

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾[10:96-97],

[1] There is a *Ḥadīth* with similar wording recorded by Aḥmad 1 :242.

and,

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.*﴾ [6:111]

Allāh said here,

﴿قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ﴾

﴿*Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."*﴾

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

## The Believer's Heart finds Comfort in the Remembrance of Allāh

Allāh said,

﴿ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ﴾

﴿*Those who believed, and whose hearts find rest in the remembrance of Allāh.*﴾

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾

﴿*Verily, in the remembrance of Allāh do hearts find rest.*﴾ and surely, He is worthy of it.

## The Meaning of *Ṭūbā*

Allāh said,

﴿ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾﴾

﴿*Those who believed, and work righteousness, Tūbā is for them and a beautiful place of (final) return.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Ṭūbā*

means, "Happiness and comfort or refreshment of the eye."[1] Ikrimah said that *Ṭūbā* means, "How excellent is what they earned,"[2] while Aḍ-Ḍaḥḥāk said, "A joy for them."[3] Furthermore, Ibrāhīm An-Nakhʿī said that *Ṭūbā* means, "Better for them,"[4] while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'[5] In another narration, Qatādah said that '*Ṭūbā* for them' means, "It is excellent for them,"[6]

﴿وَحُسْنُ مَئَابٍ﴾

﴿*and a beautiful place of return.*﴾ and final destination. These meanings for *Ṭūbā* are all synonymous and they do not contradict one another.

Imām Aḥmad recorded that Abu Saʿīd Al-Khuḍri said that a man asked, "O Allāh's Messenger! *Ṭūbā* for those who saw you and believed in you!" The Prophet ﷺ said,

«طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي، وَطُوبَى ثُمَّ طُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي»

«*Ṭūbā is for he who saw me and believed in me. Ṭūbā, and another Ṭūbā, and another Ṭūbā for he who believed in me, but did not see me.*»

A man asked, "What is *Ṭūbā*?" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

«*A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.*»[7]

Al-Bukhāri and Muslim recorded that Sahl bin Saʿd said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا»

«*There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.*»

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[1] Aṭ-Ṭabari 16:435.
[2] Ibid.
[3] Ibid.
[4] Al-Baghawi 3:18.
[5] Aṭ-Ṭabari 16:435.
[6] Ibid.
[7] Aḥmad 3:71.

الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ
قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾
وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ
بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟
أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ
وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ
مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟
لِلَّهِ شُرَكَآءَ ۚ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم
بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ
ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾

An-Nu'mān bin Abi 'Ayyāsh Az-Zuraqi added, "Abu Saīd Al-Khudri narrated to me that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا»

*«There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.»*[1]

In his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allāh ﷺ said that Allāh the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

*«O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.»*[2]

Khālid bin Ma'ddān said, "There is a tree in Paradise called *Ṭūbā*, that has breasts that nurse the children of the people of

[1] Al-Bukhāri no. 6552, Muslim no. 2827.

[2] Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Ḥātim collected this statement.

﴿كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾﴾

*﴿30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."﴾*

## Our Prophet ﷺ was sent to recite and call to Allāh's Revelation

Allāh says, 'Just as We sent you, O Muḥammad, to your *Ummah*,

﴿لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ﴾

*﴿..in order that you might recite unto them what We have revealed to you,﴾*

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

﴿تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ﴾

*﴿By Allāh, We indeed sent (Messengers) to the nations before you.﴾*[16-63]

Allāh said in another *Āyah*,

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾﴾

*﴿Verily, many Messengers were denied before you, with*

*patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).*﴾[6-34],

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'

Allāh said next,

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَـٰنِ﴾

﴿*while they disbelieve in the Most Gracious (Allāh).*﴾

Allāh says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Raḥmān Ar-Raḥīm [the Most Gracious, Most Merciful].' This is why on the day of Al-Ḥudaybiyyah, as Al-Bukhāri narrated,[1] they refused to write, "In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm," saying, "We do not know Ar-Raḥmān Ar-Raḥīm!" Qatādah narrated this words.[2] Allāh the Exalted said,

﴿قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَـٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

﴿*Say: "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.*﴾ [17:110]

In his *Ṣaḥīḥ*, Imām Muslim recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللهِ تَعَالَى عَبْدُ اللهِ وَعَبْدُ الرَّحْمَنِ»

«*The most beloved names to Allāh the Exalted are: 'Abdullāh and 'Abdur-Raḥmān.*»[3] Allāh said next,

﴿قُلْ هُوَ رَبِّي لَا إِلَـٰهَ إِلَّا هُوَ﴾

﴿*Say: "He is my Lord! None has the right to be worshipped but He!"*﴾

meaning: for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] Aṭ-Ṭabari 16:446.

[2] *Fatḥ Al-Bāri* 5:390.

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عَلَيْهِ تَوَكَّلْتُ﴾

﴿*In Him is my trust,*﴾ in all of my affairs,

﴿وَإِلَيْهِ مَتَابِ﴾

﴿*and to Him I turn.*﴾ meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا أَفَلَمْ يَايْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾

﴿*31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.*﴾

## Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ﴾

﴿*And if there had been a Qur'ān with which mountains could be moved,*﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا﴾

*﴿But the decision of all things is certainly with Allāh.﴾*

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خُفِّفَتْ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

*«Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»*[1]

Al-Bukhāri collected this *Ḥadīth*.[2] The Qur'ān mentioned here is refers to the Zabūr. Allāh said next,

﴿أَفَلَمْ يَايْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟﴾

*﴿Have not then those who believed yet known﴾*

that not all people would believe and understand and that,

﴿أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا﴾

*﴿had Allāh willed, He could have guided all mankind?﴾*

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Ṣaḥīḥ* recorded that the

[1] Aḥmad 2:314.

[2] *Fatḥ Al-Bāri* 8:248.

Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«*Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allāh to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.*»[1]

This *Ḥadīth* indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا﴾

﴿*But the decision of all things is certainly with Allāh.*﴾

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."[2] Ibn Isḥāq reported a chain for this, and Ibn Jarīr At-Ṭabari agreed with it. Allāh said next,

﴿وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴿*And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,*﴾

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other *Āyāt*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْآيَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

﴿*And indeed We have destroyed towns round about you, and We have shown (them) the Āyāt in various ways that they*

[1] *Fatḥ Al-Bāri* 8:619.

[2] Aṭ-Ṭabari 16:447

*might return (to the truth).*﴾[46-27], and,

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِي ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾﴾

﴿*See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?*﴾ [21:44]

Qatādah narrated that Al-Ḥasan commented on Allāh's statement,

﴿أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴿*or it settles close to their homes,*﴾

"It is in reference to the disaster."[1] This is the apparent meaning here.

Al-'Awfi reported that bin 'Abbās said about,

﴿تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ﴾

﴿*And a Qāri'ah (disaster) strikes them because of their (evil) deeds*﴾

"A torment that descends on them from heaven,

﴿أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ﴾

﴿*or it settles close to their homes,*﴾

when the Messenger of Allāh ﷺ camps near their area and fights them." Similar was reported from Mujāhid and Qatādah. 'Ikrimah said in another narration he reported from Ibn 'Abbās that,

﴿قَارِعَةٌ﴾

﴿*Qari'ah*﴾ means affliction. These scholars also said that,

﴿حَتَّىٰٓ يَأْتِيَ وَعْدُ ٱللَّهِ﴾

﴿*until the promise of Allāh comes to pass.*﴾

refers to the conquering of Makkah. Al-Ḥasan Al-Baṣri said that it refers to the Day of Resurrection. Allāh said next,

﴿إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ﴾

[1] Aṭ-Ṭabari 16:459.

﴿Certainly, Allāh breaks not His promise.﴾

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾[14:47]

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾﴾

﴿32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!﴾

## Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ﴾

'﴿And indeed (many) Messengers were mocked at before you﴾, so you have a good example in them,

﴿فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟﴾

﴿but I granted respite to those who disbelieved,﴾ deferred their judgment for a term appointed,

﴿ثُمَّ أَخَذْتُهُمْ﴾

﴿and finally I punished them.﴾

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?' Allāh said in another *Āyah*,

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).﴾[22:48]

It is recorded in the Two *Ṣaḥiḥs* that the Prophet ﷺ said,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.*»

The Messenger ﷺ next recited this *Āyah*,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.*﴾[11:102][1]

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ۚ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۚ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾﴾

﴿*33. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide.*﴾

## There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ﴾

﴿*Is then He (Allāh) Who takes charge of every person and knows all that he has earned?*﴾

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other *Āyāt*,

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ﴾

﴿*Neither you do any deed nor recite any portion of the Qur'ān,*

[1] *Fath Al-Bāri* 8:205, Muslim 4:1997.

*nor you do any deed, but we are witness thereof, when you are doing it.*﴾ [10:61] and Allāh said,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴿*Not a leaf falls, but He knows it.*﴾ [6:59]

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ۝٦﴾

﴿*And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.*﴾[11:6],

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ۝١٠﴾

﴿*It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴾ [13:10]

﴿يَعْلَمُ ٱلسِّرَّ وَأَخْفَى﴾

﴿*He knows the secret and that which is yet more hidden.*﴾ [20:7] and,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And He is with you wherever you may be. And Allāh is the All-Seer of what you do.*﴾ [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the *Āyah* was omitted, because it is implied, for Allāh said next,

﴿وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ﴾

﴿*Yet, they ascribe partners to Allāh.*﴾

which they worshipped besides Him, such as idols, rivals and false deities,

﴿قُلْ سَمُّوهُمْ ۚ﴾

﴿*Say: "Name them!"*﴾

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ﴾

﴿*Is it that you will inform Him of something He knows not in the earth?*﴾

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ﴾

﴿*or is it (just) a show of words?*﴾

or doubts expressed in words, according to Mujāhid,[1] while Aḍ-Ḍaḥḥāk and Qatādah said, false words.[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾﴾

﴿*They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!*﴾[53:23]

Allāh said next,

﴿بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ﴾

﴿*Nay! To those who disbelieved, their plotting is made fair seeming,*﴾

or their words, according to Mujāhid.[3] This *Āyah* refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another *Āyah*,

﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم﴾

[1] Aṭ-Ṭabari 16:466.

[2] Ibid.

[3] Aṭ-Ṭabari 16:467

﴿*And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.*﴾

Allāh said next,

﴿وَصُدُّواْ عَنِ ٱلسَّبِيلِ﴾

﴿*and they have been hindered from the right path;*﴾

Some read with *Fatḥa* over the *Ṣād* (i.e. *wa Ṣaddū*), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with *Damma* over the *Ṣād* (i.e. *wa Ṣuddū*), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ﴾

﴿*and whom Allāh sends astray, for him there is no guide.*﴾

Allāh said in similar instances,

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا﴾

﴿*And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.*﴾ [5:41], and,

﴿إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾﴾

﴿*If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.*﴾[16:37]

﴿لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾ ۞ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ أُكُلُهَا دَآئِمٌ وَظِلُّهَا تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَواْ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾﴾

﴿*34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.*﴾

﴿*35. The description of the Paradise which those who have Taqwā have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final*

*destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.*﴾

## Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَهُمْ عَذَابٌ فِي الْحَيَوٰةِ الدُّنْيَا﴾

﴿*For them is a torment in the life of this world,*﴾

by the hands of the believers, killing and capturing them,

﴿وَلَعَذَابُ الْآخِرَةِ﴾

﴿*and certainly, the torment of the Hereafter.*﴾ which will come after they suffer humiliation in this life,

﴿أَشَقُّ﴾

﴿*is harder*﴾ many times harder. The Messenger of Allāh ﷺ said to those who agreed to *Mulā'anah*,[1]

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«*Surely, the torment of this life, is easier than the torment of the Hereafter.*»[2]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other *Āyāt*,

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾﴾

﴿*So on that Day none will punish as He will punish. And none will bind as He will bind.*﴾[89:25-26], and,

﴿وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا

[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsīr* of *Sūrat An-Nūr* no 7.

[2] Muslim 2:1131.

وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾

﴿*And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.*﴾ [25:11-15]

Similarly He said;

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ﴾

﴿*The description of the Paradise which those who have Taqwā have been promised*﴾

meaning its description and qualities;

﴿تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*Underneath it rivers flow,*﴾

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ﴾

﴿*The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.*﴾ [47:15]

Allāh said next,

﴿أُكُلُهَا دَآئِمٌ وَظِلُّهَا﴾

﴿*its provision is eternal and so is its shade*﴾

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Ṣaḥiḥs* that Ibn 'Abbās narrated in the *Ḥadīth* about the Eclipse prayer that the Companions said, "O Allāh's Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back." The Messenger ﷺ said,

«إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أُرِيتُ الْجَنَّةَ - فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا»

*«I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»*[1]

Imām Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ النَّفَسَ»

*«The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.»*[2]

Imāms Aḥmad and An-Nasā'ī recorded that Thumāmah bin 'Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said [to the Prophet ﷺ], 'O Abul-Qāsim! You claim that the people of Paradise eat and drink?' The Prophet ﷺ said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ وَالشَّهْوَةِ»

*«Yes. By He in Whose Hand is Muḥammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.»*

That man asked, 'He who eats and drinks needs to relieve the

[1] *Fatḥ Al-Bāri* 2:271, Muslim 2:626.

[2] Muslim no. 2835.

call of nature, but Paradise is pure [from feces and urine]?' The Prophet ﷺ said,

«تَكُونُ حَاجَةُ أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنُهُ»

*«One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.»*

Imām Aḥmad and An-Nasā'ī collected this *Ḥadīth*.[1]

Allāh said in other *Āyāt*,

﴿وَفَٰكِهَةٍ كَثِيرَةٍ ۝٣٢ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝٣٣﴾

*﴿And fruit in plenty, whose supply is not cut off nor are they out of reach.﴾*[56:32-33], and,

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝١٤﴾

*﴿And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.﴾*[76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝٥٧﴾

*﴿But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.﴾*[4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ﴾

*﴿this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾*

Allāh said in another *Āyah* ,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ۝٢٠﴾

[1] Aḥmad 4:367, An-Nasā'ī in *Al-Kubrā* 1178.

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.*﴾ [59:20]

﴿وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾﴾

﴿*36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Aḥzāb (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."*﴾

﴿*37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walī (protector) or defender against Allāh.*﴾

## The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ

Allāh said,

﴿وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ﴾

﴿*Those to whom We have given the Book,*﴾ and they adhere by it,

﴿يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ﴾

﴿*rejoice at what has been revealed unto you,*﴾

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another *Āyah*,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ﴾

﴿*Those to whom We gave the Book recite it as it should be recited.*﴾ [2:121]

Allāh said,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوا۟﴾

﴿*Say: "Believe in it (the Qur'an) or do not believe."*﴾ [17:107], until,

﴿إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴿*Truly, the promise of our Lord must be fulfilled.*﴾ [17:109]

meaning, Allāh's promise to us in our Books to send Muḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

﴿*And they fall down on their faces weeping and it increases their humility.*﴾ [17:109]

Allāh said next,

﴿وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ﴾

﴿*but there are among the Aḥzāb (Confederates) those who reject a part thereof.*﴾

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad).' Mujāhid said that,

﴿وَمِنَ ٱلْأَحْزَابِ﴾

﴿*but there are among the Aḥzāb (Confederates)*﴾, refers to Jews and Christians,

﴿مَن يُنكِرُ بَعْضَهُۥ﴾

﴿*those who reject a part thereof*﴾, meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.[1] Allāh said in similar *Āyāt*,

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ﴾

﴿*And there are, certainly, among the People of the Scripture,*

[1] Aṭ-Ṭabari 16:474. Meaning Allāh has not done those things mentioned in *Āyāh* no 31.

*those who believe in Allāh.*﴾ [3:199]

Allāh said next,

﴿قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ﴾

﴿*Say: "I am commanded only to worship Allāh and not to join partners with Him..."*﴾

meaning, 'I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿إِلَيْهِ أَدْعُوا۟﴾

﴿*To Him (alone) I call*﴾, I call the people to His path,

﴿وَإِلَيْهِ مَـَٔابِ﴾

﴿*and to Him is my return.*﴾ final destination and destiny.'

Allāh said,

﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا﴾

﴿*And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic.*﴾

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴿*Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.*﴾' [41:42]

Allāh's statement,

﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم﴾

﴿*Were you to follow their (vain) desires*﴾, means, their opinions,

﴿بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ﴾

﴿*after the knowledge which has come to you*﴾ from Allāh, all praise to Him,

﴿مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾﴾

الجزء الثالث عشر ٢٥٤ سورة الرعد

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى
ٱلْكَٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ
بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ
أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾
وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
بَعْدَمَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾ وَلَقَدْ
أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾
يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾
وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ
ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ
ٱلْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾

﴿then you will not have any Walī (protector) or defender against Allāh.﴾

This part of the *Āyah* warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muḥammad, may Allāh's best peace and blessings be on him.

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾﴾

﴿38. *And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's leave. (For) every matter there is a decree (from Allāh).*﴾

﴿39. *Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.*﴾

## All Prophets and Messengers were Humans

Allāh says, 'Just as We have sent you O Muḥammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allāh said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ﴾

*﴿Say: "I am only a man like you. It has been revealed to me."﴾* [18:110]

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَآكُلُ اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

*«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»*[1]

## No Prophet can bring a Miracle except by Allāh's Leave

Allāh said,

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

*﴿And it was not for a Messenger to bring a sign except by Allāh's leave.﴾*

meaning, no Prophet could have brought a miracle to his people except by Allāh's permission and will, for this matter is only decided by Allāh the Exalted and Most Honored, not the Prophets; surely Allāh does what He wills and decides what He wills.

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

*﴿(For) every matter there is a decree (from Allāh).﴾*

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allāh,

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

*﴿Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾*[22:70]

[1] *Fath Al-Bāri* 9:5, Muslim 2:1020.

**Meaning of Allāh blotting out what He wills and confirming what He wills of the Book**

Allāh said,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ﴾

﴿*Allāh blots out what He wills*﴾ of the divinely revealed Books,

﴿وَيُثْبِتُ﴾

﴿*and confirms*﴾, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all.

Mujāhid commented;

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ﴾

﴿*Allāh blots out what He wills and confirms (what He wills).*﴾

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."[1] Manṣūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones." Mujāhid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these *Āyāt*,

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ﴾

﴿*We sent it (this Qur'an) down on a blessed night.*﴾

Mujāhid commented next, "During *Laylatul-Qadr* (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."[2] Al-A'mash narrated that Abu Wā'il, Shaqīq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

[1] Aṭ-Ṭabari 16:479.

[2] Aṭ-Ṭabari 16:480.

confirm what You will, and with You is the Mother of the Book."[1] Ibn Jarīr At-Ṭabari collected this. Similar statements were collected from 'Umar bin Al-Khaṭṭāb and 'Abdullāh bin Mas'ūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

*«A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span."»*

An-Nasā'ī and Ibn Mājah collected this *Ḥadīth*.[2] There is also a *Ḥadīth* recorded in the *Ṣaḥīḥ* that affirms that maintaining the ties of the womb increases the life span.[3]

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُۥ أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾﴾

*﴿Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.﴾*

"A man might work in Allāh's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms."[4] It was also reported that Sa'īd bin Jubayr said that this *Āyah* is in the meaning of another *Āyah*,

﴿فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨﴾﴾

*﴿Then He forgives whom He wills and punishes whom He*

[1] Aṭ-Ṭabari 16:481.

[2] Aḥmad 5:227, Ibn Mājah no. 90.

[3] Muslim no. 2557.

[4] Aṭ-Ṭabari 16:483.

*wills. And Allāh is able to do all things.*﴾[1] [2:284]

﴿وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾﴾

﴿*40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.*﴾

﴿*41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.*﴾

## Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿وَإِن مَّا نُرِيَنَّكَ﴾

'﴿*Whether We show you*﴾ O Muḥammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ نَتَوَفَّيَنَّكَ﴾

﴿*or cause you to die*﴾ before that,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ﴾

﴿*your duty is only to convey*﴾ We have only sent you to convey to them Allāh's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

﴿وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*and on Us is the reckoning*﴾, their reckoning and recompense is on Us.' Allāh said in similar *Āyāt*,

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾﴾

﴿*So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and*

[1] Al-Qurṭubi 9:331.

*disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.*﴾[88:21-26]

Allāh said next,

﴿أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا﴾

﴿*See they not that We gradually reduce the land from its outlying borders.*﴾

Ibn 'Abbās commented, "See they not that We are granting land after land to Muḥammad (ﷺ)?"[1] Al-Ḥasan and Aḍ-Ḍaḥḥāk commented that this *Āyah* refers to Muslims gaining the upper hand over idolators,[2] just as Allāh said in another *Āyah*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ﴾

﴿*And indeed We have destroyed towns round about you.*﴾ [46:27]

﴿وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾﴾

﴿*42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).*﴾

## The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿*And verily, those before them did devise plots,*﴾

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other *Āyāt*,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ

[1] Aṭ-Ṭabari 16:493.

[2] Aṭ-Ṭabari 16:494.

﴿ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

﴿*And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.*﴾ [8:30], and,

﴿وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾﴾

﴿*So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.*﴾[27:50,51]

Allāh said next,

﴿يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ﴾

﴿*He knows what every person earns,*﴾

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَسَيَعْلَمُ ٱلْكَٰفِرُ)

and the *Kāfir* (disbeliever) will know

﴿ٱلْكُفَّٰرُ﴾

or the *Kuffār* (disbelievers) according to another way of reciting,

﴿لِمَنْ عُقْبَى ٱلدَّارِ﴾

﴿*who gets the good end.*﴾ who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾﴾

﴿43. *And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."*﴾

**Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ**

Allāh says, the disbelievers reject you and say,

﴿لَسْتَ مُرْسَلًا﴾

﴿*You are not a Messenger.*﴾ from Allāh,

﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿*Say: "Sufficient as a witness between me and you is Allāh..."*﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ﴾

﴿*and those too who have knowledge of the Scripture.*﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid.[1] However, this opinion is not plausible, since this *Āyah* was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madīnah. A more suitable explanation is that narrated by Al-'Awfi from Ibn 'Abbās that this *Āyah* refers to Jews and Christians.[2] Qatādah said that among them are, 'Abdullāh bin Salām, Salmān (Al-Fārisi) and Tamīm Ad-Dāri.[3]

The correct view is that this *Āyah*,

﴿وَمَنْ عِندَهُ﴾

﴿*and those too who have...*﴾, refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا

[1] Aṭ-Ṭabari 16:502.
[2] Ibid.
[3] Aṭ-Ṭabari 16:503.

يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ﴾

*﴿And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injīl.﴾* [7:156-157] and,

﴿أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾﴾

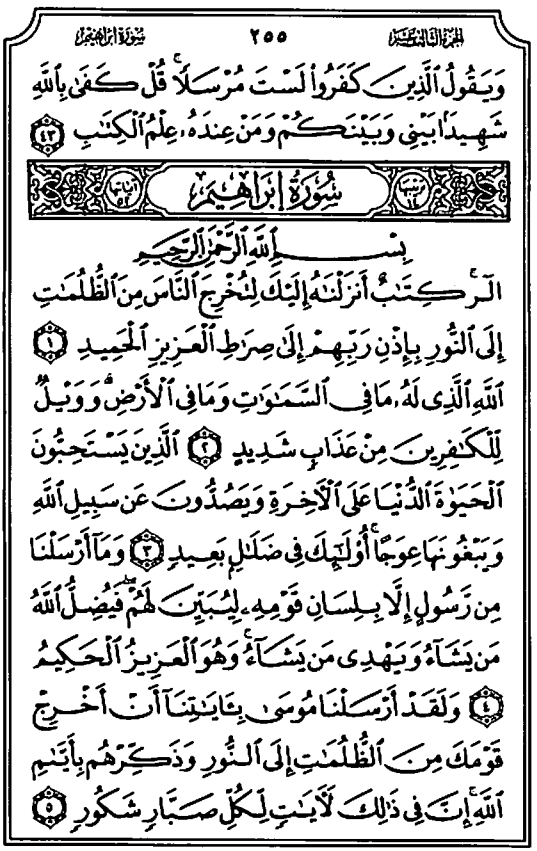
*﴿It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)?﴾*[26:197]

There are similar *Āyāt* that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of *Sūrat Ar-Ra'd*, and all praise is due to Allāh and all favors are from Him.

# The *Tafsīr* of *Sūrah Ibrāhīm* (Chapter -14)

**Which was revealed in Makkah**




بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الٓر ۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٣﴾﴾

﴿*1. Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.*﴾

﴿*2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.*﴾

﴿3. *Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.*﴾

## Describing the Qur'ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some *Sūrahs*.

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ﴾

﴿*(This is) a Book which We have revealed unto you...*﴾

Allāh says, This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴿لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

﴿*in order that you might lead mankind out of darkness into light*﴾

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ﴾

﴿*Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Ṭāghūt (false deities), they bring them out from light into darkness.*﴾ [2:257], and,

﴿هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

﴿*It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.*﴾ [57:9]

Allāh said next,

﴿بِإِذْنِ رَبِّهِمْ﴾

﴿*by their Lord's leave*﴾, He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ﴾

*﴿to the path of the All-Mighty,﴾*

Who can never be resisted or overpowered. Rather, Allāh is Irresistible above everything and everyone else,

﴿ٱلْحَمِيدِ﴾

*﴿the Praised.﴾* Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

*﴿Allāh to Whom belongs all that is in the heavens and all that is in the earth!﴾*, is similar to,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴾* [7:158]

Allāh's statement,

﴿وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

*﴿And woe unto the disbelievers from a severe torment.﴾*

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ﴾

*﴿and hinder (men) from the path of Allāh﴾*, from following the Messengers,

﴿وَيَبْغُونَهَا عِوَجًا﴾

*﴿and seek crookedness therein﴾* they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾﴾

﴿*4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.*﴾

## Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴿*Then Allāh misleads whom He wills and guides whom He wills.*﴾

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴿*And He is the All-Mighty,*﴾ whatever He wills occurs and whatever He does not will never occurs,

﴿ٱلْحَكِيمُ﴾

﴿*the All-Wise.*﴾ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin 'Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two *Ṣaḥīḥs* that Jābir said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

*«I have been given five things which were not given to anyone else before me. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.»*[1] Allāh said,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh...*﴾ [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝٥﴾

﴿*5. And indeed We sent Mūsā with Our Āyāt (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allāh. Truly, therein are Āyāt for every patient, thankful (person)."*﴾

## Story of Mūsā and His People

Allāh says here, 'Just as We sent you (O, Muḥammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mūsā to the Children of Israel with Our *Āyāt* (signs, or miracles).' Mujāhid said that this part of the *Āyah* refers to the nine miracles.

﴿أَنْ أَخْرِجْ قَوْمَكَ﴾

﴿*Bring out your people*﴾ he is being commanded;

[1] *Fath Al-Bāri* 1:519, Muslim 1:370.

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

*﴿Bring out your people from darkness into light,﴾*

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُم بِأَيَّامِ اللَّهِ﴾

*﴿and remind them of the annals (or days) of Allāh﴾*

remind them (O Mūsā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.[1]

Allāh said next,

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

*﴿Truly, therein are Āyāt for every patient, thankful (person).﴾*

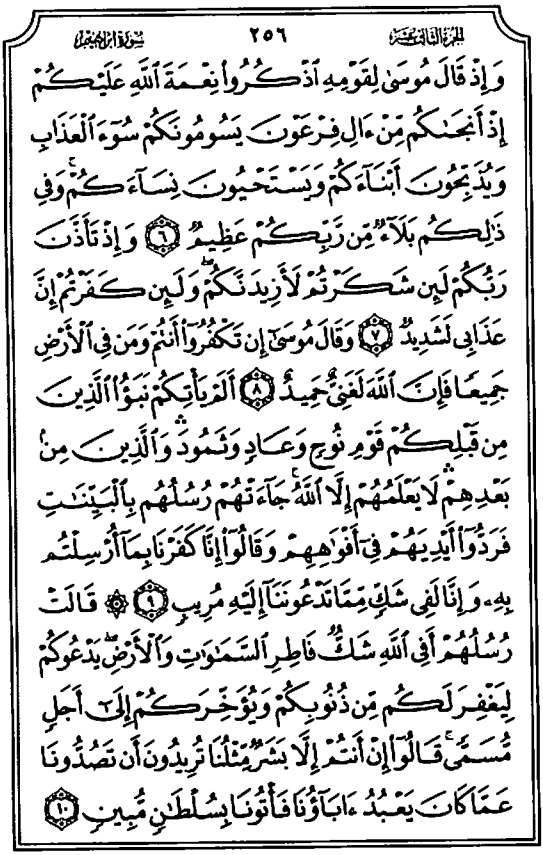
Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."[2] It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

*«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is*

[1] Aṭ-Ṭabari 16:521.

[2] Aṭ-Ṭabari 16:523.


الجزء الثالث عشر ٢٥٦ سورة ابراهيم

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي
ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ
رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ
عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ
مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن
بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم
بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾ قَالَتْ
رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ
لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۚ قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

good for him."[1]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾﴾

﴿6. *And (remember) when Mūsā said to his people: "Call to mind Allāh's favor to you, when He delivered you from Fir'awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."*﴾

﴿7. *And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."*﴾

﴿8. *And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."*﴾

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'awn and his

[1] Muslim 4:2295.

people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed. This is why Allāh described this affliction,

﴿وَفِي ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

*﴿and in it was a tremendous trial from your Lord.﴾*

'for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the *Āyah* means, 'what Fir'awn used to do to you was a tremendous

﴿بَلَآءٌ﴾

*﴿trial.﴾*' Both meanings might be considered here and Allāh knows best. Allāh said in another *Āyah* ,

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾﴾

*﴿And We tried them with good and evil in order that they might turn (to Allāh).﴾* [7:168] Allāh's statement next,

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾

*﴿And (remember) when your Lord proclaimed﴾*

means, proclaimed and made known His promise to you. It is possible that this *Āyah* means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar *Āyah*,

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ﴾

*﴿And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴾* [7:167]

Allāh said,

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

*﴿If you give thanks, I will give you more;﴾*

meaning, 'if you appreciate My favor on you, I will give you more of it,

﴿وَلَئِن كَفَرْتُمْ﴾

﴿*but if you are thankless*﴾ if you are not thankful for My favors, covering and denying, them,

﴿إِنَّ عَذَابِي لَشَدِيدٌ﴾

﴿*verily, My punishment is indeed severe*﴾, by depriving you of the favor and punishing you for being unappreciative of it.' A *Ḥadīth* states that,

«إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ»

«*A servant might be deprived of a provision (that was written for him) because of a sin that he commits.*»

Allāh said,

﴿وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓاْ أَنتُمْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ۝٨﴾

﴿*And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."*﴾

Allāh does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

﴿إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمْ﴾

﴿*If you disbelieve, then verily, Allāh is not in need of you*﴾ [39:7] and,

﴿فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِيٌّ حَمِيدٌ ۝٦﴾

﴿*So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise.*﴾ [64:6]

In his *Ṣaḥīḥ*, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ»

*"O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean."*[1]

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنۢ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾﴾

*﴿9. Has not the news reached you, of those before you, the people of Nūh, 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴾*

## Earlier Nations disbelieved in Their Prophets

Allāh narrated to this *Ummah* (followers of Muḥammad ﷺ) the stories of the people of Prophet Nūh, 'Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

*﴿To them came their Messengers with clear proofs,﴾*

they brought them evidences and plain, tremendous proofs and signs. Ibn Isḥāq reported that 'Amr bin Maymūn said that

[1] Muslim 4:1994.

'Abdullāh said about Allāh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

*﴿None knows them but Allāh.﴾*

"The genealogists utter lies."[1] This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."[2]

## Meaning of, "*They put Their Hands in Their Mouths*"

Allāh said next,

﴿فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ﴾

*﴿but they put their hands in their mouths﴾*

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatādah said that they belied the Messengers and refuted their call with their mouths.[3] I (Ibn Kathīr) say that Mujāhid's *Tafsīr* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ﴾

*﴿and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴾*

Al-'Awfi reported that Ibn 'Abbās said, "When they heard Allāh's Word, they were amazed and placed their hands on their mouths,"[4]

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ﴾

*﴿and said: "Verily, we disbelieve in that with which you have been sent."﴾*

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[1] Aṭ-Ṭabari 16:528.
[2] *Tafsīr Al-Qurṭubi* 9:344.
[3] Aṭ-Ṭabari 16:534.
[4] Aṭ-Ṭabari 16:533.

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ
يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم
بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ
﴿١٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ
أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟
وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ
مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ
وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن
وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ
أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ
مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ
شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن
ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ
مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ
مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا
كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا
بِسُلْطَٰنٍ مُّبِينٍ ﴿١٠﴾ قَالَتْ لَهُمْ
رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن
يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ
أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾
وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ
وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ ﴾

﴿10. *Their Messengers said: "(What!) Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."*﴾

﴿11. *Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allāh. And in Allāh (alone) let the believers put their trust."*﴾

﴿12. *"And why should we not put our trust in Allāh while He*

*indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust."*﴾

## The Argument between the Prophets and the Disbelievers

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

﴿أَفِي ٱللَّهِ شَكٌّ﴾

﴿*(What!) Can there be a doubt about Allāh...?*﴾

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ﴾

﴿*He calls you that He may forgive you of your sins*﴾ in the Hereafter,

﴿وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*and give you respite for a term appointed.*﴾, in this worldly life. Allāh said in other *Āyāt*,

﴿وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ﴾

﴿*Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.*﴾ [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

**Disbelievers reject Prophethood because the Messengers were Humans!**

Their nations said,

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴿*You are no more than human beings like us!*﴾

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ﴾

﴿*Then bring us a clear authority.*﴾, a miracle of our choice.

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ﴾

﴿*Their Messengers said to them: "We are no more than human beings like you..."*﴾

affirming that truly, they were only human being like their nations,

﴿وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴿*but Allāh bestows His grace to whom He wills of His servants.*﴾, with prophethood and messengership which is His choice,

﴿وَمَا كَانَ لَنَا أَن نَّأْتِيَكُم بِسُلْطَانٍ﴾

﴿*It is not ours to bring you an authority*﴾ according to your choice,

﴿إِلَّا بِإِذْنِ اللَّهِ﴾

﴿*except by the permission of Allāh.*﴾, after we beg Him and He provides us with a miracle,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿*And in Allāh (alone) let the believers put their trust.*﴾ in all their affairs. Their Messengers said to them next,

﴿وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ﴾

﴿*And why should we not put our trust in Allāh*﴾, after He had guided us to the best, most clear and plain way,

﴿وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا﴾

﴿*And we shall certainly bear with patience all the hurt you may cause*

*us*﴾, such as foolish actions and abusive statements,

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ﴾

﴿*and in Allāh (alone) let those who trust, put their trust.*﴾

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾

﴿*13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."*﴾

﴿*14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."*﴾

﴿*15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.*﴾

﴿*16. In front of him is Hell, and he will be made to drink boiling, festering water.*﴾

﴿*17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.*﴾

## Disbelieving Nations threaten Their Messengers with Expulsion

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banshiment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ﴾

﴿*We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you.*﴾ [7:88]

The people of Prophet Lūt, peace be upon him, said,

﴿أَخْرِجُوٓاْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ﴾

﴿*Drive out the family of Lut from your city.*﴾ [27:56]

Allāh said about the idolators of Quraysh,

﴿وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾﴾

﴿*And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.*﴾[17:76] and,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

﴿*And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.*﴾ [8:30]

Allāh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allāh, the Exalted. Allāh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allāh's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh's statement,

﴿فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ﴾

﴿*So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."*﴾ [14:13,14]

Allāh said in other *Āyāt*,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾

﴿*And, verily, Our Word has gone forth of old for Our*

*servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.*﴾ [37:171-173],

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty."*﴾[58:21]

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ﴾

﴿*And indeed We have written in Az-Zabūr after Adh-Dhikr.*﴾ [21:05]

﴿قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴾

﴿*Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā."*﴾[7:128] and,

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾﴾

﴿*And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.*﴾[7:137]

Allāh said next,

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ﴾

﴿*This is for him who fears standing before Me and also fears My threat.*﴾

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾﴾

*﴿Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.﴾*[79:37-41] and,

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾﴾

*﴿But for him who fears the standing before his Lord, there will be two Gardens.﴾*[55:46]

Allāh said next,

﴿وَٱسْتَفْتَحُوا۟﴾

*﴿And they sought victory and help﴾* refers to the Messengers who sought the help and victory of their Lord over their nations, according to 'Abdullāh bin 'Abbās, Mujāhid and Qatādah.[1] 'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* refers to the nations, invoking Allāh's victory against themselves![2] Some idolators said,

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

*﴿O Allāh ! If this (Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.﴾* [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ﴾

*﴿(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it*

[1] Aṭ-Ṭabari 16:544-545.

[2] Aṭ-Ṭabari 16:545.

*will be better for you.*﴾ [8:19]

Allāh knows best. Allāh said next,

﴿وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ﴾

﴿*and every obstinate, arrogant dictator was brought to a complete loss and destruction.*﴾

those who were arrogant and rebelled against the truth. Allāh said in other *Āyāt*,

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝٢٤ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝٢٥ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۝٢٦﴾

﴿*(Allāh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment."*﴾ [50:24-26]

The Prophet ﷺ said,

«إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتُنَادِي الْخَلَائِقَ، فَتَقُولُ: إِنِّي وُكِّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ»

«*On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."*»[1]

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.

Allāh said next,

﴿مِّن وَرَآئِهِۦ جَهَنَّمُ﴾

﴿*In front of him is Hell,*﴾ Allāh says that *Jahannam* is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

﴿وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ﴾

﴿*and he will be made to drink boiling, festering water.*﴾

in the Fire, his only drink will be from *Ḥamīm* and *Ghassāq*, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

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[1] At-Tirmidhi nos. 2573,2574.

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝٥٧ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ۝٥٨﴾

﴿*This is so! Then let them taste it - Ḥamīm and Ghassāq. And other (torments) of similar kind all together!*﴾[38:57-58]

Mujāhid and 'Ikrimah said that this festering water is made of puss and blood.[1]

Allāh said in other *Āyāt*,

﴿وَسُقُوا مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ۝١٥﴾

﴿*And be given to drink boiling water so that it cuts up their bowels.*﴾ [47:15] and,

﴿وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ﴾

﴿*And if they ask for help, they will be granted water like boiling oil, that will scald their faces.*﴾ [18:29]

Allāh's statement,

﴿يَتَجَرَّعُهُۥ﴾

﴿*He will sip it unwillingly*﴾, indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ۝٢١﴾

﴿*And for them are hooked rods of iron.*﴾[22:21]

Allāh said next,

﴿وَلَا يَكَادُ يُسِيغُهُۥ﴾

﴿*and he will find great difficulty in swallowing it down his throat,*﴾

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ﴾

﴿*and death will come to him from every side,*﴾

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

[1] Aṭ-Ṭabari 16:548.

bone, nerve and blood vessel."[1]

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ﴾

*﴿and death will come to him from every side,﴾*

"All types of torment that Allāh will punish him with on the Day of Resurrection in the fire of *Jahannam* will come to him carrying death, if he were to die. However, he will not die because Allāh the Exalted said,

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

*﴿Neither will it affect them that they die nor shall its torment be lightened for them﴾*[35:36]."[2]

Therefore, according to Ibn 'Abbās, may Allāh be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allāh's statement here,

﴿وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ﴾

*﴿and death will come to him from every side, yet he will not die,﴾*

Allāh said,

﴿وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ﴾

*﴿and in front of him, will be a great torment.﴾*

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allāh described the tree of *Zaqqūm*,

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾﴾

[1] *Ad-Durr Al-Manthūr* 5:16.

[2] *Ad-Durr Al-Manthūr* 5:16.

﴿*Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayāṭīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.*﴾[37:64-68]

Allāh states that they will either be eating from the *Zaqqūm*, drinking the *Ḥamīm*, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

﴿*This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!*﴾[55:43-44],

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"*﴾[44:43-50],

﴿وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

﴿*And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.*﴾[56:41-44], and,

﴿هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾﴾

﴿*This is so! And for the Ṭāghūn will be an evil final return. Hell! Where they will burn, and worst is that place to rest!*

*This is so! Then let them taste it Ḥamīm and Ghassāq. And other (torments) of similar kind all together!*﴾[38:55-58]

There are many other similar *Āyāt* that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾﴾

﴿*And your Lord is not at all unjust to (His) slaves.*﴾ [41:46]

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾﴾

﴿*18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).*﴾

## A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ﴾

﴿*The parable of those who disbelieved in their Lord is that their works*﴾

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿فِى يَوْمٍ عَاصِفٍ﴾

﴿*on a stormy day;*﴾ They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other *Āyāt*,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴿*And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.*﴾[25:23],

﴿مَّثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾﴾

﴿*The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.*﴾[3:117],and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾﴾

﴿*O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.*﴾[2:264]

Allāh said in this *Āyah*,

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴿*That is the straying, far away from the right path*﴾

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴿*That is the straying, far away from the right path.*﴾

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿*19. Do you not see that Allāh has created the heavens and the*

*earth with truth? If He wills, He can remove you and bring (in your place) a new creation!*﴾

﴿20. *And for Allāh that is not hard or difficult.*﴾

## Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.*﴾[46:33],

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْۦِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴿*Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He*

*Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.*﴾[36:77-83]

Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿*If He wills, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.*﴾

means, it is not hard or impossible for Allāh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allāh said in other *Āyāt*,

﴿يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

﴿*O mankind! It is you who stand in need of Allāh. But Allāh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.*﴾[35:15-17],

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾

﴿*And if you turn away, He will exchange you for some other people and they will not be your likes.*﴾ [47:38]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿*O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him.*﴾[5:54] and,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴿*If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.*﴾[4:133]

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ
يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ
﴿٢٠﴾ وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ
مِن شَىْءٍ ۚ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ
عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا
مِن مَّحِيصٍ ﴿٢١﴾

﴿وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ﴾

*﴿21. And they all shall appear before Allāh; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."﴾*

## Disbelieving Chiefs and Their Followers will dispute in the Fire

Allāh said,

﴿وَبَرَزُوا﴾

*﴿And they shall appear﴾* meaning, all the creatures, the wicked and the righteous among them, will appear before Allāh the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

﴿فَقَالَ الضُّعَفَاءُ﴾

*﴿then the weak will say﴾* the followers who used to obey their chiefs, leaders and notables will say,

﴿لِلَّذِينَ ٱسْتَكْبَرُوٓاْ﴾

﴿*to those who were arrogant*﴾ who rebelled against worshipping Allāh alone without partners and obeying the Messengers,

﴿إِنَّا كُنَّا لَكُمْ تَبَعًا﴾

﴿*Verily, we were following you,*﴾, we obeyed your orders and implemented them,

﴿فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ﴾

﴿*can you avail us anything against Allāh's torment?*﴾

They will ask, 'can you prevent any of Allāh's torment from striking us as you used to promise and vow to us?' The leaders will say in response,

﴿لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ﴾

'﴿*Had Allāh guided us, we would have guided you.*﴾

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

﴿سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ﴾

﴿*It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.*﴾

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allāh said in other *Āyāt*,

﴿وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾﴾

﴿*And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily,*

*Allāh has judged between (His) servants!"*﴾[40:47-48],

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾﴾

﴿*(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."*﴾[7:38-39], and,

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾﴾

﴿*Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!*﴾[33:67-68]

Disbelievers will also dispute on the Day of Gathering,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿*But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly*

*have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?*﴾[34:31-33]

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾ وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾﴾

﴿22. *And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shayṭān) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."*﴾

﴿23. *And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."*﴾

## *Shayṭān* disowns His Followers on the Day of Resurrection

Allāh narrates to us what Iblis will say to his followers after Allāh finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allāh curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

﴿إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ﴾

*'﴿Verily, Allāh promised you a promise of truth.﴾*

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh's promise was true and correct news, while I promised you then betrayed you.' Allāh said in another *Āyah*,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

*﴿He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.﴾* [4:120]

﴿وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَٰنٍ﴾

*﴿I had no authority over you﴾*

*Shayṭān* will say, 'I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي﴾

*﴿except that I called you, and you responded to me.﴾*

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿فَلَا تَلُومُونِي﴾

*﴿So blame me not,﴾* today,

﴿وَلُومُوٓا۟ أَنفُسَكُم﴾

*﴿but blame yourselves.﴾*, because it is your fault for defying the proofs and following me in the falsehood that I called you to.' *Shayṭān* will say next,

﴿مَّآ أَنَا۠ بِمُصْرِخِكُمْ﴾

*﴿I cannot help you﴾*, I cannot benefit, save, or deliver you from what you are suffering,

﴿وَمَآ أَنتُم بِمُصْرِخِيَّ﴾

*﴿nor can you help me.﴾*, nor can you save me and deliver me

from the torment and punishment I am suffering,

﴿إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ﴾

﴿*I deny your former act of associating me (Shayṭān) as a partner with Allāh.*﴾

or because you associated me with Allāh before,' according to Qatādah.[1] Ibn Jarīr commented; "I deny being a partner with Allāh, the Exalted and Most Honored."[2] This opinion is the most plausible, for Allāh said in other *Āyāt*,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦﴾

﴿*And who is more astray than one who calls on others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴾[46:5-6] and,

﴿كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢﴾

﴿*Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.*﴾[19:82]

Allāh said next,

﴿إِنَّ ٱلظَّٰلِمِينَ﴾

﴿*Verily, the wrongdoers*﴾, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the *Āyah* narrates the speech that *Shayṭān* will deliver to the people of the Fire after they enter it, as we stated. 'Āmir Ash-Sha'bi said, "On the Day of Resurrection, two speakers will address the people. Allāh the Exalted will say to 'Īsā, son of Maryam,

﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ﴾

﴿*Did you say unto men: "Worship me and my mother as two gods besides Allāh?"*﴾ [5:116] until,

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[1] Aṭ-Ṭabari 16:564.

[2] Aṭ-Ṭabari 16:561.

﴿قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّٰدِقِينَ صِدْقُهُمْ﴾

﴿*Allāh will say: "This is a Day on which the truthful will profit from their truth."*﴾ [5:119]

*Shayṭān*, may Allāh curse him, will stand and address the people,

﴿وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي﴾

﴿*I had no authority over you except that I called you, and you responded to me.*﴾[1]

Allāh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to *Shayṭān* address them, then He mentioned the final destination of the happy ones,

﴿وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,*﴾

wherever they wish them to flow and wherever they may be,

﴿خَٰلِدِينَ فِيهَا﴾

﴿*to dwell therein for ever,*﴾ and will never transfer or be transferred from it,

﴿بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ﴾

﴿*with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."*﴾ Allāh said in other *Āyāt*,

﴿حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ﴾

﴿*Till, when they reach it, and its gates will be opened and its keepers will say: "Salāmun 'Alaykum (peace be upon you!)"*﴾ [39:73]

﴿وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ سَلَٰمٌ عَلَيْكُمْ﴾

﴿*And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!)."*﴾ [13:23-24]

[1] Aṭ-Ṭabari 16:562.

﴿وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا﴾

﴿*Therein they shall be met with greetings and the word of peace and respect.*﴾ [25:75]

﴿دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾﴾

﴿*Their way of request therein will be Subḥānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Ḥamdu Lillāhi Rabbil-'Ālamīn [all praise to Allāh the Lord of that exists].*﴾[10:10].

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾﴾

﴿*24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.*﴾

﴿*25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.*﴾

﴿*26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.*﴾

## The Parable of the Word of Islām and the Word of *Kufr*

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مَثَلًا كَلِمَةً طَيِّبَةً﴾

﴿*a parable: a goodly word*﴾, refers to testifying to *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) while,

﴿كَشَجَرَةٍ طَيِّبَةٍ﴾

﴿*as a goodly tree*﴾, refers to the believer, and that,

﴿أَصْلُهَا ثَابِتٌ﴾

﴿*whose root is firmly fixed*﴾, indicates that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

﴿وَفَرْعُهَا فِي السَّمَاءِ﴾

﴿*and its branches (reach) to the sky.*﴾

with which the believer's works are ascended to heaven.[1] Similar is said by Aḍ-Ḍaḥḥāk, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid and several others.[2] They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "We were with the Messenger of Allāh ﷺ when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُ - أَوْ - كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاتُّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

«*Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.*»"

Ibn 'Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and 'Umar did not talk. When they did not give an answer, the Messenger of Allāh ﷺ said,

«هِيَ النَّخْلَةُ»

«*It is the date palm tree.*» When we departed, I said to 'Umar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' 'Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'"[3]

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[1] Aṭ-Ṭabari 16:567.

[2] Aṭ-Ṭabari 16:572-573.

[3] *Fatḥ Al-Bāri* 8:228.

'Abdullāh bin 'Abbās said that,

﴿كَشَجَرَةٍ طَيِّبَةٍ﴾

﴿*as a goodly tree*﴾, is a tree in Paradise.[1] Allāh said next,

﴿تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍ﴾

﴿*Giving its fruit at all times,*﴾ It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿بِإِذْنِ رَبِّهَا﴾

﴿*by the leave of its Lord,*﴾ thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*and Allāh sets forth parables for mankind in order that they may remember.*﴾

Allāh said next,

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ﴾

﴿*And the parable of an evil word is that of an evil tree*﴾

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, *'Ash-Shiryān'*. Shu'bah narrated that Mu'āwiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.[2] Allāh said,

﴿ٱجْتُثَّتْ﴾

﴿*uprooted*﴾, meaning, was cutoff from the root,

﴿مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ﴾

﴿*from the surface of earth, having no stability.*﴾

therefore, existing without basis or stabililty, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

[1] Aṭ-Ṭabari 16:573.

[2] Aṭ-Ṭabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

﴿27. *Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.*﴾

## Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhāri recorded that Al-Barā bin 'Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ:

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾»

«*When the Muslim is questioned in the grave, he will testify that, 'Lā ilāha illallāh', and that Muḥammad is Allāh's Messenger, hence Allāh's statement,*

﴿*Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.*﴾[1]

Muslim and the rest of the Group recorded it.[2]

Imām Aḥmad recorded that Al-Barā bin 'Āzib said, "We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansāri man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

[1] *Fath Al-Bāri* 8:229.

[2] Muslim 4:2201, Abu Dāwud 5:112, *Tuḥfat Al-Aḥwadhi* 8:547, An-Nasā'ī in *As-Sunan Al-Kubrā* 6:372.

«*Seek refuge with Allāh from the punishment of the grave.*»

He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنَ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ - قَالَ -: فَتَخْرُجُ تَسِيلُ، كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا، يَعْنِي عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ، وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى، قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللهِ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ - قَالَ -: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

«*When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for*

*enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Ṭayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," – calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in 'Illiyyīn[1] and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'ān), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome*

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

*clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."»*

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِنَ اللهِ وَغَضَبٍ - قَالَ -: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ - ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾ فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى، فَتُطْرَحُ رُوحُهُ طَرْحًا - ثُمَّ قَرَأَ ﴿وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾ فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوؤُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ»

«*And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the*

*Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūḥ,*[1] *and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūḥ. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," – calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn*[2] *in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."[22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting*

[1] The *Musūḥ*: a piece of thick, hard cloth made from animal hides.

[2] See *Sūrat Al-Muṭafifīn* 83:8.

*smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"»*

Abu Dāwud and Ibn Mājah collected this *Ḥadīth*.[1]

In his *Musnad*, Imām 'Abd bin Ḥumayd recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ، قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ»

*«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muḥammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'»*

The Prophet ﷺ said next,

«فَيَرَاهُمَا جَمِيعًا»

*«So he will see both seats.»*

Qatādah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement."[2] Muslim collected this *Ḥadīth* also from 'Abd bin Ḥumayd, while An-Nasā'ī collected it from Yunūs bin Muḥammad bin Al-Mu'addah.[3]

Al-Ḥāfiẓ Abu 'Īsā At-Tirmidhi, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] Aḥmad 4:287, *Sunan Abu Dāwud* 3:546, An-Nasā'ī 4:78, Ibn Mājah 1:494

[2] *Al-Muntakhab* by 'Abd bin Ḥumayd, no. 1178.

[3] Muslim no. 2870, An-Nasā'ī, 4:97.

«إِذَا قُبِرَ الْمَيِّتُ - أَوْ قَالَ: أَحَدُكُمْ - أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرِ نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَا أَدْرِي، فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ»

«*When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakīr'. They will ask him, 'What did you say about this man (Muḥammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muḥammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.*»[1]

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan, Gharīb.*"

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

[1] At-Tirmidhi no. 1071.

﴿*Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.*﴾

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ، وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ، فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ»

«*When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'*»[1]

Ibn Jarīr At-Ṭabari recorded that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفْقَ نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصِّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَسَارِهِ فَيَقُولُ الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ، فَيُؤْتَى عِنْدَ رِجْلَيْهِ فَيَقُولُ فِعْلُ الْخَيْرَاتِ : مَا قِبَلِي مَدْخَلٌ، فَيُقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ قَدْ مَثُلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ لِلْغُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: دَعْنِي حَتَّى أُصَلِّيَ، فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ، فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟ فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أَمُحَمَّدٌ؟ فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ، فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِيتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللهُ لَكَ فِيهَا، فَيَزْدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضْرٌ تَعْلُقُ بِشَجَرِ الْجَنَّةِ، وَيُعَادُ الْجَسَدُ إِلَى مَا بُدِئَ مِنَ التُّرَابِ»

[1] At-Ṭabari 16:596.

*«By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, 'No entrance from my side.' He will be approached from his right, and Zakāh will declare, 'There is no entrance from my side.' He will be approached from his left, and the fast will declare, 'There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, 'There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, 'Tell us about what we are going to ask you.' He will say, 'Leave me until I pray.' He will be told, 'You will pray, but first tell us what we want to know.' He will ask, 'What are your questions?' He will be told, 'This man who was sent among you, what do you say about him and what is your testimony about him?' He will ask, 'Muḥammad?' He will be answered in the positive and he will reply, 'I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.' He will be told, 'This is the way you lived and died and Allāh willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, 'Look at what Allāh has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,*

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾

*﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾»*[1]

Ibn Ḥibbān collected this *Ḥadīth*, and his narration added the

[1] Aṭ-Ṭabari 16:596.

تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ
﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ
ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ
ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِىَ ٱلَّذِينَ
ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ
فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

disbeliever's answer and his torment.[1] 'Abdur-Razzāq recorded that Ṭāwūs said,

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*Allāh will keep firm those who believe, with the word that stands firm in this world,*﴾ is in reference to *Lā ilāha illallāh*, while,

﴿وَفِى ٱلْءَاخِرَةِ﴾

﴿*and in the Hereafter*﴾ is in reference to the questioning in the grave.[2] Qatādah commented, "As for this life, Allāh will make them firm on the way of righteousness and good deeds,

﴿وَفِى ٱلْءَاخِرَةِ﴾

﴿*and in the Hereafter.*﴾ in the grave."[3] Several others among the Salaf said the same.[4]

﴿۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾﴾

﴿*28. Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and*

[1] Ibn Ḥibbān 5:45.
[2] 'Abdur-Razzāq 2:342.
[3] Aṭ-Ṭabari 16:602.
[4] Aṭ-Ṭabari 16:602.

*his Message of Islām), and caused their people to dwell in the house of destruction?﴾*

*﴿29. Hell, in which they will burn, - and what an evil place to settle in!﴾*

*﴿30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾*

## The Recompense of Those Who have changed the Blessings of Allāh into Disbelief

Al-Bukhāri said, "Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

*﴿Have you not seen those who have changed the blessings of Allāh into disbelief...﴾*, means, do you have knowledge in. Allāh said in other *Ayāt*,

﴿أَلَمْ تَرَ كَيْفَ﴾

*﴿Saw you not how.﴾* and,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾

*﴿Did you not think of those who went forth.﴾*

﴿قَوْمًا بُورًا﴾

*﴿A lost people﴾* [25:18]

Ali bin 'Abdullāh narrated that Sufyān said that 'Amr said that 'Aṭā said that he heard Ibn 'Abbās saying that,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

"*﴿Have you not seen those who have changed the blessings of Allāh into disbelief﴾*, is in reference to the people of Makkah."[1]
Ibn Abi Ḥātim recorded that Abu Aṭ-Ṭufayl said that Ibn Al-Kawwā' asked 'Ali about Allāh's statement,

﴿الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

*﴿those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction﴾*

[1] *Fatḥ Al-Bāri* 8:229.

and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.[1]

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.[2] This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلَّهِ أَندَادًا لِّيُضِلُّوا عَن سَبِيلِهِ﴾

﴿*And they set up rivals to Allāh, to mislead from His path!*﴾

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿*Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"*﴾

'Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾

﴿*But certainly, your destination is the (Hell) Fire!*﴾

for to Us will be your destination and end.' Allāh said in other *Āyāt*,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ۝٢٤﴾

﴿*We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.*﴾[31:24] and,

﴿مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۝٧٠﴾

﴿*(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest*

[1] Aṭ-Ṭabari 17:6.

[2] Ibn Abi Ḥātim 12273.

*torment because they used to disbelieve.*﴾[10:70]

﴿قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾﴾

﴿*31. Say to My servants who have believed, that they should perform the Ṣalāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.*﴾

## The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due *Zakāh*, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ﴾

﴿*before the coming of a Day*﴾, the Day of Resurrection,

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ﴾

﴿*on which there will be neither mutual bargaining nor befriending.*﴾

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another *Āyah*,

﴿فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*So this Day no ransom shall be taken from you, nor of those who disbelieved.*﴾ [57:15] Allāh said here,

﴿وَلَا خِلَٰلٌ﴾

﴿*nor befriending.*﴾ Ibn Jarīr commented, "Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice."[1]

Qatādah said, "Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh's sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff."[2] I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾﴾

﴿*And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.*﴾[2:123] and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾﴾

﴿*O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.*﴾[2:254]

﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾ وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾

﴿*32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His*

[1] Aṭ-Ṭabari 17:12.

[2] Aṭ-Ṭabari 17:12.

*command; and He has made rivers (also) to be of service to you.﴾*

*﴿33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.﴾*

*﴿34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.﴾*

## Describing Some of Allāh's Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ﴾

*﴿And He has made the sun and the moon, both constantly pursuing their courses﴾*, rotating by night and by day,

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

*﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾*[36:40] and,

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

*﴿He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾* [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ﴾

﴿*(Allāh ) merges the night into day, and merges the day into night.*﴾ [35:13] and,

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ۝٥﴾

﴿*And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.*﴾ [39:5]

Allāh said next,

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ﴾

﴿*And He gave you of all that you asked for*﴾, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ﴾

﴿*and if you [try to] count the blessings of Allāh, never will you be able to count them.*﴾

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Ṣaḥīḥ Al-Bukhāri* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا»

«*O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!*»[1]

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?" Allāh the Exalted answered him, "Now, you have thanked Me sufficiently, O Dāwud," meaning, when you

[1] *Fatḥ Al-Bāri* 9 :493.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ
لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ
قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ
فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى
عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾
رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ
دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
ٱلْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

admitted that you will never be able to duly thank Me.'

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾﴾

*﴿35. And (remember) when Ibrāhīm said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.﴾*

*﴿36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.﴾*

## Ibrāhīm's Supplication to Allāh when He brought Ismā'īl to Makkah

Allāh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allāh alone, without partners. He also states that Ibrāhīm, who establsihed the city, has disowned those who worship others besides Allāh, and that he begged Allāh to make Makkah peaceful and secure,

﴿رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا﴾

*﴿O my Lord! Make this city (Makkah) of peace and security,﴾*

and Allāh accepted his supplication. Allāh said in other *Ayāt*,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا﴾

﴿*Have they not seen that We have made (Makkah) a secure sanctuary.*﴾ [29:67] and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamin. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.*﴾[3:96]

Allāh said here that Ibrāhīm supplicated,

﴿رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا﴾

﴿*O my Lord! Make this city (Makkah) a of peace and security,*﴾ saying, "this city", after he established it, and this is why he said afterwards,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ﴾

﴿*All praise is due to Allāh, Who has given me in old age Ismā'īl and Isḥāq.*﴾ [14:39]

It is well-known that Ismā'īl was thirteen years older than Isḥāq. When Ibrāhīm took Ismā'īl and his mother to Makkah, while Ismā'īl was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا﴾

﴿*O my Lord! Make this city (Makkah) a place of peace and security.*﴾ [2:126] as we in explained in *Sūrat Al-Baqarah*.

Ibrāhīm then said,

﴿وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ﴾

﴿*and keep me and my sons away from worshipping idols.*﴾

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Īsā, peace be upon him, said similar words,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴿*If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.*﴾[5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm's supplication,

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ﴾

﴿*O my Lord! They have indeed led astray many among mankind.*﴾, and the supplication of 'Īsā,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾

﴿*If You punish them, they are Your servants.*﴾ [5:118]

then raised his hands and said,

«اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي»

«*O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!*»

and cried. Allāh said to the angel Jibrīl, "O Jibrīl, go to Muḥammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, "Go to Muḥammad and tell him this; 'We will make you pleased with your *Ummah*, O Muḥammad, and will not treat them in a way you dislike.'"[1]

﴿رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾﴾

﴿*37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among*

[1] Muslim 1:191.

*men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.﴾*

This *Āyah* indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.[1] This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عِندَ بَيْتِكَ ٱلْمُحَرَّمِ﴾

*﴾by Your Sacred House...﴾* then he,

﴿رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ﴾

*﴾O our Lord, that they may perform Ṣalāh.﴾*

Ibn Jarīr At-Ṭabari commented that this, "Refers to his earlier statement,

﴿ٱلْمُحَرَّمِ﴾

*﴾the Sacred...﴾*," meaning, 'You have made this House Sacred so that people establish the prayer next to it,'

﴿فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ﴾

*﴾So fill some hearts among men with love towards them,﴾*

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said, "Had Ibrāhīm said, 'The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."[2] However, Ibrāhīm said,

﴿مِّنَ ٱلنَّاسِ﴾

*﴾among men﴾*, thus making it exclusive to Muslims only. He said next,

﴿وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ﴾

*﴾and (O Allāh) provide them with fruits﴾*

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[1] See Al-Bukhāri no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

[2] Aṭ-Ṭabari 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm's supplication,

﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا﴾

*﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴾* [28:57]

This only indicates Allāh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the *Khalīl* - Allāh's intimate friend, Prophet Ibrāhīm, peace be upon him.

﴿رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾﴾

*﴿38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."﴾*

*﴿39. "All praise is due to Allāh, Who has given me in old age Ismā'īl and Isḥāq. Verily, my Lord is indeed the All-Hearer of invocations."﴾*

*﴿40. "O my Lord! Make me one who performs Ṣalāh, and (also) from my offspring, our Lord! And accept my invocation."﴾*

*﴿41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."﴾*

Ibn Jarīr At-Ṭabari said, "Allāh said that Ibrāhīm, His *Khalīl*, said,

﴿رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ﴾

*﴿O our Lord! Certainly, You know what we conceal and what we reveal.﴾*

meaning, 'You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.'" He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَـٰعِيلَ وَإِسْحَـٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾﴾

*﴿All praise is due to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Isḥāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.﴾*

'He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.' Ibrāhīm said next,

﴿رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ

*﴿O my Lord! Make me one who performs Ṣalāh,﴾*, preserving its obligations and limits,

﴿وَمِن ذُرِّيَّتِى

*﴿and (also) from my offspring,﴾*, make them among those who establish the prayer, as well,

﴿رَبَّنَا وَتَقَبَّلْ دُعَآءِ

*﴿our Lord! And accept my invocation.﴾*, all of my invocation which I invoked You with herein,

﴿رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ

*﴿Our Lord! Forgive me and my parents,﴾*

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَلِلْمُؤْمِنِينَ

*﴿and the believers﴾*, all of them,

﴿يَوْمَ يَقُومُ ٱلْحِسَابُ﴾

*﴿on the Day when the reckoning will be established.﴾*

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾﴾

*﴿42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴾*

*﴿43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴾*

## Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ﴾

*﴿but He gives them respite up to a Day when the eyes will stare in horror.﴾*

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

﴿مُهْطِعِينَ﴾

*﴿hastening forward﴾*, in a hurry. Allāh said in other *Āyāt*,

﴿مُّهْطِعِينَ إِلَى ٱلدَّاعِ﴾

*﴿Hastening towards the caller.﴾* [54:8]

﴿يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ﴾

*﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾* [20:108] until,

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ﴾

*﴿And (all) faces shall be humbled before the Ever Living, the*

*Sustainer.*﴾ [20:111]

Allāh said: another *Āyah*,

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا﴾

﴿*The Day when they will come out of the graves quickly.*﴾ [70:43]

Allāh said next,

﴿مُقْنِعِي رُءُوسِهِمْ﴾

﴿*with necks outstretched*﴾ meaning, raising their heads up, according to Ibn 'Abbās, Mujāhid and several others.[1] Allāh said next,

﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾

﴿*their gaze returning not towards them*﴾

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿وَأَفْـِٔدَتُهُمْ هَوَآءٌ﴾

﴿*and their hearts empty.*﴾ meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.[2] Allāh said next to His Messenger ﷺ,

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ ۚ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾﴾

﴿*44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and*

[1] At-Ṭabari 17:31-32.

[2] At-Ṭabari 17:34.

*follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."*﴾

﴿*45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."*﴾

﴿*46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains from their places.*﴾

## There will be no Respite after the Coming of the Torment

Allāh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ﴾

﴿*Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!*﴾

Allāh said in other *Āyāt*,

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ۝٩٩﴾

﴿*Until, when death comes to one of them, he says: "My Lord! Send me back."*﴾[23:99] and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ﴾

﴿*O you who believe! Let not your properties divert you.*﴾ [63:9-10]

Allāh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ﴾

﴿*And if you only could see when the criminals shall hang their heads.*﴾ [32:12],

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا﴾

﴿*If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of Our Lord..."!*﴾ [6:27] and,

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا﴾

﴿*Therein they will cry.*﴾ [35:27] Allāh refuted their statement here,

﴿أَوَلَمْ تَكُونُوٓاْ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾﴾

﴿*Had you not sworn aforetime that you would not leave.*﴾

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mujāhid commented that,

﴿مَا لَكُم مِّن زَوَالٍ﴾

﴿*that you would not leave.*﴾ refers to leaving this worldly life to the Hereafter.[1] Allāh also said,

﴿وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ﴾

﴿*And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.*﴾ [16:38]

Allāh said next,

﴿وَسَكَنتُمْ فِى مَسَـٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾﴾

﴿*And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.*﴾

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

﴿حِكْمَةٌۢ بَـٰلِغَةٌ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾﴾

﴿*Perfect wisdom but the warners benefit then not.*﴾[54:5] Shu'bah narrated that Abu Isḥāq said that 'Abdur-Raḥmān bin Dābīl said that 'Ali bin Abi Ṭālib commented on Allāh's statement,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

[1] Aṭ-Ṭabari 17:36.

﴿*though their plot was not such as to remove the mountains from their places.*﴾

"He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagels. Then he tied each eagel's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagels and they started landing slowly. This is why Allāh said,

(وَإِنْ كَادَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

'though their plot was hardly one to remove the mountains from their places.'"[1]

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to?' He became afraid and brought the staff closer to the eagels, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴿*though their plot was not such as to remove the mountains from their places.*﴾"[2]

Ibn Jurayj narrated that Mujāhid recited this *Āyah* in a way that means, "though their plot was such as to remove the mountains from their places."

However, Al-'Awfi reported that Ibn 'Abbās said that,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴿*though their plot was not such as to remove the mountains from their places.*﴾

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

[1] Aṭ-Ṭabari 17:39.

[2] Aṭ-Ṭabari 17:39.

Baṣri. Ibn Jarīr reasoned that, "Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathīr) said, this meaning is similar to Allāh's statement,

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾﴾

﴿*And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.*﴾[17:37]

There is another way of explaining this *Āyah*; 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ﴾

﴿*though their plot was not such as to remove the mountains from their places.*﴾

refers to their *Shirk*, for Allāh said in another *Āyah*,

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ﴾

﴿*Whereby the heavens are almost torn.*﴾[1] [19:90]

Aḍ-Ḍaḥḥāk and Qatādah said similarly.[2]

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾

﴿*47. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.*﴾

﴿*48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.*﴾

## Allāh never breaks a Promise

Allāh affirms His promise,

﴿فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ﴾

﴿*So think not that Allāh will fail to keep His promise to His*

[1] Aṭ-Ṭabari 17:41.

[2] Aṭ-Ṭabari 17:41.

*Messengers.﴾*

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

﴿*Woe that Day to the deniers!*﴾[77:15]

Allāh said here,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens,*﴾

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two *Ṣaḥiḥs* that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

«*On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.*»[1]

Imām Aḥmad recorded that 'Ā'ishah said, "I was the first among all people who asked the Messenger of Allāh ﷺ about this *Āyah*,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens,*﴾

saying, 'O Allāh's Messenger! Where will the people be then?' He said,

«عَلَى الصِّرَاطِ»

[1] *Fatḥ al-Bāri* 11:379, Muslim 4:2150.

«*On the Ṣirat.*»"[1] Muslim, but not Al-Bukhāri, collected this *Ḥadīth.* At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said *"Ḥasan Ṣaḥīḥ".*[2]

Imām Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that Thawbān the servant of the Messenger of Allāh ﷺ said,
"I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, 'Peace be to you, O Muḥammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, 'Why did you not say, 'O Messenger of Allāh?' The Jew said, 'We call him by the name which his family gave him.' The Messenger of Allāh ﷺ said,

«إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

«*Muḥammad is indeed the name which my family gave me.*»

The Jew said, 'I came to ask you about something.' The Messenger of Allāh ﷺ replied,

«أَيَنْفَعُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

«*Would it benefit you if I replied to your question?*»

He said, 'I will hear it with my ear.' The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«*Ask.*» The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens?' The Messenger of Allāh ﷺ said,

«هُمْ فِي الظُّلْمَةِ دُونَ الْجَسْرِ» قال: فمن أول الناس إجازة؟ فقال: «فُقَرَاءُ الْمُهَاجِرِينَ»، فقال اليهودي: فما تحفتهم حين يدخلون الجنة؟ قال: «زِيَادَةُ كَبِدِ النُّونِ» قال: فما غذاؤهم في إثرها؟ قال: «يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قال: فما شرابهم عليه؟ قال: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا». قال: صدقت، قال: وجئت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلا نبي أو

[1] Aḥmad 6:35. *Ṣirāṭ* originally means ' a road'; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuḥfat Al-Aḥwadhi* 8:548, Ibn Mājah 2:1430.

رجل أو رجلان. قال: «أَيَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قال: أسمع بأذني. قال: جئت أسألك عن الولد، قال: «مَاءُ الرَّجُلِ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا فَعَلَا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللهِ تَعَالَى، وَإِذَا عَلَا مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ، أَنَّثَا بِإِذْنِ اللهِ» قال اليهودي: لقد صدقت وإنك لنبي ثم انصرف، فقال رسول الله ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللهُ بِهِ»

«*In the darkness before the Bridge (Jasr).*» He asked, 'Who will be the first to pass it?' He said, «*The poor emigrants (Muhājirīn).*» He asked, 'What will their (refreshment) be when they enter Paradise?' He said, «*The caul of fish liver.*» He asked, 'What will they have after that?' He said, «*A bull of Paradise which grazed through its pathways will be slaughtered for them.*» He asked, 'From what will they drink?' He said, «*From a fountain whose name is Salsabīl.*» He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, «*Would you benefit by me informing you about it?*» He replied, 'I would listen. I have come to ask you about the child.' He ﷺ said, «*The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allāh's permission. When the womans discharge is greater than the man's, it becomes a female by Allāh's permission.*» The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allāh's Messenger ﷺ said; «*He asked me such things that I had no knowledge of it until Allāh gave it to me.*»[1]

Allāh said next,

﴿وَبَرَزُوا۟ لِلَّهِ﴾

﴿*and they will appear before Allāh*﴾, describing when the creatures will be resurrected before Allāh from their graves,

﴿ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

[1] Muslim no. 315.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْئِدَتُهُمْ
هَوَاءٌ ﴿٤٣﴾ وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ
ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ
الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم
مِّن زَوَالٍ ﴿٤٤﴾ وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا
لَكُمُ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ
﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ
ذُو انتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ
وُجُوهَهُمُ النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَٰذَا بَلَاغٌ لِّلنَّاسِ وَلِيُنذَرُوا
بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

﴿the One, the Irresistible.﴾ Who has full power and control over all things and to Whom the necks and minds are subservient.

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾﴾

﴿49. *And you will see the criminals that Day, Muqarranūn (bound together) in fetters.*﴾

﴿50. *Their garments will be of Qaṭirān (tar), and fire will cover their faces.*﴾

﴿51. *That Allāh may requite each person according to what he has earned. Truly, Allāh is swift at reckoning.*﴾

## The Condition of the criminals on the Day of Resurrection

Allāh said,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens*﴾

'and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of *Kufr* and mischief,'

﴿مُقَرَّنِينَ﴾

﴿*Muqarranīn*﴾ bound together, each with his or her like, just as Allāh said,

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾

﴿*Assemble those who did wrong, together with their companions.*﴾ [37:22]

﴿وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧﴾

﴿*And when the souls are joined with their bodies.*﴾[81:7],

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝١٣﴾

﴿*And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.*﴾ [25:13] and,

﴿وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ۝٣٧ وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝٣٨﴾

﴿*And also the Shayāṭīn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.*﴾[38:37-38]

Allāh said next,

﴿سَرَابِيلُهُم مِّن قَطِرَانٍ﴾

﴿*Their garments will be of Qaṭirān (pitch),*﴾

that is used to coat camels. Qatādah commented that *Qaṭirān* (tar) is one of the fastest objects to catch fire. Ibn 'Abbās used to say that the *Qaṭirān*, mentioned in the *Āyah*, is dissolved lead.[1] It is possible that this *Āyah* reads as:

(سَرَابِيلُهُمْ مِنْ قَطِرٍ آنٍ)

refering to heated lead that has reached tremendous heat, according to Mujāhid, Ikrimah, Sa'īd bin Jubayr Al-Ḥasan and Qatādah.[2] Allāh said next,

﴿وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ﴾

﴿*and fire will cover their faces*﴾, which is similar to His other

[1] Aṭ-Ṭabari 17:56.

[2] Aṭ-Ṭabari 17:55-56.

statement,

﴿تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾﴾

*﴿The Fire will burn their faces, and therein they will grin, with displaced lips.﴾*[23:104]

Imām Aḥmad recorded that Yaḥyā bin Abi Isḥāq said that Abān bin Yazīd said that Yaḥyā bin Abi Kathīr said that Zayd bin Abi Salām said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ بِالْأَحْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالنَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ»

*«Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qaṭirān and a cloak of mange.»*[1]

Muslim collected this *Ḥadīth*.[2]

Allāh said next,

﴿لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ﴾

*﴿That Allāh may requite each person according to what he has earned.﴾*

meaning, on the Day of Resurrection. Allāh said in another *Āyah*,

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا﴾

*﴿That He may requite those who do evil with that which they have done.﴾* [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

*﴿Truly, Allāh is swift at reckoning.﴾*

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[1] Aḥmad 5:342.

[2] Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The creation of you all and the resurrection of you all are only as a single person.*﴾[31:28]

And this is why Mujāhid said,

﴿سَرِيعُ ٱلْحِسَابِ﴾

﴿*swift at reckoning*﴾, means "keeping count."

﴿هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾﴾

﴿*52. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.*﴾

Allāh states that this Qur'ān is a Message for mankind,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*(So) that I may therewith warn you and whomsoever it may reach.*﴾ [6:19]

This Qur'ān is for all mankind and the *Jinns*, just as Allāh said in the beginning of this *Sūrah*,

﴿الٓر ۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

﴿*Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.*﴾ [14:1]

Allāh said next,

﴿وَلِيُنذَرُوا۟ بِهِۦ﴾

﴿*in order that they may be warned thereby*﴾, or to receive and draw lessons from it,

﴿وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ﴾

﴿*and that they may know that He is the only One God*﴾ using its proofs and evidences that testify that there is no true deity except Allāh,

﴿وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ﴾

﴿*and that men of understanding may take heed.*﴾ meaning those who have good minds.

This is the end of the *Tafsīr* of *Sūrah Ibrāhīm*, and all praise is due to Allāh.

# The *Tafsīr* of *Sūrat Al-Ḥijr* (Chapter -15)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ۝١ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢ ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝٣﴾

﴿*1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.*﴾

﴿*2. How much would those who disbelieved wish that they had been Muslims.*﴾

﴿*3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!*﴾

## The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some *Sūrahs*. Allāh said:

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*How much would those who disbelieved wish*﴾

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

﴿*How much would those who disbelieved wish that they had been Muslims.*﴾

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za'rā', from 'Abdullāh, who said: "This is

about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell."[1]

﴿رُبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

*﴿How much would those who disbelieved wish that they had been Muslims.﴾*

Ibn Jarīr reported that Ibn 'Abbās and Anas bin Mālik explained that this *Āyah* refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, 'What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿رُبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

*﴿How much would those who disbelieved wish that they had been Muslims﴾*."[2]

﴿ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟﴾

*﴿Leave them to eat and enjoy﴾* this is a stern and definitive threat for them, like His saying,

﴿قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ﴾

*﴿Say: "Enjoy your brief life! But certainly, your destination is the Fire!"﴾* [14:30]

﴿كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ۝٤٦﴾

*﴿(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.﴾*[77:46]

Allāh says:

﴿وَيُلْهِهِمُ ٱلْأَمَلُ﴾

*﴿let them be preoccupied with false hope.﴾*

i.e., distracted from repentance and turning to Allāh, for

﴿فَسَوْفَ يَعْلَمُونَ﴾

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[1] Aṭ-Ṭabari 17:62.

[2] Aṭ-Ṭabari 17:62.

﴿*They will soon come to know!*﴾ that is, their punishment.

﴿وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ۝٤ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ۝٥﴾

﴿*4. And never did We destroy a township but there was a known decree for it.*﴾

﴿*5. No nation can advance its term, nor delay it.*﴾

## Every Township has its allotted Time

Allāh is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

﴿وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝٦ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝٧ مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ۝٨ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩﴾

﴿*6. And they say: "O you (Muḥammad) to whom the Dhikr (the Qur'ān) has been revealed! Verily, you are a madman!*﴾

﴿*7. "Why do you not bring angels to us if you are of the truthful?"*﴾

﴿8. *We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!*﴾

﴿9. *Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'ān) and surely We will guard it (from corruption).*﴾

**The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels**

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ﴾

﴿*O you (Muḥammad) to whom the Dhikr (the Qur'ān) has been revealed!*﴾ i.e., the one who claims to receive it.

﴿إِنَّكَ لَمَجْنُونٌ﴾

﴿*Verily, you are a mad man!*﴾ i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ﴾

﴿*Why do you not bring angels to us*﴾ i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾﴾

﴿*Why then are not golden bracelets bestowed on him, or angels sent along with him?*﴾(43:53).

And Allāh said:

﴿وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾﴾

﴿*And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."*﴾ (25:21-22)

For this reason Allāh said:

﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾﴾

*﴿We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!﴾*

Mujāhid said in this *Āyah*:

﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾

*﴿We do not send the angels down except with the truth﴾*

"[i.e.,] with the Message and the punishment."[1] Then Allāh, may He be exalted, stated that He is the One Who revealed the *Dhikr* to him, which is the Qur'ān, and He is protecting it from being changed or altered.

﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾﴾

*﴿10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.﴾*

*﴿11. And there never came a Messenger to them but that they mocked him.﴾*

*﴿12. Thus We allow it to enter the hearts of the guilty.﴾*

*﴿13. They would not believe in it (the Qur'ān); and already the example of the ancients has gone forth.﴾*

## The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾﴾

*﴿Thus We allow it to enter the hearts of the guilty.﴾*

[1] Aṭ-Ṭabari 17:68.

Anas and Al-Ḥasan Al-Baṣri said that this referred to *Shirk.*[1]

﴿وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ﴾

*﴿and already the example of the ancients has gone forth.﴾*

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾﴾

*﴿14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).﴾*

*﴿15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."﴾*

## The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا﴾

*﴿Our eyes have been (as if) dazzled.﴾*

Mujāhid, Ibn Kathīr and Aḍ-Ḍaḥḥāk said, "[this means] our vision has been blocked."[2] Qatādah narrated that Ibn 'Abbās said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbās said, "[this means] we were confused and put under a spell."[3]

﴿سُكِّرَتْ أَبْصَٰرُنَا﴾

*﴿Our eyes have been (as if) dazzled.﴾*

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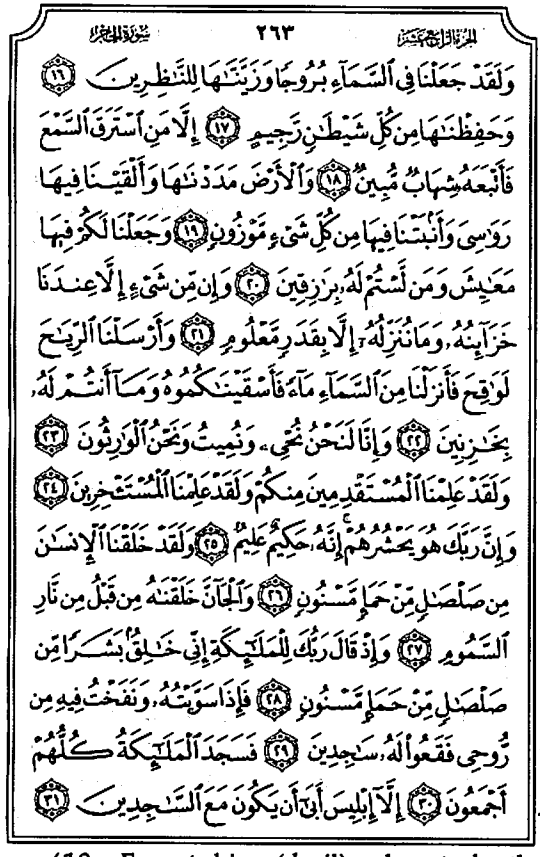
[1] Aṭ-Ṭabari 17:70.

[2] Aṭ-Ṭabari 17:74.

[3] Aṭ-Ṭabari 17:75.


الجزء الرابع عشر ٢٦٣ سورة الحجر
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾
وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ
فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا
خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيَاحَ
لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ
بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ
مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ
السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن
صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن
رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾﴾

*﴿16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴾*

*﴿17. And We have guarded it (near heaven) from every outcast Shaytān (devil).﴾*

*﴿18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.﴾*

*﴿19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.﴾*

*﴿20. And in it We have provided means of living, for you and for those whom you provide not.﴾*

## The Power of Allāh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allāh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatādah said that *Burūj* [big stars] refers to the heavenly bodies.[1] (I say): This is like the *Āyah* :

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا﴾

﴿*Blessed be He Who has placed the big stars in the heavens.*﴾ [25:61]

'Aṭiyah Al-'Awfi said: "*Burūj* here refers to sentinel fortresses."[2] He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Ṣaḥīḥ*.

Explaining this *Āyah*, Al-Bukhāri reported from Abu Hurayrah that the Prophet ﷺ said:

«إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ»

«*When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.*"»

('Ali and other subnarrators said, "The sound reaches them.") "When the fright leaves their (angels') hearts, they (angels) are asked: 'What did your Lord say?' They respond: "The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyān [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

[1] Aṭ-Ṭabari 17:77.

[2] Al-Baghawi 3:45.

so he brings it to the earth." Perhaps Sufyān said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'"[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿مِن كُلِّ شَىْءٍ مَّوْزُونٍ﴾

*﴿all kinds of things in due proportion.﴾*

Ibn 'Abbās said that this means with their predetermined proportions. This was also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Mujāhid, Al-Ḥākim bin 'Utaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatādah.[2]

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ﴾

*﴿And We have provided therein means of living, for you﴾*

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ﴾

*﴿and for those whom you provide not.﴾*

Mujāhid said, "This refers to the riding animals and the cattle."[3] Ibn Jarīr said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allāh alone."[4]

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[1] *Fatḥ Al-Bāri* 8:231.
[2] At-Ṭabari 17:79-81.
[3] At-Ṭabari 17:82.
[4] At-Ṭabari 17:82.

﴿وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾﴾

*﴿21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴾*

*﴿22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴾*

*﴿23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴾*

*﴿24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.﴾*

*﴿25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴾*

## The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

﴿وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

*﴿and We do not send it down but in a known measure.﴾*

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazīd bin Abi Ziyād reported from Abu Juḥayfah that 'Abdullāh said: "No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ﴾

*﴿And there is not a thing, but the supplies for it are with Us...﴾*

Reported by Ibn Jarīr.[1]

## Benefits of the Winds

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

*﴿And We send the winds fertilizing.﴾*

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rīḥ Al-'Aqīm*, see *Adh-Dhāriyāt* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

*﴿And We sent the winds fertilizing.﴾*

'Abdullāh bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."[2] This was also the opinion of Ibn 'Abbās, Ibrāhīm An-Nakha'ī and Qatādah.[3] Aḍ-Ḍaḥḥāk said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."[4] 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ﴾

*﴿And We sent the winds fertilizing,﴾*[5]

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[1] Aṭ-Ṭabari 17:84.

[2] Aṭ-Ṭabari 17-86.

[3] Aṭ-Ṭabari 17:87-88.

[4] Aṭ-Ṭabari 17:88

[5] Ibid.

**Fresh Water is a Blessing from Allāh**

﴿فَأَسْقَيْنَٰكُمُوهُ﴾

﴿*and We give it to you to drink,*﴾ This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allāh points out in another *Āyah* in *Sūrat Al-Wāqi'ah*, where He says:

﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾

﴿*Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?*﴾ (56:68-70).

And Allāh says:

﴿هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾﴾

﴿*He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.*﴾ (16:10)

﴿وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ﴾

﴿*and it is not you who are the owners of its supply.*﴾

The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth." If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

**The Power of Allāh to initiate and renew Creation**

﴿وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ﴾

﴿*And certainly We! We it is Who give life, and cause death,*﴾

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ﴾

*﴿And indeed, We know the first generations of you who had passed away...﴾.*

Ibn 'Abbās said, "The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection."[1]

Something similar was narrated from 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Muḥammad bin Ka'b, Ash-Sha'bi and others.[2]

Ibn Jarīr reported from Muḥammad bin Abi Ma'shar, from his father, that he heard 'Awn bin 'Abdullāh discussing the following *Āyah* with Muḥammad bin Ka'b:

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾﴾

*﴿And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards﴾,*

and it was stated that it refers to the rows for prayer. Muḥammad bin Ka'b said, "This is not the case.

﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ﴾

*﴿And indeed, We know the first generations of you who had passed away﴾* it refers to those who are dead or have been killed, and;

﴿ٱلْمُسْتَـْٔخِرِينَ﴾

*﴿and also those who will come afterwards﴾* meaning those who have yet to be created.

﴿وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾﴾

[1] Aṭ-Ṭabari 17:91.

[2] Aṭ-Ṭabari 17:90-92.

﴿*And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing*﴾."

'Awn bin 'Abdullāh said, "May Allāh help you and reward you with good."[1]

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾﴾

﴿*26. And indeed, We created man from dried (sounding) clay of altered mud.*﴾

﴿*27. And the Jinn, We created earlier from the smokeless flame of fire.*﴾

## The Substances from which Mankind and *Jinns* were created

Ibn 'Abbās, Mujāhid and Qatādah said that *Ṣalṣāl* means dry mud.[2] The apparent meaning is similar to the *Āyah*:

﴿خَلَقَ ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾﴾

﴿*He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.*﴾ (55:14-15)

It was also reported from Mujāhid that,

﴿صَلْصَـٰلٍ﴾

﴿*dried (sounding) clay*﴾ means "putrid",[3] but it is more appropriate to interpret an *Āyah* with another *Āyah*.

﴿مِّنْ حَمَإٍ مَّسْنُونٍ﴾

﴿*of altered mud*﴾ means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

﴿وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ﴾

﴿*And the Jinn, We created earlier*﴾ means before creating humans.

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[1] Aṭ-Ṭabari 17:90.

[2] Aṭ-Ṭabari 17:96.

[3] Aṭ-Ṭabari 17:97.

﴿مِن نَّارِ ٱلسَّمُومِ﴾

*﴿from the smokeless flame of fire.﴾* Ibn 'Abbās said, "It is the smokeless flame that kills."[1] Abu Dāwud Aṭ-Ṭayālisi said that Shu'bah narrated to them from Abu Isḥāq, who said: "I visited 'Umar Al-Aṣamm when he was sick, and he said: 'Shall I not tell you a *Ḥadīth* that I heard from 'Abdullāh bin Mas'ūd? He said: 'This smokeless flame is one of the seventy parts of the smokeless fire from which the *Jinn* where created. Then he recited,

﴿وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾﴾

*﴿And the Jinn, We created earlier from the smokeless flame of fire﴾."*[2]

The following is found in the *Ṣaḥīḥ*,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَتِ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

*«The angels were created from light, the Jinn were created from a smokeless flame of fire, and Ādam was created from that which has been described to you.»*[3]

The *Āyah* is intended to point out the noble nature, good essence and pure origin of Ādam.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾ قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾﴾

*﴿28. And (remember) when your Lord said to the angels: "I am going to create a man (Ādam) from dried (sounding) clay of altered mud."﴾*

*﴿29. "So, when I have fashioned him completely and breathed into him (Ādam) of My spirit (the soul which I created for*

[1] Aṭ-Ṭabari 17:99.

[2] Aṭ-Ṭabari 16:21.

[3] Muslim 4:2294.

*him,) then fall down, prostrating yourselves before him."*﴾

﴿30. *So the angels prostrated themselves, all of them together.*﴾

﴿31. *Except Iblīs (Shayṭān) - he refused to be among the prostrate.*﴾

﴿32. *(Allāh) said: "O Iblīs! What is your reason for not being among the prostrate?"*

﴿33. *[Iblīs] said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud."*﴾

## The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblīs

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblīs, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblīs said:

﴿لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ﴾

﴿*I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.*﴾

this is like when he said,

﴿أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾

﴿*I am better than him (Ādam), You created me from Fire and him You created from clay.*﴾(7:12)

and

﴿أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ﴾

﴿*"Do you see this one whom You have honored above me..."*﴾ [17:62]

﴿قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾﴾

﴿34. *(Allāh) said: "Then leave, for verily, you are an outcast."*﴾

﴾35. *"And verily, the curse shall be upon you until the Day of Recompense."*﴿

﴾36. *[Iblīs] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."*﴿

﴾37. *Allāh said: "Then verily, you are of those reprieved,"*﴿

﴾38. *"Until the Day of the time appointed."*﴿

## The Expulsion of Iblīs from *Jannah*, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblīs to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'īd bin Jubayr said: "When Allāh cursed Iblīs, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hātim.

﴿قَالَ رَبِّ بِمَآ أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾﴾

﴾39. *[Iblīs] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."*﴿

﴾40. *"Except Your chosen (guided) servants among them."*﴿

﴾41. *(Allāh) said: "This is the way which will lead straight to Me."*﴿

﴾42. *"Certainly, you shall have no authority over My servants, except those of the astray who follow you."*﴿

﴾43. *And surely, Hell is the place promised for them all.*﴿

﴾44. *It has seven gates, for each of those gates is a class assigned.*﴿

**The Threat of Iblīs to tempt Mankind, and Allāh's Promise of Hell for him**

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord:

﴿بِمَآ أَغْوَيْتَنِى﴾

﴿*Because You misled me,*﴾ i.e., because You misled me and misguided me.

﴿لَأُزَيِّنَنَّ لَهُمْ﴾

﴿*I shall indeed adorn the path of error for them*﴾ meaning, for the progeny of Ādam.

﴿فِى ٱلْأَرْضِ﴾

﴿*on the earth,*﴾ meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

﴿*and I shall mislead them all.*﴾ meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾﴾

﴿*Except Your chosen, (guided) servants among them.*﴾ This is like the *Āyah*:

﴿أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾﴾

﴿*"Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!"*﴾ (17:62).

﴿قَالَ﴾

﴿*(Allāh) said*﴾, i.e., threatening and warning Iblīs.

﴿هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ﴾

﴿*This is the way which will lead straight to Me.*﴾

means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.'

This is like the *Āyah*:

﴿إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾﴾

﴿*Verily, your Lord is ever watchful.*﴾ (89:14)

and

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

﴿*And it is up to Allāh to show the right way.*﴾ (16:9)

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ﴾

﴿*Certainly, you shall have no authority over My servants*﴾ meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ﴾

﴿*except those of the astray who follow you.*﴾

Ibn Jarīr mentioned that Yazīd bin Qusayṭ said: "The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*.' [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!' The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*'], and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ﴿٤٢﴾﴾

﴿*Certainly, you shall have no authority over My servants, except those of the astray who follow you.*﴾

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾﴾

*﴿And if an evil whisper comes to you from Shaytān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing﴾* (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.' The enemy of Allāh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Ādam.' He said, 'I seize him at times of anger and times of desire.'[1]

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾﴾

*﴿And surely, Hell is the place promised for them all.﴾*

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur'ān:

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

*﴿but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place.﴾*(11:17)

## The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

*﴿for each of those gates is a (special) class (of sinners) assigned.﴾*

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Ḥatim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

[1] Aṭ-Ṭabari 17:105.

قَالَ يَٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمۡ أَكُن
لِّأَسۡجُدَ لِبَشَرٍ خَلَقۡتَهُۥ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٣٣﴾ قَالَ
فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٣٤﴾ وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ
ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ
مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ
أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴿٣٩﴾
إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ
مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ
ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾
لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ جُزۡءٞ مَّقۡسُومٌ ﴿٤٤﴾ إِنَّ
ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾ ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ
﴿٤٧﴾ لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴿٤٨﴾
۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي
هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾ وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾

﴿for each of those gates is a class assigned.﴾

He said,

«إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيهِ»

«*Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.*»

The degree of which will depend upon their deeds. This is like the *Āyah*;

﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

﴿*for each of those gates is a class assigned.*﴾

﴿إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾ ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴿٤٨﴾ ۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾﴾

﴿*45. Truly, those who have Taqwā, will dwell in Gardens and water springs.*﴾

﴿*46. (It will be said to them): "Enter it in peace and security."*﴾

﴿*47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.*﴾

﴿48. *No sense of fatigue shall touch them, nor shall they be asked to leave it.*

﴿49. *Declare to My servants that I am truly the Forgiving, the Most Merciful.*﴾

﴿50. *And that My torment is indeed the most painful torment.*﴾

## Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿ٱدۡخُلُوهَا بِسَلَٰمٍ﴾

﴿*Enter it in peace*﴾ meaning free of all problems.

﴿ءَامِنِينَ﴾

﴿*and security.*﴾ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ۝٤٧﴾

﴿*And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.*﴾

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."[1] Then he recited:

﴿وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ﴾

﴿*And We shall remove any deep feeling of bitterness from their breasts.*﴾

This is how it was narrated in this report, but Al-Qāsim bin 'Abdur-Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the *Ṣaḥīḥ* where

[1] At-Ṭabari 17:107.

Qatādah says, "Abu Al-Mutawakkil An-Nāji told us that Abu Sa'īd Al-Khudri told them that the Messenger of Allāh ﷺ said:

«يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

*«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»*"[1]

﴿لَا يَمَسُّهُمْ فِيهَا نَصَبٌ﴾

﴿*No sense of fatigue shall touch them*﴾ meaning no harm or hardship, as was reported in the *Ṣaḥīḥs*:

«أَنَّ اللهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ»

*«Allāh commanded me to tell Khadījah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»*[2]

﴿وَمَا هُم مِّنْهَا بِمُخْرَجِينَ﴾

﴿*nor shall they (ever) be asked to leave it.*﴾ As was reported in the *Ḥadīth*:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَظْعَنُوا أَبَدًا»

*«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.»*[3]

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[1] Al-Bukhāri no. 6535.

[2] *Fath Al-Bāri* 7:166, Muslim 4:1887.

[3] Muslim 4:2182.

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا۟
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن
مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ
فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ
رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ
﴿٥٧﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ
ٱلْغَٰبِرِينَ ﴿٦٠﴾ فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ
إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ
يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ
دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ
يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟
ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾

Allāh says:

﴿خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾﴾

﴿*Wherein they shall dwell (forever). They will have no desire to be removed from it.*﴾ (18:108)

﴿نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴾

﴿*Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*﴾

meaning, 'O Muḥammad, tell My servants that I am the source of mercy and I am the source of punishment.' Similar *Āyāt* to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh's mercy) and fear (of His punishment).

﴿وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا۟ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾﴾

﴿*51. And tell them about the guests (i.e., the angels) of Ibrāhīm.*﴾

﴿*52. When they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."*﴾

﴿53. *They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."*﴾

﴿54. *He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"*﴾

﴿55. *They said: "We give you good news in truth. So do not be of those who despair."*﴾

﴿56. *He said: "And who despairs of the mercy of his Lord except those who are astray?"*﴾

## The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: 'Tell them, O Muḥammad, about the story of

﴿ضَيْفِ إِبْرَٰهِيمَ﴾

﴿*the guests of Ibrāhīm.*﴾'

﴿دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ إِنَّا مِنكُمْ وَجِلُونَ﴾

﴿*they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."*﴾

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿قَالُوا۟ لَا تَوْجَلْ﴾

﴿*They said: "Do not be afraid!..."*﴾ meaning, do not be scared.

﴿وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ﴾

﴿*We bring you the good news of a boy possessing much knowledge and wisdom.*﴾

this refers to Isḥāq, as was previously mentioned in *Sūrat Hūd*. Then

﴿قَالَ﴾

﴿*He said*﴾ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ﴾

﴿Do you give me this good news while old age has overtaken me? Of what then is your news about?﴾

They responded by confirming the good news they had brought, good news after good news:

﴿قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾﴾

﴿They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾﴾

﴿57. He said: "What then is the business for which you have come, O messengers?"﴾

﴿58. They said: "We have been sent to a guilty people."﴾

﴿59. "(All) except the family of Lūṭ, all of whom we are to save (from the destruction)."﴾

﴿60. "Except for his wife, of whom We have[1] decreed that she shall be of those who remain behind."﴾

## The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ﴾

﴿We have been sent to a guilty people.﴾

meaning the people of Lūṭ. They told him that they were going to save the family of Lūṭ from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾﴾

[1] "*Qaddarnā*" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of Aṭ-Ṭabari.

﴿*Except for his wife, of whom We have decreed that she shall be of those who remain behind.*﴾

i.e., she was one of those who would be left behind and will be destroyed.

﴿فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾﴾

﴿*61. Then when the messengers (the angels) came to the family of Lūṭ*﴾

﴿*62. He (Lūṭ) said: "Verily, you are people unknown to me."*﴾

﴿*63. They said: "Nay, we have come to you with that (torment) which they have been doubting."*﴾

﴿*64. "And we have brought you the truth and certainly we tell the truth."*﴾

## The Angels coming to Lūṭ

Allāh tells us about when the angels came to Lūṭ in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾﴾

﴿*"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting."*﴾

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَأَتَيْنَٰكَ بِٱلْحَقِّ﴾

﴿*And we have brought you the truth*﴾ is like the *Āyah*,

﴿مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ﴾

﴿*We do not send the angels down except with the truth*﴾ [15:8]

and

﴿وَإِنَّا لَصَٰدِقُونَ﴾

﴿*and certainly, we tell the truth.*﴾

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾﴾

*﴿65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴾*

*﴿66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴾*

## Lūṭ is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lūt to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ﴾

*﴿and let no one amongst you look back,﴾*

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ﴾

*﴿but go on to where you are ordered.﴾* - it is as if they had a guide with them to show them the way.

﴿وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ﴾

*﴿And We made this decree known to him﴾* meaning - We already told him about that.

﴿أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ﴾

*﴿that those (sinners) would be rooted out in the early morning.﴾* meaning in the morning, as in another *Āyah*:

﴿إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾

*﴿Indeed, morning is their appointed time. Is not the morning near?﴾* [11:81]

﴿وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾ قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

*﴿67. And the inhabitants of the city came rejoicing.﴾*

*﴿68. [Lūṭ] said: "Verily, these are my guests, so do not shame me."﴾*

*﴿69. "And have Taqwā of Allāh, and do not disgrace me."﴾*

*﴿70. They said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴾*

*﴿71. [Lūṭ] said: "These are my daughters, if you must act (so)."﴾*

*﴿72. Verily, by your life, in their wild intoxication, they were wandering blindly.﴾*

## The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lūṭ's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

﴿قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾﴾

*﴿[Lūṭ] said: "Verily, these are my guests, so do not shame me. And have Taqwā of Allāh, and do not disgrace me."﴾*

This is what Lūṭ said to them before he knew that his guests were messengers from Allāh, as mentioned in *Sūrat Hūd*, but here (in this *Sūrah*), we have already been told that they are messengers from Allāh, and this is followed by an account of Lūṭ's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

﴿أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ﴾

*﴿Did we not forbid you from entertaining (or protecting) any of the 'Ālamīn?﴾*

meaning, 'did we not tell you that you should not have anyone

as a guest?' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.[1] All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

*﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾*

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. 'Amr bin Mālik An-Nakari reported from Abu Al-Jawzā' that Ibn 'Abbās said: "Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾﴾

*﴿Verily, by your life, in their wild intoxication, they were wandering blindly.﴾*

meaning, by your life and the length of your stay in this world,

﴿إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

*﴿in their wild intoxication, they were wandering blindly.﴾*[2]

This was reported by Ibn Jarīr. Qatādah said:

﴿لَفِي سَكْرَتِهِمْ﴾

*﴿in their wild intoxication﴾* "It means - in their misguided state;

﴿يَعْمَهُونَ﴾

*﴿they were wandering blindly﴾* means - they were playing."[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿لَعَمْرُكَ﴾

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[1] See the *Tafsīr* of *Sūrah Hūd*.

[2] Aṭ-Ṭabari 17:118.

[3] Aṭ-Ṭabari 17:119.

قَالَ هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ ﴿٧١﴾ لَعَمۡرُكَ إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ
يَعۡمَهُونَ ﴿٧٢﴾ فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ ﴿٧٣﴾ فَجَعَلۡنَا عَٰلِيَهَا
سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٖ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصۡحَٰبُ ٱلۡأَيۡكَةِ لَظَٰلِمِينَ ﴿٧٨﴾
فَٱنتَقَمۡنَا مِنۡهُمۡ وَإِنَّهُمَا لَبِإِمَامٖ مُّبِينٖ ﴿٧٩﴾ وَلَقَدۡ كَذَّبَ أَصۡحَٰبُ
ٱلۡحِجۡرِ ٱلۡمُرۡسَلِينَ ﴿٨٠﴾ وَءَاتَيۡنَٰهُمۡ ءَايَٰتِنَا فَكَانُواْ عَنۡهَا مُعۡرِضِينَ
﴿٨١﴾ وَكَانُواْ يَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتۡهُمُ
ٱلصَّيۡحَةُ مُصۡبِحِينَ ﴿٨٣﴾ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ﴿٨٤﴾
وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّۗ وَإِنَّ
ٱلسَّاعَةَ لَأٓتِيَةٞۖ فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ
ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ ﴿٨٦﴾ وَلَقَدۡ ءَاتَيۡنَٰكَ سَبۡعٗا مِّنَ ٱلۡمَثَانِي وَٱلۡقُرۡءَانَ
ٱلۡعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ
وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ﴿٨٨﴾ وَقُلۡ إِنِّيٓ
أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ ﴿٩٠﴾

﴿Verily, by your life﴾ means by your life, and

﴿إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

﴿in their wild intoxication, they were wandering blindly.﴾ means that they were confused."[1]

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴿73. *So the Ṣayḥah overtook them at the time of sunrise.*﴾
﴿74. *And We turned them upside down and rained stones of baked clay upon them.*﴾
﴿75. *Surely, in this are signs for those who see.*﴾
﴿76. *And verily, they were right on the highroad.*﴾
﴿77. *Surely, there is indeed a sign in that for the believers.*﴾

## The Destruction of the People of Lūṭ

Allāh said;

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ﴾

﴿*So the Ṣayḥah overtook them*﴾

This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside

[1] Similar is recorded by Aṭ-Ṭabari.

down, and stones of baked clay (*As-Sijjīl*) raining down upon them. The discussion of *As-Sijjīl* in *Sūrah Hūd* is a sufficient explanation.

Allāh said:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾﴾

﴿*Surely, in this are signs for those who see.*﴾

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿لِّلْمُتَوَسِّمِينَ﴾

﴿*those who see*﴾ he said, "those who have insight and discernment."[1]

It was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.[2] Qatādah said: "those who learn lessons".[3]

﴿لِّلْمُتَوَسِّمِينَ﴾

﴿*those who see*﴾ therefore the meaning is "those who ponder".

## The City of Sodom on the Highroad

﴿وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾﴾

﴿*And verily, they were right on the highroad.*﴾

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the *Āyah*,

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

﴿*Verily, you pass by them in the morning, and at night. Will you not then reflect?*﴾ (37:137-138).

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[1] Aṭ-Ṭabari 17:120.

[2] Aṭ-Ṭabari 17:121.

[3] Aṭ-Ṭabari 17:121.

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴿*Surely, there is indeed a sign in that for the believers.*﴾

meaning, 'All that We did to the people of Lūṭ, from the destruction and the vengeance, to how We saved Lūṭ and his family, these are clear signs to those who believe in Allāh and His Messengers.'

﴿وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾ فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾﴾

﴿*78. And the Dwellers of Al-Aykah, were also wrongdoers.*﴾

﴿*79. So, We took vengeance on them. They are both on an open route, plain to see.*﴾

## The Destruction of the Dwellers of *Al-Aykah*, the People of Shu'ayb

The Dwellers of *Al-Aykah*, were the people of Shu'ayb. Aḍ-Ḍaḥḥāk, Qatādah and others said that *Al-Aykah* refers to intertwined trees.[1] Their evildoing included associating partners with Allāh (*Shirk*), banditry and cheating in weights and measures. Allāh punished them with the *Ṣayḥah* (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.[2] They lived near the people of Lūṭ, but at a later time, and the people of Lūṭ were known to them, which is why Allāh says,

﴿وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ﴾

﴿*They are both on an open route, plain to see.*﴾

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others said, "a visible route."[3] This is why, when Shu'ayb warned his people, he said to them,

﴿وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾

﴿*And the people of Lūṭ are not far off from you!*﴾ [11:89]

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾ وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا

[1] Aṭ-Ṭabari 17:125.

[2] Ibn Kathīr explains this later in the *Tafsīr* of *Sūrat Ash-Shu'arā'*.

[3] Aṭ-Ṭabari 17:125.

يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

﴿80. *And verily, the Dwellers of Al-Ḥijr denied the Messengers.*﴾

﴿81. *And We gave them Our signs, but they were averse to them.*﴾

﴿82. *And they used to hew out dwellings from the mountains, (feeling) secure.*﴾

﴿83. *But the Ṣayḥah (torment - awful cry) overtook them in the early morning.*﴾

﴿84. *And all that they used to earn availed them not.*﴾

## The Destruction of the Dwellers of *Al-Ḥijr*, Who are the People called Thamūd

The Dwellers of the *Al-Ḥijr* were the people of Thamūd who rejected their Prophet, Ṣālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allāh tells us that he (Ṣālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Ṣālih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

﴿تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

﴿*"Enjoy yourselves in your homes for three days. This is a promise which will not be belied."*﴾ [11:65]

Allāh said:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴾

﴿*And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance.*﴾ [41:17]

Allāh tells us that,

﴿وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾﴾

﴿*And they used to hew out dwellings from the mountains, (feeling) secure.*﴾

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the *Al-Ḥijr* through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا خَشْيَةَ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ»

«*Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.*»[1]

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾﴾

﴿*But the Ṣayḥah (torment - awful cry) overtook them in the early morning.*﴾ meaning in the morning of the fourth day.

﴿فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾﴾

﴿*And all that they used to earn availed them not.*﴾

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾﴾

﴿*85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.*﴾

﴿*86. Verily, your Lord is the Knowing Creator.*﴾

[1] Aḥmad 2:91.

**The World has been created for some Purpose, then the Hour will come**

Allāh says,

﴿وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ﴾

﴿*And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming*﴾, i.e., with justice to -

﴿لِيَجْزِيَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟﴾

﴿*requite those who do evil with that which they have done*﴾ [53:31]

Allāh says,

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَـٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾﴾

﴿*And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!*﴾(38:27)

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَـٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

﴿*"Did you think that We created you in play, and that you would not be brought back to Us?" So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!*﴾(23:115-116).

Then Allāh informed His Prophet ﷺ about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the *Āyah*,

﴿فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَـٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾

﴿*So turn away from them, and say: "Salām (Peace!)." But they will come to know*﴾ (43:89).

Mujāhid, Qatādah and others said: "This was before fighting was prescribed". It is as they said, because this *Sūrah* was revealed in Makkah and fighting was prescribed after the *Hijrah*.

﴿إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾﴾

﴿*Verily, your Lord is the Knowing Creator*﴾(15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾﴾

﴿*Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.*﴾(36:81-83).

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾﴾

﴿*87. And indeed, We have bestowed upon you seven of the Mathāni,*[1] *and the Grand Qur'ān.*﴾

﴿*88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.*﴾

## A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

[1] *Mathāni* means "often recited."

rejection of you and their opposition to your religion.

﴿وَٱخۡفِضۡ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٨٨﴾﴾

﴿*And lower your wings to the believers who follow you*﴾ (26:215) meaning - be gentle with them, like the *Āyah*,

﴿لَقَدۡ جَآءَكُمۡ رَسُولٞ مِّنۡ أَنفُسِكُمۡ عَزِيزٌ عَلَيۡهِ مَا عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم بِٱلۡمُؤۡمِنِينَ رَءُوفٞ رَّحِيمٞ ﴿١٢٨﴾﴾

﴿*Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful*﴾(9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathāni*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others said that they are the seven long (*Sūrahs*), meaning *Al-Baqarah, Al-'Imrān, An-Nisā', Al-Mā'idah, Al-An'ām, Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbās and Sa'īd bin Jubayr. Sa'īd said: "In them, Allāh explains the obligations, the *Ḥudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."[1]

The second opinion is that they (the seven of the *Mathāni*) are *Al-Fātiḥah*, which is composed of seven *Āyāt*. This was reported from 'Ali, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said: "The *Bismillāh*,[2] is completing seven *Āyah*, which Allāh has given exclusively to you (Muslims)."[3] This is also the opinion of Ibrāhīm An-Nakha'i, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shahr bin Ḥawshab, Al-Ḥasan Al-Baṣri and Mujāhid.[4]

Al-Bukhāri, may Allāh have mercy on him, recorded two *Ḥadīths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'allā, who said: "The Prophet ﷺ passed by me while I

[1] Aṭ-Ṭabari 17:130-132.

[2] That is the statement "*Bismillāhir-Raḥmānir-Raḥīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fatiḥah* comprises seven *Āyāt*.

[3] Aṭ-Ṭabari 17:133.

[4] Aṭ-Ṭabari 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

«*What stopped you from coming to me?*» I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللهُ

«*'Did not Allāh say*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾

﴿*O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you...?*﴾ [8:24]

أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ»

«*Shall I not teach you the most magnificent Sūrah before I leave the Masjid?*»

Then the Prophet ﷺ went to leave the *Masjid*, and I reminded him, so he said,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١﴾»

﴿"*Al-Ḥamdu Lillāhi Rabbil-'Ālamīn [All praises and thanks be to Allāh, the Lord of all that exists]*﴾(1:2).

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيتُهُ»

«*This is the seven of the Mathāni and the Qur'ān which I have been given.*»"

(The second *Ḥadīth*) was reported from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«*Umm Al-Qur'ān (the Mother or the Essence of the Qur'ān,) is the seven Mathāni, and the Grand Qur'ān.*»[1]

This means that *Al-Fātiḥah* is the seven *Mathāni* and the Grand Qur'ān, but this does not contradict the statement that the seven *Mathāni* are the seven long *Sūrahs*, because they also share these attributes, as does the whole Qur'ān. As Allāh

[1] *Fatḥ Al-Bāri* 8:232.

says,

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ﴾

*﴿Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-recited﴾* (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'ān.

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ﴾

*﴿Look not with your eyes ambitiously at what We have given to certain classes of them﴾* [20:131]

meaning, be content with the Grand Qur'ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

﴿لَا تَمُدَّنَّ عَيْنَيْكَ﴾

*﴿Look not with your eyes ambitiously﴾*

Al-'Awfī reported that Ibn 'Abbās said: "He [in this *Āyah*] forbade a man to wish for what his companion has."[1]

﴿إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ﴾

*﴿at what We have given to certain classes of them,﴾*

Mujāhid said: "This refers to the rich."[2]

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

*﴿89. And say (O Muḥammad): "I am indeed a plain warner."﴾*

*﴿90. As We have sent down on the Muqtasimīn (conspiring confederates),﴾*

*﴿91. Who have made the Qur'ān into parts.﴾*

*﴿92. So, by your Lord, We shall certainly call all of them to account.﴾*

*﴿93. For all that they used to do.﴾*

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[1] Aṭ-Ṭabari 17:141.

[2] Aṭ-Ṭabari 17:141.

## The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people:

﴿إِنَّنِيٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ﴾

﴿*I am indeed a plain warner*﴾

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمِ! إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ النَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا وَانْطَلَقُوا عَلَى مُهْلِهِمْ فَنَجَوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

«*The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.*»[1]

## Explanation of *"Al-Muqtasimīn"*

﴿ٱلْمُقْتَسِمِينَ﴾

﴿*the Muqtasimīn*﴾ refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ﴾

[1] *Fatḥ Al-Bāri* 13:264, Muslim 4:1788.

﴿*They said, "Swear to one another [Taqāsamu] by Allāh that we shall make a secret night attack on him and his household"*﴾ [27:49]

i.e., they plotted to kill him at night. Mujāhid said *"Taqāsamu* means they swore an oath."

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ﴾

﴿*And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies*﴾(16:38).

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ﴾

﴿*(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)*﴾ (14:44)

﴿أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ﴾

﴿*Are they those, of whom you swore that Allāh would never show them mercy*﴾[7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Muqtasimīn*.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾﴾

﴿*Who have made the Qur'ān into parts.*﴾

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhāri reported that Ibn 'Abbās said,

﴿جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴿*Who have made the Qur'ān into parts.*﴾

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."[1] Some have said that *Al-Mutaqasimīn* refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

[1] *Fath Al-Bāri* 8:233.

opinion was also reported from Aḍ-Ḍaḥḥāk and others.

Muḥammad bin Isḥāq reported from Ibn 'Abbās that Al-Walīd bin Al-Mughīrah - holding a noble position among the people - rallied a group of Quraysh behind him when *Al-Mawṣim* (the time for pilgrims to meet in Makkah for *Ḥajj*) had come. He said to them, "O people of Quraysh! The time of *Al-Mawṣim* has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shāms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allāh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allāh revealed concerning them:

﴿ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾﴾

﴿*Who have made the Qur'ān into parts.*﴾ meaning, of different types, and

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

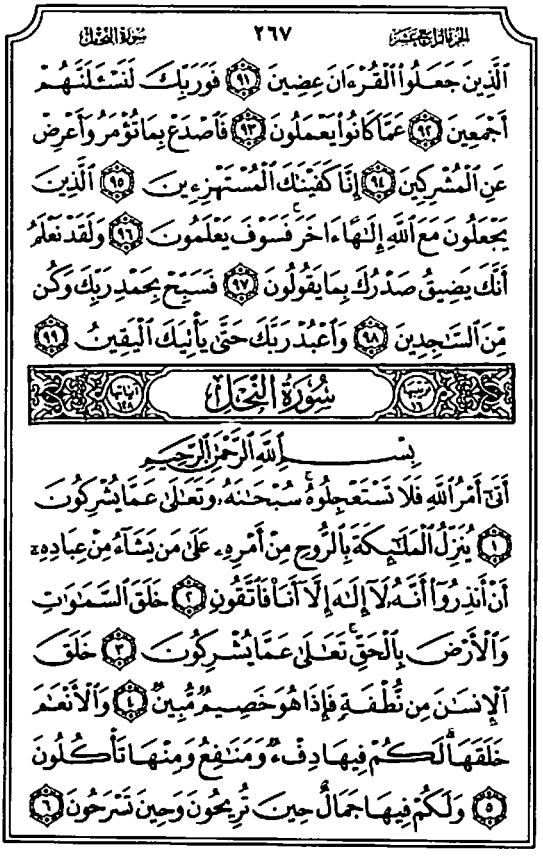
﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do*﴾

Those were the group who said that about the Messenger of Allāh ﷺ."[1]

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴾

[1] *Sīrah Ibn Hishām*, 1:288. This narration is not authentic due to one of the narrators being unknown.


الجزء الرابع عشر ٢٦٧ سورة الحجر

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ
أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ
عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ
يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ
أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن
مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ
﴿١﴾ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ
أَنْ أَنذِرُوا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ
الْإِنسَانَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَالْأَنْعَامَ
خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ
﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

Abu Ja'far reported from Ar-Rabī' that Abu Al-'Āliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴾ then he said:

﴿فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾﴾

﴿*So on that Day no question will be asked of man or Jinn as to his sin*﴾ (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"[2]

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

﴿*94. Therefore openly proclaim what you have been*

[1] Aṭ-Ṭabari 17:150.

[2] Aṭ-Ṭabari 17:150.

*commanded, and turn away from the idolators.﴾*

*﴿95. Truly, We will suffice you against the mockers,﴾*

*﴿96. Who make another god along with Allāh; but they will come to know.﴾*

*﴿97. Indeed, We know that your breast becomes tight because of what they say.﴾*

*﴿98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).﴾*

*﴿99. And worship your Lord until the certainty (i.e. death) comes to you.﴾*

## The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the *Āyah*,

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

*﴿Therefore openly proclaim that what you have been commanded,﴾*

means, "Go ahead with it."[1] According to another report it means,

(افْعَلْ مَا تُؤْمَرُ)

"Therefore proclaim that which you commanded."

Mujāhid said, "It is reciting the Qur'ān aloud during prayer."[2] Abu 'Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this *Āyah* was revealed:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

*﴿Therefore openly proclaim that which you are commanded﴾*

then he and his Companions came out into the open."[3]

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[1] Aṭ-Ṭabari 17:151.

[2] Aṭ-Ṭabari 17:151.

[3] Aṭ-Ṭabari 17:152.

## The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾﴾

*﴿and turn away from idolators. Truly, We will suffice you against the mockers.﴾*

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾﴾

*﴿They wish that you should compromise for them, so that they would compromise for you﴾* (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the *Āyah*:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

*﴿O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.﴾* [5:67]

Muḥammad bin Isḥāq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin 'Abd Al-'Uzzā bin Quṣayy there was Al-Aswad bin Al-Muṭṭālib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

«اللَّهُمَّ أَعْمِ بَصَرَهُ، وَأَثْكِلْهُ وَلَدَهُ»

*«O Allāh, make him blind and take (the life of) his son.»*

From Banī Zahrah there was Al-Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manāf bin Zahrah. From Banī Makhzūm there was Al-Walīd bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm. From Banī Sahm bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Āṣ bin Wā'il bin Hishām bin Sa'īd bin Sa'd. From Khuzā'ah there was Al-Ḥārith bin At-Ṭalāṭilah bin 'Amr bin Al-Ḥārith bin 'Abd 'Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh ﷺ went too far, Allāh revealed:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾﴾

*﴿Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.﴾*

Ibn Isḥāq said: Yazīd bin Rūmān told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibrīl came to the Messenger of Allāh ﷺ when he was performing *Ṭawāf* around the House (the Ka'bah). He stood and the Messenger of Allāh ﷺ stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yaghūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walīd bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Ās bin Wā'il passed by, and he pointed to the instep of his foot. He (Al-'Ās) set off on his donkey, heading for At-Ṭā'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him."[1]

﴿الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾﴾

*﴿Who make another god along with Allāh; but they will come*

[1] *Sīrah Ibn Hishām* 1:409, 410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabi, (See *As-Siyar*).

*to know.*﴾

This is a strong warning and grave threat against those who have other deities along with Allāh.

## Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾﴾

﴿*Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).*﴾

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾﴾

﴿*So glorify the praises of your Lord and be of those who prostrate themselves (to Him)*﴾

Imām Aḥmad reported from Nu'aym bin Hammār that he heard the Messenger of Allāh ﷺ say: '

«قَالَ اللهُ تَعَالَى يَا ابْنَ آدَمَ! لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ»

«*Allāh said, "O son of Ādam! It is not too difficult for you to perform four Rak'āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."*»[1]

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

﴿*And worship your Lord until the certainty comes to you*﴾ (15:99).

Al-Bukhāri said: "Sālim said, '(This means) death."[2] This

[1] Aḥmad 5:286.

[2] *Fatḥ Al-Bāri* 8:235.

Sālim is Sālim bin 'Abdullāh bin 'Umar. Ibn Jarīr also recorded from Sālim bin 'Abdullāh,

﴿وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ٩٩﴾

*﴿And worship your Lord until the Yaqīn comes to you.﴾*

He said, "Death."[1] It is reported in the *Ṣaḥīḥ* from Umm Al-'Alā'- one of the women of the Anṣār - that when the Messenger of Allāh ﷺ entered upon 'Uthmān bin Maẓ'ūn after he had died, Umm Al-'Alā' said, "May the mercy of Allāh be upon you, Abu As-Sā'ib. My testimony over you is that Allāh has honored you." The Messenger of Allāh ﷺ said,

«وَمَا يُدْرِيكَ أَنَّ اللهَ أَكْرَمَهُ؟»

*«How do you know that Allāh has honored him?»*

I said, "May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?" He said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

*«As far as he is concerned, the death has come to him, and I hope for good for him.»*[2] This is evidence that the meaning of this *Āyah*,

﴿وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ٩٩﴾

*﴿And worship your Lord until the certainty comes to you.﴾*

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Ṣaḥīḥ Al-Bukhāri* from 'Imrān bin Ḥuṣayn ﷺ that the Messenger of Allāh ﷺ said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

*«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»*[3]

From this we may understand that it is a mistake to interpret *Yaqīn* (the certainty) as *Ma'rifah* ("spiritual knowing")

[1] Aṭ-Ṭabari 17:160.

[2] *Fatḥ Al-Bāri* 3:137.

[3] *Fatḥ Al-Bāri* 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the *Tafsīr* of *Sūrat Al-Ḥijr*. Praise be to Allāh, the Lord of all that exists.

# The *Tafsīr* of *Sūrat An-Naḥl* (Chapter - 16)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾﴾

﴿*1. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.*﴾

## Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following *Āyāt*, in which the verbs appear in the past tense in Arabic:

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾﴾

﴿*Mankind's reckoning has drawn near them, while they turn away in heedlessness.*﴾[21:1]

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾﴾

﴿*The Hour has drawn near, and the moon has been cleft.*﴾ [54:1]

﴿فَلَا تَسْتَعْجِلُوهُ﴾

﴿*so do not seek to hasten it.*﴾ means, what was far is now near, so do not try to rush it. As Allāh said,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾﴾

﴿*And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have*

*come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers*﴾ (29:53-54).

Ibn Abi Hātim reported from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said:

«تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءُ مِنَ الْمَغْرِبِ مِثْلَ التُّرْسِ، فَمَا تَزَالُ تَرْتَفِعُ فِي السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَاالنَّاسُ! فَيُقْبِلُ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ، فَمِنْهُمْ مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشُكُّ، ثُمَّ يُنَادِي الثَّانِيَةَ: يَا أَيُّهَا النَّاسُ! فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: هَلْ سَمِعْتُمْ، فَيَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي الثَّالِثَةَ: يَا أَيُّهَا النَّاسُ! أَتَى أَمْرُ اللهِ فَلَا تَسْتَعْجِلُوهُ»

«*When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, 'O mankind!' The people will say to one another, 'Did you hear that?' Some will say, 'yes', but others will doubt it. Then a second call will come, 'O mankind!' The people will say to one another, 'Did you hear that?' And they will say, 'Yes.' Then a third call will come, 'O mankind!' The Event ordained by Allāh has indeed come, so do not seek to hasten it.'*»

The Messenger of Allāh ﷺ said:

«فَوَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ الثَّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا، وَإِنَّ الرَّجُلَ لَيَمُدَّنَّ حَوْضَهُ فَمَا يَسْقِي فِيهِ شَيْئًا أَبَدًا، وَإِنَّ الرَّجُلَ لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرَبُهُ أَبَدًا - قَالَ - وَيَشْتَغِلُ النَّاسُ»

«*By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted."*»[1]

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

[1] Al-Ḥākim 4:539.

﴿سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

﴿Glorified and Exalted be He above all that they associate as partners with Him.﴾

﴿يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾﴾

﴿2. He sends down the angels with the Rūḥ (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴾

## Allāh sends Whomever He wills with the Message of *Tawḥīd*

﴿يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ﴾

﴿He sends down the angels with the Rūḥ﴾ refers to the revelation. This is like the *Āyāt*:

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ﴾

﴿And thus We have sent to you a Rūḥ (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.﴾ [43:52]

﴿عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ﴾

﴿to those servants of His whom He wills﴾ meaning the Prophets, as Allāh says:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ﴾

﴿Allāh best knows where to place His Message.﴾ [6:124]

﴿ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ﴾

﴿Allāh chooses Messengers from angels and from men.﴾ [22:75]

﴿يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ

عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾

﴿He sends the Rūḥ (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistible!﴾ (40:15-16)

﴿أَنْ أَنذِرُوٓا۟﴾

﴿(saying): "Warn..."﴾ meaning that they should alert them.

﴿أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ﴾

﴿that none has the right to be worshipped but I, so have Taqwā of Me.﴾

means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾﴾

﴿3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.﴾

﴿4. He has created man from a Nutfah,[1] then behold, this same (man) becomes an open opponent.﴾

## Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَىٰ ﴿٣١﴾﴾

﴿He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good,

[1] Drop of sperm.

*with what is best (i.e. Paradise).*﴾ [53:31]

Then He declares Himself to be above the *Shirk* of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a *Nutfah*, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allāh says:

﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾﴾

﴿*And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shaytān) against his Lord*﴾ (25:54-55).

And;

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿*Does not man see that We have created him from Nutfah. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them the first time! And He is the knower of every creature!"*﴾ (36:77-79).

Imām Aḥmad and Ibn Mājah reported that Busr bin Jaḥḥāsh said: "The Messenger of Allāh ﷺ spat in his palm, then he said,

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَٰلِغِيهِ إِلَّا بِشِقِّ
ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾ وَٱلْخَيْلَ وَٱلْبِغَالَ
وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ
أَجْمَعِينَ ﴿٩﴾ هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنۢبِتُ لَكُم
بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ
ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ
مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ
﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥ ۚ إِنَّ
فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ ٱلَّذِى
سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟
مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

«يَقُولُ اللهُ تَعَالَى: ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْكَ وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ»

*«Allāh, may He be exalted, says: "O son of Ādam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."»*[1]

﴿وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ
تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾﴾

﴿*5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.*﴾

﴿*6. And there is beauty in them for you, when you bring them*

[1] Aḥmad 2:410, Ibn Mājah 2:903.

*home in the evening, and as you lead them forth to pasture (in the morning).﴾*

*﴿7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.﴾*

## The Cattle are part of the Creation of Allāh and a Blessing from Him

Allāh reminds His servants of the blessing in His creation of *An'ām*, this term includes camels, cows and sheep, as was explained in detail in *Sūrat Al-An'ām* where the "eight pairs" are mentioned.[1] The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allāh says,

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ﴾

*﴿And there is beauty in them for you, when you bring them home in the evening.﴾*

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

﴿وَحِينَ تَسْرَحُونَ﴾

*﴿and as you lead them forth to pasture (in the morning).﴾* meaning when you send them out to the pasture in the morning.

﴿وَتَحْمِلُ أَثْقَالَكُمْ﴾

*﴿And they carry your loads﴾* meaning the heavy burdens that you cannot move or carry by yourselves

﴿إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ﴾

*﴿to a land that you could not reach except with great trouble to yourselves﴾*

meaning journeys for *Ḥajj*, *'Umrah*, military campaigns, and journeys for the purpose of trading, and so on. They use these

[1] See the *Tafsīr* of *Sūrat Al-An'ām* [6:143-144].

animals for all kinds of purposes, for riding and for carrying loads, as Allāh says:

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾﴾

*﴿And verily, there is indeed a lesson for you in the An'ām (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.﴾* (23:21-22)

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾﴾

*﴿Allāh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?﴾* (40:79-81).

Thus here Allāh says, after enumerating these blessings,

﴿إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

*﴿Truly, your Lord is full of kindness, Most Merciful.﴾*

meaning, your Lord is the One Who has subjugated the *An'ām* (cattle) to you. This is like the *Āyāt:*

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾﴾

*﴿Do they not see, that of what Our Hands have created, We created the An'ām (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.﴾*(36:71-72).

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

﴿*And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"*﴾ (43:12-14)

Ibn 'Abbās said,

﴿لَكُمْ فِيهَا دِفْءٌ﴾

﴿*In them there is warmth*﴾ refers to clothing;

﴿وَمَنَٰفِعُ﴾

﴿*and numerous benefits*﴾ refers to the ways in which they derive the benefits of food and drink from them."[1]

﴿وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾﴾

﴿*8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.*﴾

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two *Ṣaḥīḥs* that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses."[2]

Imām Aḥmad and Abu Dāwud reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses."[3]

According to *Ṣaḥīḥ Muslim*, Asmā' bint Abi Bakr (may Allāh be pleased with them both) said: "At the time of the Messenger

[1] Aṭ-Ṭabari 17:168.

[2] *Fatḥ Al-Bāri* 9:570, Muslim 3:1541.

[3] Aḥmad 3:356, 362, Abu Dāwud 4:149, 151.

of Allāh ﷺ we slaughtered a horse and ate it when we were in Al-Madīnah."[1]

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ۝٩﴾

*﴿9. And it is up to Allāh to show the right way. But there are ways that stray. And had He willed, He would have guided you all.﴾*

## Explanation of the Different Religious Paths

When Allāh mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'ān there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allāh says,

﴿وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾

*﴿And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).﴾* [2:197]

And,

﴿يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

*﴿O Children of Ādam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.﴾* [7:26]

Since Allāh mentioned cattle and other such animals in this *Sūrah*, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

*﴿And it is up to Allāh to show the right way.﴾*

This is like the *Āyāt*,

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾

*﴿And verily, this is My straight path, so follow it, and do not*

[1] Muslim 3:1541.

*follow the (other) paths, for they will separate you away from His path.*﴾ [6:153]

and,

﴿قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾﴾

﴿*(Allāh) said: "This is the way which will lead straight to Me."*﴾ (15:41)

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

﴿*And it is up to Allāh to show the right way.*﴾

Mujāhid said: "The true way is up to Allāh."[1]

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

﴿*And it is up to Allāh to show the right way.*﴾

Al-'Awfi said that Ibn 'Abbās said: "It is up to Allāh to clarify, to explain the guidance and misguidance." This was also reported by 'Ali bin Abi Ṭalḥah, and was also the opinion of Qatādah and Aḍ-Ḍaḥḥāk.

Hence Allāh said:

﴿وَمِنْهَا جَآئِرٌ﴾

﴿*But there are ways that stray.*﴾ meaning they deviate from the truth. Ibn 'Abbās and others said: "These are the different ways,"[2] and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas'ūd recited it as

(وَمِنكُمْ جَائِرٌ)

"But among you are those who stray."[3]

Then Allāh tells us that all of that happens by His will and decree. He says:

﴿وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ﴾

﴿*And had He willed, He would have guided you all.*﴾

And Allāh says:

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

[1] Aṭ-Ṭabari 17:175.

[2] Aṭ-Ṭabari 17:176.

[3] Aṭ-Ṭabari 17:176.

﴿*If your Lord had willed, then all who are in the earth would have believed.*﴾ [10:99]

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

﴿*And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together."*﴾ (11:118-119).

﴿هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾﴾

﴿*10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.*﴾

﴿*11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.*﴾

## The Blessings of Rain, and explaining how it is one of the Signs

When Allāh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allāh says:

﴿لَّكُم مِّنْهُ شَرَابٌ﴾

﴿*from it you drink*﴾ meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

﴿وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾

﴿*and from it (grows) the vegetation on which you send your cattle to pasture.*﴾

meaning, from it He raised plants on which your cattle graze. Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd, all said that this refers to grazing animals[1] including camels.

﴿يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَـٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ﴾

﴿*With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.*﴾

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.*﴾

meaning, this is a sign and a proof that there is no god besides Allāh, as He says:

﴿أَمَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَـٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾﴾

﴿*Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who make equals (to Him)!*﴾ (27:60).

﴿وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾﴾

﴿*12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.*﴾

﴿*13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.*﴾

[1] Aṭ-Ṭabari 17:178.

## Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allāh mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allāh has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allāh says:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾

*﴿Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose (Istawā) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾* (7:54)

Thus Allāh says;

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ﴾

*﴿Surely, in this are proofs for people who understand.﴾*

meaning, they are indications of His immense power and might, for those who think about Allāh and understand His signs.

﴿وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ﴾

*﴿And whatsoever He has created of varying colors on the earth for you.﴾*

When Allāh points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ﴾

﴿*Verily, in this is a sign for people who reflect.*﴾

meaning (those who remember) the blessings of Allāh and give thanks to Him for them.

﴿وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾﴾

*14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.*

*15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves.*

*16. And (by the) landmarks; and by the stars, they guide themselves.*

*17. Is then He Who creates the same as one who creates, not? Will you not then reflect?*

*18. And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.*

## Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allāh tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of *Ihrām*. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of

their forefather Nūḥ. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

﴿وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

*﴿that you may seek from His bounty and that you may perhaps be grateful.﴾* - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

﴿وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾﴾

*﴿And the mountains He has fixed firmly.﴾* (79:32).

﴿وَأَنْهَارًا وَسُبُلًا﴾

*﴿and rivers and roads﴾* meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

*﴿And We placed broad highways for them to pass through.﴾* [21:31]

﴿وَعَلَٰمَٰتٍ﴾

﴿*And landmarks*﴾ meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

﴿وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ﴾

﴿*and by the stars (during the night), they (mankind) guide themselves.*﴾

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.[1]

## Worship is Allāh's Right

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

﴿أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾﴾

﴿*Is then He, Who creates, the same as one who does not create? Will you not then reflect?*﴾(16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

﴿وَإِن تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾﴾

﴿*And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.*﴾ (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarīr said: "It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

[1] Aṭ-Ṭabari 17:185.

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ
﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِن
تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾
وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾ وَٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ
أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ
فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ
﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ
لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ
قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً
يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا
سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ
مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

does not punish you if you turn to Him and repent."[1]

﴿وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا
تُعْلِنُونَ ﴿١٩﴾ وَٱلَّذِينَ يَدْعُونَ مِن
دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ
يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا
يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾﴾

﴿19. *And Allāh knows what you conceal and what you reveal.*﴾

﴿20. *Those whom they invoke besides Allāh have not created anything, but are themselves created.*﴾

﴿21. *(They are) dead, not alive; and they do not know when they will be resurrected.*﴾

Allāh tells us that He knows what is hidden in people's hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

## The gods of the Idolators are Created, they do not create

Then Allāh tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as *Al-Khalīl* (Ibrāhīm) said:

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*"Do you worship that which you (yourselves) carve? While*

[1] Aṭ-Ṭabari 17:187.

*Allāh has created you and what you make!"*﴾ (37:-96).

﴿أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ﴾

﴿*(They are) dead, not alive*﴾ means, they are inanimate and lifeless, they do not hear, see, or think.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

﴿*and they know not when they will be resurrected.*﴾

meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols? They should hope for it from the One Who knows all things and is the Creator of all things.

﴿إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾﴾

﴿*22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.*﴾

﴿*23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He does not like the proud.*﴾

## None is to be worshipped except Allāh

Allāh tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

﴿أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾﴾

﴿*"Has he made the gods (all) into One God?! Verily, this is a curious thing!"*﴾ (38:5).

﴿وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾﴾

﴿*And when Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!*﴾ (39:45).

﴿وَهُم مُّسْتَكْبِرُونَ﴾

﴿*and they are proud*﴾ meaning they are too proud to worship

Allāh, and their hearts reject the idea of singling Him out, as Allāh says:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily! Those who scorn My worship they will surely enter Hell in humiliation!*﴾ [40:60]

So here, Allāh says;

﴿لَا جَرَمَ﴾

﴿*Certainly*﴾, meaning truly,

﴿أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

﴿*Allāh knows what they conceal and what they reveal.*﴾ meaning He will requite them for that in full.

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ﴾

﴿*Truly, He does not like the proud.*﴾

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾﴾

﴿*24. And when it is said to them: "What is it that your Lord has revealed?" They say: "Tales of the men of old!"*﴾

﴿*25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!*﴾

## The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allāh informs us that when it is said to those liars,

﴿مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟﴾

﴿*"What is it that your Lord has revealed?" They say,*﴾ not wanting to answer,

﴿أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴿*"Tales of the men of old!"*﴾

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

As Allāh says,

﴿وَقَالُوٓاْ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝٥﴾

﴿*And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."*﴾ (25:5)

i.e., they tell lies against the Messenger ﷺ and say things contradicting one another, but all of it is false, as Allāh says,

﴿ٱنظُرْ كَيْفَ ضَرَبُواْ لَكَ ٱلْأَمْثَالَ فَضَلُّواْ فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝٤٨﴾

﴿*Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.*﴾(17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ﷺ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walīd bin Al-Mughīrah Al-Makhzūmi, when:

﴿فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ۝٢٣ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ۝٢٤﴾

﴿*He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old."*﴾ (74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allāh punish them.

﴿لِيَحْمِلُوٓاْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.*﴾

meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in

a *Ḥadīth:*

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

«*Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.*»[1]

Allāh says;

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيَـٰمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾﴾

﴿*They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.*﴾ (29:13)

Al-'Awfi reported from Ibn 'Abbās that it is like the *Āyah:*

﴿لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَـٰمَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.*﴾ (16:25)

Allāh says,

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*They shall bear their own loads, and other loads besides their own*﴾ (29:13).[2]

Mujāhid said: "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."[3]

﴿قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَـٰنَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَـٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ

[1] Muslim 4:2060.

[2] Aṭ-Ṭabari 17:191.

[3] Aṭ-Ṭabari 17:190.

شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾

﴿26. *Those before them indeed plotted, but Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.*﴾

﴿27. *Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord?" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers."*﴾

## Discussion about what the previous Peoples did, and what was done to Them

﴿قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*Those before them indeed plotted,*﴾

Al-'Awfī reported that Ibn 'Abbās said: "This refers to Namrūd (Nimrod), who built the tower."[1] Others said that it refers to Bukhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūḥ said,

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾﴾

﴿*"And they have hatched a mighty scheme."*﴾ (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their *Shirk* via all possible means. On the Day of Resurrection their followers will say to them:

﴿بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴿*"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!"*﴾ (34:33)

[1] Aṭ-Ṭabari 17:193.

﴿فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ﴾

﴿*but Allāh struck at the foundation of their building.*﴾

meaning, He uprooted it and brought their efforts to naught. This is like the *Āyah*:

﴿كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ﴾

﴿*Every time they kindled the fire of war, Allāh extinguished it.*﴾ [5:64]

and

﴿فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ﴾

﴿*But Allāh's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).*﴾ [59:2]

Allāh says here:

﴿فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ﴾

﴿*but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them*﴾ [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾﴾

﴿*The Day when all the secrets will be (exposed and) examined.*﴾ (86:9)

They will be displayed and made known, as found in the Two *Ṣaḥīḥs*, where Ibn 'Umar reported that the Messenger of Allāh ﷺ said:

«يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِهِ بِقَدْرِ غَدْرَتِهِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ

ابْنِ فُلَانٍ»

«*On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so."*»[1]

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَشَٰٓقُّونَ فِيهِمْ﴾

﴿*Where are My (so-called) partners, those over which you caused so much discord?*﴾

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

﴿هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ﴾

﴿*Can they help you or (even) help themselves?*﴾ [26:93]

﴿فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾﴾

﴿*Then will (man) have no power, nor any helper.*﴾ [86:10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

﴿قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ﴾

﴿*Those who have been given the knowledge will say*﴾

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

﴿إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ﴾

﴿*Indeed it is a Day of disgrace and misery for the disbelievers.*﴾

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

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[1] *Fath Al-Bāri* 10:578 Muslim 3:1360.

﴿ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

*﴿28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allāh is Most Knowing of what you did."﴾*

*﴿29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾*

## The Condition of the Disbeliever during and after Death

Allāh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

﴿فَأَلْقَوُا۟ ٱلسَّلَمَ﴾

*﴿Then, they will (falsely) submit﴾* meaning, they will make it appear as if they used to listen and obey by saying,

﴿مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ﴾

*﴿We did not do any evil.﴾* Similarly, on the Day of Resurrection, they will say,

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

*﴿By Allāh, our Lord, we were not idolators.﴾* [6:23]

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ﴾

*﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you.﴾* [58:18]

Allāh says, rejecting what they say,

﴿بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

*﴿"Yes! Truly, Allāh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾* (16:28-29),

meaning, a miserable position in the abode of humiliation for

ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ
ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ
ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ بَلَىٰٓ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوًى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ
لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى
هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ
﴿٣٠﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا
مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ
ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ۙ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا
كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ
أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ
ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ
سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾

those who were too arrogant to pay attention to the signs of Allāh and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

*﴿It will not be complete enough to kill them nor shall its torment be lightened for them.﴾* (35:36)

As Allāh says,

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

*﴿The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾* (40:46).

﴿۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ۙ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾﴾

﴾30. *And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.*﴿

﴾31. *'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allāh rewards those who have Taqwā.*﴿

﴾32. *Those whose lives the angels take while they are in a pious state saying (to them) "Salāmun 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world)."*﴿

## What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

﴿مَاذَآ أَنزَلَ رَبُّكُمْ﴾

﴾*What is it that your Lord has revealed?*﴿

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allāh's promise to His servants which He revealed to His Messengers. He says:

﴿لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ﴾

﴾*For those who do good in this world, there is good*﴿

This is like the *Āyah*,

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴾

﴾*Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of*

*what they used to do.*﴾ (16:97),

which means that whoever does good in this world, Allāh will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allāh says,

﴿وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ﴾

﴿*But those who were given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better*﴾ [28:80] and,

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴿*and what is with Allāh for the righteous is better.*﴾ [3:198]

and;

﴿وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾﴾

﴿*Although the Hereafter is better and enduring*﴾ (87:17).

Allāh said to His Messenger ﷺ:

﴿وَلَلْـَٔاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾﴾

﴿*And indeed the Hereafter is better for you than the present*﴾ (93:4).

Then Allāh describes the abode of the Hereafter, saying,

﴿وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ﴾

﴿*And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.*﴾

﴿جَنَّٰتُ عَدْنٍ﴾

﴿*'Adn (Eden) Paradise (Gardens of Eternity)*﴾ refers to the home of the *Muttaqūn*, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

﴿تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*under which rivers flow*﴾ meaning, between its trees and palaces.

﴿لَهُمْ فِيهَا مَا يَشَآءُونَ﴾

﴿*in it they will have all that they wish*﴾ this is like the *Āyah*:

﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ﴾

﴿*in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.*﴾ [43:71]

﴿كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ﴾

﴿*Thus Allāh rewards those who have Taqwā.*﴾

meaning, this is how Allāh rewards everyone who believes in Him, fears Him, and does good deeds.

Then Allāh tells us about their condition when death approaches them in a good state, i.e., free from *Shirk*, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allāh says:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴿*Verily, those who say: "Our Lord is Allāh (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."*﴾(41:30:32)

We have already referred to the *Ḥadīths* that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the *Āyah*,

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

﴿*Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause the wrongdoers to stray, and Allāh does as He wills.*﴾ (14:27)

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾﴾

﴿33. *Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allāh did not wrong them, but they were wronging themselves.*﴾

﴿34. *Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.*﴾

## The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allāh says: Are these people waiting only for the angels to come and take their souls? Qatādah[1] said:

﴿أَوْ يَأْتِيَ أَمْرُ رَبِّكَ﴾

﴿*Or there comes the command of your Lord?*﴾ means the Day of Resurrection and the terror that they will go through."

﴿كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*Thus did those before them.*﴾ means, thus did their predecessors and those who were like them among the idolators persist in their *Shirk*, until they tasted the wrath of Allāh and experienced the punishment and torment that they suffered.

﴿وَمَا ظَلَمَهُمُ ٱللَّهُ﴾

﴿*And Allāh did not wrong them.*﴾ because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿*but they were wronging themselves.*﴾ meaning, by opposing the Messengers and denying what they brought. For this reason

[1] Aṭ-Ṭabari 17:199.

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن
شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ
﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ
وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ
حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾ إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ
فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾
وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ
وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾
لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ
كَانُوا۟ كَٰذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ
لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟
لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟
يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

Allāh's punishment tormented them.

﴿وَحَاقَ بِهِم﴾

﴿*they were surrounded*﴾ meaning, they were overwhelmed by the painful torment.

﴿مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾

﴿*by that which they used to mock.*﴾ meaning, they used to make fun of the Messengers when they warned them Allāh's punishment, and for this it will be said to them on the Day of Resurrection:

﴿هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾﴾

﴿*This is the Fire which you used to belie.*﴾ (52:14).

﴿وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾ إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾﴾

*35. And those who worshipped others with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to*

*clearly convey the Message?﴾*

*﴿36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (Alone), and shun the Ṭāghūt (all false deities)." Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).﴾*

*﴿37. [Even] if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray, and they will have no helpers.﴾*

## The Idolators Argument that their *Shirk* was Divinely decreed, and the Refutation of this Claim

Allāh tells us about the idolators delusion over their *Shirk*, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

﴿لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ﴾

*﴿(They say:) "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."﴾*

They had superstitious customs dealing with certain animals, e.g. the *Baḥīrah*[1] the *Sā'ibah* and the *Waṣīlah* and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allāh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allāh says:

﴿فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

*﴿Are the Messengers charged with anything but to clearly convey the Message?﴾*

meaning, the matter is not as you claim. It is not the case that Allāh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

[1] See the *Tafsīr* of *Sūrah Yūnus* nos. 59-60.

forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

﴿أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*Worship Allāh (Alone), and shun the Ṭāghūt (all false deities).*﴾

Allāh continued sending Messengers to mankind with this Message, from the first incidence of *Shirk* that appeared among the Children of Ādam, in the people to whom Nūḥ was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad ﷺ, whose call was addressed to both men and *Jinn*, in the east and in the west. All of the Messengers brought the same Message, as Allāh says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): None has the right to be worshipped but I (Allāh), so worship Me (alone and none else).*"﴾ (21:25)

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴿*And ask (O Muḥammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allāh)?"*﴾ (43:45)

And in this *Āyah*, Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Ṭāghūt (all false deities)."*﴾

So how could any of the idolators say,

﴿لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ﴾

﴿*If Allāh had so willed, we would not have worshipped any but Him,*﴾

The legislative will of Allāh is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allāh created Hell and its people both the *Shayātīn* (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allāh informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

﴿فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

*﴿Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).﴾*

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

﴿دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ﴿١٠﴾﴾

*﴿Allāh destroyed them completely, and a similar (end awaits) the disbelievers.﴾* (47:10)

and,

﴿وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾﴾

*﴿And indeed those before them belied (the Messengers of Allāh), so then how terrible was My denial (punishment)?﴾* (67:18)

Then Allāh told His Messenger ﷺ that His eagerness to guide them will be of no benefit to them if Allāh wills that they should be misguided, as He says:

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا﴾

*﴿And for whoever Allāh wills to try with error, you can do nothing for him against Allāh﴾* (5:41).

Nūḥ said to his people:

﴿وَلَا يَنفَعُكُمْ نُصْحِيٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

﴿"And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray."﴾(11:34).

In this *Āyah*, Allāh says:

﴿إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ﴾

﴿*(Even) if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray,*﴾ As Allāh says:

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴿*Whomsoever Allāh allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.*﴾ (7:186)

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment*﴾ (10:96-97).

﴿فَإِنَّ ٱللَّهَ﴾

﴿*then verily, Allāh*﴾ meaning, this is the way in which Allāh does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allāh says:

﴿لَا يَهْدِى مَن يُضِلُّ﴾

﴿*Allāh does not guide those whom He allowed to stray,*﴾ meaning the one whom He has caused to go astray, so who can guide him apart from Allāh? No one.

﴿وَمَا لَهُم مِّن نَّٰصِرِينَ﴾

﴿*And they will have no helpers.*﴾ means, they will have no one to save them from the punishment of Allāh,

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾﴾

﴿*Surely, His is the creation and commandment. Blessed is*

*Allāh, the Lord of all that exists!﴾* (7:54).

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ ﴿٤٠﴾﴾

*﴿38. And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.﴾*

*﴿39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.﴾*

*﴿40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.﴾*

## The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh

Allāh tells us that the idolators swore by Allāh their strongest oaths, meaning that they made oaths swore fervently that Allāh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allāh said, refuting them:

﴿بَلَىٰ﴾

﴿*Yes*﴾, meaning it will indeed happen,

﴿وَعْدًا عَلَيْهِ حَقًّا﴾

﴿*a promise (binding) upon Him in truth,*﴾ - meaning it is inevitable,

﴿وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most of mankind know not.*﴾ means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allāh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

﴿لِيُبَيِّنَ لَهُمُ﴾

﴿*In order that He may make clear to them*﴾ means, to mankind,

﴿ٱلَّذِى يَخْتَلِفُونَ فِيهِ﴾

﴿*what they differed over,*﴾ means, every dispute.

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَىٰٓ ﴿٣١﴾﴾

﴿*that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).*﴾ (53:31)

﴿وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَـٰذِبِينَ﴾

﴿*and so that those who disbelieved may know that they were liars.*﴾ meaning that they lied in their oaths and their swearing that Allāh would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

﴿هَـٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَـٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

﴿*This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.*﴾ (52:14-16).

Then Allāh tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye*﴾ (54:50)

and,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.*﴾ [31:28]

And in this *Āyah*, Allāh says:

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾﴾

*﴿Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.﴾*

meaning, We issue the command once, and then it happens.

Allāh does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

*﴿41. And as for those who emigrated for the cause of Allāh, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!﴾*

*﴿42. (They are) those who remained patient, and put their trust in their Lord.﴾*

## The Reward of the Muhājirīn

Allāh tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allāh. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were 'Uthmān bin 'Affān and his wife Ruqayyah, the daughter of the Messenger of Allāh ﷺ, Ja'far bin Abi Tālib, the cousin of the Messenger ﷺ, and Abu Salamah bin 'Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allāh be pleased with them. Allāh promised them a great reward in this world and the next. Allāh said:

﴿لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً﴾

*﴿We will certainly give them good residence in this world,﴾*

Ibn 'Abbās, Ash-Sha'bi and Qatādah said: (this means) "Al-Madīnah."[1] It was also said that it meant "good provision". This was the opinion of Mujāhid.[2] There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirīn in the Hereafter is greater than that which He gave them in this world, as He says:

﴿وَلَأَجْرُ ٱلْآخِرَةِ أَكْبَرُ﴾

*﴿but indeed the reward of the Hereafter will be greater﴾*

meaning, greater than that which We have given you in this world.

﴿لَوْ كَانُوا۟ يَعْلَمُونَ﴾

*﴿if they but knew!﴾*

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as:

﴿ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

*﴿those who remained patient, and put their trust in their Lord.﴾* (16:42),

meaning, they bore their people's persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾﴾

*﴿43. And We sent not (as Our Messengers) before you (O*

[1] At-Ṭabari 17:205, 206.

[2] At-Ṭabari 17:206.

*Muḥammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.﴾*

*﴿44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.﴾*

## Only Human Messengers have been Sent

Aḍ-Ḍaḥḥāk said, reporting from Ibn 'Abbās: "When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, 'Allāh is too great to send a human being as a Messenger.' Then Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ﴾

*﴿Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind..."﴾*

and He said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾﴾

*﴿And We sent not (as Our Messengers) before you (O Muḥammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.﴾.*

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

*﴿And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.﴾* [12:109]

and not from among the people of heaven as you say."[1] It was reported by Mujāhid from Ibn 'Abbās that what is meant

[1] Aṭ-Ṭabari 17:208.

by *Ahl Adh-Dhikr* is the People of the Book.[1] This is as Allāh says:

﴿قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾﴾

﴿*Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"*﴾ (17:93-94)

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

﴿*And We never sent before you (O Muḥammad) any of the Messengers but verily, they ate food and walked in the markets.*﴾ (25:20)

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾﴾

﴿*And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.*﴾(21:8)

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ﴾

﴿*Say (O Muḥammad ﷺ): "I am not a new thing among the Messengers."*﴾ [46:9],

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

﴿*Say (O Muḥammad): "I am only a man like you. It has been revealed to me."*﴾ [18:110]

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

﴿بِالْبَيِّنَاتِ﴾

﴿*with clear signs*﴾, meaning proof and evidence, and

﴿وَالزُّبُرِ﴾

[1] Aṭ-Ṭabari 17:208.

﴿*and Books [Zubur]*﴾, meaning Scriptures. Ibn 'Abbās, Mujāhid, Ad-Dahhāk and others[1] said: *Zubur* is the plural of *Zabūr*, and the Arabs say, *Zaburtul-Kitāb* meaning, "I wrote the book." Allāh says:

﴿وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ۝٥٢﴾

﴿*And everything they have done is noted in (their) Records (of deeds) [Zubur]*﴾ (54:52)

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ۝١٠٥﴾

﴿*And indeed We have written in Az-Zabūr[2] after the Dhikr[3] that My righteous servant shall inherit the land (i.e. the land of Paradise).*﴾ (21:105)

Then Allāh says:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ﴾

﴿*And We have also revealed the Dhikr to you*﴾, meaning the Qur'ān,

﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿*so that you may clearly explain to men what was revealed to them,*﴾

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

﴿وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

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[1] Aṭ-Ṭabari 17:211

[2] Here the meaning includes all the revealed Holy Books the Tawrāh (Torah), the Injīl (Gospel), the Zabūr (Psalms), the Qur'ān, as it is interpreted by the scholars of *Tafsīr*. See the explanation of *Sūrat Al-Anbiyā'*, no. 105 for the details.

[3] In this *Āyah*, *Adh-Dhikr* is explained by the scholars with the same meaning as *Al-Lawḥ Al-Maḥfūẓ*, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference.

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۚ فَسۡـَٔلُوٓاْ أَهۡلَ
ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ﴿٤٣﴾ بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ
ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ
﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ
أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ﴿٤٥﴾ أَوۡ يَأۡخُذَهُمۡ
فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ ﴿٤٦﴾ أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ فَإِنَّ
رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ
يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ
﴿٤٨﴾ وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ
وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ
وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ﴿٥٠﴾ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ
ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّٰيَ فَٱرۡهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن
نِّعۡمَةٖ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ﴿٥٣﴾ ثُمَّ
إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾

*﴿so that perhaps they may reflect.﴾* meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

﴿أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ﴿٤٥﴾ أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ ﴿٤٦﴾ أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ فَإِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ﴿٤٧﴾﴾

*﴿45. Do then those who devise evil plots feel secure that Allāh will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it?﴾*

*﴿46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allāh's punishment)?﴾*

*﴿47. Or that He may punish them where they fear it most? Indeed, Your Lord is full of kindness, Most Merciful.﴾*

## How the Guilty can feel Secure

Allāh informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

﴿مِنۡ حَيۡثُ لَا يَشۡعُرُونَ﴾

﴿*from where they do not perceive it*﴾, meaning in such a way that they do not know where it comes from. As Allāh says:

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

﴿*Do you feel secure that He Who is over the heaven (Allāh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allāh), will not send a storm of stones upon you? Then you shall know how My warning really is.*﴾ (67:16-17).

﴿أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ﴾

﴿*Or that He may punish them in the midst of their going to and fro*﴾

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatādah and As-Suddi said:

﴿تَقَلُّبِهِمْ﴾

﴿*Their going to and fro*﴾ means their journeys."[1] As Allāh says:

﴿أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾﴾

﴿*Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?*﴾ (7:97-98)

﴿فَمَا هُم بِمُعْجِزِينَ﴾

﴿*so that there be no escape for them (from Allāh's punishment)?*﴾ meaning, it is not impossible for Allāh, no matter what their situation.

﴿أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ﴾

﴿*Or that He may punish them where they fear it most?*﴾

meaning, or Allāh will take from them what they most fear,

[1] Aṭ-Ṭabari 17:213.

which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-'Awfi reported that Ibn 'Abbās said that,

﴿أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ﴾

﴿*Or that He may punish them where they fear it most?*﴾

means that Allāh is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.[1] This was also reported from Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others.[2]

Then Allāh says:

﴿فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

﴿*Indeed your Lord is full of kindness, Most Merciful.*﴾ meaning, because He does not hasten to punish, as was reported in the Two *Ṣaḥīḥs:*

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.*»[3]

And it is also recorded in Two *Ṣaḥīḥs,*

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.*»

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe*﴾ (11:102)[4]

And Allāh says:

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[1] Aṭ-Ṭabari 17:214.

[2] Aṭ-Ṭabari 17:215.

[3] *Fatḥ Al-Bāri* 13:372, Muslim 4:2160.

[4] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾﴾

*﴿And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to Me is the (final) return (of all).﴾* (22:48)

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾﴾

*﴿48. Have they not observed things that Allāh has created: (how) their shadows shift from right to left, prostrating to Allāh while they are humble?﴾*

*﴿49. And to Allāh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].﴾*

*﴿50. They fear their Lord above them, and they do what they are commanded.﴾*

## Everything prostrates to Allāh

Allāh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and *Jinns*, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allāh. Mujāhid said, "When the sun passes its zenith, everything prostrates to Allāh, may He be glorified."[1] This was also said by Qatādah, Aḍ-Ḍaḥḥāk and others.[2]

﴿وَهُمْ دَاخِرُونَ﴾

*﴿while they are humble﴾* means, they are in a state of humility. Mujāhid also said: "The prostration of every thing is its shadow",[3] and he mentioned the mountains and said that

[1] Aṭ-Ṭabari 17:217.
[2] Aṭ-Ṭabari 17:217.
[3] Ibid.

their prostrations are their shadows. Abu Ghālib Ash-Shaybāni said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ مِن دَآبَّةٍ﴾

﴿*And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures*﴾

As Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْآصَالِ ۩ ﴿١٥﴾﴾

﴿*And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.*﴾ (13:15)

﴿وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿*and the angels, and they are not proud.*﴾ means, they prostrate to Allāh and are not too proud to worship Him.

﴿يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ﴾

﴿*They fear their Lord above them*﴾ means, they prostrate out of fear of their Lord, may He be glorified.

﴿وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*and they do what they are commanded.*﴾ meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids.

﴿۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾﴾

﴿*51. And Allāh said "Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.*﴾

﴿*52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?*﴾

﴿*53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry*

*aloud for help.*﴾

﴿*54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh).*﴾

﴿*55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.*﴾

## Allāh Alone is Deserving of Worship

Allāh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

﴿وَلَهُ ٱلدِّينُ وَاصِبًا﴾

﴿*His is the religion Wāṣiba*﴾

Ibn 'Abbās, Mujāhid, Ikrimah, Maymūn bin Mahrān, As-Suddi, Qatādah and others said that this means forever.[1] It was also reported that Ibn 'Abbās said, "It means obligatory."[2] Mujāhid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allāh says:

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾﴾

﴿*Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.*﴾ (3:83)

This is in accordance with the opinion of Ibn 'Abbās and Ikrimah, which is that this *Āyah* is merely stating the case. According to the opinion of Mujāhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allāh says:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ﴾

[1] Aṭ-Ṭabari 17:222.

[2] Aṭ-Ṭabari 17:223.

﴿*Surely, the pure religion (sincere devotion) is for Allāh only.*﴾ (39:3)

Then Allāh tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

﴿ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

﴿*Then, when harm touches you, to Him you cry aloud for help.*﴾

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allāh says:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾﴾

﴿*And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.*﴾(17:67)

Here, Allāh tells us:

﴿ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ﴾

﴿*Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). So they are ungrateful for that which We have given them!*﴾ (16:54-55)

It was said that the *Lām* here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allāh has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allāh threatens them, saying:

﴿فَتَمَتَّعُوا۟﴾

﴿*Then enjoy yourselves*﴾ meaning, do what you like and enjoy what you have for a little while.

﴿فَسَوْفَ تَعْلَمُونَ﴾

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ
لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ
تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ
﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿٦٠﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن
يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ
لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾ تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن
قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ
ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

﴿but you will soon come to know.﴾ meaning the consequences of that.

﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٠﴾﴾

﴿56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate.﴾

﴿57. And they assign daughters to Allāh! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;﴾

﴿58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!﴾

﴿59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.﴾

﴿60. For those who do not believe in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.﴾

## Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods

Allāh tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allāh had provided for them,

﴿فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾﴾

*﴿They say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allāh, while the share of Allāh is directed to their "partners"! How evil is that with which they judge﴾* (6:136)

That is they assigned a share for their idols as well as Allāh, but they gave preference to their gods over Him, so Allāh swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

﴿تَاللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ﴾

*﴿By Allāh, you shall certainly be questioned about (all) that you used to fabricate.﴾*

Then Allāh tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allāh's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾﴾

*﴿Are the males for you and the females for Him? That is indeed an unfair division!﴾* (53:21-22)

And Allāh says here:

﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ﴾

﴿*And they assign daughters unto Allāh! Glorified (and Exalted) is He.*﴾ meaning, above their claims and fabrications.

﴿أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾﴾

﴿*But no! It is from their falsehood that they say: "Allāh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide?*﴾ (37:151-154)

﴿وَلَهُمْ مَا يَشْتَهُونَ﴾

﴿*And for themselves, what they desire;*﴾

meaning they choose the males for themselves, rejecting the daughters that they assign to Allāh. Exalted be Allāh far above what they say!

## The Idolators' Abhorrence for Daughters

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا﴾

﴿*And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark*﴾

meaning with distress and grief.

﴿وَهُوَ كَظِيمٌ﴾

﴿*and he is filled with inner grief!*﴾ meaning he is silent because of the intensity of the grief he feels.

﴿يَتَوَارَىٰ مِنَ الْقَوْمِ﴾

﴿*He hides himself from the people*﴾ meaning he does not want anyone to see him.

﴿مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ﴾

﴿*because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth?*﴾

meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his

male children over her?

﴿أَمْ يَدُسُّهُ فِي التُّرَابِ﴾

﴿*or bury her in the earth?*﴾ meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allāh?

﴿أَلَا سَاءَ مَا يَحْكُمُونَ﴾

﴿*Certainly, evil is their decision.*﴾ meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allāh says:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾﴾

﴿*And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!*﴾ (43:17).

Here, Allāh says:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ﴾

﴿*For those who do not believe in the Hereafter there is an evil description,*﴾

meaning, only imperfection is to be attributed to

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ﴾

﴿*and for Allāh is the highest description*﴾ meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿*And He is the All-Mighty, the All-Wise.*﴾

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾﴾

﴿*61. And if Allāh were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).*﴾

*﴾62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.﴿*

## Allāh does not immediately punish for Disobedience

Allāh tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Ādam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarīr reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allāh! Even the buzzard dies in its nest because of the sins of the wrongdoer."[1]

## They attribute to Allāh what They Themselves dislike

﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ﴾

*﴾They assign to Allāh that which they dislike (for themselves),﴿*

meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

﴿وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ﴾

*﴾and their tongues assert the lie that the better things will be theirs.﴿*

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allāh tells us about what some of them said, as in the *Āyat:*

﴿وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾﴾

[1] Aṭ-Ṭabari 17:231.

﴿*And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allāh).*﴾ (11:9-10)

﴿وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾﴾

﴿*And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.*﴾ (41:50)

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾

﴿*Have you seen the one who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children (if I came back to life).*"﴾ (19:77)

Allāh tells us about one of the two men:

﴿دَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾﴾

﴿*He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him.*"﴾ (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allāh refuted their false hopes, when He said:

﴿لَا جَرَمَ﴾

﴿*No doubt*﴾, meaning, truly it is inevitable that

﴿أَنَّ لَهُمُ ٱلنَّارَ﴾

﴿*for them is the Fire*﴾, meaning, on the Day of Resurrection.

﴿وَأَنَّهُم مُّفْرَطُونَ﴾

﴿*and they will be forsaken*﴾. Mujāhid, Sa'īd bin Jubayr, Qatādah and others said: "This means they will be forgotten and neglected there."[1] This is like the *Āyah*:

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴿*So today We forget them just as they forgot meeting on this day of theirs.*﴾ (7:51).

It was also reported from Qatādah that,

﴿مُّفْرَطُونَ﴾

﴿*they will be forsaken*﴾ means 'they are hastened into the Fire.'[2] There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

﴿تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾﴾

﴿*63. By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.*﴾

﴿*64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.*﴾

﴿*65. And Allāh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.*﴾

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[1] Aṭ-Ṭabari 17:233.

[2] Aṭ-Ṭabari 17:234.

## Finding Consolation in the Reminder of Those Who came before

Allāh says, 'He sent Messengers to the nations of the past, and they were rejected. You, O Muḥammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the *Shayṭān* made their deeds attractive to them.'

﴿فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ﴾

﴿*So today he (Shayṭān) is their helper,*﴾ meaning they will be suffering punishment while *Shayṭān* is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

## The Reason why the Qur'ān was revealed

Then Allāh says to His Messenger ﷺ that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'ān is a decisive arbitrator for every issue that they argue about.

﴿وَهُدًى﴾

﴿*and (as) a guidance*﴾ meaning, for their hearts.

﴿وَرَحْمَةً﴾

﴿*and a mercy*﴾ meaning, for the one who adheres to it.

﴿لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*for a people who believe.*﴾ Just as Allāh causes the Qur'ān to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ﴾

﴿*Surely that is a sign for people who listen.*﴾ meaning those who understand the words and their meanings.

﴿وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً

﴿لِّقَوْمٍ يَعْقِلُونَ ﴿٦٦﴾﴾

*﴿66. And there is indeed a lesson for you in the An'ām (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.﴾*

*﴿67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.﴾*

## Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

﴿وَإِنَّ لَكُمْ﴾

*﴿there is for you﴾* - O mankind -

﴿فِى ٱلْأَنْعَـٰمِ﴾

*﴿in the cattle﴾* - meaning camels, cows and sheep,

﴿لَعِبْرَةً﴾

*﴿a lesson﴾* meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

﴿نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ﴾

*﴿We have made a drink for you out of what is in its belly﴾* meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another *Āyah* it is 'in their bellies.' Either way is plausible.

He said,

﴿مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا﴾

*﴿from between excretions and blood, pure milk;﴾*

meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets

mixed with another after separating, and none of them is affected by the other.

﴿لَبَنًا خَالِصًا سَآئِغًا لِّلشَّـٰرِبِينَ﴾

﴿*pure milk; palatable to the drinkers.*﴾ meaning nothing to cause one to choke on it.

When Allāh mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating *Nabīdh* (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَـٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا﴾

﴿*And from the fruits of date palms and grapes, you derive strong drink*﴾

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

﴿سَكَرًا وَرِزْقًا حَسَنًا﴾

﴿*strong drink and a goodly provision.*﴾

Ibn 'Abbās said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them."[1] According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful,"[2] referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَعْقِلُونَ﴾

﴿*There is indeed a sign in this for those of reason.*﴾

[1] Aṭ-Ṭabari 17:241.

[2] Aṭ-Ṭabari 17:242.

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا
فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ﴿٦٦﴾
وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ
أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي
مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَاللَّهُ
فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ
اللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allāh forbade this *Ummah* from drinking intoxicants, in order to protect their ability to reason. Allāh says:

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾

*﴿And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.﴾* (36:34-36)

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾﴾

*﴿68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect."﴾*

*﴿69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,*

*a drink of varying colors, in which there is a cure for men. There is indeed a sign in that for people who reflect.*﴾

## In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allāh decrees that the bee will have permission to eat from all fruits and to follow the ways which Allāh has made easy for it,[1] wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

﴿فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا﴾

﴿*and follow the routes of your Lord made easy (for you)*﴾

Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said: "This means, in an obedient way",[2] understanding it to be a description of the route of migration. Ibn Zayd said that this is like the *Āyah*:

﴿وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾﴾

﴿*And We have subdued them for them so that some they may ride and some they may eat.*﴾ (36:72)[3]

He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them?" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy

[1] The word translated here as "made easy" is *Dhululan*. This may be understood as meaning "made easy", in which case it refers to the routes followed by the bees, or it may be understood as meaning "subjugated", in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here.

[2] Aṭ-Ṭabari 17:249.

[3] Aṭ-Ṭabari 17:249.

for you.' This was stated by Mujāhid. Ibn Jarīr said that both opinions are correct.[1]

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

*﴿There comes forth from their bellies, a drink of varying colors, wherein is healing for men.﴾*

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

﴿فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

*﴿in which there is a cure for men.﴾*

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allāh] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite.

Al-Bukhāri and Muslim recorded in their *Ṣaḥīḥs* from Qatādah from Abu Al-Mutawakkil 'Ali bin Dāwud An-Nāji from Abu Sa'īd Al-Khuḍri that a man came to the Messenger of Allāh ﷺ and said, "My brother is suffering from diarrhea". He said,

«اسْقِهِ عَسَلًا»

«*Give him honey to drink.*» The man went and gave him honey, then he came back and said, "O Messenger of Allāh! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«اذْهَبْ فَاسْقِهِ عَسَلًا»

«*Go and give him honey to drink.*» So he went and gave him honey, then he came back and said, "O Messenger of Allāh! it only made him worse." The Prophet ﷺ said,

«صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ، اذْهَبْ فَاسْقِهِ عَسَلًا»

«*Allāh speaks the truth and your brother's stomach is lying. Go and give him honey to drink.*»

So he went and gave him honey, and he recovered."[2]

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[1] Aṭ-Ṭabari 17:249.

[2] *Fatḥ Al-Bāri* 10:178, Muslim 4:1732.

It is reported in the Two Ṣaḥīḥs from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ used to like sweet things and honey.[1] This is the wording of Al-Bukhāri, who also reported in his Ṣaḥīḥ from Ibn 'Abbās that the Messenger of Allāh ﷺ said:

«الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّةٍ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

«*Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.*»[2]

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*There is indeed a sign in that for people who reflect.*﴾

meaning in the fact that Allāh inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾﴾

﴿*70. And Allāh created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is Knowing, capable of all things.*﴾

## In Man there is a Lesson

Allāh tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allāh says:

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[1] *Fatḥ Al-Bāri* 10:81, Muslim 2:1101.

[2] *Fatḥ Al-Bāri* 10:143.

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً﴾

*﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness﴾* (30:54)

﴿لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا﴾

*﴿so that they know nothing after having known.﴾*

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhāri, when commenting on this *Āyah*, reported a narration from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»

*«I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.»*[1]

Zuhayr bin Abi Sulmā said, in his famous *Mu'allaqah*:[2]
"I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired.
I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

﴿وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ ۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ ۚ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ ﴿٧١﴾﴾

*﴿71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?﴾*

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[1] *Fath Al-Bāri* 8:239

[2] *Mu'allaqah* (lit. "suspended"): during the days of *Jāhiliyyah*, poetry, in the form of the *Qasīdahs* or odes, was the only means of literary expression. Seven *Qasīdahs* which were masterpieces of their genre were suspended on the walls of the *Ka'bah*. They are known as the "Seven *Mu'allaqāt*".

## There is a Sign and a Blessing in Matters of People's Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their *Talbiyah*[1] for *Ḥajj*, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allāh says, denouncing them: 'You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾

*﴿He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?﴾* (30:28)

Al-'Awfi reported that Ibn 'Abbās mentioned this *Āyah*, saying, "Allāh is saying - 'If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?' Thus Allāh says:

﴿أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ﴾

*﴿Do they then deny the favor of Allāh?﴾*"[2]

According to another report, Ibn 'Abbās said: "How can they accept for Me that which they do not accept for themselves?"

﴿أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ﴾

*﴿Do they then deny the favor of Allāh?﴾*

meaning, they assign to Allāh a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Ḥasan Al-Baṣri said: "Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash'ari: 'Be content with your provision in this world, for the Most

[1] The audible supplication uttered upon the commencement of the *Ḥajj rites*, "Here I am O Allāh..."

[2] Aṭ-Ṭabari 17:252.

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allāh and fulfill the duties which are his by virtue of his wealth...'" It was reported by Ibn Abi Hātim.

﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾﴾

﴿72. *And Allāh has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allāh?*﴾

## Among His Blessings and Signs are Mates, Children and Grandchildren

Allāh mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādam male and female, and has made the females wives or mates for the males. Then Allāh mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zayd.[1]

Shu'bah said, narrating from Abu Bishr from Sa'īd bin Jubayr from Ibn 'Abbās: "Children and grandchildren, who are one's children and one's children's children."[2] It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

﴿وَحَفَدَةً﴾

﴿*grandsons*﴾ to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

﴿وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ﴾

[1] Aṭ-Ṭabari 17:256, 257.

[2] Aṭ-Ṭabari 17:257.

﴿*and has granted you good provisions.*﴾ meaning your food and drink. Then Allāh denounces those who associate others in worship with the One Who bestows blessings on them:

﴿أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ﴾

﴿*Do they then believe in false deities*﴾, meaning idols and rivals to Allāh

﴿وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ﴾

﴿*and deny the favor of Allāh?*﴾ meaning, by concealing the blessings that Allāh has given them and attributing them to others. According to a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«إِنَّ اللهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًّا عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟»

«*Allāh will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"*»[1]

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾﴾

﴿*73. And they worship others besides Allāh such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.*﴾

﴿*74. So do not give examples on behalf of Allāh. Truly, Allāh knows and you know not.*﴾

## Denouncing the Worship of anything besides Allāh

Allāh tells us about the *Mushrikīn* who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

﴿مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا﴾

[1] Muslim 4 :2279.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ
إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ
مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن
يَأْمُرُ بِٱلْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ
أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ
أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا ۙ وَجَعَلَ
لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ
﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

﴿*such as do not have power to grant them any provision from the heavens or the earth*﴾

meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for themselves, even if they wanted to. Thus Allāh says:

﴿فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ﴾

﴿*So do not give examples on behalf of Allāh.*﴾ meaning, do not set up rivals to Him or describe anything as being like Him.

﴿إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴿*Truly, Allāh knows and you know not.*﴾

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

﴿۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾﴾

*﴿75. Allāh gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴾*

## The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-'Awfī reported that Ibn 'Abbās said: "This is the example which Allāh gives of the disbeliever and the believer."[1] This was also the view of Qatādah[2] and Ibn Jarīr.[3] The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najīḥ reported that Mujāhid said: "This is an example given of the idol and the True God - can they be the same?"[4] Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

﴿ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

*﴿All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴾*

﴿وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ ۙ وَمَن يَأْمُرُ بِٱلْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾﴾

*﴿76. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path?﴾*

## Another Example

Mujāhid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

﴿أَيْنَمَا يُوَجِّههُّ﴾

[1] Aṭ-Ṭabari 17:261.
[2] Aṭ-Ṭabari 17:261.
[3] Aṭ-Ṭabari 17:263.
[4] Aṭ-Ṭabari 17:263.

﴿*whichever way he directs him,*﴾ meaning, wherever he sends him

﴿لَا يَأْتِ بِخَيْرٍ﴾

﴿*he brings no good.*﴾ meaning, he does not succeed in what he wants.

﴿هَلْ يَسْتَوِى﴾

﴿*Is such a man equal*﴾ meaning, a man who has these attributes

﴿وَمَن يَأْمُرُ بِالْعَدْلِ﴾

﴿*to one who commands justice*﴾ meaning fairness, one whose words are true and whose deeds are righteous.

﴿وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*and is himself on the straight path?*﴾ Al-'Awfi reported that Ibn 'Abbās said: "This is also an example of the disbeliever and the believer", as in the previous *Āyah.*

﴿وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾﴾

﴿*77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things.*﴾

﴿*78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.*﴾

﴿*79. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.*﴾

## The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills.

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allāh says:

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾ (54:50)

meaning, whatever He wills happens in blinking. Thus Allāh says here:

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.*﴾

Elsewhere, Allāh says:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.*﴾ (31:28)

## Among the Favors Allāh has granted People are Hearing, Sight and the Heart

Then Allāh mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allāh has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhāri reported in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ مَا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ،

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ دَعَانِي لَأُجِيبَنَّهُ، وَلَئِنِ اسْتَعَاذَ بِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ»

«*Allāh says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawāfil (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable."*»[1]

The meaning of the *Ḥadīth* is that when a person is sincere in his obedience towards Allāh, all his deeds are done for the sake of Allāh, so he only hears for the sake of Allāh, he only sees for the sake of Allāh - meaning he only listens to or looks at what has been allowed by Allāh. He does not strike or walk except in obedience to Allāh, seeking Allāh's help in all of these things. Thus in some versions of the *Ḥadīth*, narrated outside the *Ṣaḥīḥ*, after the phrase "his foot with which he walks", there is added:

«فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي»

«*So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.*»[2]

Thus Allāh says:

﴿وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*And He gave you hearing, sight, and hearts that you might*

[1] *Fath Al-Bāri* 11:348.

[2] *Fath Al-Bāri* 11:352.

*give thanks.*﴾

Elsewhere, He says:

﴿قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾

﴿*Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."*﴾ (67:23-24)

## In the Subjection of the Birds in the Sky there is a Sign

Then Allāh tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allāh says in *Sūrat Al-Mulk*:

﴿أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾﴾

﴿*Do they not see the birds above them, spreading their wings out and folding them in? None holds them up except the Most Gracious (Allāh). Verily, He is the All-Seer of everything.*﴾ (67:19)

And here Allāh says:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are clear signs for people who believe.*﴾

﴿وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾﴾

﴿*80. And Allāh had made your homes a place of rest for you,*

*and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.﴾*

*﴿81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and Hè has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.﴾*

*﴿82. Then, if they turn away, your duty (O Muḥammad) is only to convey (the Message) in a clear way.﴾*

*﴿83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers.﴾*

## Homes, Furnishings and Clothing are also Blessings from Allāh

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

﴿تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ﴾

*﴿which you find so light when you travel and when you camp;﴾*

﴿وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا﴾

*﴿out of their wool, fur and hair﴾* refers to sheep, camels and goats respectively.

﴿أَثَاثًا﴾

*﴿furnishings﴾* meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn

'Abbās said: *'Al-Athath* means articles of convenience and comfort."[1] This was also the view of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭiyah Al-'Awfī, 'Aṭā' Al-Khurasāni, Aḍ-Ḍaḥḥāk and Qatādah. The phrase,

﴿إِلَىٰ حِينٍ﴾

﴿*for a while*﴾ means, until the appointed time.

## Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

﴿وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا﴾

﴿*And Allāh has made shade for you out of that which He has created,*﴾

Qatādah said: "This means trees."[2]

﴿وَجَعَلَ لَكُمْ مِّنَ ٱلْجِبَالِ أَكْنَٰنًا﴾

﴿*and He has made places of refuge in the mountains for you,*﴾ meaning fortresses and strongholds.

﴿جَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ﴾

﴿*and He has made garments for you to protect you from the heat,*﴾ meaning clothing of cotton, linen and wool.

﴿وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ﴾

﴿*and coats of mail to protect you from your violence.*﴾ such as shields made of layers of sheet iron, coats of mail and so on.

﴿كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ﴾

﴿*Thus does He perfect His favor for you,*﴾ meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

﴿لَعَلَّكُمْ تُسْلِمُونَ﴾

﴿*that you may submit yourselves to His will*﴾. This is interpreted by the majority to mean submitting to Allāh or becoming Muslim.

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[1] Aṭ-Ṭabari 17:268.

[2] Aṭ-Ṭabari 17:269.

وَٱللَّهُ جَعَلَ لَكُمْ مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ
ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ
وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ
﴿٨٠﴾ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم
مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ
ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ
شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ
﴿٨٤﴾ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٨٥﴾ وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ
قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ
فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا۟
إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾

## All the Messenger has to do is convey the Message

﴿فَإِن تَوَلَّوْا۟﴾

﴿*Then, if they turn away,*﴾ meaning, after this declaration and reminder, do not worry about them.

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*your duty (O Muḥammad) is only to convey (the Message) in a clear way*﴾,

and you have delivered the Message to them.

﴿يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا﴾

﴿*They recognize the grace of Allāh, yet they deny it*﴾

meaning they know that Allāh is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

﴿وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ﴾

﴿*and most of them are disbelievers.*﴾

﴿وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا
رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾ وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟
شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ
لَكَٰذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾ ٱلَّذِينَ كَفَرُوا۟

﴿وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾﴾

﴿84. *And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness.*﴾

*85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.*

﴿86. *And when those who associated partners with Allāh see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!"*﴾

﴿87. *And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.*﴾

﴿88. *Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment on top of the torment because of the corruption they spread.*﴾

## The Plight of the Idolators on the Day of Judgement

Allāh tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allāh.

﴿ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا﴾

﴿*then, those who disbelieved will not be given leave.*﴾

meaning, they will not be allowed to offer any excuse, as Allāh says:

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

﴿*That will be a Day when they do not speak. And they will not be permitted to present any excuse*﴾ (77:35-36).

Hence, Allāh says:

﴿وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا﴾

﴿*nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness. And once those who did wrong see*﴾ meaning those who associated others in worship with Allāh,

﴿ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ﴾

﴿*the torment, it will not decrease for them,*﴾ meaning it will not be reduced for them even for a moment.

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴿*nor will they be given respite.*﴾ meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allāh," and so and so, mentioning different types of people, as was reported in the *Ḥadīth*. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allāh says:

﴿إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

﴿*When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.*﴾ (25:12-14)

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿*And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.*﴾ (18:53)

﴿لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾﴾

﴿*If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.*﴾ (21:39-40)

## The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them when they need them most. He says:

﴿وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ﴾

﴿*And when those who associated partners with Allāh see their partners*﴾

meaning, those whom they used to worship in this world.'

﴿قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ﴾

﴿*they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!"*﴾

i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allāh says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾﴾

﴿*And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship,*﴾ (46:5-6)

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿*And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their*

*worship, and become their adversaries (on the Day of Resurrection).*﴾ (19:81-82)

*Al-Khalīl* [Ibrāhīm] said:

﴿ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿*but on the Day of Resurrection, you will disown each other*﴾ [29:25]

And Allāh says:

﴿وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ﴾

﴿*And it will be said (to them): "Call upon your partners"*﴾ [28:64]

And there are many other similar *Āyāt*.

## Everything will surrender to Allāh on the Day of Resurrection

﴿وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ﴾

﴿*And they will offer (their full) submission to Allāh on that Day,*﴾

Qatādah and Ikrimah said: "They will humble themselves and surrender on that Day,"[1] i.e., they will all surrender to Allāh, there will not be anyone who does not hear and obey. As Allāh says:

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴿*How clearly will they see and hear, the Day when they will appear before Us!*﴾ [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allāh says:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا﴾

﴿*And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard."*﴾ [32:12]

[1] Aṭ-Ṭabari 17:276.

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْقَيُّومِ﴾

*﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾* [20:111]

meaning, they will humble and submit themselves.

﴿وَأَلْقَوْا إِلَى ٱللَّهِ يَوْمَئِذِ ٱلسَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٨٧﴾﴾

*﴿And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾*

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

## Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allāh tells us:

﴿ٱلَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا﴾

*﴿Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment﴾*

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allāh says:

﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ﴾

*﴿And they prevent others from him and they themselves keep away from him﴾* [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

﴿وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

*﴿they destroyed only themselves, while they do not realize it.﴾*

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allāh says:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

*﴿For each one there is double (torment), but you know not.﴾*

[7:38]

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾﴾

*﴿89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these. And We have revealed the Book (the Qur'ān) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.﴾*

## Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allāh addressed His servant and Messenger Muḥammad ﷺ, saying:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ﴾

*﴿And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muḥammad) as a witness against these.﴾*,

meaning, your *Ummah*. The *Āyah* means: remember that Day and its terrors, and the great honor and high position that Allāh has bestowed upon you. This *Āyah* is like the *Āyah* with which 'Abdullāh bin Mas'ūd ended when he recited to the Messenger of Allāh ﷺ from the beginning of *Sūrat An-Nisā'*. When he reached the *Āyah*:

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾

*﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these?﴾* [4:41]

the Messenger of Allāh ﷺ said to him:

«حَسْبُكَ»

«*Enough.*» Ibn Mas'ūd said: "I turned to him and saw his eyes streaming with tears."[1]

[1] *Fatḥ Al-Bāri* 8:99.

**The Qur'ān explains Everything**

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ﴾

*﴿And We revealed the Book (the Qur'ān) to you as an explanation of everything,﴾*

Ibn Mas'ūd said: "[Allāh] made it clear that in this Qur'ān there is complete knowledge and about everything."[1] The Qur'ān contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

﴿وَهُدًى﴾

*﴿a guidance﴾* means, for their hearts.

﴿وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

*﴿a mercy, and good news for the Muslims.﴾*

Al-Awzā'i said:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ﴾

*﴿And We have revealed the Book (the Qur'ān) as an explanation of everything,﴾*

meaning, with the Sunnah.[2]

The is the reason why the phrase,

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ﴾

*﴿And We have revealed the Book to you﴾* is mentioned immediately after the phrase,

﴿وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ﴾

*﴿And We shall bring you (O Muḥammad) as a witness against these.﴾*

the meaning - and Allāh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

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[1] Aṭ-Ṭabari 17:269.

[2] *Ad-Durr Al-Manthūr* 5:158.

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦﴾

﴿*Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.*﴾ (7:6)

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ۝٩٢ عَمَّا كَانُوا۟ يَعْمَلُونَ ۝٩٣﴾

﴿*So by your Lord We question them all about what they did.*﴾ (15:92-92)

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ۝١٠٩﴾

﴿*On the Day when Allāh gathers the Messengers together and says to them: "What was the response you received (to your Message)?" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden."*﴾ (5:109)

And Allāh says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ﴾

﴿*Verily, He Who obligated the Qur'ān upon you (O Muḥammad) will surely bring you back to the return.*﴾ [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ān will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

﴿۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝٩٠﴾

﴿*90. Verily, Allāh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.*﴾

## The Command to be Fair and Kind

Allāh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّـٰبِرِينَ ۝١٢٦﴾

﴿*And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.*﴾ (16:126)

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴿*The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh.*﴾ [42:40]

﴿وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

﴿*and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.*﴾ [5:45]

And there are other *Āyāt* which support the institution of justice in Islām, as well as encouraging a fair and generous attitude.

## The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

﴿وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ﴾

﴿*and giving (help) to relatives,*﴾ meaning that Allāh is commanding us to uphold the ties of kinship, as He says:

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾﴾

﴿*And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.*﴾ (17:26)

﴿وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

﴿*and He forbids immoral sins, and evil*﴾

*Faḥshā'* refers to all things that are forbidden, and *Munkar* refers to those forbidden deeds that are committed openly by the one who does them. Hence Allāh says elsewhere:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿*Say (O Muḥammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly*

*or secretly*﴾ (7:33)

*Baghy* refers to aggression towards people. In a *Ḥadīth*, the Prophet ﷺ said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«*There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.*»[1]

﴿يَعِظُكُمْ﴾

﴿*He admonishes you,*﴾ meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿*so that perhaps you may take heed*﴾

Ash-Sha'bi reported that Shatiyr bin Shakl said: "I heard Ibn Mas'ūd say: 'The most comprehensive *Āyah* in the Qur'ān is in *Sūrat An-Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

﴿*Verily, Allāh enjoins justice and kindness...*﴾'"[2] It was reported by Ibn Jarīr.

## The Eyewitness Account of 'Uthmān

Concerning the revelation of this *Āyah*, Imām Aḥmad reported a *Ḥasan Ḥadīth* from 'Abdullāh bin 'Abbās who said: "While the Messenger of Allāh ﷺ was sitting in the courtyard of his house, 'Uthmān bin Maẓ'ūn passed by and smiled at the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him,

«أَلَا تَجْلِسُ؟»

«*Won't you sit down?*»

He said, 'Certainly.' So the Messenger of Allāh ﷺ sat facing

[1] Abu Dāwud 5:208.

[2] Aṭ-Ṭabari 17:280.

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).
Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

*﴿And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴾*

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

*﴿Is there not a dwelling in Hell for the disbelievers?﴾*

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

*﴿As for those who strive hard for Us,﴾*

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

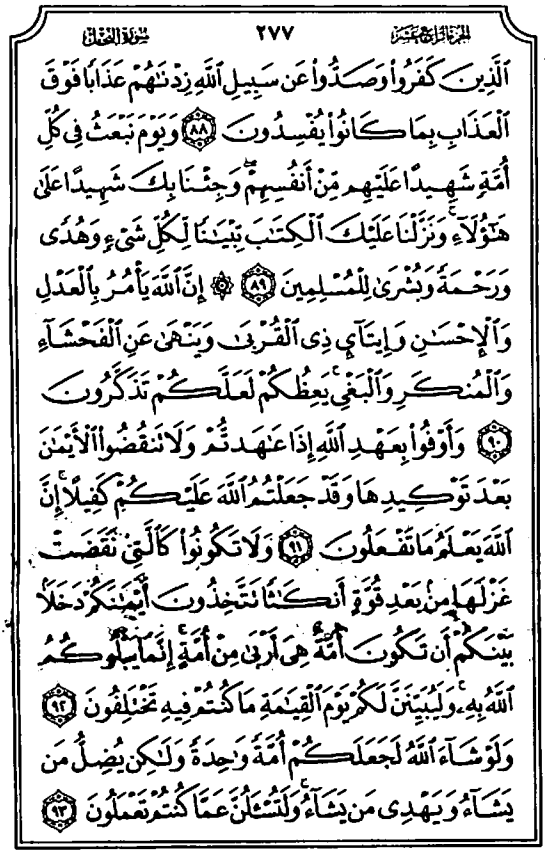
﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

*﴿We will surely guide them to Our paths.﴾*

means, 'We will help them to follow Our path in this world and the Hereafter.'
Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the *Āyah*:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

*﴿As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾*


الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ
أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ
هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ۞ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
﴿٩٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ
غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَن
يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

'Uthmān said: 'That was when faith was established in my heart and I began to love Muḥammad ﷺ.'"[1]

It is a *Ḥasan Ḥadīth* having a good connected chain of narrators in which their hearing it from each other is clear.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾﴾

*﴿91. And fulfill the covenants (taken in the Name of) Allāh when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allāh as your guarantor. Verily, Allāh knows what you do.﴾*

*﴿92. And do not be like the one who undoes the thread which*

[1] Aḥmad 1:318. This *Ḥadīth* has some deficiencies in its narration leading Al-Albāni to grade it weak in *Da'īf Al-Adab Al-Mufrad*, as well as Al-Arna'ūt in his notes on the *Musnad*. The first deficiency is one of its narrators, Shahr bin Ḥawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Aḥmad Shākir who graded its chain *Ṣaḥīḥ*, but pointed out that it is one of the *Mursal* narrations of Ibn 'Abbās since he did not see 'Uthmān bin Maẓ'ūn.

*she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allāh only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.*﴾

## The Command to fulfill the Covenant

This is one of the commands of Allāh, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allāh says:

﴿وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

﴿*and do not break the oaths after you have confirmed them*﴾

There is no conflict between this and the *Āyāt*:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ﴾

﴿*And do not use Allāh as an excuse in your oaths*﴾ [2:224]

﴿ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ﴾

﴿*That is the expiation for oaths when you have sworn. And protect your oaths.*﴾ [5:89]

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this *Āyah* (16:91) and the *Ḥadīth* reported in the Two *Ṣaḥīḥs* according to which the Prophet ﷺ said:

«إِنِّي وَاللهِ إِنْ شَاءَ اللهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا - وَفِي رِوَايَةٍ - وَكَفَّرْتُ عَنْ يَمِينِي»

«*By Allāh, if Allāh wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath.* According to another report he said: *"and I offer penance for my oath."*»[1]

There is no contradiction at all between all of these texts and the *Āyah* under discussion here, which is:

[1] *Fatḥ Al-Bāri* 11:525, Muslim 3:1269.

﴿وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

*﴿and do not break the oaths after you have confirmed them﴾*

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujāhid said concerning this *Āyah*:

﴿وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

*﴿and do not break the oaths after you have confirmed them﴾*

"The oath here refers to oaths made during *Jāhiliyyah*."[1] This supports the *Ḥadīth* recorded by Imām Aḥmad from Jubayr bin Muṭ'im, who said that the Messenger of Allāh ﷺ said:

«لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»

*«There is no oath in Islām, and any oath made during the Jāhiliyyah is only reinforced by Islām.»*[2]

This was also reported by Muslim.[3] The meaning is that Islām does not need oaths as they were used by the people of the *Jāhiliyyah*; adherence to Islām is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two *Ṣaḥīḥs* it was reported that Anas said: "The Messenger of Allāh (ﷺ) swore the treaty of allegiance between the Muhājirīn (emigrants) and the Anṣār (helpers) in our house."[4] This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

﴿إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

*﴿Verily, Allāh knows what you do.﴾*

This is a warning and a threat to those who break their oaths after confirming them.

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[1] Aṭ-Ṭabari 17:282.

[2] Aḥmad 4:83.

[3] Muslim 4:1961.

[4] *Fatḥ Al-Bāri* 4:552, Muslim 4:1960.

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنكَاثًا﴾

*﴿And do not be like the one who undoes the thread which she has spun, after it has become strong,﴾*

'Abdullāh bin Kathīr and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again."[1] Mujāhid, Qatādah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it."[2] This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word *Ankāthan* could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be *Ankāthan*, the plural of *Nakth* (breach, violation), from the word *Nākith* (perfidious). Hence after this, Allāh says:

﴿تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ﴾

*﴿by taking your oaths as a means of deception among yourselves﴾* meaning for the purposes of cheating and tricking one another.

﴿أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ﴾

*﴿when one group is more numerous than another group.﴾*

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujāhid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said something similar.

[1] Aṭ-Ṭabari 17:285.

[2] Aṭ-Ṭabari 17:285.

وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ
هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ ۖ
وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ
أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا
سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ
﴿١٠٠﴾ وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ
بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

﴿إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ﴾

﴾*Allāh only tests you by this*﴿ Sa'īd bin Jubayr said: "This means (you are tested) by the large numbers."[1] This was reported by Ibn Abi Ḥātim. Ibn Jarīr said: "It means (you are being tested) by His command to you to adhere to your covenants."

﴿وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴾*And on the Day of Resurrection, He will certainly clarify that which you differed over.*﴿ Everyone will be rewarded or punished in accordance with his deeds, good or evil.[2]

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ
عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ
بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا
عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ
ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾﴾

﴾*93. And had Allāh willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.*﴿

[1] *Ad-Durr Al-Manthūr* 5:163.

[2] Aṭ-Ṭabari 17:287.

*﴾94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴿*

*﴾95. And do not use an oath by Allāh for the purchase of little value, what is with Allāh is better for you if you only knew.﴿*

*﴾96. Whatever you have will be exhausted, and what is with Allāh will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴿*

## If Allāh had willed, He would have made all of Humanity one Nation

Allāh says:

﴿وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ﴾

*﴾And had Allāh willed, He would have made you﴿* meaning - O mankind,

﴿أُمَّةً وَٰحِدَةً﴾

*﴾(all) one nation,﴿* This is like the *Āyah*:

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

*﴾And had your Lord willed, all of those on earth would have believed together.﴿* [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ﴾

*﴾And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.﴿* (11:118-119)

Similarly, Allāh says here:

﴿وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴿*but He allows whom He wills to stray and He guides whom He wills.*﴾

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scalish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

## The Prohibition on taking an Oath for Purposes of Treachery

Then Allāh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allāh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islām. Thus Allāh says:

﴿وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾

﴿*and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.*﴾

## Do not break Oaths for the sake of Worldly Gain

Then Allāh says:

﴿وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا﴾

﴿*And do not use an oath by Allāh for the purchase of little value.*﴾

meaning, do not neglect an oath sworn in the Name of Allāh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allāh is better for him, i.e., the reward of Allāh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allāh has promised. This is why Allāh says:

﴿إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِندَكُمْ يَنفَدُ﴾

﴿*if you only knew. Whatever you have will be exhausted,*﴾

meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

﴿وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

﴿*and what is with Allāh will remain.*﴾

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

﴿وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ﴾

﴿*And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.*﴾

Here the Lord swears, with the *Lām* of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ ﴿٩٧﴾﴾

﴿*97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.*﴾

## Righteous Deeds and their Reward

This is a promise from Allāh to those Children of Ādam, male or female, who do righteous deeds - deeds in accordance with the Book of Allāh and the Sunnah of His Prophet ﷺ, with a heart that believes in Allāh and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allāh. Allāh promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn 'Abbās and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that 'Ali bin Abi Ṭālib interpreted as contentment. This was also the opinion of Ibn 'Abbās, Ikrimah and Wahb bin Munabbih. 'Ali bin Abi Ṭalḥah

recorded from Ibn 'Abbās that it meant happiness. Al-Ḥasan, Mujāhid and Qatādah said: "None gets [this] good life [mentioned] except in Paradise." Aḍ-Ḍaḥḥāk said: "It means lawful provisions and worship in this life". Aḍ-Ḍaḥḥāk also said: "It means working to obey Allāh and finding joy in that." The correct view is that a good life includes all of these things. as found in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

*«He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allāh for what he is given.»*[1]

It was also recorded by Muslim.[2]

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾﴾

﴿*98. So when you recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast.*﴾

﴿*99. Verily, he has no power over those who believe and put their trust only in their Lord.*﴾

﴿*100. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).*﴾

## The Command to seek Refuge with Allāh before reciting the Qur'ān

This is a command from Allāh to His servants upon the tongue of His Prophet ﷺ, telling them that when they want to read Qur'ān, they should seek refuge with Allāh from the cursed *Shayṭān*. The *Ḥadīths* mentioned about seeking refuge with Allāh *(Isti'ādhah)*, were quoted in our discussion at the beginning of this *Tafsīr*, praise be to Allāh. The reason for seeking refuge with Allāh before reading is that the reader should not get confused or mixed up, and that the *Shayṭān*

[1] Aḥmad 2:268.

[2] Muslim 2:730.

would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allāh before starting to read.

﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾﴾

﴿*Verily, he has no power over those who believe and put their trust only in their Lord.*﴾

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."[1] Others said: it means that he has no argument for them. Others said it is like the *Āyah*:

﴿إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾﴾

﴿*Except Your chosen servants amongst them.*﴾ [15:40]

﴿إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ﴾

﴿*His power is only over those who obey and follow him (Shayṭān),*﴾

Mujāhid said: "Those who obey him."[2] Others said, "Those who take him as their protector instead of Allāh."

﴿وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ﴾

﴿*and those who join partners with Him.*﴾ means, those who associate others in worship with Allāh.

﴿وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾﴾

﴿*101. And when We change a verse in place of another - and Allāh knows best what He reveals - they (the disbelievers) say: "You (O Muḥammad) are but a forger." Rather, most of them know not.*﴾

﴿*102. Say (O Muḥammad); "Rūḥ-ul-Qudus has brought it (the Qur'ān) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.*﴾

[1] Aṭ-Ṭabari 17:294.

[2] Aṭ-Ṭabari 17:294.

**The Idolators' Accusation that the Prophet ﷺ was a Liar since some *Āyāt* were abrogated, and the Refutation of their Claim**

Allāh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allāh ﷺ:

﴿إِنَّمَآ أَنتَ مُفْتَرٍۭ﴾

﴿*You are but a forger*﴾ meaning one who tells lies. But Allāh is the Lord Who does whatever He wills, and rules as He wants.

﴿بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ﴾

﴿*And when We change a verse (of the Qur'ān) in place of another*﴾

Mujāhid said: this means, "We remove one and put another in its place."[1] Qatādah said: this is like the *Āyah*:

﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا﴾

﴿*Whatever verse We change [abrogate] or omit [the abrogated]...*﴾" (2:106).[2]

Allāh said, in response to them:

﴿قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ﴾

﴿*Say: "Rūḥ-ul-Qudus has brought it..."*﴾ meaning, Jibrīl,

﴿مِن رَّبِّكَ بِٱلْحَقِّ﴾

﴿*from your Lord with truth,*﴾ meaning, with truthfulness and justice

﴿لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*for the conviction of those who believe,*﴾

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allāh.

[1] Aṭ-Ṭabari 17:297.

[2] Aṭ-Ṭabari 17:297.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ
الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ
مُّبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ
لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ
﴿١٠٥﴾ مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
ذَٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾ أُولَٰئِكَ
الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ
وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِي
الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ
لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾

﴿وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

*﴿and as a guide and good news for the Muslims.﴾*

meaning He has made it a guide and good news to the Muslims who believe in Allāh and His Messengers.

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾﴾

*﴿103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'ān) is (in) a clear Arabic tongue.﴾*

## The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim

Allāh tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'ān which Muḥammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aṣ-Ṣafā. Maybe the Messenger of Allāh ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allāh said:

﴿لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾

﴿*The tongue of the man they refer to is foreign, while this (the Qur'ān) is a (in) clear Arabic tongue.*﴾

meaning, how could it be that this Qur'ān with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰذِبُونَ ﴿١٠٥﴾﴾

﴿*104. Verily, those who do not believe in Allāh's Āyāt (signs, or revelation), Allāh will not guide them, and theirs will be a painful punishment.*﴾

﴿*105. It is only those who do not believe in Allāh's Āyāt who fabricate the falsehood, and it is they who are liars.*﴾

Allāh tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allāh. This kind of people will never be guided to faith by the signs of Allāh and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allāh informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allāh and His Messenger ﷺ is the most evil of creatures.

﴿ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ﴾

﴿*Verily, those who do not believe in Allāh's Āyāt,*﴾

Allāh will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muḥammad ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as *Al-Amīn* (the Trustworthy) Muḥammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyān about the attributes of the Messenger of Allāh ﷺ, one of the things he said to him was,

"Did you ever accuse him of lying before he made his claim?" Abu Sufyān said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allāh?"

﴿مَن كَفَرَ بِاللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ١٠٦ ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ١٠٧ أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ١٠٨ لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ ١٠٩﴾

*﴿106. Whoever disbelieves in Allāh after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allāh, and theirs will be a terrible torment.﴾*

*﴿107. That is because they preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who disbelieve.﴾*

*﴿108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal over. And they are the heedless!﴾*

*﴿109. No doubt, in the Hereafter they will be the losers.﴾*

## Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allāh tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allāh did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

﴿لَا جَرَمَ﴾

﴿*No doubt*﴾ means, it is inevitable, and no wonder that those who are like this -

﴿أَنَّهُمْ فِي ٱلْآخِرَةِ هُمُ ٱلْخَٰسِرُونَ﴾

﴿*in the Hereafter, they will be the losers.*﴾ meaning, they will lose themselves and their families on the Day of Resurrection.

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ﴾

﴿*except one who was forced while his heart is at peace with the faith*﴾

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrikīn* because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allāh and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilāl did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allāh. He refused, saying, "Alone, Alone." And he said, "By Allāh, if I knew any word more annoying to you than this, I would say it." May Allāh be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣāri, "Do you bear witness that Muḥammad is the Messenger of Allāh?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allāh?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.[1]

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hāfiẓ Ibn 'Asākir in his biography of 'Abdullāh bin Ḥudhāfah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

[1] *Asad Al-Ghābah* 1049.

marriage." 'Abdullāh said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ﷺ even for an instant, I would not do it." The king said, "Then I will kill you." 'Abdullāh said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while 'Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that 'Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. 'Abdullāh wept, and the king hoped that he would respond to him, so he called him, but 'Abdullāh said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating?" 'Abdullāh said, "It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." 'Abdullāh said, "And will you release all the Muslim prisoners with me?" The king said, "Yes." So 'Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, 'Umar bin Al-Khaṭṭāb said, "Every Muslim should kiss the head of 'Abdullāh bin Ḥudhāfah, and I will be the first to do so." And he stood up and kissed his head. May Allāh be pleased with them both.[1]

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾ ۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ

[1] Al-Ḥāfiẓ (Ibn Ḥajar) mentioned this story in brief in *Al-Iṣābah* (4641), and attributed it to Al-Bayhaqi.

﴿كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾﴾

*﴿110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihād, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.﴾*

*﴿111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.﴾*

## The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allāh. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allāh tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ﴾

*﴿(Remember) the Day when every person will come pleading﴾* meaning making a case in his own defence.

﴿عَن نَّفْسِهَا﴾

*﴿for himself.﴾* means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

﴿وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

*﴿and every one will be paid in full for what he did,﴾* meaning whatever he did, good or evil.

﴿وَهُمْ لَا يُظْلَمُونَ﴾

*﴿and they will not be dealt with unjustly.﴾*

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt

۞ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ مَثَلًا
قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ
ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ
جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ
ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا
وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ
أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ
ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ
إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَٰعٌ قَلِيلٌ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

with unjustly in the slightest way.

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ
ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ
ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟
يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَآءَهُمْ
رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ
ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾﴾

*﴿112. And Allāh gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh. So Allāh made it taste extreme hunger (famine) and fear, because of what they did.﴾*

*﴿113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.﴾*

## The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allāh said:

﴿وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ
ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا﴾

﴿*And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.*﴾ [28:57]

Similarly, Allāh says here:

﴿يَأْتِيهَا رِزْقُهَا رَغَدًا﴾

﴿*its provision coming to it in abundance*﴾ meaning, with ease and in plenty,

﴿مِن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ﴾

﴿*from every place, but it (its people) denied the favors of Allāh.*﴾

meaning, they denied the blessings of Allāh towards them, the greatest of which was Muḥammad ﷺ being sent to them, as Allāh said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٩﴾﴾

﴿*Have you not seen those who have changed the favors of Allāh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!*﴾ (14:28-29).

Hence Allāh replaced their former blessings with the opposite, and said:

﴿فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ﴾

﴿*So Allāh made it taste extreme hunger (famine) and fear,*﴾

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allāh ﷺ and insisted on opposing him, so he supplicated against them, asking Allāh to send them seven years like the seven years of Yūsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate *'Alhaz'*, which is the hair of the camel mixed with its blood when it is slaughtered.

﴿وَالْخَوْفِ﴾

﴿*and fear*﴾. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allāh ﷺ and his Companions after they had migrated to Al-Madīnah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allāh made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allāh sent to them from among themselves. He reminded them of this blessing in the *Āyah*:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴿*Indeed, Allāh blessed the believers when He sent Messenger from among themselves to them.*﴾ (3:164)

and,

﴿فَٱتَّقُوا ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا﴾

﴿*So have Taqwā of Allāh! O men of understanding who have believed, Allāh has indeed revealed to you a reminder (this Qur'ān). (And has also sent to you) a Messenger.*﴾ [65:10-11]

and:

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

﴿*Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Āyāt to you, and purifying you, and teaching you the Book (the Qur'ān) and the Ḥikmah (i.e. Sunnah).*﴾ Until

﴿وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

﴿*and do not be ungrateful.*﴾ [2:151-152]

Allāh changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allāh granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-

'Awfi and Ibn 'Abbās,[1] Mujāhid, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam, and Mālik narrated it from Az-Zuhri as well. May Allāh have mercy on them all.[2]

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَٰلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾﴾

*﴿114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for Allāh's favor, if it is He Whom you worship.﴾*

*﴿115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allāh is Pardoning, Most Merciful.﴾*

*﴿116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh. Verily, those who invent lies against Allāh, will never succeed.﴾*

*﴿117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.﴾*

## The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allāh orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allāh mentions what He has forbidden things which harm them in both religious and worldly affairs, i.,e., dead meat, blood and the flesh of pigs.

[1] Aṭ-Ṭabari 17:309.

[2] Aṭ-Ṭabari 17:310.

﴿وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

*﴿and any animal which is slaughtered as a sacrifice for other than Allāh.﴾*

meaning, it was slaughtered with the mention of a name other than that of Allāh.

Nevertheless,

﴿فَمَنِ ٱضْطُرَّ﴾

*﴿But if one is forced by necessity.﴾* meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

﴿فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿Allāh is Pardoning, Most Merciful.﴾* We have already discussed a similar *Āyah* in *Sūrat Al-Baqarah*, and there is no need to repeat it here. And to Allāh be praise.

Then Allāh forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the *Baḥīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the *Sā'ibah* (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the *Waṣīlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the *Ḥām* (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during *jāhiliyyah*. Then Allāh says:

﴿وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ﴾

*﴿And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh.﴾*

This includes everyone who comes up with an innovation (*Bid'ah*) for which he has no evidence from the *Shari'ah*, or whoever declares something lawful that Allāh has forbidden, or whoever declares something unlawful that Allāh has permitted, only because it suits his opinions or whim to do so.

﴿لِمَا تَصِفُ﴾

*﴿describe what...﴾*

meaning, do not speak lies because of what your tongues put forth. Then Allāh warns against that by saying:

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ﴾

*﴿Verily, those who invent lies against Allāh, will never succeed.﴾*

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allāh says:

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿١٢٤﴾﴾

*﴿We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.﴾* (31:24)

and

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

*﴿Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.﴾* (10:69-70)

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾﴾

*﴿118. And for those who are Jews, We have forbidden such things as We have mentioned to you before.[1] And We did not wrong them, but they wronged themselves.﴾*

*﴿119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.﴾*

[1] See *Al-An'ām* 6:146.

**Some Good Things were Forbidden for the Jews**

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this *Ummah*, because Allāh desires ease for us, not hardship - Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

﴿وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ﴾

﴿*And for those who are Jews, We have forbidden such things as We have mentioned to you before.*﴾

meaning in *Sūrat Al-An'ām*, where Allāh says:

﴿وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ﴾

﴿*And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs*﴾ Until,

﴿لَصَٰدِقُونَ﴾

﴿*We are indeed truthful*﴾ [6:146] Hence Allāh says here:

﴿وَمَا ظَلَمْنَٰهُمْ﴾

﴿*And We did not wrong them,*﴾ meaning, in the restrictions that We imposed upon them.

﴿وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿*but they wronged themselves.*﴾ meaning, they deserved that. This is like the *Āyah*:

﴿فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾﴾

﴿*Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh's way.*﴾ (4:160)

الجزء الرابع عشر ٢٨١ سورة النحل

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا مِنۢ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾
إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى الْءَاخِرَةِ لَمِنَ الصَّٰلِحِينَ
﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَٰمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَٰدِلْهُم بِالَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ
لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ
﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

Then Allāh tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَٰلَةٍ﴾

*﴾Then, your Lord for those who did evil out of ignorance﴿*

Some of the Salaf said that this means that everyone who disobeys Allāh is ignorant.

﴿ثُمَّ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا﴾

*﴾and afterward repent and do righteous deeds﴿*

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allāh.

﴿إِنَّ رَبَّكَ مِنۢ بَعْدِهَا﴾

*﴾verily, after that, your Lord is...﴿* means, after that mistake

﴿لَغَفُورٌ رَّحِيمٌ﴾

*﴾...Pardoning, Most Merciful.﴿*

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَٰهُ
وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى الْءَاخِرَةِ لَمِنَ الصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ
أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾﴾

*﴾120. Verily, Ibrāhīm was (himself) an Ummah, obedient to*

*Allāh, a Ḥanīf (monotheist), and he was not one of the idolators.﴾*

*﴿121. (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.﴾*

*﴿122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾*

*﴿123. Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf, and he was not one of the idolators."﴾*

## The *Khalīl* (Close Friend) of Allāh

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the *Ḥanīfs* the father of the Prophets, and Allāh declares Ibrāhīm's innocence of the idolators, Jews or Christians. Allāh says:

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا﴾

*﴿Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a Ḥanīf (monotheist)﴾*

*Ummah* here means the leader who is followed. *Qānit* (obedient to Allāh) means humble and obedient. *Ḥanīf* means one who deliberately steers clear of *Shirk* in favor of *Tawḥīd*. Hence Allāh says:

﴿وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ﴾

*﴿and he was not one of the idolators.﴾*

Mujāhid said: "*Ummah* [here] means that he was a nation on his own."

﴿شَاكِرًا لِّأَنْعُمِهِ﴾

*﴿(He was) thankful for His favors.﴾*

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

*﴿And of Ibrāhīm the one who fulfilled.﴾*(53:37)

which means that he did everything that Allāh commanded him to do.

﴿ٱجْتَبَىٰهُ﴾

﴿*He (Allāh) chose him*﴾ means, He selected him, as Allāh says :

﴿وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾﴾

﴿*And before, We indeed gave Ibrāhīm his integrity, and We were indeed most knowledgeable about him*﴾(21:51).

Then Allāh says:

﴿وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*and guided him to a straight path.*﴾

which means to worship Allāh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

﴿وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً﴾

﴿*And We gave him good in this world,*﴾

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

﴿وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

﴿*and in the Hereafter he shall be of the righteous.*﴾

Concerning the *Āyah*:

﴿وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً﴾

﴿*And We gave him good in this world,*﴾

Mujāhid said: "This means a truthful tongue."

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

﴿*Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf...*﴾

meaning, 'because of his perfection, greatness, and the soundness of his *Tawḥīd* and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,'

﴿أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*Follow the religion of Ibrāhīm (he was a) Ḥanīf and he was not of the idolators.*﴾

This is like the *Āyah* in *Sūrat Al-An'ām:*

﴿قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴿*Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, (he was a) Ḥanīf and he was not of the idolators."*﴾ (6:161).

Then Allāh rebukes the Jews,

﴿إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾﴾

﴿*124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.*﴾

## The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this *Ummah* He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the Tawrāh (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muḥammad ﷺ when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

﴿إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ﴾

﴿*The Sabbath was only prescribed for those who differed concerning it,*﴾

Mujāhid said: "They observed the Sabbath (Saturday) and ignored Friday."[1] Then they continued to observe Saturday until Allāh sent Īsā bin Maryam. It was said that he told them

[1] Aṭ-Ṭabari 17:320.

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrāh except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two *Ṣaḥīḥs* that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

*«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»*[1]

This version was recorded by Al-Bukhāri.

It was reported that Abu Hurayrah and Ḥudhayfah said that the Messenger of Allāh ﷺ said:

«أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

*«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»*[2]

[1] *Fatḥ Al-Bāri* 11:526, Muslim 2:586.

[2] Muslim 2:586.

It was reported by Muslim.

﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾﴾

*﴿125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.﴾*

## The Command to invite people to Allāh with Wisdom and Good Preaching

Allāh commands His Messenger Muḥammad ﷺ to invite the people to Allāh with *Ḥikmah* (wisdom). Ibn Jarīr said: "That is what was revealed to him from the Book and the Sunnah."

﴿وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ﴾

*﴿and fair preaching﴾* meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'ān,[1] which he is to tell them about in order to warn them of the punishment of Allāh.

﴿وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾

*﴿and argue with them with that which is best.﴾*

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allāh says elsewhere:

﴿وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ﴾

*﴿And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.﴾* [29:46]

Allāh commanded him to speak gently, as He commanded Mūsā and Hārūn to do when he sent them to Pharaoh, as He said:

﴿فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

*﴿And speak to him mildly, perhaps he may accept admonition*

[1] Aṭ-Ṭabari 17:321.

*or fear (Allāh)*﴾(20:44).

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ﴾

﴿*Truly, your Lord best knows who has strayed from His path,*﴾ meaning, Allāh already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allāh, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴿*You cannot guide whom you love*﴾ [28:56]

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*It is not up to you to guide them, but Allāh guides whom He wills.*﴾ [2:72]

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾ وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾

﴿*126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.*﴾

﴿*127. And be patient, and your patience will not be, but by the help of Allāh. And do not grieve over them, and do not be distressed by their plots.*﴾

﴿*128. Truly, Allāh is with those who have Taqwā, and the doers of good.*﴾[1]

## The Command for Equality in Punishment

Allāh commands justice in punishment and equity in settling the cases of rights. 'Abdur-Razzāq recorded that, concerning the *Āyah*,

﴿فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾

[1] See the *Tafsīr* of *Sūrat At-Tawbah* 9:120.

﴿*then punish them with the like of that with which you were afflicted.*﴾

Ibn Sīrīn said, "If a man among you takes something from you, then you should take something similar from him."[1] This was also the opinion of Mujāhid, Ibrāhīm, Al-Ḥasan Al-Baṣri, and others.[2] Ibn Jarīr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allāh, if only Allāh would give us permission, we would sort out these dogs!' Then this *Āyah* was revealed, then it was latter abrogated by the command to engage in *Jihād*."[3]

﴿وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ﴾

﴿*And be patient, and your patience will not be but by the help of Allāh.*﴾

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allāh. Then Allāh says:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿*And do not grieve over them,*﴾ meaning, those who oppose you, for Allāh has decreed that this should happen.

﴿وَلَا تَكُ فِى ضَيْقٍ﴾

﴿*and do not be distressed*﴾ means do not be worried or upset.

﴿مِّمَّا يَمْكُرُونَ﴾

﴿*by their plots.*﴾ meaning; because of the efforts they are putting into opposing you and causing you harm, for Allāh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾﴾

﴿*Truly, Allāh is with those who have Taqwā, and the doers of good.*﴾

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[1] 'Abdur-Razzāq, 2:361.

[2] Aṭ-Ṭabari 17:524, 525.

[3] Aṭ-Ṭabari 17:324.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allāh says elsewhere:

﴿إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."*﴾ [8:12]

And Allāh said to Mūsā and Hārūn:

﴿لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾

﴿*Fear not, verily I am with you both, hearing and seeing.*﴾ [20:46]

The Prophet ﷺ said to (Abu Bakr) Aṣ-Ṣiddīq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا»

«*Do not worry, Allāh is with us.*"»[1]

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allāh says:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾﴾

﴿*And He is with you wherever you may be. And Allāh sees whatever you do.*﴾ [57:4]

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟﴾

﴿*Have you not seen that Allāh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.*﴾ [58:7]

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا﴾

﴿*You will not be in any circumstance, nor recite any portion of the Qur'ān, nor having done any deeds, but We are witnessing you.*﴾ [10:61]

[1] *Fath Al-Bāri* 7:11.

﴿وَٱلَّذِينَ ٱتَّقَوا۟﴾

﴿*those who have Taqwā*﴾ means, they keep away from that which is forbidden.

﴿وَّٱلَّذِينَ هُم مُّحْسِنُونَ﴾

﴿*and the doers of good.*﴾ meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the *Tafsīr* of *Sūrat An-Naḥl.* To Allāh be praise and blessings, and peace and blessings be upon Muḥammad and his family and Companions.

# The *Tafsīr* of *Sūrat Al-Isrā'* (Chapter - 17)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-Isrā'*

Imām Al-Ḥāfiẓ Abu 'Abdullāh Muḥammad bin Ismā'īl Al-Bukhāri recorded that Ibn Mas'ūd ﷺ said concerning *Surah Bani Isrā'īl* (i.e., *Sūrat Al-Isrā*), *Al-Kahf* and *Maryam*: "They are among the earliest and most beautiful *Sūrahs* and they are my treasure."[1]

Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite *Bani Isrā'īl* and *Az-Zumar* every night."[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾﴾

﴿*1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Ḥarām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed, in order that We might show him of Our Āyāt. Verily, He is the All-Hearer, the All-Seer.*﴾

## The *Isrā'* (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

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[1] *Fatḥ Al-Bāri* 8:655.

[2] Aḥmad 6:189.

﴿الَّذِي أَسْرَىٰ بِعَبْدِهِ﴾

﴿*Who took His servant for a Journey*﴾ refers to Muḥammad ﷺ

﴿لَيْلًا﴾

﴿*by Night*﴾ means, in the depths of the night.

﴿مِّنَ الْمَسْجِدِ الْحَرَامِ﴾

﴿*from Al-Masjid Al-Ḥarām*﴾ means the *Masjid* in Makkah.

﴿إِلَى الْمَسْجِدِ الْأَقْصَا﴾

﴿*to Al-Masjid Al-Aqsā,*﴾ means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalīl. The Prophets all gathered there, and he (Muḥammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allāh be upon him and upon them.

﴿الَّذِي بَارَكْنَا حَوْلَهُ﴾

﴿*the neighborhood whereof We have blessed*﴾ means, its agricultural produce and fruits are blessed

﴿لِنُرِيَهُ﴾

﴿*in order that We might show him*﴾, i.e., Muḥammad ﷺ

﴿مِنْ آيَاتِنَا﴾

﴿*of Our Āyāt.*﴾ i.e., great signs. As Allāh says:

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾﴾

*﴿Indeed he did see of the greatest signs, of his Lord (Allāh).﴾* (53:18)

We will mention below what was narrated in the Sunnah concerning this.

﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*﴿Verily, He is the All-Hearer, the All-Seer.﴾*

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

## *Ḥadiths* about *Al-Isrā'*

### The Report of Anas bin Mālik

Imām Aḥmad reported from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْحَلْقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنَيِ الْخَالَةِ يَحْيَى وَعِيسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ:

يَقُولُ اللهُ تَعَالَى:

*«Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibrīl brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibrīl said: 'You have chosen the Fiṭrah (natural instinct).' Then I was taken up to the first heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw the two maternal cousins, Yahyā and 'Isā, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:*

﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾

﴿*And We raised him to a high station*﴾ (19:57).

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا بِمُوسَى عَلَيْهِ السَّلَامُ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَنِدٌ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَالِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَهَا تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ تَعَالَى يَسْتَطِيعُ أَنْ يَصِفَهَا مِنْ حُسْنِهَا.

قَالَ: فَأَوْحَى اللهُ إِلَيَّ مَا أَوْحَى، وَقَدْ فَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسِينَ صَلَاةً فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى، قَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ وَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ أَيْ رَبِّ خَفِّفْ عَنْ أُمَّتِي فَحَطَّ عَنِّي خَمْسًا، فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا فَعَلْتَ؟ فَقُلْتُ: قَدْ حَطَّ عَنِّي خَمْسًا فَقَالَ: إِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَيَحُطُّ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ: يَا مُحَمَّدُ هُنَّ خَمْسُ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بِكُلِّ صَلَاةٍ عَشْرٌ، فَتِلْكَ خَمْسُونَ صَلَاةً وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً، فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

[Then he resumed his narrative:] «*Then I was taken up to the fifth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his*

*Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Hārūn, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.? It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.*

*Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muḥammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do*

*something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.»*[1] This version was also recorded by Muslim.[2]

Imām Aḥmad recorded Anas saying that *Al-Burāq* was brought to the Prophet ﷺ on the Night of the *Isrā'* with his saddle and reins ready for riding. The animal shied, and Jibrīl said to him: "Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him." At this, *Al-Burāq* started to sweat. This was also recorded by At-Tirmidhi, who said it is *Gharīb*.[3]

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي أَعْرَاضِهِمْ»

*«When I was taken up to my Lord (during Al-Mi'rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibrīl?' He said, 'These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.'»*[4]

This was also recorded by Abu Dāwud.[5] Anas also said that the Messenger of Allāh ﷺ said:

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[1] Aḥmad 3:148.

[2] Muslim 1:145.

[3] At-Tirmidhi, no. 3131.

[4] Aḥmad 3:224.

[5] Abu Dāwud 4878.

«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

*«On the night when I was taken on my Night Journey (Al-Isrā'), I passed by Mūsā, who was standing, praying in his grave.»*[1] This was also recorded by Muslim.[2]

## The Report of Anas bin Mālik from Mālik bin Ṣa'ṣa'ah

Imām Aḥmad recorded that Anas bin Mālik said that Mālik bin Ṣa'ṣa'ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (*Al-Isrā'*). He said:

«بَيْنَمَا أَنَا فِي الْحَطِيمِ - وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْحِجْرِ - مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ - قَالَ - فَأَتَانِي فَقَدَّ - سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

*«While I was lying down in Al-Ḥaṭīm* (or maybe, Qatādah said, in Al-Ḥijr) *'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.»*

I [one of the narrators] heard Qatādah say, *'split me - from here to here.'* Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

«فَاسْتُخْرِجَ قَلْبِي - قَالَ - فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا وَحِكْمَةً فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ أُعِيدَ ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ»

*«He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.»*

Al-Jārūd said, 'Was this *Al-Burāq*, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

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[1] Aḥmad 3:120.

[2] Muslim 2375.

«فَحُمِلْتُ عَلَيْهِ فَانْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَقِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ - قَالَ - فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالْابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ - فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبْكِي لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ، قَالَ: فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالْابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ - قَالَ - ثُمَّ رُفِعَتْ إِلَيَّ سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ، فَقَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ - قَالَ - ثُمَّ رُفِعَ إِلَيَّ الْبَيْتُ الْمَعْمُورُ»

*«I was mounted upon it and Jibrīl brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ādam. (Jibrīl) said, 'This is your father Ādam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hārūn. (Jibrīl) said, 'This is Hārūn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'*

*Then I was taken up to the sixth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mūsā. (Jibrīl) said, 'This is Mūsā, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad'. It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrāhīm. (Jibrīl) said, 'This is Ibrāhīm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrīl) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrīl?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma'mūr.»*

Qatādah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw *Al-Bayt Al-Ma'mūr*. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the *Ḥadīth* of Anas;

«ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ. - قَالَ - فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ - قَالَ - ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ - قَالَ - فَنَزَلْتُ حَتَّى أَتَيْتُ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ: فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ

إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا - قَالَ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِعِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عِشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَقَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأُسَلِّمُ، فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي»

*«Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Jibrīl] said, 'This is the Fiṭrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your*

*Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'*" [1] Similar narrations were recorded in the

[1] Aḥmad 4:208.

Two *Ṣaḥīḥs*.[1]

## The Report of Anas from Abu Dharr

Al-Bukhāri recorded that Anas bin Mālik said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

«فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوِدَةٌ وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْابْنِ الصَّالِحِ - قَالَ - قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ وَهَذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ» فذكر الحديث قال: «ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْابْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»

*«The roof of my house was opened while I was in Makkah, and Jibrīl came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibrīl said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibrīl.' He said, 'Is there anyone with you?' He said, 'Yes, Muḥammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibrīl, 'Who is this?' He*

[1] *Fatḥ Al-Bāri* 6:348, Muslim 1:151.

*said, 'This is Ādam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven...Then we passed by Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'»*

Az-Zuhri said: Ibn Ḥazm told me that Ibn 'Abbās and Abu Ḥabbah Al-Anṣāri used to say: the Prophet ﷺ narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيفَ الْأَقْلَامِ»

*«Then I was taken up until I reached a level where I could hear the sound of the pens.»*

Ibn Hazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَفَرَضَ اللهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا فَرَضَ اللهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

*«Allāh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mūsā and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, 'Go back to*

*your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.»*

This version was recorded by Al-Bukhāri in the Book of Prayer. He also reported in the Book of *Tafsīr*, under the discussion of *Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), the Book of *Ḥajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Ḥadiths* in his *Ṣaḥīḥ* in the Book of Faith.[1]

Imām Aḥmad recorded that 'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

«قَدْ رَأَيْتُهُ نُورًا، أَنَّى أَرَاهُ»

*«I saw it as light, how could I see Him?»*"

This is how it was narrated in the report of Imām Aḥmad.[2] Muslim recorded that 'Abdullāh bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

*«(I saw) a light, how could I see Him?»*"[3]

'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?" Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

[1] *Fath Al-Bāri* 1:547, 3:576, 6:431, Muslim 1:148.

[2] Aḥmad 5:147.

[3] Muslim 1:161.

«*I saw light.*»[1]

## The Report of Jābir bin 'Abdullāh

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا كَذَّبَتْنِي قُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ، قُمْتُ فِي الْحِجْرِ فَجَلَى اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ»

«*When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Ḥijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.*»[2]

This was also reported in the Two *Ṣaḥīḥs* with different chains of narration.[3] According to Al-Bayhaqi, Ibn Shihāb said: Abu Salamah bin 'Abdur-Raḥmān said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that?" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as *Aṣ-Ṣiddīq* (the true believer).[4]

## The Report of 'Abdullāh bin 'Abbās

Imām Aḥmad recorded that Ibn 'Abbās said:

"On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, 'O Jibrīl, what is this?' He said,

[1] Muslim 1:161.

[2] Aḥmad 3:377.

[3] Al-Bukhāri no. 4710, Muslim no. 170

[4] *Dalā'il An-Nubuwwah* 2:359

'This is Bilāl, the *Mu'adhdhin.*' When the Prophet ﷺ came back to the people, he said,

«قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

«*Bilāl has succeeded, I saw that he will have such and such.*»

He [the Prophet ﷺ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibrīl?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with *Salām*, and all of them were greeting him. He said, 'Who is this, O Jibrīl?' He said, 'This is your father Ibrāhīm.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibrīl?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibrīl?' He said, 'This is the one who slaughtered the she-camel (of Sālih).' When the Messenger of Allāh ﷺ came to Al-Masjid Al-Aqsā, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the *Fiṭrah* (natural instinct).'»[1]

The chain of narrators is *Ṣaḥīh*, although they (Al-Bukhāri and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

"The Messenger of Allāh ﷺ was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of *Zaqqūm*; bring some dates and butter and let us have some *Zaqqūm*!' The Prophet ﷺ also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

[1] Aḥmad 1:257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

«رَأَيْتُهُ فَيْلَمَانِيًا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عِيسَى عَلَيْهِ السَّلَامُ [شابًّا] أَبْيَضَ، جَعْدَ الرَّأْسِ حَدِيدَ الْبَصَرِ، وَمُبَطَّنَ الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ إِلَيَّ مِنِّي حَتَّى كَأَنَّهُ صَاحِبُكُمْ، قَالَ جِبْرِيلُ: سَلِّمْ عَلَى أَبِيكَ، فَسَلَّمْتُ عَلَيْهِ»

*«I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw 'Īsā, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrāhīm and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibrīl said: 'Greet your father with Salām,' so I greeted him with Salām.»*

This was also recorded by An-Nasā'ī from the *Ḥadīth* of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb,[1] and it is a *Ṣaḥīḥ* chain of narrators.

Al-Bayhaqi recorded that Abu Al-'Āliyah said: "The cousin of your Prophet ﷺ, Ibn 'Abbās narrated to us from the Messenger of Allāh ﷺ, he said: Allah's Messenger ﷺ said,

«رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ الرَّأْسِ»

*«On the night when I was taken on the Night Journey, I saw Mūsā bin 'Imrān, a tall, curly-haired man, as if he was from the tribe of Shanū'ah. And I saw 'Īsā bin Maryam, of medium stature, white with a reddish complexion, with straight hair.»*

And he was shown Mālik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.' He said,

﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

[1] Aḥmad 1:384, An-Nasā'ī in *Al-Kubrā* 11484.

﴿*So be not you in doubt of meeting him.*﴾ [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

﴿وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ﴾

﴿*And We made it [for him] a guide to the Children of Israel*﴾ [32:33]

Qatādah said: "(This means) Allāh made Mūsā a guide for the Children of Israel."[1] Muslim reported this in his *Ṣaḥīh*, and Al-Bukhāri and Muslim recorded a shorter version from Qatādah.[2]

Imām Aḥmad also recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي، فَأَصْبَحْتُ بِمَكَّةَ فَظِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِيَّ»

«*On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.*»

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, 'Is there anything new?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«*Yes*». He said, 'What is it?' He said,

«إِنِّي أُسْرِيَ بِي اللَّيْلَةَ»

«*I was taken on a Journey last night.*» He said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«*To Bayt Al-Maqdis.*» He said, 'Then this morning you were among us?' He said,

«نَعَمْ»

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[1] *Dalā'il An-Nubuwwah* 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrāh].

[2] Al-Bukhāri 3239, Muslim 165.

«*Yes*». Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: 'Do you think that if I call your people, you will tell them about what happened?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«*Yes.*» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, 'Tell your people what you told me.' The Messenger of Allāh ﷺ said:

«إِنِّي أُسْرِيَ بِي اللَّيْلَةَ»

«*I was taken on a Journey last night.*» They said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«*To Bayt Al-Maqdis.*» They said, 'Then this morning you were among us?' He said,

«نَعَمْ»

«*Yes*». They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, 'Can you describe the sanctuary to us?' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allāh ﷺ said,

«فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَلَيَّ بَعْضُ النَّعْتِ - قَالَ - فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عُقَيلٍ - أَوْ عِقَالٍ - فَنَعَتُّهُ وَأَنَا أَنْظُرُ إِلَيْهِ - قَالَ - وَكَانَ مَعَ هَذَا نَعْتٌ لَمْ أَحْفَظْهُ - قَالَ - فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللهِ لَقَدْ أَصَابَ فِيهِ»

*«I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of 'Uqayl - or 'Iqāl - so I could look at it and describe the details.»*

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right."[1] This was recorded by An-Nasā'ī and Al-Bayhaqi.[2]

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[1] Aḥmad 1:309.

[2] An-Nasā'ī in *Al-Kubrā* : 11285, *Dalā'il An-Nubuwwah* 2:363.

## The Report of 'Abdullāh bin Mas'ūd

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi reported that 'Abdullāh bin Mas'ūd said: "When the Messenger of Allāh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahā*, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered As-Sidrat Al-Muntahā which did cover it!*﴾ [53:16]

Ibn Mas'ūd said: "It is covered with gold butterflies. The Messenger of Allāh ﷺ was given the five prayers and the final *Āyāt* of *Sūrat Al-Baqarah*, and forgiveness was granted for major sins to those who do not associate anything in worship with Allāh." This was recorded by Muslim in his *Ṣaḥīḥ*.

## The Report of Abu Hurayrah

Al-Bukhāri and Muslim reported in their *Ṣaḥīḥs* that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

«حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيهِ السَّلَامُ - فَنَعَتَهُ، فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ - مُضْطَرِبٌ رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، قَالَ: وَلَقِيتُ عِيسَى - فَنَعَتَهُ النَّبِيُّ ﷺ قَالَ - رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ - يَعْنِي حَمَّامًا، قَالَ - وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي: هُدِيتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

«*When I was taken on the Night Journey, I met Mūsā.*» He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanū'ah. «*And I met 'Īsā.*» And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. «*And I met Ibrāhīm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, 'Take whichever one you want.' So I took the*

*milk and drank it, and it was said to me, 'You have been guided to the Fitrah - or - You have chosen the Fiṭrah. If you had chosen the wine, your Ummah would have gone astray.'»*[1]

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا، فَكُرِبْتُ [كُرْبَةً] مَا كُرِبْتُ مِثْلَهُ قَطُّ، فَرَفَعَهُ اللهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - فَحَانَتِ الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، [فَسَلِّمْ عَلَيْهِ] فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ»

*«I remember being in Al-Ḥijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allāh raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanū'ah. I saw 'Īsā bin Maryam standing there praying, and the one who most resembles him is 'Urwah bin Mas'ūd Ath-Thaqafi. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muḥammad, this is Mālik, the keeper of Hell,' so I turned to him, and he greeted me first.»*[2]

[1] *Fatḥ Al-Bāri* 6:493, Muslim 1:154.

[2] Muslim 1:156.

**The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream**

Mūsā bin 'Uqbah said, narrating from Az-Zuhri: "The *Isrā'* happened one year before the *Hijrah*."[1] This was also the opinion of 'Urwah.[2] As-Suddi said: "It happened sixteen months before the *Hijrah*."[3]

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on *Al-Burāq*. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two *Rak'ahs* to 'greet the *Masjid*'. Then the *Mi'rāj* was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend *(Khalīl)* of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw *Sidrat Al-Muntahā*, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibrīl in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw *Al-Bayt Al-Ma'mūr*, and Ibrāhīm Al-Khalīl, the builder of the earthly *Ka'bah*, leaning back against it, the heavenly *Ka'bah*; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

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[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] Al-Qurṭubi, 10:210.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibrīl about them, one by one, and Jibrīl told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his *Ummah*. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibrīl indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on *Al-Burāq* back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the *Āyah:*

﴿سُبْحَانَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ﴾

*﴿Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed,﴾*

The words "*Subhān Allāh*" (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have

been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word *'Abd* (servant) refers to both soul and body. Allāh says:

﴿أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴾

﴿*took His servant for a Journey by Night*﴾ and:

﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴿*And We made not the vision which we showed you but a trial for mankind*﴾ [17:60]

Ibn 'Abbās said: "This is the vision that the Messenger of Allāh ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqūm.*" This was recorded by Al-Bukhāri.[1] Allāh said:

﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ۝١٧﴾

﴿*The sight (of Prophet Muḥammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)*﴾(53:17)

Sight (*Al-Baṣr*) is a physical faculty, not a spiritual one, and he was carried on *Al-Burāq*, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allāh knows best.

## An Interesting Story

In his book *Dalā'il An-Nubuwwah*, Al-Ḥāfiẓ Abu Nu'aym Al-Iṣbahāni recorded via Muḥammad bin 'Umar Al-Wāqidi who said: Mālik bin Abi Ar-Rijjāl told me from 'Amr bin 'Abdullāh that Muḥammad bin Ka'b Al-Quraẓi said: "The Messenger of Allāh ﷺ sent Diḥyah bin Khalīfah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhāri and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

[1] *Fatḥ Al-Bāri* 8:250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥammad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: 'O King, shall I not tell you of something from which you will know that he is lying?' He said, 'What is it?' I said: 'He claims that he went out of our land, the land of *Al-Ḥaram*, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: 'I know that night.' Caesar looked at him and said, 'How do you know about this?' He said, 'I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the *Ḥadīth*.

In his book *At-Tanwīr fi Mawlid As-Sirāj Al-Munīr*, Al-Ḥāfiẓ Abu Al-Khaṭṭāb 'Umar bin Diḥyah mentioned the *Ḥadīth* of the *Isrā'* narrated from Anas, and spoke well about it, then he said: "The reports of the *Ḥadīth* of the *Isrā'* reach the level of *Mutawātir*. They were narrated from 'Umar bin Al-Khaṭṭāb, 'Ali, Ibn Mas'ūd, Abu Dharr, Mālik bin Sa'sa'ah, Abu Hurayrah, Abu Sa'īd, Ibn 'Abbās, Shaddād bin Aws, Ubayy bin Ka'b, 'Abdur-Raḥmān bin Qaraṭ, Abu Ḥabbah Al-Anṣāri, Abu Laylā Al-Anṣāri, 'Abdullāh bin 'Amr, Jābir, Ḥudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā', Ṣuhayb Ar-Rūmi, Umm Hāni', and 'Ā'ishah and 'Asmā', the daughters of Abu Bakr Aṣ-Ṣiddīq, may Allāh be

pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the *Musnad* collections. Even though some reports do not fulfill the conditions of *Sahīh*, nevertheless the Muslims agreed unanimously on the fact that the *Isrā'* happened, and it was rejected only by the heretics and apostates.

﴿يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾﴾

﴿*They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).*﴾ (61:8).

﴿وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾﴾

﴿2. *And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl."*﴾

﴿3. *"O offspring of those whom We carried (in the ship) with Nūh! Verily, he was a grateful servant."*﴾

## Mūsā and how He was given the *Tawrāh*

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrāh and the Qur'ān together. So after mentioning the *Isrā'*, He says:

﴿وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ﴾

﴿*And We gave Mūsā the Scripture*﴾, meaning the Tawrāh.

﴿وَجَعَلْنَٰهُ﴾

﴿*and made it*﴾, meaning the Scripture,

﴿هُدًى﴾

﴿*a guidance*﴾, meaning a guide,

﴿لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟﴾

﴿*for the Children of Israel (saying): "Take none..."*﴾ means, lest they should take,

﴿مِن دُونِي وَكِيلًا﴾

﴿*"... other than Me as (your) Wakīl"*﴾ means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴿*O offspring of those whom We carried (in the ship) with Nūḥ*﴾ by addressing the descendants of those who were carried in the ship with Nūḥ there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūḥ, follow in the footsteps of your father,

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿*Verily, he was a grateful servant*﴾. 'Remember the blessing I have granted you by sending Muḥammad.'

Imām Aḥmad reported that Anas bin Mālik said: "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللهَ عَلَيْهَا»

«*Allāh will be pleased with His servant if, when he eats something or drinks something, he praises Allāh for it.*»"

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.[1]

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhāri mentioned the *Ḥadīth* of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ»

«*I will be the leader of the sons of Ādam on the Day of Resurrection...*»

[1] Muslim 4:2095, *Tuḥfat Al-Aḥwadhi* 5:536, An-Nasā'ī in *Al-Kubrā* 4:202.

He quoted the *Ḥadīth* at length, and in the *Ḥadīth*, the Prophet ﷺ said:

«فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

*«They will come to Nūḥ and will say, 'O Nūḥ, you were the first of the Messengers sent to the people of earth, and Allāh called you grateful servant, so intercede for us with your Lord.'»*[1]

And he quoted the *Ḥadīth* in full.

﴿وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝٤ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ۝٥ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ۝٦ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ۝٧ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ۝٨﴾

﴿4. *And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"*﴾

﴿5. *So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.*﴾

﴿6. *Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.*﴾

﴿7. *(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.*﴾

﴿8. *It may be that your Lord may show mercy unto you, but if*

[1] *Fath Al-Bāri* 6:431.

*you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.*﴾

## It was mentioned in the Tawrāh that the Jews would spread Mischief twice

Allāh tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

﴿وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾﴾

﴾*And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.*﴿(15:66),

meaning, We already told him about that and informed him of it.

## The First Episode of Mischief caused by the Jews, and their Punishment for it

﴿فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا﴾

﴾*So, when the promise came for the first of the two*﴿ meaning the first of the two episodes of mischief.

﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ﴾

﴾*We sent against you servants of Ours given to terrible warfare.*﴿

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many *Isrā'īliyyāt* (reports from Jewish sources) were narrated about this, but I did not want to make

this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allāh. What Allāh has told us in His Book (the Qur'ān) is sufficient and we have no need of what is in the other books that came before. Neither Allāh nor His Messenger required us to refer to them. Allāh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allāh gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarīr recorded that Yahyā bin Sa'īd said: "I heard Sa'īd bin Al-Mūsāyyib saying: 'Nebuchadnezzar conquered Ash-Shām (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.'"[1]

This report is *Ṣaḥīḥ* from Sa'īd bin Al-Mūsāyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrāh by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allāh knows best.

Then Allāh says:

﴿إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا﴾

﴿*(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."*﴾

As Allāh says elsewhere:

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا﴾

﴿*Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.*﴾ [45:15]

[1] At-Ṭabari 17:369.

**The Second Episode of Mischief**

Then Allāh says:

﴿فَإِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ﴾

﴿*Then, when the second promise came to pass,*﴾ meaning, the second episode of mischief, when your enemies came again,

﴿لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ﴾

﴿*(We permitted your enemies) to disgrace your faces*﴾ meaning, to humiliate you and subdue you,

﴿وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ﴾

﴿*and to enter the Masjid*﴾ meaning, Bayt Al-Maqdis (Jerusalem).

﴿كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ﴾

﴿*as they had entered it before,*﴾ when they entered the very innermost parts of your homes.

﴿وَلِيُتَبِّرُوا۟﴾

﴿*and to destroy*﴾ wrecking and inflicting ruin upon it.

﴿مَا عَلَوْا۟﴾

﴿*all that fell in their hands.*﴾ everything they could get their hands on.

﴿تَتْبِيرًا ۝٧ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ﴾

﴿*with utter destruction. It may be that your Lord may show mercy unto you*﴾ meaning that He may rid you of them.

﴿وَإِنْ عُدتُّمْ عُدْنَا﴾

﴿*but if you return (to sins), We shall return (to Our punishment).*﴾ meaning, if you return to causing mischief,

﴿عُدْنَا﴾

﴿*We shall return*﴾ means, We 'will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا﴾

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٨﴾ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ﴿١١﴾
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ
إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ﴿١٣﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا
﴿١٤﴾ مَّنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ
الْقُرُونِ مِن بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

﴿*And We have made Hell a prison [Ḥaṣīr] for the disbelievers.*﴾ meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbās said, "*Ḥaṣīr* here means a jail."[1] Mujāhid said, "They will be detained in it."[2] Others said likewise. Al-Ḥasan said, "*Ḥaṣīr* means a bed of Fire."[3] Qatādah said: "The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ﷺ and his companions, who made them pay the *Jizyah*,[4] with willing submission, and feeling themselves subdued."[5]

﴿إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾﴾

﴿*9. Verily, this Qur'ān guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).*﴾

﴿*10. And that those who do not believe in the Hereafter, for*

[1] Aṭ-Ṭabari 17:390.
[2] Aṭ-Ṭabari 17:390.
[3] Aṭ-Ṭabari 17:390.
[4] *Jizyah*: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.
[5] Aṭ-Ṭabari 17:389.

*them We have prepared a painful torment (Hell).﴾*

## Praising the Qur'ān

Allāh praises His noble Book, the Qur'ān, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

﴿وَيُبَشِّرُ ٱلْمُؤْمِنِينَ﴾

*﴿gives good news to those who believe,﴾* in it a

﴿ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ﴾

*﴿those who do righteous deeds,﴾* in accordance with it, telling them

﴿أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

*﴿that they will have a great reward,﴾* i.e., on the Day of Resurrection. And He tells

﴿وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ﴾

*﴿those who do not believe in the Hereafter,﴾* that

﴿لَهُمْ عَذَابًا أَلِيمًا﴾

*﴿for them is a painful torment,﴾* i.e. on the Day of Resurrection. As Allāh says:

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۝٢٤﴾

*﴿... then announce to them a painful torment.﴾* [84:24]

﴿وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ۝١١﴾

*﴿11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.﴾*

## Man's Haste and Prayers against Himself

Allāh tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allāh were to answer his prayer, he would be destroyed because of it, as Allāh says:

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ﴾

﴿*And were Allāh to hasten for mankind the evil...*﴾ [10:11]

This is how it was interpreted by Ibn 'Abbās, Mujāhid and Qatādah.[1] We have already discussed the *Ḥadīth*:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تُوَافِقُوا مِنَ اللهِ سَاعَةَ إِجَابَةٍ يَسْتَجِيبُ فِيهَا»

«*Do not pray against yourselves or your wealth, for that might coincide with a time when Allāh answers prayers.*»[2]

What makes the son of Ādam do that is his anxiety and haste. Allāh says:

﴿وَكَانَ ٱلْإِنسَٰنُ عَجُولًا﴾

﴿*And man is ever hasty.*﴾ Salmān Al-Farisi and Ibn 'Abbās mentioned the story of Ādam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, *"Al-Ḥamdu Lillāh"* (praise be to Allāh), and Allāh said, "May your Lord have mercy on you, O Ādam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."[3]

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾﴾

﴿*12. And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.*﴾

[1] Aṭ-Ṭabari 17:393, 394.

[2] Muslim 4:2304.

[3] Aṭ-Ṭabari 17:394, 395.

**The Night and Day are Signs of the Great Power of Allāh**

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allāh says:

﴿لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴿*that you may seek bounty from your Lord,*﴾ meaning, in your living and travels etc.

﴿وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

﴿*and that you may know the number of the years and to count.*﴾

If time stood still and never changed, we would not know any of these things, as Allāh says:

﴿قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾

﴿*Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.*﴾ (28:71-73)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

﴿*Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.*

*And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.* (25:61-62)

﴿وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ﴾

*and His is the alternation of night and day.* [23:80]

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ۝٥﴾

*He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.* [39:5]

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٩٦﴾

*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.* (6:96),

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ۝٣٧ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٣٨﴾

*And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.* (36:37-38)

Allāh has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ﴾

*It is He Who made the sun a shining thing and the moon a*

*light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth.*﴾ [10:5] until,

﴿لَآيَـٰتٍ لِّقَوْمٍ يَتَّقُونَ﴾

﴿*Āyāt for those people who keep their duty to Allāh, and fear Him much.*﴾ [10:6]

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴾

﴿*They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."*﴾ [2:189]

﴿فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً﴾

﴿*Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,*﴾

Ibn Jurayj reported that 'Abdullāh bin Kathīr commented on this *Āyah*: "[It means] the darkness of the night and the twilight of the day."[1] Ibn Jurayj reported that Mujāhid said: "The sun is the sign of the day and the moon is the sign of the night.

﴿فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ﴾

﴿*We have obliterated the sign of the night*﴾

this refers to the moon's blackness, which is how Allāh has created it." [2]

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ﴾

﴿*And We have appointed the night and the day as two Āyāt.*﴾

Ibn Abi Najīḥ reported that Ibn 'Abbās said: "By night and day, this is how Allāh created them, may He be glorified."[3]

﴿وَكُلَّ إِنسَـٰنٍ أَلْزَمْنَـٰهُ طَـٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ كِتَـٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾ ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾﴾

[1] Aṭ-Ṭabari 17:396.

[2] Aṭ-Ṭabari 17:396.

[3] Aṭ-Ṭabari 17:397.

﴿13. And We have fastened every man's Ṭā'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

﴿14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

## Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Ādam that take place therein, Allāh says:

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ﴾

﴿And We have fastened every man's Ṭā'irah (deeds) to his neck,﴾

The word *Ṭā'irah* (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbās, Mujāhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.[1]

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99:7-8).

Allāh says:

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۝١٧ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨﴾

﴿(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾ (50:17-18)

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (Honorable) Kātibīn - writing down (your deeds), they know all that you do.﴾ (82:10-12)

﴿إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝١٦﴾

[1] Aṭ-Ṭabari 17:398, 400.

﴿*You are only being requited for what you used to do.*﴾ [52:16]

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴿*whosoever works evil, will have the recompense thereof.*﴾ [4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

﴿وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا﴾

﴿*and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.*﴾

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

﴿مَنشُورًا﴾

﴿*wide open*﴾ means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.*﴾ (75:13-15)

Allāh says:

﴿ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾﴾

﴿*(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."*﴾

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

﴿أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ﴾

﴿*And We have fastened every man's Ṭā'irah (deeds) to his neck,*﴾

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatādah, "His deeds,

﴿وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*and on the Day of Resurrection, We shall bring out for him*﴾ We shall bring forth those deeds."

﴿كِتَٰبًا يَلْقَىٰهُ مَنشُورًا﴾

﴿*a Book which he will find wide open.*﴾ Ma'mar said: Al-Ḥasan recited,

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾﴾

﴿*one sitting on the right and one on the left.*﴾ [50:17]

[And he said;] "O son of Ādam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allāh, the One Who makes you accountable for your own deeds is being perfectly just."[1] These are some of the best words Al-Ḥasan ever spoke, may Allāh have mercy on him.

﴿مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

﴿*15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).*﴾

[1] Aṭ-Ṭabari 17:400.

**No One will have to bear the Sins of Another**

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

﴿وَمَن ضَلَّ﴾

﴿*And whoever goes astray,*﴾ meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿*No one laden with burdens can bear another's burden.*﴾

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ﴾

﴿*and if one heavily laden calls another to (bear) his load, nothing of it will be lifted*﴾ [35:15]

There is no contradiction between this and other *Āyāt*:

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*And verily, they shall bear their own loads, and other loads besides their own.*﴾ [29:13] and:

﴿وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*and also of the burdens of those whom they misled without knowledge.*﴾ [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿*And We never punish until We have sent a Messenger (to give warning).*﴾

## No Punishment until a Messenger has been sent

Allāh tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ۝٩﴾

﴿*Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allāh never sent down anything (of revelation); you are only in great error.'"*﴾ (67:8-9) And,

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ۝٧١﴾

﴿*And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!*﴾ (39:71) And,

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ۝٣٧﴾

﴿*Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."*﴾ (35:37)

There are other *Āyāt* which indicate that Allāh will not make anyone enter Hell except after sending a Messenger to them.

## The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allāh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of *Fatrah*, when no Message reached them? Several *Ḥadīth*s have been narrated on this topic, which I will quote here by the help and support of Allāh.

## The First *Ḥadīth* from Al-Aswad bin Sarī'

Imām Aḥmad reported from Al-Aswad bin Sarī' that the Messenger of Allāh ﷺ said,

«أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَصَمُّ لَا يَسْمَعُ شَيْئًا، وَرَجُلٌ أَحْمَقُ، وَرَجُلٌ هَرِمٌ، وَرَجُلٌ مَاتَ فِي فَتْرَةٍ، فَأَمَّا الْأَصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصِّبْيَانُ يَحْذِفُونِي بِالْبَعْرِ، وَأَمَّا الْهَرِمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا أَعْقِلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفَتْرَةِ فَيَقُولُ: رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاثِيقَهُمْ لَيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنِ ادْخُلُوا النَّارَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا»

*«There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islām came but I never heard anything." As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islām came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allāh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muḥammad, if they enter it, it will be cool and safe for them.»*

There is a similar report with a chain from Qatādah from Al-Ḥasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

«فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا»

*«Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.»*[1]

This was also recorded by Isḥāq bin Rāḥwayh from Mu'ādh bin Hishām,[2] and by Al-Bayhaqi in *Al-I'tiqād*. He said: "This is a *Ṣaḥīḥ* chain."

It was reported by Ibn Jarīr from the *Ḥadīth* of Ma'mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: "Recite, if you wish:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

*﴿And We never punish until We have sent a Messenger (to give warning)﴾.»*[3]

This was also narrated by Ma'mar from 'Abdullāh bin Ṭāwūs from his father, from Abu Hurayrah, but it is *Mauqūf* (it was not attributed directly to the Prophet ﷺ).[4]

## The Second *Ḥadīth* from Abu Hurayrah

He said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

*«Every newborn is born in a state of Fiṭrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?»*

According to one report they said: "O Messenger of Allāh, what about those who die when they are little?" He said,

«اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

*«Allāh knows best what they would have done.»*[5]

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[1] Aḥmad 4:24.

[2] Aṭ-Ṭabarāni, 1:287.

[3] Aṭ-Ṭabari 17:403.

[4] Al-Qurṭubi 10:232.

[5] Al-Bukhāri 1385, Muslim 2658.

Imām Aḥmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

«ذَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

*«The children of the Muslims are in Paradise, being taken care of by Ibrāhīm.»*[1]

In *Ṣaḥīḥ Muslim* it is reported from Iyyād bin Ḥammād that the Messenger of Allāh ﷺ said that Allāh said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

*«I have created My servants as Ḥunafā.*[2] »[3] According to another version, the wording is "as Muslims."

## The Third *Ḥadīth* from Samurah

In his book *Al-Mustakhraj 'Ala Al-Bukhāri*, Al-Ḥāfiẓ Abu Bakr Al-Barqāni recorded the *Ḥadīth* of 'Awf Al-A'rābi, from Abu Rajā' Al-'Uṭārdi from Samurah that the Prophet ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ»

*«Every newborn is born in a state of Fiṭrah.»*

The people called out to him: "O Messenger of Allāh! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

*«And the children of the idolators too.»*[4]

Aṭ-Ṭabarāni reported that Samurah said: "We asked the Messenger of Allāh ﷺ about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

*«They are the servants of the people of Paradise.»*[5]

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[1] Aḥmad 2:326, *Al-Majma'* 7:219.

[2] Naturally inclined towards pure monotheism or *Tawḥīd*.

[3] Muslim 2865.

[4] Al-Bukhāri 7047.

[5] *Al-Mu'jam Al-Kabīr*, 7:244, *Al-Majma'* 7:219.

## The Fourth *Ḥadīth* from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Ṣuraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَئِيدُ فِي الْجَنَّةِ»

*«Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.»*[1]

## It is *Makrūḥ* to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Sharī'ah* may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn 'Abbās, Al-Qāsim bin Muḥammad bin Abi Bakr Aṣ-Ṣiddīq, Muḥammad bin Al-Ḥanafiyyah and others.[2]

Ibn Hibbān recorded in his *Ṣaḥīḥ* that Jarīr bin Hāzim said: I heard Abu Rajā' Al-'Uṭārdi saying that he heard Ibn 'Abbās (may Allāh be pleased with them both) saying, "While he was on the *Minbar*, the Messenger of Allāh ﷺ said:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًا - أَوْ مُقَارِبًا - مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

*«This Ummah will be fine so long as they do not talk about children and the divine decree.»"*

Ibn Ḥibbān said: "This means talking about the children of the idolators."[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Ḥāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauqūf*".[4]

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾﴾

*﴿16. And when We decide to destroy a town (population), Amarnā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.﴾*

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[1] Aḥmad 5:58, *Al-Majma'* 7:219.
[2] Aḥmad 5:73.
[3] Ibn Ḥibbān 8:256.
[4] *Kashf Al-Astār* 3:35.

**Meanings of *Amarnā***

The commentators differed over the meaning of this word. It was said that the phrase translated here as "*Amarnā* those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allāh says elsewhere:

﴿أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا﴾

*﴿Our decree reaches it by night or by day﴾*

For [*Amarnā* cannot mean "Our command"] because Allāh does not command or enjoin immorality.

Or, they said it means that Allāh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn 'Abbās,[1] and it is also the view of Sa'īd bin Jubayr.[2]

﴿أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا﴾

*﴿Amarnā those who live luxuriously. Then, they transgress therein,﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: [this means] "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allāh destroyed them with the punishment." This is similar to the *Ayah*:

﴿وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا﴾

*﴿And thus We have set up in every town great ones of its wicked people﴾*[3] [6:133]

This was also the view of Abu Al-'Āliyah, Mujāhid and Ar-Rabī' bin Anas.[4]

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا﴾

*﴿And when We decide to distroy a town (populaton), Amarnā*

[1] Aṭ-Ṭabari 17:403.
[2] Aṭ-Ṭabari 17:403.
[3] Aṭ-Ṭabari 17:404.
[4] Aṭ-Ṭabari 17:404.

*those who live luxuriously. Then, they transgress therein,﴾*

Al-'Awfi reported that Ibn 'Abbās said, (it means) "We increase their numbers.[1] This was also the view of Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Qatādah,[2] and it was reported from Mālik and Az-Zuhri.

﴿وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾﴾

﴿17. *And how many generations have We destroyed after Nūḥ! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾*

## A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muḥammad ﷺ, Allāh says that He destroyed other nations who rejected the Messengers after Nūḥ. This indicates that during the centuries between Ādam and Nūḥ, humans were following Islam, as Ibn 'Abbās said: "Between Ādam and Nūḥ there were ten generations, during all of which humans were following Islam."[3] The meaning (of the *Ayah*) is: "You disbelievers are not more dear to Allāh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

﴿وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا﴾

﴿*And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾*

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾

﴿18. *Whoever desires the quick-passing (transitory enjoyment of*

[1] Aṭ-Ṭabari 17:404.

[2] Aṭ-Ṭabari 17:404, 405.

[3] *Al-Majma'* 6:318.

*this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.*﴾

﴿*19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allāh).*﴾

## The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This *Āyah* narrows down the general statements made in other *Āyāt*. Allāh says:

﴿عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ﴾

﴿*We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell*﴾
meaning, in the Hereafter,

﴿يَصْلَىٰهَا﴾

﴿*he will burn therein*﴾ means, he will enter it until it covers him on all sides,

﴿مَذْمُومًا﴾

﴿*disgraced*﴾ means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿مَّدْحُورًا﴾

﴿*rejected.*﴾ means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ ٱلْآخِرَةَ﴾

﴿*And whoever desires the Hereafter*﴾ wanting the Hereafter and its blessings and delights,

﴿وَسَعَىٰ لَهَا سَعْيَهَا﴾

﴿*and strives for it, with the necessary effort due for it*﴾

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ
جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ
ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ
سَعْيُهُم مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ
رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ ٱنظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا
﴿٢١﴾ لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا
يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ
أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ
لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى
صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ
فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ
كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَهُوَ مُؤْمِنٌ﴾

﴿*while he is a believer,*﴾ means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا﴾

﴿*then such are the ones whose striving shall be appreciated, (rewarded by Allāh).*﴾

﴿كُلًّا نُّمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴿*20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.*﴾

﴿*21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.*﴾

Allāh says:

﴿كُلًّا﴾

﴿*On each*﴾ meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

﴿مِنْ عَطَاءِ رَبِّكَ﴾

﴿*from the bounties of your Lord.*﴾

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allāh says:

﴿وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴾

﴿*And the bounties of your Lord can never be forbidden.*﴾

meaning, no one can withhold or prevent them. Qatādah said,

﴿وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴾

﴿*And the bounties of your Lord can never be forbidden.*﴾

"(It means) they can never decrease".[1]

﴿وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا﴾

﴿*And the Bounties of your Lord can never be forbidden*﴾

Al-Ḥasan and others said, "(It means) they can never be prevented."

Then Allāh says:

﴿ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴿*See how We prefer one above another,*﴾

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

﴿وَلَلْآخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿*and verily, the Hereafter will be greater in degrees and greater in preferment.*﴾

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

[1] Aṭ-Ṭabari 17:410.

Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ»

*«The people of the highest levels (of Paradise) will see the people of 'Illiyīn*[1] *as if they are looking at distant stars on the horizon.»*[2]

Allāh says:

﴿وَلَلْآخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا﴾

*﴿and verily, the Hereafter will be greater in degrees and greater in preferment.﴾*

﴿لَّا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾﴾

*﴿22. Set not up with Allāh any other ilāh (god), or you will sit down reproved, forsaken (in the Hellfire).﴾*

## Do not associate Anything in Worship with Allāh

Addressing those who are responsible among this *Ummah*, Allāh says, "Do not admit any partner into your worship of your Lord."

﴿فَتَقْعُدَ مَذْمُومًا﴾

*﴿or you will sit down reproved,﴾* meaning, because of associating others with Him.

﴿مَّخْذُولًا﴾

*﴿forsaken.﴾* means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said: "The Messenger of

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

[2] *Fatḥ Al-Bāri* 6:368, Muslim 4:2177.

Allāh ﷻ said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللهِ أَرْسَلَ اللهُ لَهُ بِالْغِنَى إِمَّا آجِلًا وَإِمَّا غِنىً عَاجِلًا»

*«Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help, then Allāh will grant him the means of independence sooner or later.»*[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ Gharīb*".[2]

﴿۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

﴿*23. And your Lord has Qaḍā [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.*﴾

﴿*24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."*﴾

## The Command to Worship Allāh Alone and to be Dutiful to One's Parents

Allāh commands us to worship Him alone, with no partner or associate. The word *Qaḍā* [normally having the meaning of decree] here means "commanded". Mujāhid said that

﴿وَقَضَىٰ﴾

﴿*And He has Qaḍā*﴾ means enjoined.[3] This is also how Ubayy bin Ka'b, Ibn Mas'ūd and Aḍ-Ḍaḥḥāk bin Muzāhim recited the *Āyah* as:

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[1] Aḥmad 1:407.

[2] Abu Dāwud 2:296, *Tuḥfat al-Aḥwadhi* 6:617.

[3] Aṭ-Ṭabari 17:414.

«وَوَصَّىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ»

"And your Lord has *Waṣṣa* [enjoined] that you worship none but Him."[1]

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿*And that you be dutiful to your parents.*﴾ Here He commands good treatment of parents, as He says elsewhere:

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

﴿*give thanks to Me and to your parents. Unto Me is the final destination*﴾ [31:14]

﴿إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ﴾

﴿*If one of them or both of them attain old age in your life, say not to them a word of disrespect,*﴾

means, do not let them hear anything offensive from you, not even say "Uffl" which is the mildest word of disrespect,

﴿وَلَا تَنْهَرْهُمَا﴾

﴿*and do not reprimand them*﴾

means, do not do anything horrible to them.

﴿وَلَا تَنْهَرْهُمَا﴾

﴿*and do not reprimand them*﴾

'Aṭā' bin Rabāḥ said that it meant, "Do not raise your hand against them."[2] When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

﴿وَقُل لَّهُمَا قَوْلًا كَرِيمًا﴾

﴿*but address them in terms of honor.*﴾ meaning gently, kindly, politely, and with respect and appreciation.

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾

[1] Aṭ-Ṭabari 17:413, 414.

[2] Aṭ-Ṭabari 17:417.

﴿*And lower unto them the wing of submission and humility through mercy,*﴾ means, be humble towards them in your actions.

﴿وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

﴿*and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."*﴾

means, say this when they grow old and when they die. Ibn 'Abbās said: "But then Allāh revealed:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

﴿*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...*﴾"[1] [9:13]

There are many *Ḥadīths* which speak about honoring one's parents, such as the *Ḥadīth* narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the *Minbar*, and then said, *((Āmīn, Āmīn, Āmīn.))* It was said, "O Messenger of Allāh, why did you say *Āmīn*?" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ»

«*Jibrīl came to me and said, "O Muḥammad, he is doomed who hears you mentioned and does not say Ṣallā upon you." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who sees the month of Ramaḍān come and go, and he has not been forgiven." He said, "Say Āmīn," so I said Āmīn. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Āmīn," so I said Āmīn.*»[2]

## Another *Ḥadīth*

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

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[1] Aṭ-Ṭabari 17:421.

[2] *Tuḥfat Al-Aḥwadhi* 5:550.

«رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَحَدَ أَبَوَيْهِ أَوْ [كِلَيْهِمَا] عِنْدَ الْكِبَرِ وَلَمْ يَدْخُلِ الْجَنَّةَ»

*«He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.»*[1]

This version is *Ṣaḥīḥ* although no one recorded it other than Muslim.[2]

## Another *Ḥadīth*

Imām Aḥmad recorded Mu'āwiyah bin Jāhimah Aṣ-Ṣalami saying that Jāhimah came to the Prophet ﷺ and said: "O Messenger of Allāh, I want to go out to fight and I have come to seek your advice." He said,

«فَهَلْ لَكَ مِنْ أُمٍّ»

*«Do you have a mother?»* He said, "Yes." The Prophet ﷺ said,

«فَالْزَمْهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلَيْهَا»

*«Then stay with her, for Paradise is at her feet.»*

Similar incidents were also recorded by others.[3] This was recorded by An-Nasā'i and Ibn Mājah.[4]

## Another *Ḥadīth*

Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib said that the Prophet ﷺ said:

«إِنَّ اللهَ يُوصِيكُمْ بِآبَائِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللهَ يُوصِيكُمْ بِالْأَقْرَبِ فَالْأَقْرَبِ»

*«Allāh enjoins you concerning your fathers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh enjoins you concerning your mothers, Allāh*

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[1] Aḥmad 2:346.

[2] Muslim 4:1978.

[3] Aḥmad 3:429.

[4] An-Nasā'ī 6:11, Ibn Mājah 2:930.

*enjoins you concerning your close relatives then the next in closeness.»*[1]

This was recorded by Ibn Mājah from the *Ḥadīth* of 'Abdullāh bin 'Ayyāsh.[2]

## Another *Ḥadīth*

Aḥmad recorded that a man from Banu Yarbū' said: "I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

«يَدُ الْمُعْطِي الْعُلْيَا، أُمَّكَ وَأَبَاكَ، وَأُخْتَكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ»

*«The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.»*"[3]

﴿رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾﴾

﴿25. *Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.*﴾

## Omissions comitted against Parents are pardoned with Good Relations and Repentance

Sa'īd bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that."[4] So Allāh said:

﴿رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ﴾

﴿*Your Lord knows best what is in your souls. If you are righteous,*﴾

﴿فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾

﴿*He is Ever Most Forgiving to those who turn to Him in repentance.*﴾

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[1] Aḥmad 4:132.

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] Aṭ-Ṭabari 17:422.

Qatādah said: "To the obedient who pray."[1]

﴿فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا﴾

﴿*He is Ever Most Forgiving to those who turn to Him in repentance.*﴾

Shu'bah narrated from Yahyā bin Sa'īd from Sa'īd bin Al-Musayyib; "This refers to those who commit sin then repent, and commit sin then repent."[2]

'Atā' bin Yasār, Sa'īd bin Jubayr and Mujāhid said: "They are the ones who return to goodness."[3] Mujāhid narrated from 'Ubayd bin 'Umayr, concerning this *Āyah*: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh." Mujāhid agreed with him on that.[4]

Ibn Jarīr said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with."[5] What he said is correct, for Allāh says,

﴿إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾﴾

﴿*Verily, to Us will be their return*﴾ (88:25).

And according to a *Ṣaḥīḥ Ḥadīth*, the Messenger of Allāh would say when he ﷺ returned from a journey,

«آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

«*We have returned repenting, worshipping and praising our Lord.*»[6]

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾﴾

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[1] Aṭ-Ṭabari 17:422.
[2] Aṭ-Ṭabari 17:423.
[3] Aṭ-Ṭabari 17:424, 425.
[4] Aṭ-Ṭabari 17:424.
[5] Aṭ-Ṭabari 17:425.
[6] *Fatḥ Al-Bāri* 3:724.

﴿26. *And give to the kinsman his due, and to the Miskīn (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.*﴾

﴿27. *Verily, the spendthrifts are brothers of the Shayāṭīn (devils), and the Shayṭān is ever ungrateful to his Lord.*﴾

﴿28. *And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.*﴾

## The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the *Ḥadīth*:

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ» وفي رواية «ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ»

«*Your mother and your father, then your closest relatives and the next closest.*»[1]

According to another *Ḥadīth*:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ»

«*Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.*»[2]

﴿وَلَا تُبَذِّرْ تَبْذِيرًا﴾

﴿*But spend not wastefully (your wealth) in the manner of a spendthrift.*﴾

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another *Āyah*:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

﴿*And those who, when they spend, are neither extravagant nor stingy*﴾. [25:67]

Then He says, to discourage extravagance:

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ﴾

[1] Aḥmad 2:226.

[2] Muslim 4:1982.

﴿*Verily, the spendthrifts are brothers of the Shayāṭīn,*﴾

They have this trait in common. Ibn Mas'ūd said: "This refers spending extravagantly when it is not appropriate."[1] Ibn 'Abbās said likewise.[2] Mujāhid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."[3] Qatādah said: "Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things."[4]

Imām Aḥmad recorded that Anas bin Mālik said: "A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allāh ﷺ said:

«تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طُهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرِبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينِ»

«*Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.*»

He said: 'O Messenger of Allāh, make it less for me.' He [recited]:

﴿وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾﴾

﴿*And give to the kinsman his due, and to the Miskīn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.*﴾

The man said, 'That is enough for me, O Messenger of Allāh. If I pay *Zakāh* to your messenger, will I be absolved of that duty before Allāh and His Messenger?' The Messenger of Allāh ﷺ said:

«نَعَمْ، إِذَا أَدَّيْتَهَا إِلَى رَسُولِي فَقَدْ بَرِئْتَ مِنْهَا وَلَكَ أَجْرُهَا، وَإِثْمُهَا عَلَى مَنْ بَدَّلَهَا»

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[1] At-Ṭabari 17:428.

[2] At-Ṭabari 17:429.

[3] At-Ṭabari 17:429.

[4] At-Ṭabari 17:429.

*"Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it."*[1]

﴿إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ ٱلشَّيَٰطِينِ﴾

﴿*Verily, the spendthrifts are brothers of the Shayāṭīn,*﴾

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

﴿وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا﴾

﴿*and the Shaytān is ever ungrateful to his Lord.*﴾

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ﴾

﴿*And if you turn away from them and you are awaiting a mercy from your Lord*﴾

If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا﴾

﴿*then, speak unto them a soft, kind word.*﴾

meaning, with a promise. This was the opinion of Mujāhid, Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and others.[2]

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾﴾

﴿*29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.*﴾

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[1] Aḥmad 3:136. Some scholars consider this *Ḥadīth* authentic, although it is not confirmed that its narrator, Sa'īd bin Abi Hilāl, actually heard from Anas bin Mālik.

[2] Aṭ-Ṭabari 17:431, 432

﴿30. *Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.*﴾

## Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿*And let not your hand be tied (like a miser) to your neck,*﴾

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, "Allāh's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

﴿وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ﴾

﴿*nor overextend it (like a spendthrift)*﴾

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤﴾

﴿*Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.*﴾ (67:3-4)

meaning, unable to see any faults. Similarly, Ibn 'Abbās, Al-Ḥasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this *Āyah* as miserliness and extravagance.[1] It was reported

[1] Aṭ-Ṭabari 17:434, 435.

in the Two *Ṣaḥīḥ*s from the *Ḥadīth* of Abu Az-Zinād from Al-A'raj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَغَتْ - أَوْ وَفَرَتْ - عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلَا تَتَّسِعُ»

«*The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.*»[1]

This version was recorded by Al-Bukhāri in the Book of *Zakāh*.

In the Two *Ṣaḥīḥ*s it is recorded that Mu'āwiyah bin Abi Muzarrid narrated from Sa'īd bin Yasār that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا»

«*There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allāh, compensate the one who gives (in charity),' and the other one says, 'O Allāh, destroy the one who withholds.'*»"

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا أَنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلهِ رَفَعَهُ اللهُ»

«*Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise*

[1] *Fath Al-Bāri* 3:358, Muslim 2:708.

*him in status.*»[1]

According to a *Ḥadīth* narrated by Abu Kathīr from 'Abdullāh bin 'Amr, who attributed it to the Prophet ﷺ:

«إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا، وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«*Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.*»[2]

﴿إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴿*Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).*﴾

This *Āyah* is telling us that Allāh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

﴿إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا﴾

﴿*Verily, He is Ever All-Knower, All-Seer of His servants.*﴾

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allāh from both.

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾﴾

﴿*31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.*﴾

[1] Muslim 4:2001.

[2] Aḥmad 2:159.

**Prohibition of killing Children**

This *Āyah* indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of *Jāhiliyyah* would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said:

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ﴾

*﴿And kill not your children for fear of poverty.﴾*

meaning, lest they may make you poor in the future. This is why Allāh mentions the children's provision first:

﴿نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

*﴿We shall provide for them as well as for you.﴾*

In *Sūrat Al-An'ām*, Allāh says:

﴿وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ﴾

*﴿kill not your children because of poverty.﴾* [6:151]

﴿نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

*﴿We provide sustenance for you and for them﴾* [6:151]

and,

﴿إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا﴾

*﴿Surely, the killing of them is a great sin.﴾*

means, a major sin. In Two *Ṣaḥīhs* it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ . قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

*«To appoint rivals of Allāh when He has created you.»* I asked, 'Then what?' He said, *«To kill your child lest he should eat with you.»* I asked, 'Then what?' He said, *«To commit adultery with your neighbor's wife.»*"[1]

[1] *Fath Al-Bāri* 8:13.

﴿وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

﴿32. *And come not near to unlawful sex. Verily, it is Fāhishah (immoral sin) and an evil way.*﴾

## The Command to avoid *Zinā* (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit *Zinā* or to approach it or to do anything that may lead to it:

﴿وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً﴾

﴿*And come not near to unlawful sex. Verily, it is a Fāḥishah (immoral sin)*﴾ meaning a major sin,

﴿وَسَآءَ سَبِيلًا﴾

﴿*and an evil way.*﴾ meaning, a terrible way to behave.

Imām Aḥmad recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit *Zinā* (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«ادْنُهْ»

«*Come close*» The young man came to him, and he said,

«اجْلِسْ»

«*Sit down*» so he sat down. The Prophet ﷺ said,

«أَتُحِبُّهُ لِأُمِّكَ»

«*Would you like it (unlawful sex) for your mother?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ»

«*Neither do the people like it for their mothers.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِابْنَتِكَ؟»

«*Would you like it for your daughter?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ»

«*Neither do the people like it for their daughters.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِأُخْتِكَ؟»

«*Would you like it for your sister?*» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ»

«*Neither do the people like it for their sisters.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِعَمَّتِكَ؟»

«*Would you like it for your paternal aunt?*» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ»

«*Neither do the people like it for their paternal aunts.*» The Prophet ﷺ said,

«أَفَتُحِبُّهُ لِخَالَتِكَ؟»

«*Would you like it for your maternal aunt?*» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ»

«*Neither do the people like it for their maternal aunts.*» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَهُ»

«*O Allāh, forgive his sin, purify his heart and guard his chastity.*» After that the young man never paid attention to anything of that nature.[1]

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾﴾

[1] Aḥmad 5:256.

﴾33. *And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.*﴿

## Prohibition of Unlawful Killing

Allāh forbids killing with no legitimate reason. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي الْمُحْصَنُ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

«*The blood of a Muslim who bears witness to Lā ilāha illallāh and that Muḥammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jamā'ah.*»[1]

The following is recorded in the books of the *Sunan*:

«لَزَوَالُ الدُّنْيَا عِنْدَ اللهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

«*If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.*»[2]

﴿وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا﴾

﴾*And whoever is killed wrongfully, We have given his heir the authority.*﴿

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the *Diyah* (blood money), or he may forgive him with no payment, as is reported in the *Sunnah*. The great scholar and Imam Ibn 'Abbās understood from the general meaning of this *Āyah* that Mu'āwiyah should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

[1] *Fatḥ Al-Bāri* 12:209, Muslim 3:1302.

[2] *Tuḥfat Al-Aḥwadhi* 4:256, An-Nasa'ī, 7:82, Ibn Mājah 2:874.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا
مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوٓا
أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ
خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً ۖ وَسَآءَ
سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن
قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى
ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى
هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾
وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ
ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

pleased with him, and Mu'āwiyah did eventually take power, as Ibn 'Abbās said on the basis of this *Āyah*. This is one of the stranger of matters.

﴿فَلَا يُسْرِف فِّى ٱلْقَتْلِ﴾

﴿*But let him not exceed limits in the matter of taking life.*﴾

They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

﴿إِنَّهُۥ كَانَ مَنصُورًا﴾

﴿*Verily, he is helped.*﴾ means, the heir is helped against the killer by the *Shari'ah* and by divine decree.

﴿وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾﴾

﴿*34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.*﴾

﴿*35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.*﴾

## The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

﴿*And come not near to the orphan's property except to improve it, until he attains the age of full strength.*﴾

meaning, do not dispose of the orphan's wealth except in a proper manner.

﴿وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

﴿*but consume it [the orphan's property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).*﴾ [4:6]

In *Ṣaḥīḥ Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي: لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ الْيَتِيمِ»

«*O Abu Dharr, I see that you are weak (in adiministering), and I like for you that which I like for myself. Do not let yourself be appointed as Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.*»[1]

﴿وَأَوْفُوا بِالْعَهْدِ﴾

﴿*And fulfill (every) covenant.*﴾ meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

﴿إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

﴿*Verily, the covenant will be questioned about.*﴾

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾

[1] Muslim 3:1458.

﴿*And give full measure when you measure.*﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَزِنُوا بِالْقِسْطَاسِ﴾

﴿*and weigh with a balance*﴾ meaning scales,

﴿الْمُسْتَقِيمِ﴾

﴿*that is straight.*﴾ meaning that which is not distorted nor that which will cause confusion.

﴿ذَٰلِكَ خَيْرٌ﴾

﴿*that is good*﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴿*and better in the end.*﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿*That is good (advantageous) and better in the end.*﴾

Sa'īd narrated that Qatādah said that this means "Better in reward and a better end."[1] Ibn 'Abbās used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."[2]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾

﴿*36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).*﴾

## Do not speak without Knowledge

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "This means) do not say (anything of which you have no knowledge)."[3] Al-'Awfī said: "Do not accuse anyone of that of

[1] Aṭ-Ṭabari 17:446.

[2] Aṭ-Ṭabari 17:446.

[3] Aṭ-Ṭabari 17:446.

which you have no knowledge."[1] Muḥammad bin Al-Ḥanafiyyah said: "It means bearing false witness."[2] Qatādah said: "Do not say, 'I have seen', when you did not see anything, or 'I have heard', when you did not hear anything, or 'I know', when you do not know, for Allāh will ask you about all of that."[3] In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

﴿*Avoid much suspicion; indeed some suspicions are sins.*﴾ [49:12]

According to a *Ḥadīth*:

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«*Beware of suspicion, for suspicion is the falsest of speech.*»[4]

The following *Ḥadīth* is found in *Sunan Abu Dāwud*:

«بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا»

«*What an evil habit it is for a man to say, 'They claimed...'*[5] »

According to another *Ḥadīth*:

«إِنَّ أَفْرَى الْفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا»

﴿*The worst of lies is for a man to claim to have seen something that he has not seen.*﴾[6]

In the *Ṣaḥīḥ* it says:

«مَنْ تَحَلَّمَ حُلْمًا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِفَاعِلٍ»

«*Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between*

[1] Aṭ-Ṭabari 17:447.

[2] Aṭ-Ṭabari 17:447.

[3] Aṭ-Ṭabari 17:446.

[4] *Fatḥ Al-Bāri* 9:106.

[5] Abu Dāwud 5:254.

[6] *Fatḥ Al-Bāri* 12:446.

*two barley grains, and he will not be able to do it.*»[1]

﴿كُلُّ أُوْلَٰٓئِكَ﴾

﴿*each of those ones*﴾ means these faculties, hearing, sight and the heart,

﴿كَانَ عَنْهُ مَسْئُولًا﴾

﴿*will be questioned.*﴾ means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

﴿*37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.*﴾

﴿*38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.*﴾

## Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا﴾

﴿*And walk not on the earth with conceit and arrogance.*﴾

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ﴾

﴿*Verily, you can neither rend nor penetrate the earth*﴾

means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarīr.

﴿وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا﴾

﴿*nor can you attain a stature like the mountains in height.*﴾

means, with your arrogance, pride and self-admiration. Indeed,

[1] *Fath Al-Bāri* 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Ṣaḥīḥ*:

«بَيْنَمَا رَجُلٌ يَمْشِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانِ يَتَبَخْتَرُ فِيهِمَا، إِذْ خُسِفَ بِهِ الْأَرْضَ فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

*«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»*[1]

Allāh also tells us about Qārūn, who went to his people wearing his finery, then Allāh caused the earth to swallow him and his house.

﴿كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

﴿*All the bad aspects of these (the above mentioned things) are Sayi'uhu [hateful] to your Lord.*﴾

Some scholars recite this as *Sayi'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the *Ayah*,

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ﴾

﴿*And kill not your children for fear of poverty*﴾ [17:31]

up to this [38] *Ayah*. So everything that is mentioned here is a *Sayi'ah* (evil deed) for which a person is to be blamed before Allāh, Who does not like or accept these deeds. As for the recitation *Sayi'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ﴾

﴿*And your Lord has decreed that you worship none but Him*﴾ [17:23]

up to this *Āyah*, [17:38] meaning that the worst of these mentioned are disliked by Allāh. This was the view of Ibn Jarīr, may Allāh have mercy on him.

[This is the end of Volume Five. Volume Six begins with *Āyah* number 39 of *Sūrat Al-Isrā'*.]

[1] Muslim 3:1654.

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Abdul Hameed

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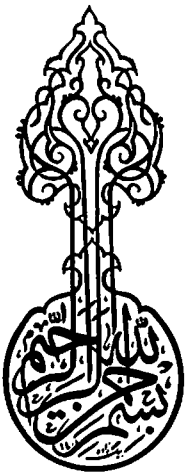

**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# CONTENTS


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr** 14
Refutation of The claim that Angels are Allāh's Daughters 17
Everything glorifies Allāh 20
The Veil over the Hearts of the Idolators 23
The Secret Counsel of Quraysh after hearing the Qur'ān 26
Refutation of Those Who do not believe in Life after Death 28
People should speak Good Words with Politeness 33
The Preference of some Prophets above Others 34
The gods of the Idolators can neither benefit nor harm 36
Destruction of Disbelieving Towns before the Hour begins 38
The Reason why Allāh did not send Signs or Miracles 39
Allāh has made the Vision of His Prophet a Trial for Man 42
The Story of Ādam and Iblīs 44
Ships are a Sign of the Mercy of Allāh 49
When Harm befalls the Disbelievers 49
Does not the Punishment of Allāh come on Land too? 50
Perhaps He will send You back to the Sea 51
The Honor and noble Nature of Man 52
Everyone will be called by his Imām on the Day of Resurrection 54
How the Prophet ﷺ would have been punished if He gave into the Disbelievers' Demands 57
**The Command to offer the Prayers at their appointed Times** 59
The Meeting of the Angels at *Fajr* and *'Aṣr* Times 60
**The Command to pray *Tahajjud*** 62
**The Command to emigrate** 70
A Threat to the Disbelievers of the Quraysh 71
The Qur'ān is a Cure and a Mercy 73
Turning away from Allāh at Times of Ease and despairing at Times of Calamity 74
The *Rūḥ* (spirit) 76
The *Rūḥ* and the *Nafs* 78
If Allāh willed, He could take away the Qur'ān 79
Challenging by the Qur'ān 79

The Demand of the Quraysh for a specific Sign 81
The Reason why the Idolators' Demands were refused 84
The refusal of the Idolators to believe because the Messenger ﷺ was a Human – and its refutation 88
Guidance and Misguidance are in the Hands of Allāh 91
The Punishment of the People of Misguidance 91
Holding back is Part of Man's Nature 95
The Nine Signs of Mūsā 97
The Destruction of Fir'awn and His People 99
The Revelation of the Qur'ān in Stages 100
Those Who were given Knowledge before truly admit the Qur'ān is the truth 102
To Allāh belong the Most Beautiful Names 104
The Command to recite neither loudly nor softly 105
Declaration of *Tawḥīd* 106
**The *Tafsīr* of *Sūrat Al-Kahf*** 109
What has been mentioned about the Virtues of this *Sūrah* 109
The Qur'ān brings both Good News and a Warning 111
Reason why this *Sūrah* was revealed 112
Do not feel sorry because the Idolators do not believe 115
This World is the Place of Trial 116
The Story of the People of *Al-Kahf* 117
Their Belief in Allāh and their Retreat from their People 120
The Location of the Cave 126
Their Sleep in the Cave 129
Awakening and sending someone to buy Food 131
How the People of the City built a Memorial over the Cave 133
Their Number 136
**Saying "If Allāh wills" when determining to do Something in the Future** 137
The Length of their Stay in the Cave 140
**The Command to recite the Qur'ān and to patiently keep Company with the Believers** 142
The Reward of those Who believe and do Righteous Deeds 148
The Example of the Rich Idolators and the Poor Muslims 151
The Response of the Poor Believer 154
The Evil Results of *Kufr* 157
The Parable of the Worldly Life 159
Between Wealth and Good Deeds 161
The Major Terrors of the Hour 164
The Story of Ādam and Iblīs 170

The false gods did not witness anything 172
The Criminals are brought to the Fire 173
Examples put forth in the Qur'ān 176
The Rebellion of the Disbelievers 177
Those Who turn away after being reminded 179
The Story of Mūsā and Al-Khiḍr 182
Mūsa meeting with Al-Khiḍr and accompanying Him 190
Damaging the Boat 192
The Story of killing the Boy 194
The Story of repairing the Wall 195
Interpretations of why the Ship was damaged 197
Interpretation of why the Boy was killed 198
Interpretation of why the Wall was repaired for no Charge 199
Was Al-Khiḍr a Prophet? 201
Why he was called Al-Khiḍr? 201
The Story of Dhul-Qarnayn 203
Dhul-Qarnayn had great Power 203
Traveling and reaching the Place where the Sun sets 205
His Journey East 208
His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier 209
The Barrier restrains Them, but It will be breached when the Hour draws nigh 212
Hell will be displayed before the Disbelievers on the Day of Resurrection 215
The Greatest Losers in respect of Deeds 217
The Reward of the Righteous Believers 220
The Words of the Lord can never be finished 221
Muḥammad ﷺ is a Human Being and a Messenger 222
**The *Tafsīr* of *Sūrah Maryam*** 225
The Story of Zakariyyā and His Supplication for a Son 226
The acceptance of His Supplication 230
His amazement after the acceptance of His Supplication 231
The Answer of the Angel 231
The Sign of Pregnancy 232
The Birth of the Boy and His Characteristics 235
The Story of Maryam and Al-Masīḥ 239
The Conception and the Birth 244
What was said to Her after the Birth 246
Maryam with Al-Masīḥ before the People, Their Rejection of Her and His Reply to Them 251

ʿĪsā is the Servant of Allāh and not His Son 256
ʿĪsā commanded the Worship of Allāh Alone 257
The Disbeliever's warning of the Day of Distress 260
Ibrāhīm's Admonition of His Father 265
The Reply of Ibrāhīm's Father 267
The Reply of Allāh's Friend (*Khalīl*) 268
Allāh gave Ibrāhīm Isḥāq and Ya'qūb 271
Mentioning Mūsā and Hārūn 273
Mentioning Ismāʿīl 275
Mentioning Idrīs 278
These Prophets are the Chosen 279
They were succeeded by Wicked People and Good People 282
The Description of the Gardens of the Truthful and Those Who repent 286
The Angels do not descend, except by Allāh's Command 289
Man's Amazement about Life after Death 292
Everyone will be brought to Hell, then the Righteous will be saved 296
The Disbelievers boast over good Fortune in the World 298
The Rebellious Person is given Respite 301
Increasing Guidance of Those Who are guided 302
Refuting the Disbelievers Who claim They will be given Wealth and Children in the Hereafter 304
The Idols of the Polytheists will deny Their Worship 306
The Power of the Devils over the Disbelievers 307
The Condition of the Righteous and the Criminals on the Day of Resurrection 309
The Stern Rejection of attributing a Son to Allāh 312
Allāh places Love of the Righteous People in Hearts 316
The Qur'ān descended to give Glad Tidings and to warn 318
**The *Tafsīr* of *Sūrah Ṭa Ha*** 320
The Qur'ān is a Reminder and a Revelation from Allāh 320
A Discussion of the Message of Mūsā 325
The First Revelation to Mūsā 327
The Staff of Mūsā turned into a Snake 332
The Hand of Mūsā turning White without any Disease 334
Allāh commanded Mūsā to go to Fir'awn 335
The Supplication of Mūsā 335
Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings 339
Choosing Mūsā to go to Fir'awn and to be Soft and Gentle

in His Invitation 342
Mūsā's fear of Fir'awn 345
Mūsā admonishes Fir'awn 346
The Conversation between Mūsā and Fir'awn 347
The Completion of Mūsā's Reply to Fir'awn 350
Mūsā showed Fir'awn all of the Signs but He did not believe 352
Fir'awn describes Mūsā's Proofs as being Magic and Their Agreement to hold a Contest 353
The Meeting of the Two Parties, Mūsā's Propagation of the Message, and the Magicians 355
The Competition, Mūsā's Victory, and the Magician's Faith 358
The Number of Magicians 360
Fir'awn's turning against the Magicians, His threatening Them and Their Reply 361
The Magicians admonish Fir'awn 365
The Children of Israel leave Egypt 368
A Reminder for the Children of Israel of Allāh's Favors 371
Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf 374
Hārūn prohibits them from worship of Calf 379
What happened between Mūsā and Hārūn 379
How As-Sāmirī made the Calf 382
The Punishment of As-Sāmirī and burning the Calf 383
The Entire Qur'ān is the Remembrance of Allāh 385
Blowing of the *Ṣūr* and the Day of Resurrection 387
The destruction of the Mountains, and the Earth becomes a Smooth Plain 390
The People will rush towards the Voice of the Caller 391
The Intercession and the Recompense 393
The Qur'ān was revealed so that the People would have *Taqwa* 397
The Command to the Prophet ﷺ to listen to the Qur'ān when it is revealed without making haste to recite it 398
The Story of Ādam and Iblīs 400
The Descent of Ādam to the Earth 405
Severe Torment for Him Who transgresses beyond bounds 407
Many Nations were destroyed and in Them is a Lesson 409
**The Command to be patient and perform the Five daily Prayers** 410
Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh 413

The Request of the Polytheists for Proofs 418
**The *Tafsīr of Sūrat Al-Anbiyā'*** 422
The Virtues of *Sūrat Al-Anbiyā'* 422
The Hour is at hand but People are heedless 423
Disbelievers' Ideas about the Qur'ān and the Messenger ﷺ; 425
The Messengers are no more than Human Beings 427
The Virtue of the Qur'ān 429
How the Evildoers were destroyed 430
Creation was made with Justice and Wisdom 432
Everything belongs to Allāh and serves Him 433
Refutation of false gods 434
The Refutation of The claim that the Angels are the Daughters of Allāh 438
The Signs of Allāh in the Heavens and the Earth and in the Night and the Day 440
In everything there is a Sign of Him 441
No One has been granted Immortality in this World 445
How the Idolators mocked the Prophet ﷺ 446
The Idolators seek to hasten on the Punishment 448
The Lessons to be learned from Those Who mocked the Messengers in the Past 450
How the Idolators are deceived by their long and luxurious Lives in this World 452
The Revelation of the Tawrāh and the Qur'ān 456
The Story of Ibrāhīm and his People 458
How Ibrāhīm broke the Idols 460
The People's admission of their gods' incapability 464
How Ibrāhīm was thrown into the Fire and how Allāh controlled it 466
The Migration of Ibrāhīm to Ash-Shām 468
The Prophet Lūṭ 469
Nūḥ and His People 470
Dāwud and Sulaymān 472
The Power of Sulaymān is unparalleled 476
The Prophet Ayyūb 478
Ismā'īl, Idrīs and Dhul-Kifl 481
Yūnus 481
Zakariyyā and Yaḥyā 486
'Īsā' and Maryam the True Believer 487
Mankind is One *Ummah* 489
Those who have been destroyed, will never return to

this World 491
Ya'jūj and Ma'jūj 491
The Idolators and their gods are Fuel for Hell 500
The State of the Blessed 501
The Heavens will be rolled up on the Day of Resurrection 506
The Earth will be inherited by the Righteous 508
Muḥammad ﷺ is a Mercy to the Worlds 510
The Objective of Revelation is that Allāh be worshipped 513
No one knows when the Hour will come 514
**The *Tafsīr* of *Sūrat Al-Ḥajj*** 516
The Hour 516
Condemnation of the Followers of the *Shayṭān* 523
Evidence of the Resurrection in creation 524
The Development of the *Nutfah* and Embryo in the Womb 525
Man's Development from Infancy to Old Age 526
Another Parable of the Resurrection from Plants 527
Clarifying the State of the Leaders of the Innovators 530
The meaning of worshipping Allāh upon the edge 532
The Reward of the Righteous 535
Allāh will definitely help His Messenger ﷺ 535
Allāh will judge between the Sects 537
Everything prostrates to Allāh 538
The Reason for Revelation 541
The Punishment of the Disbelievers 542
The Reward of the Believers 545
A Warning to Those Who hinder Others from the Path 548
**The Issue of renting Houses in Makkah** 549
A Warning to Those Who want to commit Evil Actions in the *Ḥaram* 551
Building the *Ka'bah* and the Proclamation of the *Ḥajj* 554
*Ḥajj* Brings benefits in this World and in the Hereafter 558
**The Reward for avoiding Sin** 563
**Cattle are Lawful** 563
**The Command to shun *Shirk* and Lying** 564
**Explanation of the *Uḍḥiyyah* and the *Sha'ā'ir* of Allāh** 567
The Benefits of the Sacrificial Camels 568
Rites of Sacrifice have been prescribed for every Nation 570
**The Command to slaughter the *Budn* (Sacrificial Camel)** 572
The Goal of the *Uḍḥiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant 579
**The *Uḍḥiyyah* is *Sunnah Mustahabbah*** 580

Good News of Allāh's Defence for the Believers 581
**Permission to fight; the first *Āyah* of *Jihād*** 582
**The Duties of the Muslims when They attain Power** 588
The Consequences for the Disbelievers 590
The Disbelievers Demand for the Punishment 593
The Recompense of the Righteous and the Unrighteous 594
How the *Shayṭān* threw some Falsehood into the Words of the Messengers, and how Allāh abolished that 597
The Disbelievers will remain in Doubt and Confusion 601
The Great Reward for Those Who migrate in the Cause of Allāh 603
The Creator and Controller of this World is Allāh 606
Signs of the Power of Allāh 608
Every Nation has its Religious Ceremonies 613
The Idolators' worship of others besides Allāh and Their vehement rejection of the *Āyāt* of Allāh 616
The insignificance of the Idols and the foolishness of their Worshippers 618
Allāh chooses Messengers from the Angels and Messengers from Mankind 621
**The Command to worship Allāh and engage in *Jihād*** 622
**The *Tafsīr* of *Sūrat Al-Mu'minūn*** 628
The Success is for the believers whose qualities are described here 629
The Sign of Allāh in the progressive creation of Man from Clay then from *Nutfah* and thereafter 635
His Sign in the creation of the Heavens 639
Allāh's Signs and Blessings in Rain, Vegetation, Trees and Cattle 641
The Story of Nūḥ, Peace be upon Him; and his people 645
The Story of 'Ād or Thamūd 650
Mention of Other Nations 652
The Story of Mūsā, Peace be upon Him; and Fir'awn 654
'Īsā and Maryam 655
**The Command to eat Lawful Food and do Righteous Deeds** 658
The Religion of all the Prophets is *Tawḥīd*; the Warning against splitting into different Groups 659
Description of the People of Good Deeds 663
The Justice of Allāh and the Frivolity of the Idolators 665
Refutation and Condemnation of the Idolators 670

Truth does not follow Whims and Desires 671
The Prophet ﷺ does not ask for any payment. 673
The Situation of the Disbelievers 674
A reminder of the Blessings of Allāh and His Power 677
The Idolators thought that Resurrection after Death was very unlikely 678
The Idolators believe in *Tawḥīd Ar-Rubūbiyyah*, which requires them to believe in *Tawḥīd Al-Ulūhiyyah* 680
Allāh has no Partner or Associate 685
**The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh** 687
The Disbelievers' Hope when death approaches 689
*Barzakh* and Punishment therein 692
The sounding of the Trumpet and the weighing of Deeds in the Scales. 693
Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be Removed 696
Allāh's Response and Rejection of the Disbelievers 698
Allāh did not create His Servants in vain 701
*Shirk* is the Worst form of Wrong, its Practitioner shall never succeed. 702

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

﴿ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾﴾

﴿39. *This is (part) of Al-Ḥikmah (wisdom) which your Lord has revealed to you. And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy and rejected (from Allāh's mercy).*﴾

## Everything previously mentioned is Revelation and Wisdom

Allāh says: 'What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muḥammad, so that you may command the people likewise.'

﴿وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا﴾

﴿*And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy*﴾

meaning, your own self will blame you, as will Allāh and His creation.

﴿مَّدْحُورًا﴾

﴿*rejected*﴾ means far removed from everything good. Ibn 'Abbās and Qatādah said: "(It means) cast out."[1] This is an address to the *Ummah* via the Messenger ﷺ, for he is infallible.

﴿أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾﴾

﴿40. *Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.*﴾

## Refutation of Those Who claim that the Angels are Daughters of Allāh

Allāh refutes the lying idolators who claim, may the curse of Allāh be upon them, that the angels are the daughters of Allāh. They made the angels, who are the servants of Ar-

[1] Aṭ-Ṭabari 17:452.

Raḥmān (the Most Beneficent), females, and called them daughters of Allāh, then they worshipped them. They were gravely wrong on all three counts. Allāh says, denouncing them:

﴿أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ﴾

*﴿Has then your Lord preferred for you sons,﴾*

meaning, has He given only you sons?

﴿وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا﴾

*﴿and taken for Himself from among the angels daughters?﴾*

meaning, has He chosen for Himself, as you claim, daughters? Then Allāh denounces them even more severely, and says:

﴿إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا﴾

*﴿Verily, you indeed utter an awful saying.﴾*

meaning, in your claim that Allāh has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allāh says:

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

*﴿And they say: "The Most Beneficent (Allāh) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾* (19:88-95)

﴿وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾﴾

ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَىٰكُمْ رَبُّكُم
بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ ۚ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا
﴿٤٢﴾ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ
ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن
لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ
ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا
مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ
وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا
﴿٤٦﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ
إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ ٱنظُرْ
كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾
وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

﴿41. *And surely, We have explained in this Qur'ān that they may take heed, but it increases them in naught save aversion.*﴾

Allāh says:

﴿وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ﴾

﴿*And surely, We have explained in this Qur'ān*﴾ meaning, 'We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from *Shirk*, wrongdoing and scandal.'

﴿وَمَا يَزِيدُهُمْ﴾

﴿*but it increases them in naught*﴾ the wrongdoers among them

﴿إِلَّا نُفُورًا﴾

﴿*save aversion.*﴾ aversion towards the truth; they go further away from it.

﴿قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾﴾

﴿42. *Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.*﴾

﴿43. *Glorified and Exalted is He high above what they say!*﴾

Allāh says: 'Say, O Muḥammad, to these idolators who claim that Allāh has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if

the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

﴿سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ﴾

*﴿Glorified and Exalted is He high above what they say!﴾*

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

﴿عُلُوًّا كَبِيرًا﴾

*﴿high above﴾* means, far above. He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾﴾

*﴿44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾*

**Everything glorifies Allāh**

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity.

In everything there is a sign of Allāh indicating that He is One.

As Allāh says:

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ۝٩٠ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ۝٩١﴾

*﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent﴾* (19:90-91).

﴿وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ﴾

*﴿and there is not a thing but glorifies His praise.﴾*

there is no created being that does not celebrate the praises of Allāh.

﴿وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

*﴿But you understand not their glorification.﴾*

means, 'You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in *Ṣaḥīḥ Al-Bukhāri* that Ibn Mas'ūd said: "We used to hear the *Tasbīḥ* of the food as it was being eaten."[1]

Imām Aḥmad recorded that [Mu'ādh bin Anas said that] the Messenger of Allāh ﷺ came upon some people who were sitting on their mounts and talking to one another. He said to them:

«ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيَّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ، فَرُبَّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًا لِلهِ مِنْهُ»

*«Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allāh more than he does.»*[2]

An-Nasā'i recorded in his *Sunan* that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ forbade us from killing

[1] *Fatḥ Al-Bāri* 6:679.

[2] Aḥmad 3:439

frogs."[1]

﴿إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

*﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾*

means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn *Kufr*, He seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two *Ṣaḥīḥs* that:

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

*«Allāh will let the wrongdoer carry on until, when He does seize him, He will never let him go.»*[2]

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾

*﴿Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.﴾* [11:02]

Allāh says:

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ﴾

*﴿And many a township did I give respite while it was given to wrongdoing.﴾* [22:45] until the end of two *Āyāt*.

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ﴾

*﴿And many a township did We destroy while they were given to wrongdoing.﴾* [22:48]

Whoever gives up his disbelief and disobedience, and turns back to Allāh in repentance, Allāh will accept his repentance, as He says:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ﴾

*﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness﴾* [4:110]

Here, Allāh says:

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[1] An-Nasā'ī, 7:210. The author mentioned an unauthentic narration that says, "Their croaking is *Tasbīḥ*."

[2] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

﴿إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

﴿*Truly, He is Ever Forbearing, Oft-Forgiving.*﴾ At the end of *Sūrah Fāṭir*, He says:

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾﴾

﴿*Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...*﴾ until His saying;

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ﴾

﴿*And if Allāh were to punish men*﴾(35:41-45)

﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾﴾

﴿*45. And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.*﴾

﴿*46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ān, they turn on their backs, fleeing in extreme dislike.*﴾

## The Veil over the Hearts of the Idolators

Allāh says to His Messenger Muḥammad ﷺ: 'When you recite Qur'ān to these idolators, We put an invisible veil between you and them.' Qatādah and Ibn Zayd said, "It is coverings over their hearts,"[1] as Allāh says:

﴿وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

﴿*And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen*﴾

[1] Aṭ-Ṭabari 17:457.

meaning, there is something that is stopping and preventing your words from reaching us.

﴿حِجَابًا مَّسْتُورًا﴾

﴿*an invisible veil.*﴾ meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarīr (may Allāh have mercy on him) thought was correct.

Al-Ḥāfiẓ Abu Ya'lā Al-Mawuṣili recorded that Asmā' bint Abi Bakr (may Allāh be pleased with her) said, "When the *Āyah*,

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١﴾

﴿*Perish the two hands of Abu Lahab and perish he!*﴾ (111:1)

was revealed, the one-eyed woman Umm Jamīl [the wife of Abu Lahab] came with a stone pestle in her hand, screaming, 'What was sent to us is somebody blameworthy, or, we reject somebody blameworthy [Abu Mūsā - one of the narrators - said, it is I who am not sure what was said]; we shun his religion and disobey whatever he commands!' The Messenger of Allāh ﷺ was sitting with Abu Bakr by his side. Abu Bakr, may Allāh be pleased with him, said, 'This woman has come and I am afraid she will see you.' The Prophet ﷺ said,

«إِنَّهَا لَنْ تَرَانِي»

«*Certainly she will not see me.*» and he recited Qur'ān through which he was protected from her:

﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ۝٤٥﴾

﴿*And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil*﴾.

She came and found Abu Bakr, but she did not see the Prophet ﷺ. She said, 'O Abu Bakr, I have heard that your companion is lampooning me.' Abu Bakr said, 'No, by the Lord of this House [the *Ka'bah*], he is not lampooning you.' Then she went away, saying, 'The Quraysh know that I am the daughter of their master.'"[1]

﴿وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً﴾

[1] *Musnad Abu Ya'lā* 1:53.

﴿*And We have put coverings over their hearts,*﴾

*Akinnah* (coverings) is the plural of *Kinān*, which covers the heart.

﴿أَن يَفْقَهُوهُ﴾

﴿*lest they should understand it,*﴾ means, lest they should understand the Qur'ān.

﴿وَفِيٓ ءَاذَانِهِمْ وَقْرًا﴾

﴿*and in their ears deafness*﴾ something that will stop them from hearing the Qur'ān in such a way that they will understand it and be guided by it.

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ﴾

﴿*And when you make mention of your Lord Alone in the Qur'ān,*﴾

means, when you declare Allāh to be One in your recitation, and say *Lā Ilāha Illallāh,*

﴿وَلَّوْا﴾

﴿*they turn*﴾ means they turn away

﴿عَلَىٰٓ أَدْبَـٰرِهِمْ نُفُورًا﴾

﴿*on their backs, fleeing in extreme dislike.*﴾

As Allāh says:

﴿وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ﴾

﴿*And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh).*﴾ [39:45]

﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ﴾

﴿*And when you make mention of your Lord Alone in the Qur'ān,*﴾

Commenting on this *Āyah*, Qatādah said that when the Muslims said *Lā Ilāha Illallāh*, the idolators disliked this and found it intolerable. Iblīs and his troops hated it, but Allāh insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will

prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.[1]

﴿نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

﴿*47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man."*﴾

﴿*48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.*﴾

## The Secret Counsel of Quraysh after hearing the Qur'ān

Allāh tells His Prophet ﷺ about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'ān in secret, without their people knowing about it. They said that he was *Mashūr* which according to the better-known view means someone affected by magic (*Siḥr*); it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muḥammad, you will only be following a human being. This second suggestion does not sound correct, because what they meant here was that he was under the influence of *Siḥr* (magic) which made him see dreams in which he learned these words that he recited. Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer. Allāh says:

﴿ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

﴿*See what examples they have put forward for you. So they have gone astray, and never can they find a way.*﴾

meaning, they will never be guided to the truth and will never find a way to reach it. Muḥammad bin Isḥāq said in *As-Sīrah*: "Muḥammad bin Muslim bin Shihāb Az-Zuhri told me that it happened that Abu Sufyān bin Ḥarb, Abu Jahl bin Hishām and Al-Akhnas bin Shurayq bin 'Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the

[1] Aṭ-Ṭabari 17:458.

Messenger of Allāh ﷺ when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another, 'Do not come back again, lest you give the wrong impression [i.e., that you like what you hear].' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, 'Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyān bin Ḥarb, where he said, 'Tell me, O Abu Ḥanẓalah [i.e., Abu Sufyān], what do you think of what you have heard from Muḥammad?' Abu Sufyān said, 'O Abu Tha'labah [i.e., Al-Akhnas], by Allāh, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: 'Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, 'O Abu Al-Ḥakam [i.e., Abu Jahl], what do you think of what you have heard from Muḥammad?' He said, 'What did you hear?' He said, 'We and Banu 'Abd Manāf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that? By Allāh we will never believe in him.' Then Al-Akhnas got up and left him."[1]

﴿وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۝٤٩ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ۝٥٠ أَوْ

[1] Ibn Hishām 1:337.

خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

﴿49. *And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"*﴾

﴿50. *Say: "Be you stones or iron,"*﴾

﴿51. *"Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"*﴾

﴿52. *On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴾

## Refutation of Those Who do not believe in Life after Death

Allāh tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial,

﴿أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا﴾

﴿*When we are bones and fragments.*﴾

meaning earth. This was the view of Mujāhid. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that it means dust.[1]

﴿أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾

﴿*should we really be resurrected (to be) a new creation?*﴾

meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten. Allāh tells us about them elsewhere:

﴿يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾﴾

[1] Aṭ-Ṭabari 17:464.

﴿*They say: "Shall we indeed be returned to (our) former state of life? Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!"*﴾ (79:10-12).

And,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ﴾

﴿*And he puts forth for Us a parable, and forgets his own creation.*﴾ until the end of two *Āyāt*. (36:78-79)

Allāh commands His Messenger ﷺ to respond to them, so He says:

﴿قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ۝٥٠﴾

﴿*Say (O Muḥammad): "Be you stones or iron,"*﴾ - which are more difficult to restore than bones and fragments,

﴿أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ﴾

﴿*Or some created thing that is yet greater (or harder) in your breasts.*﴾

Ibn Isḥāq narrated from Ibn Abi Najīḥ from Mujāhid: "I asked Ibn 'Abbās about that, and he said: 'This is death.'" 'Aṭiyah reported that Ibn 'Umar explained of this *Āyah*: "If you were dead I would still resurrect you."[1] This was also the view of Sa'īd bin Jubayr, Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.[2] This means that if you were to assume that you would become dead, which is the opposite of living, Allāh will resurrect you when He wills, for nothing can stop Him when He wills a thing.

﴿أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ﴾

﴿*Or some created thing that is yet greater (or harder) in your breasts.*﴾

Mujāhid said: "This means the heavens, earth and mountains." According to another report, "Whatever you want to be, go ahead, Allāh will still resurrect you after you die."

﴿فَسَيَقُولُونَ مَن يُعِيدُنَا﴾

[1] Aṭ-Ṭabari 17:463.

[2] Aṭ-Ṭabari 17:463.

﴿*Then, they will say: "Who shall bring us back (to life)?"*﴾ meaning, who will resurrect us if we are stones or iron or some other strong created thing?

﴿قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ﴾

﴿*Say: "He Who created you first!"*﴾ meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾ [30:27]

﴿فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ﴾

﴿*Then, they will shake their heads at you*﴾

Ibn 'Abbās and Qatādah said, "They will move their heads in a gesture of mockery."[1] This view expressed by Ibn 'Abbās and Qatādah is what the Arabs understand from the language, because the word used *Fasayunghidūn* indicates an up-and-down movement *Nughād*. A word derived from the same root, *Naghd*, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

﴿وَيَقُولُونَ مَتَىٰ هُوَ﴾

﴿*and say: "When will that be?"*﴾ This shows that they thought it very unlikely that it would happen, as Allāh says:

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾﴾

﴿*And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"*﴾ (36:48)

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿*Those who believe not therein seek to hasten it [the Hour]*﴾ [42:18]

[1] Aṭ-Ṭabari 17:467.

﴿قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا﴾

﴿*Say: "Perhaps it is near!"*﴾ meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

﴿يَوْمَ يَدْعُوكُمْ﴾

﴿*On the Day when He will call you,*﴾ meaning the Lord, may He be blessed and exalted:

﴿إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ﴾

﴿*When He will call you by a single call, behold, you will come out from the earth*﴾ [30:25]

meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye*﴾ (54:50)

﴿إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾﴾

﴿*Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is*﴾ (16:40)

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah.*[1] *When behold, they find themselves (on the surface of the earth) alive (after their death).*﴾ (79:13-14),

meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allāh says:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ﴾

﴿*On the Day when He will call you, and you will answer with (words of) His praise*﴾

meaning, you will all rise up in response to His command and in obedience to His will.

[1] See the explanation of *Sūrat An-Nāz'iāt* [79 :13-14].

﴿وَتَظُنُّونَ﴾

﴿*and you will think*﴾ means, on the Day when you rise up from your graves,

﴿إِن لَّبِثْتُمْ﴾

﴿*that you have stayed*﴾ in this earthly abode,

﴿إِلَّا قَلِيلًا﴾

﴿*but a little while.*﴾ This is like the *Āyah*:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

﴿*The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.*﴾ (79:46).

Allāh says:

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَـٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾﴾

﴿*The Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"*﴾ (20:102-104).

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾﴾

﴿*And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded.*﴾ (30:55)

﴿قَـٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَـٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

﴿*He will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He will say: "You stayed not but a little, if you had only known!"*﴾ (23:112-114).

﴿وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَـٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَـٰنَ كَانَ لِلْإِنسَـٰنِ عَدُوًّا

مُّبِينًا ﴿٥٣﴾

﴿53. *And say to My servants that they should say those words that are best. (Because) Shaytān verily, sows a state of conflict and disagreement among them. Surely, Shaytān is to man a plain enemy.*﴾

## People should speak Good Words with Politeness

Allāh commands His servant Muḥammad (ﷺ) to tell the believing servants of Allāh that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, *Shaytān* will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For *Shaytān* is the enemy of Ādam and his descendants, and has been since he refused to prostrate to Ādam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for *Shaytān* may cause him to strike him with it.

Imām Aḥmad recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«لَا يُشِيرَنَّ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ»

«*No one of you should point at his brother with a weapon, for he does not know whether Shaytān will cause him to strike him with it and thus be thrown into a pit of Fire.*»[1]

Al-Bukhāri and Muslim recorded this *Ḥadīth* with the chain of narration from 'Abdur-Razzāq.[2]

﴿رَّبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾﴾

﴿54. *Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.*﴾

﴿55. *And your Lord knows best all who are in the heavens and*

[1] Aḥmad 2:317.

[2] *Fath Al-Bāri* 13:26, Muslim 4:2020.

*the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd We gave the Zabūr.*﴾

Allāh says:

﴿رَّبُّكُمْ أَعْلَمُ بِكُمْ﴾

﴿*Your Lord knows you best;*﴾ O mankind,

meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

﴿إِن يَشَأْ يَرْحَمْكُمْ﴾

﴿*if He wills, He will have mercy on you,*﴾ by helping you to obey Him and turn to Him.

﴿أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ أَرْسَلْنَـٰكَ﴾

﴿*or if He wills, He will punish you. And We have not sent you*﴾ - O Muḥammad -

﴿عَلَيْهِمْ وَكِيلًا﴾

﴿*as a guardian over them.*﴾ meaning, 'We have sent you as a warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

﴿وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And your Lord knows best all who are in the heavens and the earth.*﴾

meaning, their status or level of obedience or disobedience.

## The Preference of some Prophets above Others

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ﴾

﴿*And indeed, We have preferred some of the Prophets above others.*﴾

As Allāh says:

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَـٰتٍ﴾

﴿*Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor.)*﴾ [2:253]

This does not contradict the report in the Two *Ṣaḥīḥs* which

says that the Messenger of Allāh ﷺ said:

«لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ»

*«Don't give superiority to any Prophet among (Allah's) Prophets.»*[1]

What is meant in this *Ḥadīth* is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two *Āyāt* of the Qur'ān, in *Sūrat Al-Aḥzāb*:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ﴾

*﴿And (remember) when We took from the Prophets their covenant, and from you and from Nūḥ, Ibrāhīm, Mūsā and 'Īsā son of Maryam.﴾* [33:7]

and in *Sūrat Ash-Shūrā*:

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

*﴿He has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it.﴾* [42:13]

There is no dispute that Muḥammad ﷺ is the best of them, then Ibrāhīm, then Mūsā, then 'Īsā (peace be upon them all), according to the best-known view. We have discussed the evidence for this in detail elsewhere, and Allāh is the source of help. Allāh's saying,

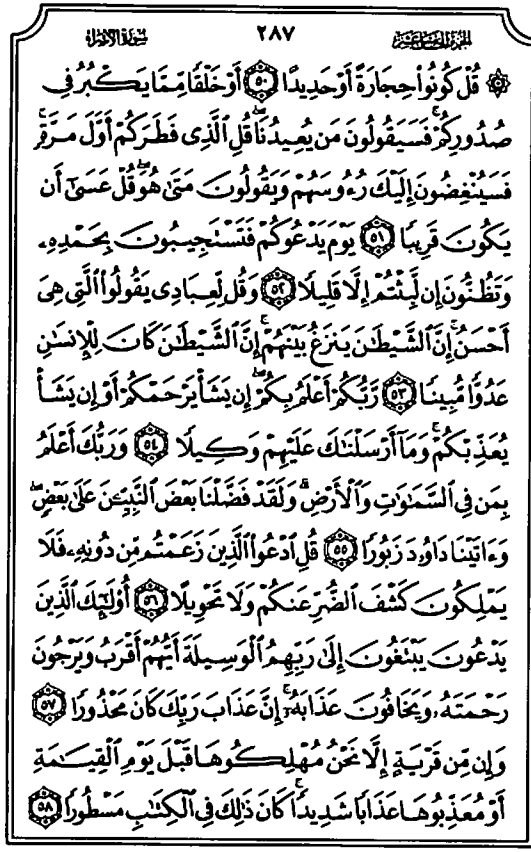
﴿وَآتَيْنَا دَاوُودَ زَبُورًا﴾

*﴿and to Dawūd We gave the Zabūr.﴾*

is an indication of his virtue and honor. Al-Bukhāri recorded from Abu Hurayrah that the Prophet ﷺ said:

«خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَكَانَ يَقْرَؤُهُ قَبْلَ أَنْ يَفْرُغَ»

[1] *Fatḥ Al-Bāri* 6:519, Muslim 4:1844.



قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى
صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن
يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ
أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ
عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ
يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ
بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ
وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا
يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾
وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٥٨﴾

٢٨٧

*«The Qur'ān (i.e. revealed Scripture of Zabūr) was made easy for Dawūd, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabūr) before the job was done.»*[1]

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾﴾

*﴿56. Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to another person)."﴾*

*﴿57. Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!﴾*

## The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allāh

Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad to these idolators who worship things

[1] *Fatḥ Al-Bāri* 6:522.

other than Allāh,

﴿ٱدْعُوا ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ﴾

﴿*Call upon those - besides Him whom you pretend.*﴾ such as idols and rivals of Allāh. Even if you turn to them,

﴿فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ﴾

﴿*They have neither the power to remove the adversity from you*﴾ they have no such power at all,

﴿وَلَا تَحْوِيلًا﴾

﴿*nor even to shift (it from you to another person.)*﴾

to lift the distress from you and give it to someone else. The meaning is that the only one Who is able to do that is Allāh Alone, with no partner or associate, Who is the One Who creates and issues commands.

﴿قُلِ ٱدْعُوا ٱلَّذِينَ زَعَمْتُم﴾

﴿*Say: "Call upon those whom you pretend*﴾

Al-'Awfi reported from Ibn 'Abbās, "The people of *Shirk* used to say, 'we worship the angels and the Messiah and 'Uzayr,' while these (the angels and the Messiah and 'Uzayr) themselves call upon Allāh."[1]

﴿أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ﴾

﴿*Those whom they call upon, desire*﴾

Al-Bukhāri recorded from Sulaymān bin Mahrān Al-A'mash, from Ibrāhīm, from Abu Ma'mar, from 'Abdullāh:

﴿أُولَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ﴾

﴿*Those whom they call upon, desire a means of access to their Lord,*﴾

"Some of the *Jinn* used to be worshipped, then they became Muslims." According to another report: "Some humans used to worship some of the *Jinn*, then those *Jinn* became Muslim, but those humans adhered to their religion (of worshipping the *Jinn*)."[2]

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[1] Aṭ-Ṭabari 17:471.

[2] *Fatḥ Al-Bāri* 8:249, 250.

﴿وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

﴿*they hope for His mercy and fear His torment.*﴾

Worship cannot be complete or perfect unless it is accompanied by both fear and hope. Fear stops one from doing things that are forbidden, and hope makes one do more good deeds.

﴿إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

﴿*Verily, the torment of your Lord is (something) to be afraid of!*﴾

meaning, one should beware of it and be afraid lest it happen. We seek refuge with Allāh from that.

﴿وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾﴾

﴿*58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees)*﴾

## The Destruction or Torment of all Disbelieving Towns before the Hour begins

Here Allāh tells us that He has decreed and it is written in *Al-Lawḥ Al-Maḥfūẓ* (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them,

﴿عَذَابًا شَدِيدًا﴾

﴿*with a severe torment.*﴾

either by killing them or sending calamities upon them as He wills. This will be because of their sins, as Allāh says of the past nations:

﴿وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ﴾

﴿*We wronged them not, but they wronged themselves.*﴾ [11:101]

﴿فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾﴾

﴿*So it tasted the evil result of its affair (disbelief), and the*

*consequence of its affair (disbelief) was loss.*﴾ [65:9]

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ﴾

﴿*And many a town (population) revolted against the command of its Lord and His Messengers;*﴾ [65:8] and many *Āyāt*.

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَـٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾﴾

﴿*59. And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to make them afraid (of destruction).*﴾

## The Reason why Allāh did not send Signs or Miracles

Sa'īd bin Jubayr said, "The idolators said: 'O Muḥammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn Aṣ-Ṣafā' into gold for us.' Allāh conveyed to him by inspiration *(Waḥy)*: 'I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.' He said:

«يَارَبِّ اسْتَأْنِ بِهِمْ»

«*O Lord, give them more time.*»"[1]

This was also narrated by Qatādah, Ibn Jurayj and others.[2]

Imām Aḥmad recorded that Ibn 'Abbās said, "The people of Makkah asked the Prophet ﷺ to turn Aṣ-Ṣafā' into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land. It was said to him (by Allāh): 'If you wish, I will be patient and give them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them

[1] Aṭ-Ṭabari 17:477. These narrations are supported by the *Ḥadīth* of Ibn 'Abbās recorded by Aḥmad. See below.

[2] Aṭ-Ṭabari 17:477.

were destroyed.' He said,

«لَا ، بَلِ اسْتَأْنِ بِهِمْ»

«*No, be patient and give them more time.*» Then Allāh revealed:

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْآيَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ﴾

﴿*And nothing stops Us from sending the Āyāt but that the people of old denied them.*﴾[1]

An-Nasā'i also reported this from the *Ḥadīth* of Jarīr.[2]

Imām Aḥmad recorded that Ibn 'Abbās said: The Quraysh said to the Prophet ﷺ, "Ask your Lord to turn Aṣ-Ṣafā' into gold and we will believe in you." He said,

«وَتَفْعَلُونَ؟»

«*Will you really do that?*» They said, "Yes." So he asked his Lord, and Jibrīl came to him and said: "Your Lord conveys His *Salām* to you and says, 'If you wish, I will turn Aṣ-Ṣafā' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.' " He said,

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

«*Rather the gates of repentance and mercy.*»[3]

﴿وَمَا نُرْسِلُ بِٱلْآيَـٰتِ إِلَّا تَخْوِيفًا﴾

﴿*And We sent not the signs except to make them afraid (of destruction).*﴾

Qatādah said, "Allāh makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him. We were told that Al-Kūfah was shaken at the time of Ibn Mas'ūd, who said: 'O people, your Lord is rebuking you, so pay heed!'"[4] Similarly, it was reported that Al-Madīnah was struck by several earthquakes at the time of 'Umar bin Al-Khaṭṭāb. 'Umar said: "You have changed, by Allāh, and if such a

[1] Aḥmad 1:258.

[2] An-Nasā'ī in *Al-Kubrā* 6:380, Aṭ-Ṭabari 17:476.

[3] Aḥmad 1:242.

[4] Aṭ-Ṭabari 17:478.

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَـٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَـٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَـٰنًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَءَيْتَكَ هَـٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

quake were to strike again, I will subject you to such and such."[1] The Prophet ﷺ said, in a *Ḥadīth* whose authenticity is agreed upon:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ - ثُمَّ قَالَ: - يَا أُمَّةَ مُحَمَّدٍ وَاللهِ مَا أَحَدٌ أَغْيَرَ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»

«*The sun and the moon are two of the signs of Allāh, and they are not eclipsed for the death or life of anyone. Allāh uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.*» Then he said: «*O Ummah of Muḥammad, by Allāh, no one has a greater sense of jealousy than Allāh if He sees His servant, or female servant, committing Zinā (illegal sexual intercourse). O Ummah of Muḥammad, if you knew what I know, you would laugh little and weep much.*»[2]

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾﴾

[1] Ibn Abi Shaybah, 2:473.

[2] *Fatḥ Al-Bāri* 2:615, Muslim 2:618.

﴿60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.﴾

## Allāh has encompassed Mankind and made the Vision of His Prophet a Trial for Them

Allāh says to His Messenger ﷺ, encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ﴾

﴿And (remember) when We told you: "Verily, your Lord has encompassed mankind.."﴾

Mujāhid, 'Urwah bin Az-Az-Zubayr, Al-Ḥasan, Qatādah and others said, "This means, He protected you from them."[1]

﴿وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind,﴾

Al-Bukhāri recorded that Ibn 'Abbās said:

﴿وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

﴿And We made not the vision which We showed you but a trial for mankind,﴾

"This is the vision which the Messenger of Allāh ﷺ saw with his own eyes on the night when he was taken on the Night Journey *(Al-Isrā')*.

﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾

﴿and (likewise) the accursed tree in the Qur'ān.﴾

refers to the Tree of *Zaqqūm*."[2] This was also recorded by

[1] Aṭ-Ṭabari 17:479, 480.

[2] *Fatḥ Al-Bāri* 8:250.

Aḥmad, 'Abdur-Razzāq and others.[1] It was also reported by Al-'Awfi from Ibn 'Abbās.[2]

It was also interpreted as referring to the Night of the *Isrā'* by Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Masrūq, Ibrāhīm, Qatādah, 'Abdur-Raḥmān bin Zayd and several others.[3] We have already quoted at length a comprehensive collection of *Ḥadīth* about the *Isrā'* at the beginning of this *Sūrah*, praise be to Allāh. We have also already stated that some people gave up their Islām after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allāh caused it to increase and strengthen the faith of others, and so He says:

﴿إِلَّا فِتْنَةً﴾

﴿*but a trial*﴾, meaning a test. As for the cursed tree, this is the Tree of *Zaqqūm*.[4] When the Messenger of Allāh ﷺ told them that he had seen Paradise and Hell, and seen the Tree of *Zaqqūm*, they did not believe that, and Abu Jahl, upon whom be the curses of Allāh, even said, "Bring us some dates and butter," and he started eating them and saying, "Let us have some *Zaqqūm*, we don't know any other *Zaqqūm* but this." This was narrated by Ibn 'Abbās, Masrūq, Abu Mālik, Al-Ḥasan Al-Baṣri and others. Everyone who interpreted the *Āyah* to refer to the Night of the *Isrā'*, also interpreted it to refer to the Tree of *Zaqqūm*.[5]

﴿وَنُخَوِّفُهُمْ﴾

﴿*[We] make them afraid*﴾ meaning, 'We make the disbelievers afraid with Our warnings and punishments and torment.'

﴿فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

﴿*but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.*﴾

[1] Aḥmad 1:221, 'Abdur-Razzāq 2:380.
[2] Aṭ-Ṭabari 17:481, 484.
[3] Aṭ-Ṭabari 17:480, 481, 482.
[4] See *Sūrat Aṣ-Ṣāffāt* [37:62].
[5] Aṭ-Ṭabari 17:484, 485, 486.

means, it only pushes them further into their disbelief and misguidance, and this is because Allāh has forsaken them.

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾﴾

*﴿61. And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." They prostrated themselves except Iblīs. He said: "Shall I prostrate myself to one whom You created from clay?"﴾*

*﴿62. He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!"﴾*

## The Story of Ādam and Iblīs

Allāh mentions here the enmity of Iblīs, may the curse of Allāh be upon him and his progeny. This is an ancient hatred, dating from the time that Allāh created Ādam, when He commanded the angels to prostrate to Ādam, and all of them prostrated except Iblīs, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

﴿قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾

*﴿He said: "Shall I prostrate myself to one whom You created from clay?"﴾*

According to another *Āyah*, he said:

﴿أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾

*﴿I am better than he. You created me from fire, and You created him from clay.﴾* [7:12]

He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

﴿قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ﴾

*﴿He said: "See this one whom You have honored above me..."﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is saying, 'I am going to dominate his offspring, all but a few.'" Mujāhid said (it means), "I am going to surround them." Ibn Zayd said (it means), "I am going to lead them astray."[1] All of them are close in meaning, and the meaning of the *Āyah* is, "Do You see this one whom You have honored and made greater than me? If You give me time, I will lead his descendants astray, all but a few of them."

﴿قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

*﴿63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.﴾*

*﴿64. "And fool them gradually, those whom you can among them with your voice, Ajlib upon them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shayṭān promises them nothing but deceit.﴾*

*﴿65. "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴾*

When Iblīs asked for respite, Allāh said to him:

﴿اذْهَبْ﴾

'﴿*Go,*﴾ I will give you respite.' According to another *Āyah* (Allāh) said:

﴿فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾﴾

*﴿Verily, you are of those allowed respite till the Day of the time appointed.﴾* (38:80-81).

Then Allāh warned him and those who follow him among the progeny of Ādam about Hell:

﴿قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ﴾

[1] Aṭ-Ṭabari 17:489.

﴿*(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all)*﴾

meaning, for your deeds.

﴿جَزَآءً مَّوْفُورًا﴾

﴿*an ample recompense.*﴾ Mujāhid said, "Sufficient recompense."[1] Qatādah said, "It will be abundant for you and will not be decreased for you."[2]

﴿وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ﴾

﴿*And fool them gradually those whom you can among them with your voice,*﴾

It was said that this refers to singing. Mujāhid said, "With idle entertainment and singing,"[3] meaning, influence them with that.

﴿وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ﴾

﴿*And fool them gradually those whom you can among them with your voice,*﴾

Ibn 'Abbās said, "Every caller who calls people to disobey Allāh."[4] This was the view of Qatādah, [5] and was also the opinion favored by Ibn Jarīr.

﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ﴾

﴿*Ajib upon them with your cavalry and your infantry.*﴾

Send your troops and cavalry and infantry against them. The meaning is, send whatever forces you have at your disposal against them. This is a command (related to the divine decree), as Allāh says elsewhere:

﴿أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾﴾

﴿*See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.*﴾ (19:83),

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[1] Aṭ-Ṭabari 17:490.
[2] Aṭ-Ṭabari 17:490.
[3] Aṭ-Ṭabari 17:490.
[4] Aṭ-Ṭabari 17:491.
[5] Aṭ-Ṭabari 17:491.

meaning, to provoke them and drive them towards evil.

﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ﴾

*﴿Ajlib upon them with your cavalry and your infantry,﴾*

Ibn 'Abbās and Mujāhid said, "Everyone who rides or walks to go and commit sin and disobey Allāh."[1] Qatādah said, "He has infantry and cavalry among the *Jinn* and among humans. They are the ones who obey him."[2] The Arabs use the verb *Ajlaba* when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another. From this root is also derived the word *Jalabah*, which means raising voices.

﴿وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

*﴿and share with them wealth and children,﴾*

Ibn 'Abbās and Mujāhid said, "This means what he commands them to do of spending money in disobedience to Allāh, may He be exalted."[3]

﴿وَالْأَوْلَادِ﴾

*﴿and children,﴾*

Ibn' Abbās, as reported by Al-'Awfi, Mujāhid and Aḍ-Ḍaḥḥāk said, "This means the children of *Zinā* (i.e., illegitimate children)."[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means the children whom they used to kill out of folly, without knowledge."[5] Qatādah reported that Al-Ḥasan Al-Baṣri said: "Allāh caused *Shayṭān* to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islām, and by making them give a part of their wealth to the *Shayṭān*."[6] Qatādah said the same.[7]

﴿وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

[1] Aṭ-Ṭabari 17:491, 492.
[2] Aṭ-Ṭabari 17:491.
[3] Aṭ-Ṭabari 17:493.
[4] Aṭ-Ṭabari 17:494.
[5] Aṭ-Ṭabari 17:494.
[6] Aṭ-Ṭabari 17:495.
[7] 1Aṭ-Ṭabari 17:495.

﴿*and share with them wealth and children.*﴾

The fact that only wealth and children are mentioned in this *Āyah*, does not mean that it is limited only to those things. Everything in which a person disobeys Allāh or obeys the *Shaytān* means that he is sharing with him. It was reported in *Ṣaḥīḥ Muslim* from Ṭyāḍ bin Ḥimār that the Messenger of Allāh ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

«*Allāh the Mighty and Exalted says, "I have created My servants as Ḥunafā' [monotheists], then the Shayāṭīn come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them."*»[1]

According to the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

«*When one of you wants to have intercourse with his wife, let him say, 'In the Name of Allāh. O Allāh, keep us away from Shaytān and keep Shaytān away from what you bestow on us (children).' Then if a child is decreed for them from that, the Shaytān will never harm him.*»[2]

﴿وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿"*...and make promises to them.*" *But Shaytān promises them nothing but deceit.*﴾

As Allāh tells us, Iblīs will say, on the Day when the matter is decided:

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ﴾

﴿*Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you.*﴾ [14:22]

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

[1] Muslim 4:2197.

[2] *Fatḥ Al-Bāri* 6:376, Muslim 2:1058.

﴿*Verily, My servants, you have no authority over them.*﴾

Here Allāh tells us that He supports His believing servants, and guards and protects them against the accursed *Shaytān*. Allāh says:

﴿وَكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

﴿*And All-Sufficient is your Lord as a Guardian.*﴾ meaning, as a Protector, Supporter and Helper.

﴿رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾﴾

﴿*66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is ever Most Merciful towards you.*﴾

## Ships are a Sign of the Mercy of Allāh

Allāh tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. He says:

﴿إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا﴾

﴿*Truly, He is ever Most Merciful towards you.*﴾ meaning, He does this for you out of His grace and mercy towards you.

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾﴾

﴿*67. And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.*﴾

## When Harm befalls Them, the Disbelievers do not remember anyone except Allāh

Allāh tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him. Hence Allāh says:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ﴾

﴿*And when harm touches you upon the sea, those that you call upon vanish from you except Him.*﴾

meaning, everything they worship besides Allāh disappears from their hearts and minds. Similar happened to 'Ikrimah bin Abi Jahl when he fled from the Messenger of Allāh ﷺ after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allāh Alone." 'Ikrimah said to himself, "By Allāh if none can benefit on the sea except Allāh then no doubt none can benefit on land except Allāh. 'O Allāh! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy.'" They came out of it safely and were delivered from the sea. Then 'Ikrimah went to the Messenger of Allāh ﷺ, and declared his Islām, and he became a good Muslim, may Allāh be pleased with him.[1]

﴿فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ﴾

﴿*But when He brings you safe to land, you turn away.*﴾

means, you forget what you remembered of Divine Oneness (*Tawḥīd*) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

﴿وَكَانَ ٱلْإِنسَٰنُ كَفُورًا﴾

﴿*And man is ever ungrateful.*﴾ means, by nature he forgets and denies His blessings, except for those whom Allāh protects.

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾﴾

﴿*68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Ḥāṣib? Then, you shall find no guardian.*﴾

## Does not the Punishment of Allāh come on Land too?

Allāh says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment, that a side of the land will not swallow you up or He will not send against you a *Ḥāṣib* - which is a kind of rain that carries stones? This

[1] Al-Ḥākim 3:241.

was the view of Mujāhid and others.[1] As Allāh says:

﴿إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا﴾

﴿*Verily, We sent against them, except the family of Lūṭ, them We saved in the last hour of the night, As a favor from Us.*﴾ (54:34-35)

Elsewhere, Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ﴾

﴿*and We rained on them stones of Sijjīl,*[2] *in a well-arranged manner one after another*﴾

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾﴾

﴿*Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a Ḥaṣib? Then you shall know how (terrible) has been My warning*﴾ (67:16-17)

﴿ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا﴾

﴿*Then, you shall find no guardian.*﴾ no helper to turn the punishment away from you and save you.

﴿أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾﴾

﴿*69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qāṣif and drown you because of your disbelief? Then you will not find any avenger therein against Us.*﴾

## Perhaps He will send You back to the Sea

Allāh says,

﴿أَمْ أَمِنتُمْ﴾

﴿*Or do you feel secure*﴾, 'you who turn away from Us after

[1] Aṭ-Ṭabari 17:498, from Qatādah.

[2] See the explanation of *Sūrah Hūd* 11:82.

acknowledging Our Oneness at sea once you are back upon dry land,'

﴿أَن يُعِيدَكُمْ﴾

﴿*that He will not send you back*﴾ to sea a second time

﴿فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ﴾

﴿*and send against you a Qāṣif*﴾

which will destroy your masts and sink your vessels. Ibn 'Abbās and others said, *"Al-Qāṣif* is the wind of the sea which destroys vessels and sinks them."[1]

﴿فَيُغْرِقَكُم بِمَا كَفَرْتُمْ﴾

﴿*and drown you because of your disbelief*﴾ means because of your rejection and turning away from Allāh.

﴿ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا﴾

﴿*Then you will not find any avenger therein against Us.*﴾

Ibn 'Abbās said that this means a helper.[2] Mujāhid said, "A helper who will avenge you," i.e., take revenge on your behalf.[3] Qatādah said it means, "We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."[4]

﴿۞ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾

﴿*70. And indeed We have honored the Children of Ādam, and We have carried them on land and sea, and have provided them with Aṭ-Ṭayyibāt, and have preferred them above many of those whom We have created with a marked preferment*﴾.

## The Honor and noble Nature of Man

Allāh tells us how He has honored the sons of Ādam and made them noble by creating them in the best and most perfect of forms, as He says:

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[1] Aṭ-Ṭabari 17:500.

[2] Aṭ-Ṭabari 17:500.

[3] Aṭ-Ṭabari 17:500.

[4] Aṭ-Ṭabari 17:500.

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤﴾

﴿*Verily, We created man in the best stature (mould).*﴾ (95:4)

He walks upright on his two feet and eats with his hand, whilet other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

﴿وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ﴾

﴿*and We have carried them on land*﴾ means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

﴿وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ﴾

﴿*and have provided them with At-Ṭayyibāt,*﴾

meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

﴿وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

﴿*and have preferred them above many of those whom We have created with a marked preferment.*﴾

means, over all living beings and other kinds of creation. This *Āyah* indicates that human are also preferred over the angels.

﴿يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝٧١ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝٧٢﴾

﴿*71. (And remember) the Day when We shall call together all human beings with their (respective) Imām (i.e. the Book of deeds). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.*﴾

﴿*72. And whoever is blind in this [world] then he will be blind in the Hereafter, and most astray from the path.*﴾

## Everyone will be called by his Imām on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, he will call each people to account by its Imām. The scholars differed as to the meaning of this (i.e. Imām. Mujāhid and Qatādah said that it meant each nation would be called to account by its Prophet. Some of the Salaf said this is the greatest honor for the people of *Ḥadīth*, because their leader is the Prophet ﷺ. Ibn Zayd said it means they would be called to account by their Book which was revealed to their Prophet with its laws. This was also the view favored by Ibn Jarīr. Ibn Abi Najīḥ narrated that Mujāhid said, "With their Books." It may be that what is meant here is what Al-'Awfi narrated from Ibn 'Abbās concerning this *Āyah*,

﴿يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ﴾

﴿*(And remember) the Day when We shall call together all human beings with their (respective) Imām*﴾,

which is that it refers to the Book (or record) of their deeds.[1] This was also the view of Abu Al-'Āliyah, Al-Ḥasan and Aḍ-Ḍaḥḥāk.[2] This view is the most correct, because Allāh says:

﴿وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ﴾

﴿*and all things We have recorded with numbers (as a record) in a Clear Book [Fī Imāmin Mubīn]*﴾ [36:12]

﴿وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

﴿*And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein*﴾ [18:49]

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾﴾

﴿*And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record*

[1] Aṭ-Ṭabari 17:502.

[2] Aṭ-Ṭabari 17:502, 503.

*speaks about you with truth. Verily, We were recording what you used to do.*﴾ (45:28-29)

This does not contradict the fact that the Prophet will be brought forward when Allāh judges between his *Ummah*, for he will inevitably be a witness against his *Ummah* over their deeds. But what is meant here by Imām is the Book of deeds. Allāh says:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَـٰمِهِمْ ۖ فَمَنْ أُوتِيَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَـٰٓئِكَ يَقْرَءُونَ كِتَـٰبَهُمْ﴾

﴿*(And remember) the Day when We shall call together all human beings with their (respective) Imām. So whosoever is given his record in his right hand, such will read their records,*﴾

means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it. As Allāh says:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَـٰبِيَهْ ﴿١٩﴾﴾

﴿*Then as for him who will be given his record in his right hand will say: "Here! read my record!*﴾ until His saying,

﴿وَأَمَّا مَنْ أُوتِيَ كِتَـٰبَهُۥ بِشِمَالِهِۦ﴾

﴿*But as for him who will be given his record in his left hand,*﴾ [69:19-29]

﴿وَلَا يُظْلَمُونَ فَتِيلًا﴾

﴿*and they will not be dealt with unjustly in the least [Fatīlan].*﴾

We have already mentioned that the *Fatīl* is the long thread in the groove of a date-pit. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded a *Ḥadīth* from Abu Hurayrah according to which the Prophet ﷺ said, concerning the *Āyah*,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَـٰمِهِمْ﴾

﴿*(And remember) the Day when We shall call together all human beings with their (respective) Imām.*﴾

«يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيُمَدُّ لَهُ فِي جِسْمِهِ، وَيَبْيَضُّ وَجْهُهُ، وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لُؤْلُؤَةٍ يَتَلَأْلَأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ، فَيَقُولُونَ: اللَّهُمَّ آتِنَا بِهَذَا، وَبَارِكْ لَنَا فِي هَذَا، فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ: أَبْشِرُوا فَإِنَّ لِكُلِّ رَجُلٍ

مِنْكُمْ مِثْلَ هَذَا، وَأَمَّا الْكَافِرُ فَيَسْوَدُّ وَجْهُهُ، وَيُمَدُّ لَهُ فِي جِسْمِهِ، وَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهِ فَيَأْتِيهِمْ فَيَقُولُونَ: اللَّهُمَّ أَخْزِهِ. فَيَقُولُ : أَبْعَدَكُمُ اللهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا»

«*One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say, "O Allāh, let him come to us and bless us with this." Then he will come to them and will say to them, "Rejoice, for every man among you will be like this." As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say, "We seek refuge in Allāh from this, or from the evil of this, O Allāh, do not let him come to us." "Then he will come to them and they will say, O Allāh, humiliate him!" He will say, "May Allāh cast you away, every man among you will be like this."*»

Then Al-Bazzār said: "This was only reported through this chain."[1]

﴿وَمَن كَانَ فِى هَـٰذِهِۦٓ أَعْمَىٰ﴾

﴿*And whoever is blind in this*﴾

Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said: this means in this worldly life.

﴿أَعْمَىٰ﴾

﴿*blind*﴾ means, blind to the signs and proofs of Allāh.

﴿فَهُوَ فِى ٱلْـَٔاخِرَةِ أَعْمَىٰ﴾

﴿*then he will be blind in the Hereafter,*﴾ as he was blind in this world.

﴿وَأَضَلُّ سَبِيلًا﴾

﴿*and most astray from the path.*﴾ most astray as he was in this world. We seek refuge with Allāh from that.[2]

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[1] *Mawārid Aẓ-Ẓamān* no. 2588.

[2] Aṭ-Ṭabari 17:504, 505.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ
إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنسَانُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنتُمْ أَن يَخْسِفَ
بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ يَوْمَ نَدْعُو كُلَّ أُنَاسٍ
بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِي هَٰذِهِ
أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ وَإِن كَادُوا
لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ
وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ
تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَاكَ ضِعْفَ
الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

﴿وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾﴾

*﴿73. Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!*

*74. And had We not made you stand firm, you would nearly have inclined to them a little.﴾*

*﴿75. In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.﴾*

## How the Prophet ﷺ would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation

Allāh tells us how He supported His Prophet ﷺ and protected him and kept him safe from the evil plots of the wicked transgressors. Allāh is the One Who took care of him and helped him, and would not leave him to any of His creation. He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and

oppose him and fight him in the east and in the west. May Allāh send peace and blessings upon him until the Day of Judgement.

﴿وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾﴾

*﴿76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.﴾*

*﴿77. A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.﴾*

## The Reason why these *Āyāt* were revealed

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allāh ﷺ from among themselves. So Allāh issued a warning to them in this *Āyah*, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allāh brought him and them together on the battlefield of Badr, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives. Hence Allāh said:

﴿سُنَّةَ مَن قَدْ أَرْسَلْنَا﴾

*﴿A Sunnah with which We sent﴾*

meaning this is what We usually do to those who reject Our Messengers and persecute them by driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet ﷺ was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world. So Allāh says:

﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

*﴿And Allāh would not punish them while you are among them.﴾* [8:33]

﴿أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ

﴿مَشْهُودًا ﴿٧٨﴾ وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

*﴿78. Perform the Ṣalāh from midday till the darkness of the night, and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾*

*﴿79. And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾*

## The Command to offer the Prayers at their appointed Times

Allāh says, commanding His Messenger ﷺ to offer the prescribed prayers at the appointed times:

﴿أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ﴾

*﴿Perform the Ṣalāt from midday.﴾*

Hushaym narrated from Mughīrah from Ash-Sha'bi from Ibn 'Abbās: "Midday means when the sun is at its zenith."[1] This was also reported by Nāfi' from Ibn 'Umar,[2] and by Mālik in his *Tafsīr* from Az-Zuhri from Ibn 'Umar.[3] This was the opinion of Abu Barzah Al-Aslami and Mujāhid, and of Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ja'far Al-Bāqir and Qatādah.[4]

It is also understood to [generally] refer to the times of the five prayers. Allāh said;

﴿لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ﴾

*﴿from midday till the darkness of the night,﴾*

meaning darkness, or it was said, sunset. This was understood to mean *Ẓuhr 'Aṣr, Maghrib* and *'Isha'*.

﴿وَقُرْءَانَ ٱلْفَجْرِ﴾

*﴿and recite the Qur'ān in the early dawn.﴾*

meaning *Ṣalāt Al-Fajr*. The details of the timings of the prayers

[1] Aṭ-Ṭabari 17:514.

[2] Aṭ-Ṭabari 17:515.

[3] Aṭ-Ṭabari 17:515.

[4] Aṭ-Ṭabari 17:515, 516.

were reported in the *Mutawātir Sunnah* from the words and deeds of the Prophet ﷺ, and this is what the people of Islām have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allāh.

## The Meeting of the Angels at the Times of *Fajr* and *'Aṣr* Prayers

﴿إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

﴿*Verily the recitation of the Qur'ān in the early down is ever witnessed.*﴾

Ibn Mas'ūd reported from Abu Hurayrah (may Allāh be pleased with them both) that the Prophet ﷺ said concerning this *Āyah* :

﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

﴿*and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.*﴾

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

«*It is witnessed by the angels of the night and the angels of the day.*»[1]

Al-Bukhāri narrated from Abu Hurayrah that the Prophet ﷺ said:

«فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ»

«*The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Ṣalāt Al-Fajr.*»

Abu Hurayrah said: Recite, if you wish:

﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

﴿*and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.*﴾[2]

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[1] Aṭ-Ṭabari 17:520.

[2] *Fatḥ Al-Bāri* 8:251.

Imām Aḥmad recorded from Ibn Mas'ūd and Abu Hurayrah that the Prophet ﷺ said, concerning the *Āyah*:

﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

*﴿and recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever witnessed.﴾*

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

*«It is witnessed by the angels of the night and the angels of the day.»*[1]

This was recorded by At-Tirmidhi, An-Nasā'i, and Ibn Mājah. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[2] According to the version recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah, the Prophet ﷺ said:

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَفِي صَلَاةِ الْعَصْرِ، فَيَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

*«The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-afternoon prayer ('Aṣr). Those who stayed among you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants?" They say, "We came to them when they were praying and we left them when they were praying."»*[3]

'Abdullāh bin Mas'ūd said, "The two guards meet at *Ṣalāt Al-Fajr*, and one group ascends while the other stays where it is."[4] These were the comments of Ibrāhīm An-Nakha'i, Mujāhid, Qatādah and others on the *Tafsīr* of this *Āyah*.[5]

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[1] Aḥmad 2:474.

[2] *Tuḥfat Al-Aḥwadhi* 8:569, An-Nasā'ī in *Al-Kubrā* 6:381, Ibn Mājah 1:220.

[3] *Fatḥ Al-Bāri* 2:41, Muslim 1:439.

[4] Aṭ-Ṭabari 17:521.

[5] Aṭ-Ṭabari 17:521.

## The Command to pray *Tahajjud*

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ﴾

*﴿And in some parts of the night (also) offer the Ṣalāh with it as an additional prayer for you.﴾*

Here Allāh commands him (the Prophet ﷺ) to offer further prayers at night after the prescribed prayers. It was reported in *Ṣaḥīḥ Muslim* from Abu Hurayrah that when the Messenger of Allāh ﷺ was asked which prayer is best after the prescribed prayers, he said,

«صَلَاةُ اللَّيْلِ»

«*The Night prayer*»[1] Allāh commanded His Messenger ﷺ to pray the Night prayer after offering the prescribed prayers, and the term *Tahajjud* refers to prayer that is offered after sleeping. This was the view of 'Alqamah, Al-Aswad, Ibrāhīm An-Nakha'i and others.[2] It is also well-known from the Arabic language itself. A number of *Ḥādīths* report that the Messenger of Allāh ﷺ used to pray *Tahajjud* after he had slept. These include reports from Ibn 'Abbās,[3] 'Ā'ishah[4] and other Companions, may Allāh be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allāh.

Al-Ḥasan Al-Baṣri said, "This is what comes after *'Ishā'*, or it could mean what comes after sleeping."[5]

﴿نَافِلَةً لَّكَ﴾

*﴿an additional prayer (Nawāfil)﴾* means the Night prayer has been made an extra prayer specifically for the Prophet ﷺ, because all his previous and future sins had been forgiven. But for other members of his *Ummah*, offering optional prayers may expiate for whatever sins they may commit. This was the view of Mujāhid,[6] and it was reported in *Al-Musnad* from Abu

[1] Muslim 2:821.
[2] Aṭ-Ṭabari 17:524.
[3] *Fatḥ Al-Bāri* 8:83.
[4] *Fatḥ Al-Bāri* 3:39.
[5] Aṭ-Ṭabari 17:524.
[6] Aṭ-Ṭabari 17:525.

Umāmah Al-Bāhili.[1]

﴿عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿*It may be that your Lord will raise you to Maqām Maḥmūd.*﴾

meaning, 'do that which you are commanded to do, and We will raise you to a station of praise and glory *(Maqām Maḥmūd)* on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted. Ibn Jarīr said, "Most of the commentators said, 'This is the position to which Muḥammad ﷺ will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.'"[2]

It was reported that Hudhayfah said, "Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allāh. He will call out, 'O Muḥammad,' and he will respond,

«لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، وَعَبْدُكَ بَيْنَ يَدَيْكَ، وَمِنْكَ وَإِلَيْكَ لَا مَنْجَى وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ»

*«At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka'bah).»*

This is the position of praise and honor (*Maqām Maḥmūd*) which was mentioned by Allāh."[3]

Ibn 'Abbās said, "The position of praise and honor is the position of intercession."[4] Ibn Abi Najīḥ reported something

[1] Aḥmad 5:255.

[2] Aṭ-Ṭabari 17:526.

[3] Aṭ-Ṭabari 17:526.

[4] Aṭ-Ṭabari 17:527.

similar from Mujāhid, and this was also the view of Al-Ḥasan Al-Baṣri.[1]

Qatādah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede."[2] So the scholars consider this the position of praise and glory to which Allāh referred in the *Āyah*:

﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿*It may be that your Lord will raise you to Maqām Maḥmūd.*﴾

I, Ibn Kathir, say: the Messenger of Allāh ﷺ will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else. He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Ādam and anyone else will gather, and he will have the *Hawḍ* (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allāh when He comes to judge between His creation. This will be after the people ask Ādam, then Nūḥ, then Ibrāhīm, then Mūsā, then ʿĪsā to intercede, and each of them will say, "I am not able for that." Then they will come to Muḥammad ﷺ, and he will say,

«أَنَا لَهَا أَنَا لَهَا»

«*I can do that, I can do that.*»

We will mention this in more detail shortly, If Allāh wills. Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back. He is the first Prophet whose *Ummah* will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in *Ṣaḥīḥ Muslim*.[3]

In the *Ḥadīth* about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his *Ummah* will be the first nation to enter. He will intercede for the status to be

[1] Aṭ-Ṭabari 17:527.

[2] Aṭ-Ṭabari 17:528.

[3] Muslim 1:182.

raised for people whose deeds could not get them there. He is the one who will reach *Al-Wasīlah*, which is the highest position in Paradise, which befits no one but him. When Allāh gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allāh. No one will intercede like him and no one will match him in intercession.[1] This has been explained in comprehensive detail at the end of the Book of *Sīrah*, in the chapter on the specific qualities. Praise be to Allāh. Now with the help of Allāh we will mention the *Ḥādīths* that were reported concerning *Al-Maqām Al-Maḥmūd*.

Al-Bukhāri recorded that Ibn 'Umar said: "On the Day of Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, 'O so-and-so, intercede,' 'O so-and-so, intercede,' until the power of intercession is given to Muḥammad ﷺ, and that will be the day when Allāh raises him to a position of praise and glory.[2]

Ibn Jarīr recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said:

«إِنَّ الشَّمْسَ لَتَدْنُو حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الْأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيَشْفَعُ بَيْنَ الْخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا»

*«The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Ādam for help, and he will say, "I am not the one to do that." Then they will ask Mūsā, and he will say likewise, then they will ask Muḥammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allāh resurrects him to a position of praise and glory.»*[3]

Al-Bukhāri also recorded it in the Book of *Zakāh*, where he added:

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[1] Aṭ-Ṭabarāni in *Aṭ-Ṭiwal* no. 36.

[2] *Fatḥ Al-Bāri* 8:251.

[3] Aṭ-Ṭabari 17:529.

«فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ»

*«That will be the Day when Allāh resurrects him to a position of praise and glory, and all the people will praise him.»*[1]

Abu Dāwūd At-Tayālisi recorded that 'Abdullāh said, "Then Allāh will give permission for intercession, and *Ar-Rūḥ Al-Quddūs*, Jibrīl, will stand up, then Ibrāhīm, the close Friend of Allāh will stand up, then 'Īsā or Mūsā will stand up - Abu Az-Za'rā' said, 'I do not know which of them,' – then your Prophet ﷺ will stand up and will intercede, and no one after him will intercede as much as he does. This is the position of praise and glory to which Allāh referred:

﴿عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

*﴿It may be that your Lord will raise you to Maqām Maḥmūd.﴾*"[2]

## The *Ḥadīth* of Abu Hurayrah

Imām Aḥmad (may Allāh have mercy on him) recorded that Abu Hurayrah said, "Some meat was brought to the Messenger of Allāh ﷺ, and he lifted up the arm, which he used to like, and took one bite, then he said:

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَاكَ؟ يَجْمَعُ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَلَا يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا،

[1] *Fath Al-Bāri* 3:396.

[2] Abu Dāwud Aṭ-Ṭayālisi 51.

اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ- فَذَكَرَ كَذَبَاتِهِ- نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللهِ اصْطَفَاكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيًّا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَأَقُومُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ مَالَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى»

*«I will be the leader of mankind on the Day of Resurrection. Do you know why it will be so? Allāh will gather the first and the last in one place, and they will hear a voice calling out, and*

*they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others, "Do you not see how much you are suffering? Why do you not find someone to intercede for you with your Lord?" And some of the people will say to others, "How about Ādam?" So they will go to Ādam and say, "O Ādam, you are the father of mankind, Allāh created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ādam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Nūḥ."*

*So they will go to Nūḥ and say, "O Nūḥ, you are the first of the Messengers sent to the people of earth, and Allāh called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Nūḥ will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Ibrāhīm."*

*So they will go to Ibrāhīm and say, "O Ibrāhīm, you are the Prophet of Allāh and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Ibrāhīm will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he mentioned some untruths he had told. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Mūsā."*

*So they will go to Mūsā and say, "O Mūsā, you are the Messenger of Allāh, Allāh chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" Mūsā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been*

*commanded to kill. Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to 'Īsā."*

*So they will go to 'Īsā and say, 'O 'Īsā, you are the Messenger of Allāh and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" 'Īsā will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself [i.e., I am only concerned about myself]. Go to someone else. Go to Muḥammad."*

*So they will go to Muḥammad and will say, "O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how bad it is?" I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allāh will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before. It will be said, "O Muḥammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard." So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord." It will be said, "O Muḥammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people."» Then he said, «"By the One in Whose Hand is the soul of Muḥammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Buṣrā."»[1]

It was also reported in the Two *Ṣaḥīḥs*.[2]

﴿وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَـٰنًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَـٰطِلُ ۚ إِنَّ ٱلْبَـٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

*﴿80. And say: "My Lord! Let my entry be good, and (likewise)*

[1] Aḥmad 2:435.

[2] Al-Bukhāri 4712, Muslim 894.

*my exit be good. And grant me from You a helping authority,"﴾*

*﴿81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish."﴾*

## The Command to emigrate

Imām Aḥmad recorded that Ibn 'Abbās said: The Prophet ﷺ was in Makkah, then he was commanded to emigrate, and Allāh revealed the words:

﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾﴾

*﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority."﴾*[1]

At-Tirmidhi said, "This is *Ḥasan Ṣaḥīḥ*."[2]

Al-Ḥasan Al-Baṣri commented on this *Āyah*, "When the disbelievers of Makkah conspired to kill the Messenger of Allāh ﷺ, or expel him or imprison him, Allāh wanted him to fight the people of Makkah, and commanded him to go to Al-Madīnah. What Allāh said was:

﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾

*﴿And say: "My Lord! Let my entry be good, and (likewise) my exit be good..."﴾*[3]

﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ﴾

*﴿And say: "My Lord! Let my entry be good..."﴾* means, my entry to Al-Madīnah.

﴿وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾

*﴿and (likewise) my exit be good,﴾* means, my exit from Makkah.[4] This was also the view of 'Abdur-Raḥmān bin Zayd bin Aslam.[5]

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[1] Aḥmad 1:223.

[2] *Tuḥfat Al-Aḥwadhi* 8:574.

[3] Aṭ-Ṭabari 17:533.

[4] Aḥmad 1:223.

[5] Aṭ-Ṭabari 17:534.

﴿وَٱجْعَل لِّي مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا﴾

*﴿And grant me from You a helping authority.﴾*

Al-Ḥasan Al-Baṣri explained this *Āyah*; "His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him."[1]

Qatādah said, "The Prophet of Allāh ﷺ knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allāh, the Laws of Allāh, the obligations of Allāh and to establish the religion of Allāh. Authority is a mercy from Allāh which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak."[2] Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allāh said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ﴾

*﴿Indeed We have sent Our Messengers with clear proofs,﴾* until His saying,

﴿وَأَنزَلْنَا ٱلْحَدِيدَ﴾

*﴿And We brought forth iron﴾* [57:25]

## A Threat to the Disbelievers of the Quraysh

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾

*﴿And say: "Truth has come and falsehood has vanished..."﴾*

This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allāh the truth of which there can be no doubt and which they have no power to resist. This is what Allāh has sent to them of the Qur'ān, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

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[1] Aṭ-Ṭabari 17:536.

[2] Aṭ-Ṭabari 17:536.

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ
أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ
ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ
قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ
نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ
أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن
لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ
إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَآ
أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا
﴿٨٣﴾ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ
سَبِيلًا ﴿٨٤﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى
وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن شِئْنَا لَنَذْهَبَنَّ
بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿*Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears.*﴾

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said: The Prophet ﷺ entered Makkah (at the Conquest), and around the House (the *Ka'bah*) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

﴿*Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.*﴾ [17:81]

﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

﴿*Truth has come, and falsehood can neither create anything nor resurrect (anything).*﴾[1] [34:49]

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*82. And We send down of the Qur'ān that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.*﴾

[1] *Fath Al-Bāri* 8 :252.

## The Qur'ān is a Cure and a Mercy

Allāh tells us that His Book, which He has revealed to His Messenger Muḥammad ﷺ, the Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, *Shirk*, confusion and inclination towards falsehood. The Qur'ān cures all of that. It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people. As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'ān, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'ān, as Allāh says:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾

*﴿Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."﴾* [41:44]

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾﴾

*﴿And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.﴾* (9:124-125)

And there are many other similar *Āyāt*.

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ﴾

*﴿And We send down of the Qur'ān that which is a cure and a mercy to the believers,﴾*

Qatādah said, "When the believer hears it, he benefits from it and memorizes it and understands it."

﴿وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا﴾

*﴿and it increases the wrongdoers in nothing but loss.﴾*

They do not benefit from it or memorize it or understand it, for Allāh has made this Qur'ān a cure and a mercy for the believers.

﴿وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا ﴿٨٣﴾ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾﴾

*﴿83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.﴾*

*﴿84. Say: "Each one does according to Shākilatihi, and your Lord knows best of him whose path is right."﴾*

## Turning away from Allāh at Times of Ease and despairing at Times of Calamity

Allāh tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allāh blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allāh, and becomes arrogant. Mujāhid said, "(It means) he goes away from Us."[1] I say, this is like the *Āyah*:

﴿فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

*﴿But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾* [10:12] and;

﴿فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ﴾

*﴿But when He brings you safe to land, you turn away.﴾*

When man is stricken with evil, which means disasters, accidents and calamities,

[1] Aṭ-Ṭabari 17:539.

﴿كَانَ يَئُوسًا﴾

﴿*he is in great despair.*﴾, meaning that he thinks he will never have anything good again. As Allāh says,

﴿وَلَئِنْ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَـٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ۝٩ وَلَئِنْ أَذَقْنَـٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ۝١٠ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ أُو۟لَـٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١١﴾

﴿*And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward.*﴾ (11:9-11)

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ﴾

﴿*Say: "Each one does according to Shākilatihi..."*﴾

Ibn 'Abbās said, "According to his inclinations."[1] Mujāhid said, "According to his inclinations and his nature."[2] Qatādah said, "According to his intentions."[3] Ibn Zayd said, "According to his religion."[4] All these suggestions are close in meaning. This *Āyah* - and Allāh knows best - is a threat and a warning to the idolators, like the *Āyah*:

﴿وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ﴾

﴿*And say to those who do not believe: "Act according to your ability and way"*﴾ (11:121)

So Allāh says:

﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ۝٨٤﴾

﴿*Say: "Each one does according to Shākilatihi, and your Lord knows best of him whose path is right."*﴾

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[1] Aṭ-Ṭabari 17:541.
[2] Aṭ-Ṭabari 17:541.
[3] Aṭ-Ṭabari 17:541.
[4] Aṭ-Ṭabari 17:541.

meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allāh.

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

*﴿85. And they ask you concerning the Rūḥ (the spirit). Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."﴾*

## The *Rūḥ* (spirit)

Al-Bukhāri recorded in his *Tafsīr* of this *Āyah* that 'Abdullāh bin Mas'ūd said, "While I was walking with the Prophet ﷺ on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, 'Ask him about the *Rūḥ*.' Some of them said, 'What urges you to ask him about that?' Others said, 'Do not ask him, lest he gives you a reply which you do not like.' But they said, 'Ask him.' So they asked him about the *Rūḥ*. The Prophet ﷺ kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet ﷺ said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى﴾

*﴿And they ask you concerning the Rūḥ (the spirit). Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord..."﴾*

This context would seem to imply that this *Āyah* was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire *Sūrah* was revealed in Makkah. This may be answered with the suggestion that this *Āyah* may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed *Āyah*, namely the *Āyah* in question.

Ibn Jarīr recorded that 'Ikrimah said, "The People of the Book asked the Messenger of Allāh ﷺ about the *Rūḥ*, and Allāh revealed:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ﴾

*﴿And they ask you concerning the Rūḥ...﴾*

They said, 'You claim that we have only a little knowledge, but we have been given the Tawrāh, which is the *Ḥikmah*,

﴿وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا﴾

*﴿and he, to whom Ḥikmah is granted, is indeed granted abundant good.﴾'* [2:269]

Then the *Āyah*

﴿وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَـٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ﴾

*﴿And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply),﴾* [31:27]

was revealed. He said, "Whatever knowledge you have been given, if Allāh saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allāh, it is very little."[1]

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ﴾

*﴿And they ask you concerning the Rūḥ.﴾*

Al-'Awfi reported that Ibn 'Abbās said, "This was when the Jews said to the Prophet ﷺ, 'Tell us about the *Rūḥ* and how the *Rūḥ* will be punished that is in the body - for the *Rūḥ* is something about which only Allāh knows, and there was no revelation concerning it.' He did not answer them at all, then Jibrīl came to him and said:

﴿قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾

*﴿Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."﴾*

So the Prophet ﷺ told them about that, and they said, 'Who told you this?' He said,

«جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللهِ»

[1] At-Ṭabari 17:542.

«Jibrīl brought it to me from Allāh.»

They said, 'By Allāh, no one has told you that except our enemy [i.e., Jibrīl].' Then Allāh revealed:

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

*﴿Say: "Whoever is an enemy to Jibrīl (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it.﴾»*[1] [2:97]

## The *Rūḥ* and the *Nafs*

As-Suhayili mentioned the dispute among the scholars over whether the *Rūḥ* is the same as the *Nafs*, or something different. He stated that it is light and soft, like air, flowing through the body like water through the veins of a tree. He states that the *Rūḥ* which the angel breathes into the fetus is the *Nafs*, provided that it joins the body and acquires certain qualities because of it, whether good or bad. So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense. Thus we should understand the connection between *Nafs* and *Rūḥ*; the *Rūḥ* is not called *Nafs* except when it joins the body and is affected by it. So in conclusion we may say: the *Rūḥ* is the origin and essence, and the *Nafs* consists of the *Rūḥ* and its connection to the body. So they are the same in one sense but not in another. This is a good explanation, and Allāh knows best.[2] I say: people speak about the essence of the *Rūḥ* and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Ḥāfiẓ Ibn Mandah in a book which we have heard about the *Rūḥ*.

﴿وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝ إِلَّا رَحْمَةً

[1] Aṭ-Ṭabari 17:543. There are many narrations about this. The narration from 'Ikrimah is *Mursal*.

[2] *Ar-Rawḍ Al-Anf*, 2:62.

مِن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

﴿*86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.*﴾

﴿*87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.*﴾

﴿*88. Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."*﴾

﴿*89. And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.*﴾

## If Allāh willed, He could take away the Qur'ān

Allāh mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muḥammad ﷺ by revealing to Him the Noble Qur'ān to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. Ibn Mas'ūd said, "A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's *Muṣḥaf* (copy of the Qur'ān) or in his heart, not even one *Āyah*." Then Ibn Mas'ūd recited:

﴿وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ﴾

﴿*And if We willed, We could surely take away that which We have revealed to you.*﴾[1]

## Challenging by the Qur'ān

Then Allāh points out the great virtue of the Qur'ān, and says that even if mankind and the *Jinn* were all to come together and agree to produce something like that which was revealed to His Messenger ﷺ, they would never be able to do

[1] Aṭ-Ṭabari 17:546.

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ ۖ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾

it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him?

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ﴾

﴿*And indeed We have fully explained to mankind,*﴾ meaning, 'We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e., denying and rejecting the truth.'

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ ۖ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾﴾

﴿*90. And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;"*﴾

﴿*91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;"*﴾

﴿*92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before*

*(us) face to face;"*﴾

﴿93. *"Or you have a house of Zukhruf,*[1] *or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?"*﴾

## The Demand of Quraysh for a specific Sign, and the Rejection of that

Ibn Jarīr recorded from Muḥammad bin Isḥāq, "An old man from among the people of Egypt who came to us forty-odd years ago told me, from 'Ikrimah, from Ibn 'Abbās, that 'Utbah and Shaybah – the two sons of Rabī'ah, Abu Sufyān bin Ḥarb, a man from Bani 'Abd Ad-Dār, Abu Al-Bakhtari – the brother of Bani Asad, Al-Aswad bin Al-Muṭṭālib bin Asad, Zam'ah bin Al-Aswad, Al-Walīd bin Al-Mughīrah, Abu Jahl bin Hishām, 'Abdullāh bin Abi Umayyah, Umayyah bin Khalaf, Al-'Ās bin Wā'il, and Nabīh and Munabbih - the two sons of Al-Hajjāj As-Sahmīn, gathered all of them or some of them behind the *Ka'bah* after sunset. Some of them said to others, 'Send for Muḥammad and talk with him and argue with him, so that nobody will think we are to blame.' So they sent for him saying, 'The nobles of your people have gathered for you to speak to them.' So the Messenger of Allāh ﷺ came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said, 'O Muḥammad, we have sent for you so that nobody will think we are to blame. By Allāh we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you

[1] Meaning gold. See the *Tafsīr* of *Sūrat Az-Zukhrūf* [43:35], it is briefly mentioned and shortly as well.

the wealthiest man among us. If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of *Jinn* that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.' The Messenger of Allāh ﷺ said:

«مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ أَمْوَالَكُمْ، وَلَا الشَّرَفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ، وَلَكِنَّ اللهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَبَلَّغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقْبَلُوا مِنِّي مَا جِئْتُكُمْ بِهِ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ»

*«My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allāh has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»*

or words to that effect. They said, 'O Muḥammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away. Let there be among those whom He resurrects Qusayy bin Kilāb, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allāh and believe that He has sent you as a Messenger as you say.' The Messenger of Allāh ﷺ said to them:

«مَا بِهَذَا بُعِثْتُ، إِنَّمَا جِئْتُكُمْ مِنْ عِنْدِ اللهِ بِمَا بَعَثَنِي بِهِ، فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ، فَإِنْ تَقْبَلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ»

*«I was not sent for this purpose. I have brought to you from Allāh that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»*

They said, 'If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.' The Messenger of Allāh ﷺ said to them:

«مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا بُعِثْتُ إِلَيْكُمْ بِهَذَا، وَلَكِنَّ اللهَ بَعَثَنِي بَشِيرًا وَنَذِيرًا، فَإِنْ تَقْبَلُوا مَا جِئْتُكُمْ بِهِ، فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ»

*«I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allāh has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allāh until Allāh judges between me and you.»*

They said, 'Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.' The Messenger of Allāh ﷺ said to them:

«ذَلِكَ إِلَى اللهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

*«That is for Allāh to decide. If He wills, He will do that to you.»*

They said, 'O Muḥammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made? He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us. We have heard that the one who is teaching you this, is a man in Al-Yamāmah called Ar-Raḥmān. By Allāh, we will never believe in Ar-Raḥmān. We are warning you, O Muḥammad, that we will not let you do what you want to do until you or we are destroyed.' One of them said, 'We worship the angels who are the daughters of Allāh.' Another said, 'We will never believe in you until you bring Allāh and the angels before (us) face to face.' When they said this, the Messenger of Allāh ﷺ got up and left them. 'Abdullāh bin Abi Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm, the son of his paternal aunt 'Ātikah, the daughter of 'Abdul-Muṭṭalib, also got up and followed him. He said to him, 'O Muḥammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allāh, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allāh, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allāh, even if you did that, I think that I would not believe you.' Then he turned away from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more."[1]

## The Reason why the Idolators' Demands were refused

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allāh ﷺ, if Allāh knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness. It

[1] Aṭ-Ṭabari 17:557. This story is not authentic.

was said to the Messenger of Allāh ﷺ, "If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy." He said:

«بَلْ تَفْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

*«Rather, You open for them the gate of repentance and mercy.»*[1]

This is like the *Āyah*:

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَـٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾﴾

*﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).﴾* (17:59)

And Allāh says:

﴿وَقَالُوا۟ مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾﴾

*﴿And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under*

[1] Aḥmad 1:242.

*which rivers flow and will assign you palaces. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.*﴾ (25:7-11)

Allāh's saying,

﴿حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا﴾

﴿*until you cause a spri ig to gush forth from the earth for us*﴾

refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the land of Al-Hijāz, here and there. This is easy for Allāh, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ (10:96-97)

And Allāh says:

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed*﴾ [6:111]

His saying;

﴿أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ﴾

﴿*Or you cause the heaven to fall upon us in pieces, as you have pretended,*﴾

means, 'you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.' This is like when they said:

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ﴾

﴿*O Allāh! If this (the Qur'ān) is indeed the truth from You,*

*then rain down stones on us from the sky.*﴾ [8:32]

Similarly, the people of Shu'ayb asked him:

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾﴾

﴿*So cause a piece of the heaven to fall on us, if you are of the truthful!*﴾ (26:187)

So Allāh punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. [26:189] As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allāh to delay their punishment, in the hope that Allāh would bring forth from their offspring people who would worship Allāh Alone, with no partner or associate. This is what indeed did happen, for among those who are mentioned above were some who later embraced Islām and became good and sincere Muslims, even 'Abdullāh bin Abi Umayyah, who followed the Prophet ﷺ (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allāh in repentance.

﴿أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ﴾

﴿*Or you have a house of Zukhruf.*﴾

Ibn 'Abbās, Mujāhid and Qatādah said, "This is gold."[1] This was also what was said in the recitation of Ibn Mas'ūd, "Or you have a house of gold."[2]

﴿أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ﴾

﴿*or you ascend up into the sky,*﴾ meaning, you climb up on a ladder while we are watching you.

﴿وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ﴾

﴿*and even then we will put no faith in your ascension until you bring down for us a Book that we would read.*﴾

Mujāhid said, "This means a book in which there would be one page for each person, on which would be the words: 'This is a book from Allāh to so-and-so the son of so-and-so, which

[1] Aṭ-Ṭabari 17:553.

[2] Aṭ-Ṭabari 17:553.

he would find by his head when he woke up in the morning."[1]

﴿قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا﴾

﴿*Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?"*﴾

meaning, 'Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allāh, may He be glorified.'

﴿وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَّسُولًا ﴿٩٥﴾﴾

﴿*94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"*﴾

﴿*95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."*﴾

## The refusal of the Idolators to believe because the Messenger ﷺ was a Human – and its refutation

﴿وَمَا مَنَعَ النَّاسَ﴾

﴿*And nothing prevented men*﴾ means, most of them,

﴿أَن يُؤْمِنُوا﴾

﴿*from believing*﴾ and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allāh says:

[1] Aṭ-Ṭabari 17:554.

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ﴾

﴿*Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?"*﴾ [10:2]

And Allāh says:

﴿ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا﴾

﴿*That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"*﴾ [64:6]

Fira'wn and his people said:

﴿أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾﴾

﴿*They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"*﴾ [23:47]

Similarly, the nations said to their Messengers:

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ﴾

﴿*"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority"*﴾ [14:10] And there are many other similar *Āyāt*.

Then Allāh says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allāh says:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴿*Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves*﴾ [3:164]

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴿*Verily, there has come unto you a Messenger from among yourselves*﴾ [10:128]

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

﴿*Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book and the Ḥikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me.*﴾ (2:151-152)

Allāh says here:

﴿قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ﴾

﴿*Say: "If there were on the earth, angels walking about in peace and security,*﴾ meaning, just as you do,

﴿لَّنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا﴾

﴿*We should certainly have sent down for them from the heaven an angel as a Messenger*﴾.

meaning, 'one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

﴿قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾﴾

﴿*96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His servants."*﴾

Allāh tells His Prophet ﷺ how to prove that what he has brought is true, saying to him to tell them: "He (Allāh) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allāh says:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾﴾

﴿*And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, And then We certainly would have cut off his life artery.*﴾ (69:44-46)

Allāh said;

﴿إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا﴾

*﴿Verily, He is Ever the All-Knower, the All-Seer of His servants.﴾*

meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray. He says:

﴿وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾

*﴿97. And he whom Allāh guides, he is led aright; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.﴾*

## Guidance and Misguidance are in the Hands of Allāh

Allāh tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

﴿وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ﴾

*﴿and whomever He leaves astray can never find helpers other than Him﴾* to guide him. As Allāh says:

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا﴾

*﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him﴾* [18:17]

## The Punishment of the People of Misguidance

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ﴾

*﴿and We shall gather them together on the Day of Resurrection on their faces,﴾*

Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ was asked, "O Messenger of Allāh, how will the people be gathered on their faces?" He said,

«الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ»

*«The One Who made them walk on their feet is able to make them walk on their faces.»*[1]

It was also reported (by Al-Bukhāri and Muslim) in the Two *Ṣaḥīḥs*.[2]

﴿عُمْيًا﴾

﴿*blind*﴾ means, unable to see.

﴿وَبُكْمًا﴾

﴿*dumb*﴾ means, unable to speak.

﴿وَصُمًّا﴾

﴿*deaf*﴾ means, unable to hear. They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

﴿مَأْوَىٰهُمْ﴾

﴿*their abode*﴾ means, their destination.

﴿جَهَنَّمُ كُلَّمَا خَبَتْ﴾

﴿*will be Hell; whenever it abates,*﴾

Ibn 'Abbās said, "(This means) calms down,"[3] Mujāhid said, (It means) is extinguished,"

﴿زِدْنَٰهُمْ سَعِيرًا﴾

﴿*We shall increase for them the fierceness of the Fire.*﴾

meaning, increasing its flames and heat and coals, as Allāh says:

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[1] Aḥmad 3:167.

[2] *Fatḥ Al-Bāri* 8:350, Muslim 4:2161.

[3] Aṭ-Ṭabari 17:561.

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ
مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا
وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾
ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا
وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ ۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ
ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾
قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ
ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ
ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ
إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ
هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ
يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ
فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ
ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

﴿فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

*﴿So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴾* (78:30)

﴿ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ ۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾﴾

*﴿98. That is their recompense, because they denied Our Āyāt and said: "When we are bones and fragments, shall we really be raised up as a new creation?"﴾*

*﴿99. See they not that Allāh, Who created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.﴾*

Allāh says: 'This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved,

﴿بِـَٔايَٰتِنَا﴾

﴿*Our Āyāt*﴾, i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

﴿وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا﴾

*﴿and said: "When we are bones and fragments..."﴾*

meaning, when we have disintegrated and our bodies have rotted away,

﴿أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا﴾

﴿*shall we really be raised up as a new creation?*﴾

meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time? Allāh established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind;*﴾ [40:57]

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?*﴾ [46:33]

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!*﴾ (36:81-82)

And Allāh says here:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ﴾

﴿*See they not that Allāh, Who created the heavens and the earth, is able to create the like of them.*﴾

meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

﴿وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ﴾

﴿*And He has decreed for them an appointed term, whereof there*

*is no doubt.*﴾

means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass. As Allāh says:

﴿وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ۝١٠٤﴾

﴿*And We delay it only for a term (already) fixed.*﴾ (11:104)

﴿فَأَبَى ٱلظَّٰلِمُونَ﴾

﴿*But the wrongdoers refuse*﴾ – after the proof has been established against them,

﴿إِلَّا كُفُورًا﴾

﴿*(and accept nothing) but disbelief.*﴾ means, they persist in their falsehood and misguidance.

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ۝١٠٠﴾

﴿*100. Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!"*﴾

## Holding back is Part of Man's Nature

Allāh says to His Messenger ﷺ: "Tell them, O Muḥammad, even if you had authority over the treasures of Allāh, you would refrain from spending for fear of exhausting it." Ibn 'Abbās and Qatādah said, "This means for fear of poverty,"[1] lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature. So Allāh says:

﴿وَكَانَ ٱلْإِنسَٰنُ قَتُورًا﴾

﴿*and man is ever miserly.*﴾ Ibn 'Abbās and Qatādah said: "(This means) stingy and holding back."[2] Allāh says:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ۝٥٣﴾

﴿*Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīra.*﴾ (4:53),

[1] Aṭ-Ṭabari 17:563.

[2] Aṭ-Ṭabari 17:563.

meaning that even if they had a share in the authority of Allāh, they would not have given anything to anyone, not even the amount of a *Naqīra* (speck on the back of a date stone). Allāh describes man as he really is, except for those whom Allāh helps and guides. Miserliness, discontent and impatience are human characteristics, as Allāh says:

﴿إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾﴾

﴿*Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to Ṣalāh (prayers).*﴾ (70:19-22).

And there are many other such references in the Qur'ān. This is an indication of the generosity and kindness of Allāh. In the Two *Ṣaḥīḥs* it says:

«يَدُ اللهِ مَلْأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ»

«*Allāh's Hand is full and never decreases because of His giving night and day. Do you not see how much He has given since He created the heavens and the earth, yet that which is in His right hand never decreases.*»[1]

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَـٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَـٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَـٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾﴾

﴿*101. And indeed We gave Mūsā nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'awn said to him: "O Mūsā ! I think you are indeed bewitched."*﴾

﴿*102. He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir'awn, doomed to*

[1] *Fatḥ Al-Bāri* 8:202, Muslim 2:691.

*destruction!"﴾*

*﴿103. So he resolved to turn them out of the land. But We drowned him and all who were with him.﴾*

*﴿104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."﴾*

## The Nine Signs of Mūsā

Allāh tells us that He sent Mūsā with nine clear signs, which provided definitive proof that his prophethood was real and that what he was conveying from the One Who had sent him to Fira'wn was true. These clear signs were: his staff, his hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. This was the view of Ibn 'Abbās.[1] Muḥammad bin Ka'b said, "They were his hand and his staff, the five signs mentioned in *Al-A'rāf*, and destruction of wealth[2] and the rock."[3] Ibn 'Abbās, Mujāhid, 'Ikrimah, Ash-Sha'bi and Qatādah said: "They are his hand, his staff, the years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood."[4]

﴿فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾﴾

*﴿Yet they remained arrogant, and they were of those people who were criminals,﴾* [7:133]

meaning, despite all these signs and their witnessing of them, they disbelieved them and belied them wrongfully and arrogantly, although they were themselves were convinced of them, so they did not have any effect on them. By the same token, (Allāh tells His Messenger ﷺ here,) 'if We were to respond to what these people are asking you for, who have said that they will not believe in you until you cause springs to gush forth throughout the land for them, they would not respond or believe except if Allāh willed.' As Fira'wn said to

[1] Aṭ-Ṭabari 17:564.

[2] See the *Tafsīr* of *Sūrah Yūnus* 10:88.

[3] Aṭ-Ṭabari 17:565.

[4] Aṭ-Ṭabari 17:565, 566.

Mūsā, even though he had witnessed the signs which he brought,

﴿إِنِّي لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا﴾

*﴿"O Mūsā! I think you are indeed bewitched."﴾*

It was said that this meant he thought he was a sorcerer, but Allāh knows best. These nine signs which were mentioned by the Imāms (scholars) quoted above are what is referred to here, and in the *Āyah* :

﴿وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰ لَا تَخَفْ﴾

*﴿"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā ! Fear not."﴾* until His saying,

﴿فِي تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾﴾

*﴿among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious.﴾* [27:10-12]

These *Āyāt* include mention of the stick and the hand, and the rest of the nine signs are mentioned in detail in *Sūrat Al-A'rāf*. Mūsā was also given many other signs, such as striking the rock with his staff and water flowing from it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the Children of Israel after they had left the land of Egypt. But here Allāh mentions the nine signs which were witnessed by his people in Egypt. These became evidence against them, because they stubbornly rejected them out of disbelief.

So Mūsā said to Fira'wn:

﴿لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ﴾

*﴿"Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.﴾*

meaning, as proof and evidence of the truth of what I have brought to you.

﴿وَإِنِّي لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا﴾

*﴿And I think you are indeed, O Fir'awn, doomed to destruction!﴾*

i.e., bound to be destroyed. This was the view of Mujāhid and

Qatādah.[1] Ibn 'Abbās said: "It means cursed."[2] Ibn 'Abbās and Aḍ-Ḍaḥḥāk said:

﴿مَثْبُورًا﴾

﴿*doomed to destruction.*﴾ means defeated.[3] As Mujāhid said, "doomed" includes all of these meanings.

## The Destruction of Fir'awn and His People

﴿فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ﴾

﴿*So he resolved to turn them out of the land.*﴾ means, he wanted to expel them and drive them out.

﴿فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ﴾

﴿*But We drowned him and all who were with him. And We said to the Children of Israel after him: "Dwell in the land..."*﴾

This is good news for Muḥammad ﷺ, a foretelling of the conquest of Makkah, even though this *Sūrah* was revealed in Makkah before the *Hijrah*. Similarly, the people of Makkah wanted to expel the Prophet ﷺ from the city, as Allāh says in two *Āyāt:*

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

﴿*And verily, they were about to frighten you so much as to drive you out from the land...*﴾ [17:76-77]

Hence Allāh caused His Messenger ﷺ to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allāh caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir'awn's people, with its farmland, crops and treasures. As Allāh said,

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*thus We caused the Children of Israel to inherit them.*﴾ (26:59). Here Allāh says:

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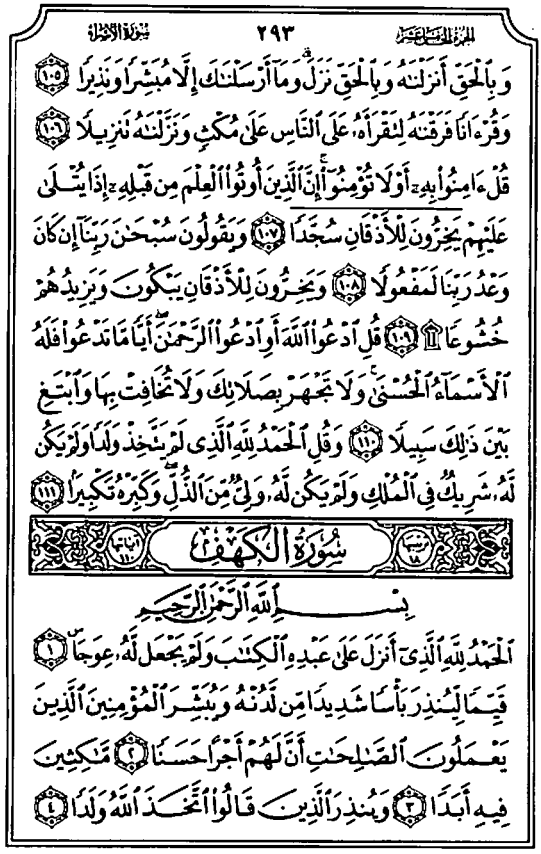
[1] Aṭ-Ṭabari 17:571.
[2] Aṭ-Ṭabari 17:570.
[3] Aṭ-Ṭabari 17:570.




﴿وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾﴾

﴿*And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd."*﴾

meaning, all of you, you and your ene mies. Ibn 'Abbās, Qatādah and Aḍ-Ḍaḥḥak said, "It means all together."[1]

﴿وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٠٦﴾﴾

﴿*105. And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a warner.*﴾

﴿*106. And a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.*﴾

## The Revelation of the Qur'ān in Stages

Allāh tells us that His Book, the Glorious Qur'ān, has been sent with truth, i.e., it contains the truth, as Allāh says:

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ﴾

[1] Aṭ-Ṭabari 17:572, 573.

﴿*But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness*﴾ [4:166]

meaning, it contains the knowledge which Allāh wanted to teach to you, with His rulings, commands and prohibitions.

﴿وَبِٱلْحَقِّ نَزَلَ﴾

﴿*and with truth it has descended.*﴾ means, "It has been sent down to you, O Muḥammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels).'

﴿وَمَآ أَرْسَلْنَٰكَ﴾

﴿*And We have sent you*﴾ O Muḥammad

﴿إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴿*as nothing but a bearer of glad tidings and a warner*﴾.

a bearer of glad tidings for the believers who obey you and a warner to the disbelievers who disobey you.

﴿وَقُرْءَانًا فَرَقْنَٰهُ﴾

﴿*And (it is) a Qur'ān which We have divided*﴾,

The word translated here as "We have divided" may be read in two ways. If it is read as *"Faraqnāhu"*, with no *Shaddah*, the meaning is: 'We have made it depart from *Al-Lawḥ Al-Maḥfūẓ* to *Bayt Al-'Izzah* in the lowest heaven, then it was revealed in stages to the Messenger of Allāh, according to events, over a period of twenty-three years.' This was narrated by 'Ikrimah from Ibn 'Abbās.[1] It was also narrated that Ibn 'Abbās read it as *"Farraqnāhu"*, with a *Shaddah*, meaning, 'We revealed it *Āyah* by *Āyah* , and have explained it and made it clear.'[2] Hence Allāh says:

﴿لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ﴾

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[1] Aṭ-Ṭabari 17:574.

[2] Aṭ-Ṭabari 17:573, 574.

﴿*in order that you might recite it to men*﴾, meaning, convey it to the people and recite it to them,

﴿عَلَىٰ مُكْثٍ﴾

﴿*at intervals.*﴾ meaning slowly.

﴿وَنَزَّلْنَٰهُ تَنزِيلًا﴾

﴿*And We have revealed it by stages.*﴾ means, little by little.

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

﴿*107. Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration."*﴾

﴿*108. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."*﴾

﴿*109. And they fall down on their chins (faces) weeping and it increases their humility.*﴾

## Those Who were given Knowledge before truly admit the Qur'ān

Allāh says to His Prophet Muḥammad ﷺ:

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad to these disbelievers concerning what you have brought to them of this Glorious Qur'ān:

﴿ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟﴾

﴿*"Believe in it (the Qur'ān) or do not believe (in it).*﴾

meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allāh, Who mentioned it previously in the Books that He revealed to other Messengers. Hence He says:

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ﴾

﴿*Verily, those who were given knowledge before it,*﴾

meaning righteous people among the People of the Book, who

adhered to their Books and appreciated them without distorting them.

﴿إِذَا يُتْلَىٰ عَلَيْهِمْ﴾

﴿*when it is recited to them,*﴾ means, when this Qur'ān is recited to them,

﴿يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا﴾

﴿*fall down on their chins (faces) in humble prostration.*﴾

means, to Allāh, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed. Hence they say:

﴿سُبْحَانَ رَبِّنَا﴾

﴿*Glory be to our Lord!*﴾, meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muḥammad ﷺ. Hence they said:

﴿سُبْحَانَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿*Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.*﴾

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ﴾

﴿*And they fall down on their chins (faces) weeping*﴾

means, in submission to Allāh, may He be glorified, and in expression of their belief and faith in His Book and His Messenger ﷺ.

﴿وَيَزِيدُهُمْ خُشُوعًا﴾

﴿*and it increases their humility.*﴾ means, it increases them in faith and submission. As Allāh says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾﴾

﴿*While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.*﴾ (47:17).

﴿وَيَخِرُّونَ﴾

﴿*And they fall down*﴾ is a description rather than an action (i.e., this is a further description of their humility as referred to in

*Āyah* 107; it does not imply that they prostrate twice).

﴿قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾﴾

*﴿110. Say: "Invoke Allāh or invoke Ar-Rahmān (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Ṣalāh (prayer) neither aloud nor in a low voice, but follow a way between.﴾*

*﴿111. And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."﴾*

## To Allāh belong the Most Beautiful Names

Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ O Muḥammad, to these idolators who deny that Allāh possesses the attribute of mercy and refuse to call Him Ar-Raḥmān,

﴿ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

*﴿"Invoke Allāh or invoke Ar-Raḥman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.﴾*

meaning, there is no difference between calling on Him as Allāh or calling on Him as Ar-Raḥmān, because He has the Most Beautiful Names, as He says:

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾﴾

*﴿He is Allāh, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾* (59:22)

Until His saying;

﴿لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ﴾

﴿*To Him belong the Best Names. All that is in the heavens and the earth glorify Him.*﴾ [59:24]

Makḥūl reported that one of the idolators heard the Prophet ﷺ saying when he was prostrating: "O Most Gracious, O Most Merciful." The idolator said, he claims to pray to One, but he is praying to two! Then Allāh revealed this *Āyah*. This was also narrated from Ibn 'Abbās, and by Ibn Jarīr.[1]

## The Command to recite neither loudly nor softly

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

﴿*And offer your Ṣalāh neither aloud*﴾

Imām Aḥmad reported that Ibn 'Abbās said: "This *Āyah* was revealed when the Messenger of Allāh ﷺ was preaching underground in Makkah."

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾

﴿*And offer your Ṣalāh neither aloud nor in a low voice,*﴾

Ibn 'Abbās said: "When he prayed with his Companions, he would recite Qur'ān loudly, and when the idolators heard that, they insulted the Qur'ān, and the One Who had revealed it and the one who had brought it. So Allāh said to His Prophet ﷺ:

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

﴿*And offer your Ṣalāh (prayer) neither aloud*﴾ means, do not recite it aloud, lest the idolators hear you and insult the Qur'ān,

﴿وَلَا تُخَافِتْ بِهَا﴾

﴿*nor in a low voice,*﴾ means, nor recite it so quietly that your companions cannot hear the Qur'ān and learn it from you.

﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

﴿*but follow a way between.*﴾"[2]

This was also reported in the Two *Ṣaḥīḥs*.[3] Aḍ-Ḍaḥḥāk also narrated something similar from Ibn 'Abbās, and added:

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[1] Aṭ-Ṭabari 17:580.

[2] Aḥmad 1:23.

[3] *Fatḥ Al-Bāri* 8:257, Muslim 1:329.

"When he migrated to Al-Madīnah, this no longer applied, and he recited as he wished."[1]

Muḥammad bin Isḥāq said that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ recited Qur'ān quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet ﷺ lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allāh revealed,

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

*﴿And offer your Ṣalāh neither aloud﴾*

meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention,

﴿وَلَا تُخَافِتْ بِهَا﴾

*﴿nor in a low voice,﴾* but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears and benefit from it.

﴿وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾

*﴿but follow a way between.﴾"*[2]

This was the view of 'Ikrimah, Al-Ḥasan Al-Baṣri and Qatādah that this *Āyah* was revealed concerning recitation in prayer.[3] It was narrated from Ibn Mas'ūd: "Do not make it so soft that no one can hear it except yourself."[4]

## Declaration of *Tawḥīd*

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا﴾

*﴿And say: "All the praises and thanks be to Allāh, Who has*

[1] Aṭ-Ṭabari 17:584.
[2] Aṭ-Ṭabari 17:585.
[3] Aṭ-Ṭabari 17:587.
[4] Aṭ-Ṭabari 17:589.

*not begotten a son..."*﴾

because Allāh has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ﴾

﴿*And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion..."*﴾

indeed, He is Allāh, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ﴾

﴿*nor He is low to have a supporter.*﴾

means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate, may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

﴿وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ﴾

﴿*nor He is low to have a supporter).*﴾

Mujāhid said: He does not form an alliance with anyone, nor does He seek the support or help of anyone.[1]

﴿وَكَبِّرْهُ تَكْبِيرًا﴾

﴿*And magnify Him with all magnificence.*﴾ means, glorify and extol Him far above whatever the transgressors and aggressors say.

Ibn Jarīr recorded that Al-Quraẓi used to say about this *Āyah*,

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا﴾

﴿*And say: "All the praises and thanks be to Allāh, Who has not begotten a son..."*﴾

that the Jews and Christians said that Allāh has taken a son;

[1] Aṭ-Ṭabari 17:590.

the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allāh, He would be weak." Then Allāh revealed this *Āyah* :

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾﴾

*﴿And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."﴾*[1]

End of *Tafsīr Sūrah Subḥān [Sūrat Al-Isrā']*. And to Allāh be the praise and blessings.

[1] Aṭ-Ṭabari 17:590.

# The *Tafsīr* of *Sūrat Al-Kahf* (Chapter - 18)

**Which was revealed in Makkah**

## What has been mentioned about the Virtues of this *Sūrah* and the first and last ten *Āyāt*, which provide protection from the Dajjāl

Imām Aḥmad recorded that Al-Barā' said: "A man recited *Al-Kahf* and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet ﷺ, who said:

«اقْرَأْ فُلَانُ، فَإِنَّهَا السَّكِينَةُ تَنْزِلُ عِنْدَ الْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآنِ»

*«Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur'ān or because of reading Qur'ān;»*[1]

This was also recorded in the Two *Ṣaḥīḥs*.[2] This man who recited it was Usayd bin Al-Huḍayr, as we have previously mentioned in our *Tafsīr* of *Sūrat Al-Baqarah*.

Imām Aḥmad recorded from Abu Ad-Dardā' that the Prophet ﷺ said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ»

*«Whoever memorizes ten Āyāt from the beginning of Sūrat Al-Kahf will be protected from the Dajjāl.»*[3]

This was also recorded by Muslim, Abu Dāwud, An-Nasā'ī and At-Tirmidhi. According to the version recorded by At-Tirmidhi,

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ»

*«Whoever memorizes three Āyāt from the beginning of Al-Kahf.»*

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[1] Aḥmad 4:281.

[2] *Fatḥ Al-Bāri* 6:719, Muslim 1:548.

[3] Aḥmad 5:196.

He said, it is "*Ḥasan Ṣaḥīḥ.*"[1]

In his *Mustadrak*, Al-Ḥākim recorded from Abu Sa'īd that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَتَيْنِ»

*«Whoever recites Sūrat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.»*

Then he said: "This *Ḥadīth* has a *Ṣaḥīḥ* chain, but they (Al-Bukhāri and Muslim) did not record it."[2] Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi also recorded it in his *Sunan* from Al-Ḥākim, then he narrated with his own chain that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَلَتْ، كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

*«Whoever recites Sūrat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.»*[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ﴿١﴾ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّاكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾﴾

﴿*1. All praise is due to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness.*﴾

﴿*2. (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.*﴾

﴿*3. They shall abide therein forever.*﴾

﴿*4. And to warn those who say, "Allāh has begotten a child."*﴾

﴿*5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.*﴾

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[1] Muslim 1:555, Abu Dāwūd 4:497, An-Nasā'ī in *Al-Kubrā* 6:236 & *Tuḥfat Al-Aḥwadhi* 8:195.

[2] Al-Ḥākim 2:368.

[3] Al-Bayhaqi 3:249.

**The Revelation of the Qur'ān brings both Good News and a Warning**

In the beginning of this *Tafsīr*, we mentioned that Allāh, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muḥammad ﷺ, which is the greatest blessing that Allāh has granted the people of this earth. Through the Qur'ān, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allāh says:

﴿وَلَمْ يَجْعَل لَّهُ عِوَجَا﴾

*﴿and has not placed therein any crookedness.﴾* meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

﴿قَيِّمًا﴾

*﴿(He has made it) straight﴾*, meaning straightforward,

﴿لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾

*﴿to give warning of a severe punishment from Him,﴾*

meaning, to those who oppose His Prophet ﷺ and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

﴿مِّن لَّدُنْهُ﴾

*﴿from Him﴾* means, from Allāh. For none can punish as He punishes and none is stronger or more reliable than Him.

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ﴾

*﴿and to give good news to the believers,﴾* means, those who believe in this Qur'ān and confirm their faith by righteous actions.

﴿أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾

*﴿that they shall have a fair reward.﴾* means, a beautiful reward from Allāh.

﴿مَّٰكِثِينَ فِيهِ﴾

﴿*They shall abide therein*﴾ means, in what Allāh rewards them with, and that is Paradise, where they will live forever.

﴿أَبَدًا﴾

﴿*forever.*﴾ means, for always, never ending or ceasing to be.

﴿وَيُنذِرَ ٱلَّذِينَ قَالُوا ٱتَّخَذَ ٱللَّهُ وَلَدًا﴾

﴿*And to warn those who say, "Allāh has begotten a child."* ﴾

Ibn Isḥāq said: "These are the pagan Arabs, who said, 'We worship the angels who are the daughters of Allāh.' "[1]

﴿مَّا لَهُم بِهِۦ مِنْ عِلْمٍ﴾

﴿*No knowledge have they of such a thing,*﴾ meaning, this thing that they have fabricated and made up.

﴿وَلَا لِءَابَآئِهِمْ﴾

﴿*nor had their fathers.*﴾ meaning, their predecessors.

﴿كَبُرَتْ كَلِمَةً﴾

﴿*Mighty is the word*﴾ This highlights the seriousness and enormity of the lie they have made up. Allāh says:

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ﴾

﴿*Mighty is the word that comes out of their mouths.*﴾

meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications. Hence Allāh says:

﴿إِن يَقُولُونَ إِلَّا كَذِبًا﴾

﴿*They utter nothing but a lie.*﴾

## Reason why this *Sūrah* was revealed

Muḥammad bin Isḥāq mentioned the reason why this *Sūrah* was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him,

[1] Aṭ-Ṭabari 17:595.

from 'Ikrimah that Ibn 'Abbās said:
"The Quraysh sent An-Naḍr bin Al-Ḥārith and 'Uqbah bin Abi Mu'īṭ to the Jewish rabbis in Al-Madīnah, and told them: 'Ask them (the rabbis) about Muḥammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.' So they set out and when they reached Al-Madīnah, they asked the Jewish rabbis about the Messenger of Allāh ﷺ. They described him to them and told them some of what he had said. They said, 'You are the people of the Tawrāh and we have come to you so that you can tell us about this companion of ours.' They (the rabbis) said, 'Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allāh); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. Ask him about some young men in ancient times, what was their story? For theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story? And ask him about the *Rūh* (soul or spirit) – what is it? If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.' So An-Naḍr and 'Uqbah left and came back to the Quraysh, and said: 'O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muḥammad. The Jewish rabbis told us to ask him about some matters,' and they told the Quraysh what they were. Then they came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, tell us,' and they asked him about the things they had been told to ask. The Messenger of Allāh ﷺ said,

«أُخْبِرُكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْهُ»

*«I will tell you tomorrow about what you have asked me.»*

but he did not say 'If Allāh wills.' So they went away, and the Messenger of Allāh ﷺ stayed for fifteen days without any revelation from Allāh concerning that, and Jibrīl, peace be upon him, did not come to him either. The people of Makkah started to doubt him, and said, 'Muḥammad promised to tell

مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِآبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ
أَفْوَٰهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا
جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا
﴿٧﴾ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ
أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾
إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى
ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ
أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾ نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ
إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا
عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ
قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾

us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.' The Messenger of Allāh ﷺ felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibrīl came to him from Allāh with the *Sūrah* about the companions of *Al-Kahf*, which also contained a rebuke for feeling sad about the idolators. The *Sūrah* also told him about the things they had asked him about, the young men and the traveler. The question about the *Rūḥ* was answered in the *Āyah*;

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ﴾

﴿*And they ask you concerning the Rūḥ (the spirit); say: "The Rūḥ..."*﴾ [17:85].[1]

﴿فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾﴾

﴿*6. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.*﴾

﴿*7. Verily, we have made that which is on earth an adornment*

[1] Aṭ-Ṭabari 17:592.

*for it, in order that We may test which of them are best in deeds.*﴾

﴿*8. And verily, We shall make all that is on it bare, dry soil.*﴾

## Do not feel sorry because the Idolators do not believe

Allāh consoles His Messenger ﷺ for his sorrow over the idolators because they would not believe and keep away from him. He also said:

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So destroy not yourself in sorrow for them.*﴾ [35:8]

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿*And grieve not over them.*﴾ [16:127]

﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ۝٣﴾

﴿*It may be that you are going to kill yourself with grief, that they do not become believers.*﴾ [26:3]

meaning, maybe you will destroy yourself with your grief over them. Allāh says:

﴿فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ﴾

﴿*Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.*﴾

meaning the Qur'ān.

﴿أَسَفًا﴾

﴿*in grief*﴾

Allāh is saying, 'do not destroy yourself with regret.' Qatādah said: "killing yourself with anger and grief over them."[1] Mujāhid said: "with anxiety."[2] These are synonymous, so the meaning is: 'Do not feel sorry for them, just convey the Message of Allāh to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

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[1] Aṭ-Ṭabari 17: 597-598.

[2] Aṭ-Ṭabari 17:598.

## This World is the Place of Trial

Then Allāh tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:

﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧﴾

﴿*Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.*﴾

Abu Maslamah narrated from Abu Naḍrah from Abu Sa'īd that the Messenger of Allāh ﷺ said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«*This world is sweet and green, and Allāh makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.*»[1]

Then Allāh tells us that this world will pass away and come to an end, as He says:

﴿وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨﴾

﴿*And verily, We shall make all that is on it bare, dry soil.*﴾

means, 'after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.'

Al-'Awfi reported from Ibn 'Abbās that this means everything on it would be wiped out and destroyed.[2] Mujāhid said: "a dry and barren plain."[3] Qatādah said, "A plain on which there are no trees or vegetation."[4]

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ۝٩ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝١٠ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ

[1] Aḥmad 3:22.
[2] Aṭ-Ṭabari 17:599.
[3] Aṭ-Ṭabari 17:599.
[4] Aṭ-Ṭabari 17:600.

فِي ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾

﴿9. *Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?*﴾

﴿10. *When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"*﴾

﴿11. *Therefore, We covered up their hearing in Al-Kahf for a number of years.*﴾

﴿12. *Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.*﴾

## The Story of the People of *Al-Kahf*

Here Allāh tells us about the story of the people of *Al-Kahf* in brief and general terms, then He explains it in more detail. He says:

﴿أَمْ حَسِبْتَ﴾

﴿*Do you think*﴾ – O Muḥammad –

﴿أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا﴾

﴿*that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?*﴾

meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allāh and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave. Similarly, Ibn Jurayj reported Mujāhid saying about,

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾﴾

﴿*Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?*﴾

"Among Our signs are things that are more amazing than this."[1]

[1] Aṭ-Ṭabari 17:601.

Al-'Awfī reported that Ibn 'Abbās said:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾﴾

*﴿Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾*

"What I have given to you of knowledge, the *Sunnah* and the Book is far better than he story of the people of *Al-Kahf* and *Ar-Raqīm*."[1] Muḥammad bin Isḥāq said: "(It means) I have not shown My creatures a proof more amazing than the story of the people of the *Al-Kahf* and *Ar-Raqīm*."[2]

*Al-Kahf* refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word *Ar-Raqīm*, Al-'Awfī reported from Ibn 'Abbās that it is a valley near Aylah.[3] This was also said [in another narration] by 'Aṭiyah Al-'Awfī and Qatādah. Aḍ-Ḍaḥḥāk said: "As for *Al-Kahf*, it is a cave in the valley,[4] and *Ar-Raqīm* is the name of the valley." Mujāhid said, "*Ar-Raqīm* refers to their buildings." Others said it refers to the valley in which their cave was.[5]

'Abdur-Razzāq recorded that Ibn 'Abbās said about *Ar-Raqīm*: "Ka'b used to say that it was the town." Ibn Jurayj reported that Ibn 'Abbās said, "*Ar-Raqīm* is the mountain in which the cave was." Sa'īd bin Jubayr said, "*Ar-Raqīm* is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave."[6]

﴿إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾﴾

*﴿(Remember) when the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"﴾*

Here Allāh tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So

[1] Aṭ-Ṭabari 17:601.
[2] Aṭ-Ṭabari 17:601.
[3] Aṭ-Ṭabari 17:602.
[4] Aṭ-Ṭabari 17:602.
[5] Aṭ-Ṭabari 17:602.
[6] Aṭ-Ṭabari 17:603.

they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allāh to show mercy and kindness towards them,

﴿رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً﴾

﴿*Our Lord! Bestow on us mercy from Yourself,*﴾

meaning, 'give us Your mercy and conceal us from our people.'

﴿وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

﴿*and facilitate for us our affair in the right way.*﴾

means, direct our matter well, i.e., grant us a good end. As was reported in the *Ḥadīth*:

«وَمَا قَضَيْتَ لَنَا مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا»

«*Whatever You have decreed for us, make its consequences good*».[1]

﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾﴾

﴿*Therefore, We covered up their hearing in the cave for a number of years.*﴾

meaning, 'We caused them to sleep when they entered the cave, and they slept for many years.'

﴿ثُمَّ بَعَثْنَٰهُمْ﴾

﴿*Then We raised them up*﴾ from that slumber, and one of them went out with his *Dirhams* (silver coins) to buy them some food, as it will be discussed in more detail below. Allāh says:

﴿ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ﴾

﴿*Then We raised them up, that We might test which of the two parties*﴾

meaning, the two parties who disputed about them,

﴿أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا﴾

﴿*was best at calculating the time period that they tarried.*﴾

It was said that this refers to how long they stayed in the cave.

﴿نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ

[1] Aḥmad 6: 147.

قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَٰهًا لَّقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾ هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾

﴿13. *We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.*﴾

﴿14. *And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.*﴾

﴿15. *These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.*﴾

﴿16. *(The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair."*﴾

## Their Belief in Allāh and their Retreat from their People

From here Allāh begins to explain the story in detail. He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allāh and His Messenger ﷺ were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allāh tells us that the people of the cave were young men. Mujāhid said, "I was informed that some of them wore some kind of earrings, then Allāh guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."[1]

[1] *Fath Al-Bāri* 1 :60.

﴿وَزِدْنَٰهُمْ هُدًى﴾

*﴿and We increased them in guidance.﴾*

From this and other similar *Āyāt*, several scholars, such as Al-Bukhāri and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate.[1] Allāh says:

﴿وَزِدْنَٰهُمْ هُدًى﴾

*﴿and We increased them in guidance.﴾* as He said elsewhere:

﴿وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾﴾

*﴿While as for those who accept guidance, He increases their guidance and bestows on them their Taqwā.﴾* [47:17]

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

*﴿As for those who believe, it has increased their faith, and they rejoice.﴾* [9:124],

﴿لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ﴾

*﴿...that they may grow more in faith along with their (present) faith.﴾* [48:4]

There are other *Āyāt* indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masīḥ 'Īsā, 'Īsā bin Maryam, but Allāh knows best. It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn 'Abbās that the Quraysh sent a message to the Jewish rabbis in Al-Madīnah to ask them for things with which they could test the Messenger of Allāh ﷺ, and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the *Rūḥ*. This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allāh knows best.

[1] *Fatḥ Al-Bāri* 6:426.

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ﴾

*﴿And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,﴾*

Here Allāh is saying: 'We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later *Tafsīr* scholars have mentioned that they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allāh, Who created the heavens and the earth. Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the *Ḥadīth* recorded by Al-Bukhāri with an incomplete chain of narrators from 'A'ishah (may Allāh be pleased with her), the Messenger of Allāh ﷺ said:

«الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ»

*«Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each another».*[1]

Muslim also recorded this in his *Ṣaḥīḥ* from the *Ḥadīth* of Suhayl from his father from Abu Hurayrah from the

[1] Muslim 4:2031.

Messenger of Allāh ﷺ.[1] People say that similar qualities or characteristics are what bring people together.

So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him. Then one of them said, "O people, you know by Allāh that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case." Another said, "As for me, by Allāh I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allāh Who created everything, the heavens, the earth and everything in between." Another said, "By Allāh, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allāh there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allāh, as Allāh says about them:

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَٰهًا﴾

*﴿And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him..."﴾*

"Never" (*Lan*) implies an absolute and eternal negation, meaning, 'this will never happen, and if we were to do that it would be false.' So Allāh says about them:

﴿لَّقَدْ قُلْنَا إِذًا شَطَطًا﴾

*﴿...if we did, we should indeed have uttered an enormity in disbelief.﴾*

meaning, untruth and utter falsehood.

﴿هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ﴾

*﴿These, our people, have taken for worship gods other than Him (Allāh). Why do they not bring for them a clear authority?﴾*

[1] *Fath Al-Bāri* 1 :87.

meaning, why do they not produce some clear evidence and genuine proof for their behavior?

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿*And who does more wrong than he who invents a lie against Allāh.*﴾

They said: 'but by saying that they are lying transgressors.' It was said that when they called their king to believe in Allāh, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion. This was a way that Allāh showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion. This is what is prescribed in the *Shari'ah* during times of trial and persecution – a person who fears for his religion should flee from his persecutors, as was reported in the *Ḥadīth*:

«يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ أَحَدِكُمْ غَنَمًا يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ»

«*Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution.*»[1]

In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers.

These young men were determined to flee from their people, and Allāh decreed that for them, as He says about them,

﴿وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ﴾

﴿*And when you withdraw from them, and that which they worship, except Allāh,*﴾

meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allāh, then

[1] *Fath Al-Bāri* 7:11.

separate from them in a physical sense too,

﴿فَأْوُوا إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ﴾

﴿*then seek refuge in the cave; your Lord will open a way for you from His mercy*﴾

meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

﴿وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا﴾

﴿*and will make easy for you your affair.*﴾ means, He will give you what you need.

So they left and fled to the cave where they sought refuge. Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allāh concealed them from him so that he could not find any trace of them or any information about them, as Allāh concealed His Prophet Muḥammad ﷺ and his Companion [Abu Bakr] Aṣ-Ṣiddīq, when they sought refuge in the cave of Thawr. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allāh ﷺ noticed that Aṣ-Ṣiddīq was anxious and said, "O Messenger of Allāh, if one of them looks down at the place of his feet, he will see us," he told him:

«يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا؟»

«*O Abu Bakr, what do you think of two who have Allāh as their third?*»

And Allāh said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

﴿*If you help him not, for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allāh is with us." Then Allāh sent down His tranquillity upon him, and strengthened him with forces which*

*you saw not, and made the word of those who disbelieved the lower, while the Word of Allāh became the higher; and Allāh is All-Mighty, All-Wise.*﴾ [9:40]

The story of this cave (*Thawr*) is far greater and more wondrous than that of the people of the Cave.

﴿۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾﴾

﴾*17. And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is from the Āyāt of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.*﴿

## The Location of the Cave

This indicates that the entrance to the cave faced north, because Allāh tells us that when the sun was rising, sunlight entered the cave

﴿ذَاتَ ٱلْيَمِينِ﴾

﴾*the right*﴿, meaning that the shade decreased towards the right, as Ibn 'Abbās, Sa'īd bin Jubayr and Qatādah said:

﴿تَّزَٰوَرُ﴾

﴾*declining*﴿ means leaning.[1] Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith. So Allāh said,

﴿وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ﴾

﴾*and when it set, turning away from them to the left,*﴿

meaning, it entered their cave from the left of its entrance, which means from the west. This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the

[1] Aṭ-Ṭabari 17:620.

entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the *Qiblah* (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allāh is the praise.

Ibn 'Abbās, Mujāhid and Qatādah said that "turning away from them" means that it would shine on them and then leave them.[1] Allāh has told us this, and He wants us to understand it and ponder its meaning, but He did not tell us the location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allāh and His Messenger would have taught us about it, as the Prophet ﷺ said:

«مَا تَرَكْتُ شَيْئًا يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَعْلَمْتُكُمْ بِهِ»

*«I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.»*[2]

So Allāh has told us about the features of the cave, but He did not tell us where it is, and He said,

﴿وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ﴾

﴿*And you might have seen the sun, when it rose, declining from their cave.*﴾

Mālik narrated from Zayd bin Aslam, "Leaning."

﴿ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ﴾

﴿*the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.*﴾

meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their

[1] Aṭ-Ṭabari 17:621,622.

[2] 'Abdur-Razzāq 11:125.

وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ
يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا
﴿١٦﴾ ۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ
ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ
مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن
يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم
بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾ وَكَذَٰلِكَ بَعَثْنَٰهُمْ
لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَٱبْعَثُوٓا۟
أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ
طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾

bodies and clothes. This was the view of Ibn 'Abbās.[1]

﴿ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ﴾

﴿*That is from the Āyāt of Allāh*﴾, how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allāh says,

﴿ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ﴾

﴿*That is from the Āyāt of Allāh.*﴾ Then He says:

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ﴾

﴿*He whom Allāh guides, he is the rightly-guided;*﴾ meaning that He is the One Who guided these young men to true guidance among their people, for the one whom Allāh guides is truly guided, and the one whom Allāh leaves astray will find no one to guide him.

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾﴾

*﴿18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the Waṣīd. Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾*

[1] Aṭ-Ṭabari 17:620.

## Their Sleep in the Cave

Some of the scholars mentioned that when Allāh caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation. Allāh says:

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ﴾

*﴿And you would have thought them awake, whereas they were asleep.﴾*

It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

﴿وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ﴾

*﴿And We turned them on their right and on their left sides,﴾*

Ibn 'Abbās said: "If they did not turn over, the earth would have consumed them."[1]

﴿وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ﴾

*﴿and their dog stretching forth his two forelegs at the Waṣīd﴾*

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Qatādah said: "The *Waṣīd* means the threshold."[2] Ibn 'Abbās said: "By the door."[3] It was said: "On the ground." The correct view is that it means on the threshold, i.e., at the door.

﴿إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ﴾

*﴿Verily, it shall be closed upon them﴾* [104:8]

Their dog lay down at the door, as is the habit of dogs. Ibn Jurayj said, "He was guarding the door for them."[4] It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in *Aṣ-Ṣaḥīḥ*, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was

[1] Aṭ-Ṭabari 17:620.

[2] Aṭ-Ṭabari 17:624,625.

[3] Aṭ-Ṭabari 17:625.

[4] Aṭ-Ṭabari 17:625.

narrated in the *Ḥasan Ḥadīth*.[1] The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allāh knows best.
Allāh says:

﴿لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا﴾

*﴿Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾*

meaning that Allāh made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allāh willed, because of the wisdom, clear proof and great mercy involved in that.

﴿وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾﴾

*﴿19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)?" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azkā food, and bring some of that to you. And let him be careful and let no man know of you."﴾*

*﴿20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful."﴾*

[1] Abu Dāwūd 2:192-193 with different wording.

**Their awakening and sending One of Themselves to buy Food**

Allāh says: 'just as We caused them to sleep, We resurrected them with their bodies, hair and skin intact, and nothing lacking in their form and appearance.' This was after three hundred and nine years. This is why they asked each other,

﴿كَمْ لَبِثْتُمْ﴾

﴿*How long have you stayed (here)?*﴾ meaning, 'how long have you slept?'

﴿قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

﴿*They said: "We have stayed a day or part of a day."*﴾

because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

﴿أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ﴾

﴿*"...or a part of a day." They said: "Your Lord knows best how long you have stayed..."*﴾

meaning, 'Allāh knows best about your situation.' It seems that they were not sure about how long they had slept, and Allāh knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

﴿فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ﴾

﴿*So send one of you with this silver coin of yours*﴾

They had brought with them some *Dirhams* (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

﴿فَابْعَثُوا أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ﴾

﴿*So send one of you with this silver coin of yours to the town,*﴾

meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

﴿فَلْيَنظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا﴾

﴿*and let him find out which is the Azkā food.*﴾ *Azkā* means "purest", as Allāh says elsewhere,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا﴾

﴿*And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure [Zakā] from sins*﴾ [24:21] and

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾﴾

﴿*Indeed whosoever purifies himself [Tazakkā] shall achieve success.*﴾ [87:14]

From the same root also comes the word *Zakāh*, which makes one's wealth good and purifies it.

﴿وَلْيَتَلَطَّفْ﴾

﴿*And let him be careful*﴾ meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

﴿وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ﴾

﴿*and let no man know of you. For, if they come to know of you, they will stone you*﴾

means, 'if they find out where you are,'

﴿يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ﴾

﴿*they will stone you or turn you back to their religion;*﴾

They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

﴿وَلَن تُفْلِحُوا إِذًا أَبَدًا﴾

﴿*and in that case you will never be successful.*﴾

﴿وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾﴾

﴿*21. And thus We made their case known, that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people)*

*disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them."﴾*

## How the People of the City came to know about Them; building a Memorial over the Cave

﴿وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ﴾ .

﴿*And thus We made their case known,*﴾ means, 'We caused the people to find them.'

﴿لِيَعْلَمُوٓا أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ﴾

﴿*that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour.*﴾

Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allāh resurrected the people of the Cave as a sign and proof of resurrection."[1] They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqsūs. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allāh, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it

[1] *Tārīkh At-Ṭabari* 2:9.

around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure? Who was he? He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they – the king and the people of the city – went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allāh caused them to die. And Allāh knows best.[1]

﴿وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ﴾

﴿*And thus We made their case known,*﴾ meaning, 'just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

﴿لِيَعْلَمُوٓاْ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ﴾

﴿*that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case,*﴾

meaning, about Resurrection. Some believed in it and some denied it, so Allāh made their discovery of the people of the cave evidence either in their favor or against them.

﴿فَقَالُواْ ٱبْنُواْ عَلَيْهِم بُنْيَٰنًا رَّبُّهُمْ أَعْلَمُ بِهِمْ﴾

﴿*they said: "Construct a building over them; their Lord knows best about them,"*﴾

meaning, seal the door of their cave over them, and leave them as they are.

﴿قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

[1] *Tārīkh Aṭ-Ṭabari* 2:9.

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ
ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟
ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۗ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ
رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا
بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ
بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا
وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَا۟ىْءٍ
إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ
إِذَا نَسِيتَ ۖ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
﴿٢٤﴾ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا
﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ
فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾ وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ
رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾

﴿*those who won their point said: "We verily, shall build a place of worship over them."*﴾ Those who said this were the people of power and influence, but were they good people or not? There is some debate on this point, because the Prophet ﷺ said:

«لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ»

*«Allāh has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship»*[1] Warning against what they did. We have reported about the Commander of the faithful 'Umar bin Al-Khaṭṭāb that when he found the grave of Dānyāl (Daniel) in Irāq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.[2]

﴿سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾﴾

﴿22. *They say they were three, the dog being the fourth among*

[1] *Fatḥ Al-Bāri* 1 :634.

[2] *Al-Bidāyah Wan-Nihāyah* 7 :88.

*them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).*﴾

## Their Number

Allāh tells us that people disputed over the number of the people of the Cave. The *Āyah* mentions three views, proving that there was no fourth suggestion. Allāh indicates that the first two opinions are invalid, by saying,

﴿رَجْمًۢا بِٱلْغَيْبِ﴾

﴿*guessing at the unseen*﴾, meaning that they spoke without knowledge, like a person who aims at an unknown target – he is hardly likely to hit it, and if he does, it was not on purpose.

Then Allāh mentions the third opinion, and does not comment on it, or He affirms it by saying,

﴿وَثَامِنُهُمْ كَلْبُهُمْ﴾

﴿*and the dog being the eighth.*﴾ indicating that this is correct and this is what happened.

﴿قُل رَّبِّيٓ أَعْلَمُ بِعِدَّتِهِم﴾

﴿*Say: "My Lord knows best their number..."*﴾

indicating that the best thing to do in matters like this is to refer knowledge to Allāh, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

﴿مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

﴿*none knows them but a few.*﴾ of mankind. Qatādah said that Ibn 'Abbās said: "I am one of the few mentioned in this *Āyah*; they were seven."[1] Ibn Jurayj also narrated that 'Aṭā' Al-Khurāsāni narrated from him, "I am one of those referred to in this *Āyah*,"

[1] Aṭ-Ṭabari 17:642.

and he would say: "Their number was seven."[1] Ibn Jarīr recorded that Ibn 'Abbās said:

﴿مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

﴿*none knows them but a few.*﴾ "I am one of the few, and they were seven." The chains of these reports narrated from Ibn 'Abbās, which say that they were seven, are *Ṣaḥīḥ*, and this is in accordance with what we have stated above.

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا﴾

﴿*So debate not except with the clear proof.*﴾

meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

﴿وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا﴾

﴿*And consult not any of them (about the people of the Cave).*﴾

meaning, 'They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allāh has sent you, O Muḥammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

﴿وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾﴾

﴿*23. And never say of anything, "I shall do such and such thing tomorrow."*﴾

﴿*24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."*﴾

## Saying "If Allāh wills" when determining to do Something in the Future

Here Allāh, may He be glorified, shows His Messenger ﷺ the correct etiquette when determining to do something in the future; this should always be referred to the will of Allāh, the

[1] Aṭ-Ṭabari 17:642.

Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً - وَفِي رِوَايَةٍ: تِسْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةِ امْرَأَةٍ - تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللهِ، فَقِيلَ لَهُ - وَفِي رِوَايَةٍ قَالَ لَهُ الْمَلَكُ: - قُلْ إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ، فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ نِصْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللهُ لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ» وَفِي رِوَايَةٍ: «وَلَقَاتَلُوا فِي سَبِيلِ اللهِ فُرْسَانًا أَجْمَعُونَ»

«*Sulaymān bin Dāwud (peace be upon them both) said: "Tonight I will go around to seventy women* [according to some reports, it was ninety or one hundred women] *so that each one of them will give birth to a son who will fight for the sake of Allāh." It was said to him,* [according to one report, the angel said to him] *"Say: 'If Allāh wills'", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.*» The Messenger of Allāh ﷺ said, «*By the One in Whose hand is my soul, had he said, "If Allāh wills," he would not have broken his oath, and that would have helped him to attain what he wanted.*» According to another report, «*They would all have fought as horsemen in the cause of Allāh.*»[1]

At the beginning of this *Sūrah* we discussed the reason why this *Āyah* was revealed: when the Prophet ﷺ was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days.[2]

Since we discussed this at length at the beginning of the *Sūrah*, there is no need to repeat it here.

﴿وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ﴾

﴿*And remember your Lord when you forget*﴾

[1] *Fatḥ Al-Bāri* 6:41 Muslim 3:1275.

[2] Aṭ-Ṭabari 17:592.

It was said that this means, if you forget to say "If Allāh wills", then say it when you remember. This was the view of Abu Al-'Āliyah and Al-Ḥasan Al-Baṣri.[1] Hushaym reported from Al-A'mash from Mujāhid that concerning a man who swears an oath, Ibn 'Abbās said "He may say 'If Allāh wills' even if it is a year later." Ibn 'Abbās used to interpret this *Āyah*:

﴿وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ﴾

﴿*And remember your Lord when you forget*﴾

in this way. Al-A'mash was asked, "Did you hear this from Mujāhid?" He said, "Layth bin Abi Salīm told it to me."[2] The meaning of Ibn 'Abbās' view, that a person may say "If Allāh wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If Allāh wills", even if that is after breaking his oath. This was also the view of Ibn Jarīr,[3] but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarīr said is correct, and it is more appropriate to understand the words of Ibn Abbās in this way. And Allāh knows best.

﴿وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ﴾

﴿*And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allāh wills!" And remember your Lord when you forget*﴾

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that this meant saying, "If Allāh wills."[4]

﴿وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا﴾

﴿*and say: "It may be that my Lord guides me to a nearer way of truth than this."*﴾

meaning, 'if you (O Prophet) are asked about something you

[1] Aṭ-Ṭabari 17:645.

[2] Aṭ-Ṭabari 17:645.

[3] Aṭ-Ṭabari 17:646.

[4] Aṭ-Ṭabarāni in *Al-Awsaṭ* 7:4545.

know nothing about, ask Allāh about it, and turn to Him so that He may guide you to what is right.' And Allāh knows best.

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾﴾

﴿25. *And they stayed in their cave three hundred years, adding nine.*﴾

﴿26. *Say: "Allāh knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.*﴾

## The Length of their Stay in the Cave

Here Allāh tells His Messenger ﷺ the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allāh says, 'adding nine.'

﴿قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟﴾

﴿*Say: "Allāh knows best how long they stayed...*"﴾

If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allāh about it, then do not say anything. Rather say something like this:

﴿ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Allāh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.*﴾"

meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of *Tafsīr*,

such as Mujāhid and others among the earlier and later generations.

﴿وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ﴾

*﴿And they stayed in their cave three hundred years,﴾*

Qatādah said, this was the view of the People of the Book, and Allāh refuted it by saying:

﴿قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟﴾

*﴿Say: "Allāh knows best how long they stayed..."﴾*

meaning, that Allāh knows better than what the people say.[1] This was also the view of Muṭarraf bin 'Abdullāh.[2] However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allāh was merely narrating what they had said, He would not have said,

﴿وَٱزْدَادُوا۟ تِسْعًا﴾

*﴿adding nine.﴾*

The apparent meaning of the *Āyah* is that Allāh is stating the facts, not narrating what was said. This is the view of Ibn Jarīr (may Allāh have mercy on him). And Allāh knows best.

﴿أَبْصِرْ بِهِۦ وَأَسْمِعْ﴾

*﴿How clearly He sees, and hears (everything)!﴾*

He sees them and hears them. Ibn Jarīr said, "The language used is an eloquent expression of praise."[3] The phrase may be understood to mean, how much Allāh sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatādah commented on this *Āyah*:

﴿أَبْصِرْ بِهِۦ وَأَسْمِعْ﴾

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[1] Aṭ-Ṭabari 17:647.

[2] Aṭ-Ṭabari 17:648.

[3] Aṭ-Ṭabari 17:650.

﴿*How clearly He sees, and hears (everything)!*﴾

"No one hears or sees more than Allāh."[1]

﴿مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا﴾

﴿*They have no protector other than Him, and He makes none to share in His decision and His rule.*﴾

meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

﴿وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾ وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾﴾

﴿27. *And recite what has been revealed to you (O Muḥammad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.*﴾

﴿28. *And keep yourself (O Muḥammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.*﴾

## The Command to recite the Qur'ān and to patiently keep Company with the Believers

Commanding His Messenger ﷺ to recite His Holy Book and convey it to mankind, Allāh says,

﴿لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ﴾

﴿*None can change His Words,*﴾ meaning, no one can alter them, distort them or misinterpret them.

[1] At-Ṭabari 17:650.

﴿وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾

*﴿and none will you find as a refuge other than Him.﴾*

It was reported that Mujāhid said, "A shelter,"[1] and that Qatādah said, "A helper or supporter."[2] Ibn Jarīr said: "Allāh is saying, 'if you O Muḥammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allāh.' "[3] As Allāh says:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

*﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾*[5:67]

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

*﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the place of return.﴾* [28:85]

meaning, 'He will call you to account for the duty of conveying the Message which He entrusted you with.'

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ﴾

*﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;﴾*

meaning, sit with those who remember Allāh, who say *"Lā Ilāha Illallāh"*, who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allāh, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet ﷺ to sit with them on his own, and not to bring his weak Companions with him, such as Bilāl,

[1] Aṭ-Ṭabari 17:651.

[2] Aṭ-Ṭabari 17:651.

[3] Aṭ-Ṭabari 17:651.

'Ammār, Ṣuhayb, Khabbāb and Ibn Mas'ūd. They wanted him to sit with them on his own, but Allāh forbade him from doing that, and said,

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾

*﴿And turn not away those who invoke their Lord, morning and afternoon.﴾*

Allāh commanded him to patiently content himself with sitting with those people (the weak believers), and said:

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ﴾

*﴿And keep yourself patiently with those who call on their Lord morning and afternoon...﴾*

Imām Muslim recorded in his *Ṣaḥīḥ* that Sa'd bin Abi Waqqāṣ who said: "There was a group of six of us with the Prophet ﷺ. The idolators said, 'Tell these people to leave so they will not offend us.' There was myself, Ibn Mas'ūd, a man from Huḍayl, Bilāl and two other men whose names I have forgotten. Allāh's Messenger ﷺ thought to himself about whatever Allāh willed he should think about, then Allāh revealed:

﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾

*﴿And turn not away those who invoke their Lord, morning and afternoon.﴾*

Only Muslim reported this; excluding Al-Bukhāri.[1]

﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

*﴿and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;﴾*

Ibn 'Abbās said, '(this means) do not favor others over them,[2] meaning do not seek the people of nobility and wealth instead of them.'

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا﴾

*﴿and obey not him whose heart We have made heedless of Our remembrance﴾*

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[1] Muslim 4:1878.

[2] Aṭ-Ṭabari 18:6.

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ
يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ
أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن
شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ
وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ
ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُو۟لَٰٓئِكَ
لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ
فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ ۞ وَٱضْرِبْ
لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ
تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ ۚ فَقَالَ
لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

﴿وَكَانَ أَمْرُهُۥ فُرُطًا﴾

﴿*and whose affair (deeds) has been lost.*﴾ means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allāh says elsewhere:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾﴾

﴿*And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.*﴾ [20:131]

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾﴾

﴿*29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!*﴾

## The Truth is from Allāh, and the Punishment of Those Who do not believe in it

Allāh says to His Messenger Muḥammad ﷺ: "Say to the people, 'What I have brought to you from your Lord is the truth, in which there is no confusion or doubt.' "

﴿فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ﴾

*﴿Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴾*

This is a type of threat and stern warning, after which Allāh says,

﴿إِنَّآ أَعْتَدْنَا﴾

*﴿Verily, We have prepared﴾*, meaning made ready,

﴿لِلظَّٰلِمِينَ﴾

*﴿for the wrongdoers,﴾* meaning those who disbelieve in Allāh, His Messenger ﷺ and His Book,

﴿نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

*﴿a Fire whose walls will be surrounding them.﴾*

Ibn Jurayj said that Ibn 'Abbās said,

﴿أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

*﴿a Fire whose walls will be surrounding them.﴾* "A wall of fire."[1]

﴿وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ﴾

*﴿And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.﴾*

Ibn 'Abbās said; "*Al-Muhl* is thick water which is similar to the sediment in oil."[2] Mujāhid said, "It is like blood and pus."[3] Ikrimah said, "It is the thing that is heated to the ultimate temperature." Others said: "It is everything that is melted."[4]

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[1] Aṭ-Ṭabari 18:11.

[2] Aṭ-Ṭabari 18:13.

[3] Aṭ-Ṭabari 18:13.

[4] Aṭ-Ṭabari 18:12.

Qatādah said, "Ibn Mas'ūd melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like *Al-Muhl*."[1] Aḍ-Ḍaḥḥāk said: "The water of Hell is black, and it itself is black and its people are black."[2] There is nothing contradictory in these comments, for *Al-Muhl* includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allāh said,

﴿يَشْوِى ٱلْوُجُوهَ﴾

﴿*[it] will scald their faces.*﴾ meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it.

Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of *Zaqqūm* from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like *Al-Muhl*, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked."[3] After describing this drink in these horrifying qualities, Allāh says:

﴿بِئْسَ ٱلشَّرَابُ﴾

﴿*Terrible is the drink,*﴾ meaning, how awful this drink is. Similarly, He says in another *Āyah*:

﴿وَسُقُوا مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾﴾

﴿*and be given to drink boiling water so that it cuts up their bowels.*﴾ [47:15]

﴿تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾﴾

﴿*They will be given to drink from a boiling spring.*﴾ [88:5]

﴿وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

[1] Aṭ-Ṭabari 18:13.
[2] Aṭ-Ṭabari 18:13.
[3] Aṭ-Ṭabari 18:14.

﴿*They will go between it (Hell) and the fierce boiling water.*﴾ [55:44]

﴿وَسَآءَتْ مُرْتَفَقًا﴾

﴿*and an evil Murtafaq!*﴾ means, how evil a place is the Fire to dwell and rest and gather. As Allāh says elsewhere:

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿*Evil indeed it (Hell) is as an abode and as a place to rest in.*﴾ [25:66]

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝٣٠ أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝٣١﴾

﴿*30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.*﴾

﴿*31. These! For them will be Jannātu 'Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'īn therein on Arā'ik. How good is the reward, and what an excellent Murtafaq!*﴾

## The Reward of those Who believe and do Righteous Deeds

When Allāh mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allāh and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have *Jannātu 'Adn*. *'Adn* means lasting.

﴿تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ﴾

﴿*wherein rivers flow beneath them,*﴾ means, from beneath its rooms and dwellings. Fir'awn said:

﴿وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِى﴾

﴿*and these rivers flowing beneath me...*﴾ [43:51]

﴿يُحَلَّوْنَ﴾

﴿*they will be adorned*﴾ means, with jewelry.

﴿فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ﴾

﴿*with bracelets of gold,*﴾ Allāh says elsewhere:

﴿وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾﴾

﴿*and pearls and their garments therein will be of silk*﴾ [22:23]. This is explained in more detail here, where Allāh says:

﴿وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ﴾

﴿*and they will wear green garments of Sundus and Istabraq.*﴾ *Sundus* refers to a fine garment, like a shirt and the like, and *Istabraq* is thick and shiny velvet.

﴿مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ﴾

﴿*They will be Muttaki'īn therein on Arā'ik.*﴾

The word *Muttaki'īn* implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«أَمَّا أَنَا فَلَا آكُلُ مُتَّكِئًا»

«*As for me, I do not eat sitting with legs crossed (Muttaki'ān)*».[1]

*Arā'ik* is the plural of *Arīkah*, which is a bed under a canopy. And Allāh knows best.

﴿نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾

﴿*How good is the reward, and what an excellent place of rest (Murtafaq)!*﴾

means, how blessed is Paradise as a reward for their good deeds. And what an excellent *Murtafaq* means, and how good a place to dwell and rest and stay. Previously, Allāh had said of Hell,

﴿بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا﴾

﴿*Terrible is the drink, and an evil place of rest (Murtafaq)!*﴾ [18:29].

[1] *Tuḥfat Al-Aḥwadhi* 5:557.

In a similar way, He contrasts the two (Paradise and Hell) in *Sūrat Al-Furqān*, where He says:

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

﴿*Evil indeed it (Hell) is as an abode, and as a place to rest in.*﴾ [25:66].

Then He mentions the qualities of the believers, then says:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾﴾

﴿*Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in.*﴾ [25:75-76]

﴿وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا ۙ وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾﴾

﴿*32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).*﴾

﴿*33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of both.*﴾

﴿*34. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage."*﴾

﴿*35. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish."*﴾

﴿*36. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."*﴾

**The Example of the Rich Idolators and the Poor Muslims**

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allāh then gives a parable for them of two men, one of whom Allāh gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allāh says:

﴿كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا﴾

*﴿Each of those two gardens brought forth its produce,﴾*

meaning, produced its fruits,

﴿وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا﴾

*﴿and failed not in the least therein,﴾* meaning, nothing at all was diminishing.

﴿وَفَجَّرْنَا خِلَـٰلَهُمَا نَهَرًا﴾

*﴿and We caused a river to gush forth in the midst of both.﴾*

means, rivers were flowing through them here and there.

﴿وَكَانَ لَهُۥ ثَمَرٌ﴾

*﴿And he had Thamar,﴾* It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, *Thumr*, which is the plural of *Thamrah* (fruit) just as *Khushb* is the plural of *Khashab* (wood). Others recite it as *Thamar*.[1]

﴿فَقَالَ﴾

*﴿and he said﴾* the owner of the two gardens

﴿لِصَـٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ﴾

*﴿to his companion in the course of discussion﴾*

means, while he was disputing with him and boasting to him and showing off,

[1] Aṭ-Ṭabari 18:21.

﴿أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا﴾

*﴿I am greater than you in wealth and have a mightier entourage.﴾*

meaning, 'I have more servants, attendants and children.' Qatādah said, "This, by Allāh, is the wish of the immoral to have a lot of wealth and a large entourage."[1]

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ﴾

*﴿And he went into his garden having been unjust to himself.﴾*

meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

﴿قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا﴾

*﴿He said: "I do not think this will ever perish."﴾*

Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allāh, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

*﴿"And I do not think the Hour will ever come..."﴾* meaning, will ever happen

﴿وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا﴾

*﴿and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.﴾*

meaning, 'if there is a Hereafter and a return to Allāh, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allāh says elsewhere:

﴿وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَىٰ﴾

[1] At-Ṭabari 18:22.

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ
أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ
أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا
﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ
دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠
أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا
زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾
وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ
فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ
لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

﴿*But if I am brought back to my Lord, surely there will be for me the best with Him.*﴾ [41:50]

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾

﴿*Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I will be alive again)."*﴾ [19:77]

He took it for granted that Allāh would give him this, without any sound evidence for that. The reason why this *Āyah* was revealed was because of Al-'Āṣ bin Wā'il, as we will explain in the appropriate place, if Allāh wills. In Allāh we put our trust.

﴿قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾﴾

﴿*37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah,*[1] *then fashioned you into a man?"*﴾

[1] A drop of sperm. Usually used to refer to the mixture of the male and female discharge.

﴾38. *"But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord."*﴿

﴾39. *"It was better for you to say, when you entered your garden: 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children,"*﴿

﴾40. *"It may be that my Lord will give me something better than your garden, and will send on it Ḥusbān from the sky, then it will be as a barren slippery earth."*﴿

﴾41. *"Or the water thereof becomes Ghawran so that you will never be able to seek it."*﴿

## The Response of the Poor Believer

Allāh tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allāh and allowing himself to be deceived.

﴿أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ﴾

﴾*Do you disbelieve in Him Who created you out of dust...?*﴿

This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust – that is, refering to Ādam – then made his offspring from despised liquid, as Allāh says:

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ﴾

﴾*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life*﴿ [2:28]

meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

﴿لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى﴾

﴾*But as for my part, (I believe) that He is Allāh, my Lord,*﴿

meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allāh,'

﴿وَلَآ أُشْرِكُ بِرَبِّيٓ أَحَدًا﴾

*﴿and none shall I associate as partner with my Lord.﴾*

meaning, He is Allāh, the One Who is to be worshipped Alone, with no partner or associate.

Then he said:

﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾﴾

*﴿It was better for you to say, when you entered your garden, 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children.﴾*

Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allāh for the blessings He gave you and the wealth and children that He has given to you and not to others? Why did you not say 'That which Allāh wills! There is no power but with Allāh!?' " One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allāh wills! There is no power but with Allāh!' " This is based on this *Āyah*. It was reported in the *Ṣaḥīḥ* from Abu Mūsā that the Messenger of Allāh ﷺ said:

«أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

*«Shall I not tell you about some of the treasure of Paradise? Lā ḥawla wa lā quwwata illā billāh (There is no power or might but with Allāh).»*[1]

﴿فَعَسَىٰ رَبِّيٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ﴾

*﴿It may be that my Lord will give me something better than your garden,﴾* in the Hereafter

﴿وَيُرْسِلَ عَلَيْهَا﴾

*﴿and will send on it﴾* on your garden in this world, which you think will never come to an end or cease to be,

[1] *Fath Al-Bāri* 11 :217, Muslim 4 :2076.

﴿حُسْبَانًا مِّنَ ٱلسَّمَآءِ﴾

﴿*Ḥusbān from the sky,*﴾ Ibn 'Abbās, Aḍ-Ḍaḥḥāk and Qatādah[1] said – and Mālik narrated that Az-Zuhri said – a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

﴿فَتُصْبِحَ صَعِيدًا زَلَقًا﴾

﴿*then it will be as a barren slippery earth.*﴾ meaning, smooth mud in which one cannot get a foothold. Ibn 'Abbās said, "Like land without vegetation, where nothing grows."[2]

﴿أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا﴾

﴿*Or the water thereof becomes Ghawran*﴾

means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So *Ghā'ir* is to go lower. as Allāh says:

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ ﴿٣٠﴾﴾

﴿*Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water?"*﴾ [67:30]

meaning, water that flows in all directions. And here Allāh says:

﴿أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾﴾

﴿*Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.*﴾

*Ghawr* is from the same root as *Ghā'ir* and has a similar meaning, but is more intensive.

﴿وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾﴾

﴿*42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it*

[1] Aṭ-Ṭabari 18:25.

[2] Aṭ-Ṭabari 18:26.

*was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"*﴾

﴿43. *And he had no group of men to help him against Allāh, nor could he defend (or save) himself.*﴾

﴿44. *There (on the Day of Resurrection), Al-Walāyah will be for Allāh (Alone), the True God. He (Allāh) is the best for reward and the best for the final end.*﴾

## The Evil Results of *Kufr*

Allāh says:

﴿وَأُحِيطَ بِثَمَرِهِۦ﴾

﴿*So his fruits were encircled*﴾, meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allāh, may He be glorified.

﴿فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا﴾

﴿*And he began Yuqallibu his hands over what he had spent upon it,*﴾

Qatādah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

﴿وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُۥ فِئَةٌ﴾

﴿*and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men*﴾[1]

meaning a clan or children, as he had vainly boasted,

﴿يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ﴾

﴿*to help him against Allāh, nor could he defend himself. There, Al-Walāyah will be for Allāh, the True God.*﴾

Here there are differences in recitation. Some of the reciters pause at the word there,

﴿وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ﴾

[1] Aṭ-Ṭabari 18:27.

﴿*nor could he defend himself there.*﴾, i.e., at that time, when Allāh sends the punishment upon him, there will be no one to save him. Then they start the next phrase with *Al-Walāyah*;

﴿ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ﴾

﴿*Al-Walāyah will be for Allāh, the True God.*﴾

Some of them pause at the phrase

﴿وَمَا كَانَ مُنتَصِرًا﴾

﴿*nor could he defend himself*﴾ and start the next phrase;

﴿هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ﴾

﴿*There, Al-Walāyah will be for Allāh, the True God.*﴾

There is a further difference in the recitation of the word *Al-Walāyah*. Some read it as *Al-Walāyah*, which gives the meaning that all allegiance will be to Allāh, i.e., on that Day everyone, believer or disbeliever, will return to Allāh, for allegiance and submission to Him when the punishment comes to pass. This is like the *Āyah*:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾﴾

﴿*So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as partners."*﴾ [40:84] and Allah says concerning the Fir'awn;

﴿حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾﴾

﴿*Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you refused to believe before and you were one of the mischief-makers.*﴾ [10:90-91]

Some others read it as *Al-Wilāyah*, meaning that on that Day the rule will belong to Allāh, the True God. Some read *Ḥaqqu* (True) refering to *Al-Wilāyah*, as in the *Āyah*;

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾﴾

﴿*The sovereignty on that Day will be the true (sovereignty),*

*belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers*﴾ [25:26].

Others it read *Ḥaqqi* referring to Allāh, may He be glorified, as in the *Āyah*:

﴿ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ﴾

﴿*Then they are returned to Allāh, their True Protector.*﴾ [6:62]

So Allāh says:

﴿هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾

﴿*He (Allāh) is the best to reward and the best for the final end.*﴾

for deeds that were done for the sake of Allāh, their reward is good and their consequences are all good.

﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾ ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾﴾

﴿*45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.*﴾

﴿*46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.*﴾

## The Parable of the Worldly Life

Allāh says:

﴿وَٱضْرِبْ لَهُم﴾

﴿*And mention*﴾ O Muḥammad, to the people,

﴿مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*the parable of the worldly life*﴾, its transient nature and how it will eventually cease and come to an end.

﴿كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ﴾

﴿*it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,*﴾

It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

﴿فَأَصْبَحَ هَشِيمًا﴾

﴿*it becomes dry and broken pieces,*﴾ withered up,

﴿تَذْرُوهُ الرِّيَاحُ﴾

﴿*which the winds scatter.*﴾ tossing them about right and left.

﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

﴿*And Allāh is able to do everything*﴾ He has the power to do this and that. In the Qur'ān Allāh often gives parables like this of the life of this world, as He says in *Sūrah Yūnus*,

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ﴾

﴿*The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat...*﴾ [10:24] and in *Sūrat Az-Zumar*:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ﴾

﴿*See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.*﴾ [39:21] and in *Sūrat Al-Ḥadīd*:

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ﴾

﴿*Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...*﴾ [57:20] and in the *Ṣaḥīḥ Ḥadīth*:

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

«*This world is sweet and green.*»[1]

## Between Wealth and Good Deeds

﴿ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*Wealth and children are the adornment of the life of this world.*﴾

This is like the *Āyah*:

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ﴾

﴿*Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...*﴾ [3:14].

Allāh says:

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾

﴿*Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).*﴾ [64:15]

turning towards Allāh and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allāh says:

﴿وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

﴿*But the good righteous deeds that last, are better with your Lord for reward and better for hope.*﴾

Ibn 'Abbās, Sa'īd bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers.[2] 'Atā' bin Abi Rabāḥ and Sa'īd bin Jubayr narrated from Ibn 'Abbās, "The good righteous deeds that last are *'Subḥān Allāh* (glory be to Allāh)', *'Al-Ḥamdu Lillāh* (praise be to Allāh)', *'Lā ilāha illallāh* (there is none worthy of worship except Allāh)', and *'Allāhu Akbar* (Allāh is Most Great)."[3] The Commander of the faithful, 'Uthmān bin 'Affān was

[1] Muslim 4:2098.
[2] Aṭ-Ṭabari 18:32.
[3] Aṭ-Ṭabari 18:33.

questioned, "Which are the good righteous deeds that last?" He replied, "They are: *'Lā ilāha illallāh, Subhān Allāh, Al-Ḥamdu Lillāh, Allāhu Akbar and Lā hawla wa lā quwwata illā billāh hil-'Alīyil-'Aẓīm* (there is no strength and no power except with Allāh the Exalted, the Almighty).' " This was recorded by Imām Aḥmad.[1]

Imām Aḥmad also recorded from a freed slave of the Messenger of Allāh ﷺ that he said:

«بَخٍ بَخٍ لِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَسُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَالْوَلَدُ الصَّالِحُ يُتَوَفَّى فَيَحْتَسِبُهُ وَالِدُهُ - وَقَالَ: - بَخٍ بَخٍ لِخَمْسٍ مَنْ لَقِيَ اللهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ: يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

*«Well done! Well done for five things! (How heavy they will weigh in the balance! "Lā ilāha illallāh, Allāhu Akbar, Subḥān Allāh, and Al-Ḥamdu Lillāh," and a righteous son who dies and his parents seek the reward of Allāh.»* And he said: *«Well done! Well done for five things! Whoever meets Allāh believing in them, he will enter Paradise; if he believes in Allāh, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning».*[2]

﴿وَالْبَٰقِيَٰتُ الصَّٰلِحَٰتُ﴾

﴿*the good righteous deeds that last,*﴾ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This is the celebration of the remembrance of Allāh, saying *'Lā ilāha illallāh, Allāhu Akbar, Subḥān Allāh, Al-Ḥamdu Lillāh, Tabārak Allāh, Lā ḥawla wa lā quwwata illā billāh, Astaghfirallāh, Ṣallallāhu 'alā Rasūl-Allāh'*, and fasting, prayer, *Ḥajj, Ṣadaqah* (charity), freeing slaves, *Jihād*, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain."[3] Al-'Awfī reported from Ibn 'Abbās: "They are

[1] Aḥmad 1:71.

[2] Aḥmad 4:237.

[3] Aṭ-Ṭabari 18:35.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ
خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى
ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا
عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۖ بَلْ زَعَمْتُمْ
أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ
مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟
حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟
لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ ۖ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ
بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا
﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ
ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾

good words."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "They are all righteous deeds."[2] This was also the view chosen by Ibn Jarīr, may Allāh have mercy on him.

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۖ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿47. *And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.*﴾

﴿48. *And they will be set before your Lord, aligned. (He will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."*﴾

﴿49. *And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: "Woe*

[1] Aṭ-Ṭabari 18:35.

[2] Aṭ-Ṭabari 18:35.

*to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.*﴾

## The Major Terrors of the Hour

Allāh tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

﴿يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ۝٩ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝١٠﴾

﴾*On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.*﴿ [52:9-10]

meaning, they will move from their places and will vanish. As Allāh says:

﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾

﴾*And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.*﴿ [27:88]

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥﴾

﴾*And the mountains will be like carded wool.*﴿ [101:5]

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ۝١٠٧﴾

﴾*And they ask you about the mountains, say: "My Lord will pulverize them scattering [their dust]. To leave them as a barren plain. You will not see in it crookness or curve.*﴿ [20:105-107]

Allāh tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allāh says:

﴿وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

﴾*and you will see the earth as a levelled plain,*﴿

meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures

will be visible to their Lord, and not one of them will be hidden from Him. Mujāhid and Qatādah said,

﴿وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

*﴿and you will see the earth as a levelled plain,﴾*

"No one will be hidden or absent."[1] Qatādah said, "There will be no buildings and no trees."[2]

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

*﴿and we shall gather them, so that We will not leave one of them behind.﴾*

means, 'We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.' As Allāh says:

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

*﴿Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.﴾* [56:49,50]

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

*﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present﴾* [11:103].

﴿وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا﴾

*﴿And they will be set before your Lord, aligned.﴾*

This may mean that all of creation will stand before Allāh in one row, as Allāh says:

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

*﴿The Day that Ar-Rūḥ (Jibrīl) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right﴾* [78:38];

or it may mean that they will stand in rows, as Allāh says:

﴿وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾

[1] Aṭ-Ṭabari 18:36.

[2] Aṭ-Ṭabari 18:36.

﴿*And your Lord comes with the angels in rows.*﴾ [89:22]

﴿لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ﴾

﴿*Now indeed, you have come to Us as We created you the first time.*﴾

This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allāh says to them:

﴿بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا﴾

﴿*Nay, but you thought that We had appointed no meeting for you (with Us).*﴾,

meaning, you did not think that this would happen to you or that it would come to pass.

﴿وَوُضِعَ ٱلْكِتَٰبُ﴾

﴿*And the Book will be produced,*﴾ the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

﴿فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

﴿*and you will see the criminals, fearful of that which is therein.*﴾ of their evil deeds and reprehensible actions.

﴿وَيَقُولُونَ يَٰوَيْلَتَنَا﴾

﴿*They will say, "Woe to us!"*﴾ expressing words of regret for having wasted their lives.

﴿مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا﴾

﴿*What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!*﴾

it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

﴿وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا﴾

﴿*And they will find all that they did, present,*﴾ everything, both good and evil, as Allāh says,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

﴿*On the Day when every person will be confronted with all the good he has done*﴾ [3:30].

Allāh says:

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ﴿١٣﴾﴾

﴿*On that Day man will be informed of what he sent forward, and what he left behind.*﴾ [75:13]

And Allāh says:

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ﴿٩﴾﴾

﴿*The Day when all the secrets will be exposed.*﴾ [86:9]

meaning, everything that is hidden in people's hearts will become known. Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ»

«*Every traitor will have a banner on the Day of Resurrection, by which he will be known.*»[1]

It was also narrated in the Two *Ṣaḥīḥs*, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِهِ بِقَدْرِ غَدْرَتِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

«*On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so."*»[2]

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿*and your Lord treats no one with injustice.*﴾

means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient,

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[1] Aḥmad 3:142.

[2] *Fatḥ Al-Bāri* 12:354, Muslim 3:1361.

and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allāh says:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا﴾

﴿*Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.*﴾ [4:40]

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴿*And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.*﴾ Until His saying;

﴿حَٰسِبِينَ﴾

﴿*to take account*﴾ [21:47]

And there are many similar *Ayāt.*

Imām Aḥmad recorded that 'Abdullāh bin Muḥammad bin 'Aqīl heard Jābir bin 'Abdullāh say, "I was told about a *Ḥadīth* which a man heard from the Prophet ﷺ, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Shām,[1] where 'Abdullāh bin Unays was. I said to the doorkeeper, 'Tell him that Jābir is at the door.' He said, 'Jābir bin 'Abdullāh?' I said, 'Yes.' So he came out, still putting his garment on, and embraced me, and I embraced him, and said: 'I heard a *Ḥadīth* narrated by you, that you heard from the Messenger of Allāh ﷺ about reciprocal punishments. I was afraid that you or I would die before I could hear it.' He said, 'I heard the Messenger of Allāh ﷺ say:

«يَحْشُرُ اللهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ - أَوْ قَالَ: الْعِبَادَ - عُرَاةً غُرْلًا بُهْمًا»

«*Allāh will gather the people – or His servants – on the Day of Resurrection, naked, uncircumcised and Buhman.*» I asked, 'What is *Buhman*?' He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أُقِصَّهُ مِنْهُ، وَلَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ

[1] Greater Syria.

وَلَهُ عِنْدَ رَجُلٍ مِنْ أَهْلِ النَّارِ حَقٌّ حَتَّى أُقِصَّهُ مِنْهُ حَتَّى اللَّطْمَةُ»

*«They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter - even if it is only the case of a slap." »*

We said, 'How will that be, when we have come before Allāh barefooted, naked, uncircumcised and having nothing with us?' He said,

«بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

*«By [merit for] good deeds, and [recompense] for evil deeds.»*[1]

Shu'bah narrated from Al-'Awwām bin Muzāḥim from Abu 'Uthmān from 'Uthmān bin 'Affān, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ الْجَمَّاءَ لَتَقْتَصُّ مِنَ الْقَرْنَاءِ يَوْمَ الْقِيَامَةِ»

*«The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.»*[2]

It was recorded by 'Abdullāh the son of Imām Aḥmad, and there are corroborating narrations through other routes.

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾﴾

﴿*50. And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves, except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.*﴾

[1] Aḥmad 3:495.

[2] *Zawā'id Al-Musnad*, 1:12.

## The Story of Ādam and Iblīs

Allāh points out to the Children of Ādam the enmity of Iblīs towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblīs as their friend and declared their enmity towards Allāh. So Allāh says:

﴿وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ﴾

﴿*And (remember) when We said to the angels*﴾,

meaning all the angels, as was mentioned in the beginning of *Sūrat Al-Baqarah*.[1]

﴿ٱسْجُدُوا۟ لِـَٔادَمَ﴾

﴿*Prostrate yourselves unto Ādam*﴾ a prostration of respect and honour, as Allāh says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى خَـٰلِقٌۢ بَشَرًا مِّن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَـٰجِدِينَ ﴿٢٩﴾﴾

﴿*And (remember) when your Lord said to the angels, "I am going to create a human (Ādam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.*﴾ [15:28-29]

﴿فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ﴾

﴿*So they prostrated themselves except Iblīs. He was one of the Jinn;*﴾

meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in *Ṣaḥīḥ Muslim* where it is reported that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

[1] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah 2:36*.

«*The angels were created from light, Iblīs was created from smokeless fire, and Ādam was created from that which has been described to you.*»[1]

When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblīs used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allāh points out here that he was one of the *Jinn*, i.e., he was created from fire, as He says elsewhere:

﴿أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾﴾

﴿*I am better than he. You created me from fire, and You created him from clay.*﴾[38:76]

Al-Ḥasan Al-Baṣri said, "Iblīs was not one of the angels, not even for a second. He was the origin of the *Jinn* just as Ādam, upon him be peace, was the origin of mankind." This was narrated by Ibn Jarīr with a *Ṣaḥīḥ* chain.[2]

﴿فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾

﴿*he disobeyed the command of his Lord.*﴾

meaning by stepping beyond the bounds of obedience to Allāh. *Fisq* (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is *Fasaqat*; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allāh says, rebuking those who follow and obey Iblīs:

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى﴾

﴿*Will you then take him and his offspring as protectors and helpers rather than Me*﴾

meaning, instead of Me. This is why Allāh says:

﴿بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴿*What an evil is the exchange for the wrongdoers.*﴾

This is like the *Āyah* in *Sūrah Yā Sīn* where, after mentioning

[1] Muslim 4:2294.

[2] Aṭ-Ṭabari 18:506.

the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allāh then says:

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾﴾

﴿*(It will be said): "And O you the criminals! Get you apart this Day (from the believers).*﴾ until;

﴿أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾﴾

﴿*Did you not then understand?*﴾ [36:59-62]

﴿مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾﴾

﴿*51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as 'Aḍudan.*﴾

## The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allāh says: 'These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allāh says, 'I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allāh says:

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ﴾

﴿*Say: "Call upon those you claim besides Allāh, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.*﴾ [34:22-23]

Similarly Allāh says here:

﴿وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا﴾

﴿*nor did I take those who mislead as 'Aḍudan.*﴾ Mālik said: "Assistants."

﴿وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿52. *And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.*﴾

﴿53. *And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.*﴾

## Their Partners are not able to respond and the Criminals are brought to the Fire

Allāh tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

﴿نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ﴾

﴿*Call those (so-called) partners of Mine whom you claimed.*﴾

meaning, in the world. Call them today to save you from the situation you are in! Allāh says:

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّع بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

﴿*And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.*﴾ [6:94]

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ﴾

﴿*Then they will cry unto them, but they will not answer them.*﴾ As Allāh says:

﴿وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ﴾

﴿*And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.*﴾ [28:64]

And the *Āyah*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ﴾

﴿*And who is more astray than one who calls others besides Allāh, such as will not answer him*﴾ [46:5]

Until the end of the two *Āyāt*;

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿*And they have taken gods besides Allāh, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.*﴾ [19:81-82]

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

﴿*and We shall put Mawbiq between them.*﴾

Ibn 'Abbās, Qatādah and others said: "Destruction."[1] The meaning is that Allāh is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. 'Abdullāh bin 'Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers,[2] meaning that the people of guidance and the people of misguidance will be separated. This then is like the *Āyāt*:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

﴿*And on the Day when the Hour will be established – that Day shall (all men) be separated.*﴾ [30:14]

﴿يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾﴾

﴿*On that Day men shall be divided.*﴾ [30:43],

[1] Aṭ-Ṭabari 18:46.

[2] Aṭ-Ṭabari 18:46.

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾﴾

﴿*(It will be said), "And O you the criminals! Get you apart this Day (from the believers).*﴾ [36:59]

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ﴾

﴿*And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...*﴾ until,

﴿وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ﴾

﴿*And what they invented will vanish from them.*﴾ [10:28-30]

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿*And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.*﴾

meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ﴾

﴿*the criminals shall see the Fire*﴾,

they will realize that they cannot escape being thrown into it, and that will only intesify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

﴿وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا﴾

﴿*And they will find no way of escape from it.*﴾

means, they will have no way of fleeing, it will be inevitable.

﴿وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾﴾

﴿*54. And indeed We have given every kind of example in this Qur'ān for mankind. But, man is ever more quarrelsome than anything.*﴾

## Examples put forth in the Qur'ān

Allāh says, 'In this Qur'ān, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allāh guides to the path of salvation. Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said that the Messenger of Allāh ﷺ came to visit him and Fāṭimah, the daughter of Allāh's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

*﴿Are you not going to pray?﴾*

I said, "O Messenger of Allāh, our souls are in the Hand of Allāh. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾

*﴿But, man is ever more quarrelsome than anything.﴾*"[1]

It was also recorded in the Two *Ṣaḥīḥs*.[2]

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾﴾

*﴿55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.﴾*

*﴿56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Āyāt and that which they are warned for jest!﴾*

[1] Aḥmad 1:112.

[2] *Fatḥ Al-Bāri* 3:13, Muslim 1:538.

**The Rebellion of the Disbelievers**

Allāh tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾﴾

﴿*So cause a piece of the heaven to fall on us, if you are of the truthful!*﴾ [26:187],

Others said:

﴿أَئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾﴾

﴿*Bring Allāh's torment upon us if you are one of the truthful.*﴾ [29:29]

The Quraysh said:

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿*O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.*﴾ [8:32]

﴿وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾﴾

﴿*And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?"*﴾ [15:6-7].

There are other *Āyāt* refering to the same thing. Then Allāh says:

﴿إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ﴾

﴿*except that the ways of the ancients be repeated with them,*﴾

meaning, their overwhelming punishment, destroying every last one of them.

﴿أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا﴾

﴿*or the torment be brought to them face to face.*﴾

they see it with their own eyes, being directly confronted with it. Then Allāh says:

﴿وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿*And We send not the Messengers except as bearers of good news and warners.*﴾

before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allāh tells us about the disbelievers who argue:

﴿بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ﴾

﴿*with falsehood, in order to refute the truth thereby.*﴾

they try to weaken the truth that the Messengers brought, but they cannot achieve that.

﴿وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا﴾

﴿*And they take My Āyāt and that which they are warned for jest!*﴾

they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

﴿هُزُوًا﴾

﴿*as a jest and mockery*﴾ and they make fun of them, which is the worst type of disbelief.

﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾﴾

﴿*57. And who does more wrong than he who is reminded of the Āyāt (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'ān),*

*and in their ears, deafness. And if you call them to guidance, even then they will never be guided.*﴾

﴿58. *And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.*﴾

﴿59. *And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.*﴾

## The Worst People are Those Who turn away after being reminded

Allāh says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allāh then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

﴿وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ﴾

﴿*forgetting what his hands have sent forth.*﴾ means, bad deeds and evil actions.

﴿إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ﴾

﴿*Truly, We have set over their hearts*﴾ means, the hearts of these people,

﴿أَكِنَّةً﴾

﴿*Akinnah*﴾ means, coverings.

﴿أَن يَفْقَهُوهُ﴾

﴿*lest they should understand this,*﴾ means, so that they will not understand this Qur'ān and its clear Message

﴿وَفِيٓ ءَاذَانِهِمْ وَقْرًا﴾

﴿*and in their ears, deafness.*﴾ means that they will be deaf in an abstract way, to guidance.

﴿وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا﴾

﴿*And if you call them to guidance, even then they will never be guided.*﴾

﴿وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ﴾

﴿*And your Lord is Most Forgiving, Owner of mercy.*﴾

means, 'your Lord, O Muḥammad, is forgiving and has great mercy.'

﴿لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ﴾

﴿*Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.*﴾

This is like the *Āyah*:

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴿*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.*﴾ [35:45]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ۝٦﴾

﴿*But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment*﴾ [13:6].

And there are many *Āyāt* which say the same thing.

Then Allāh tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

﴿بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا﴾

﴿*But they have their appointed time, beyond which they will find no escape.*﴾

meaning, they will find no way out.

﴿وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟﴾

﴿*And these towns, We destroyed them when they did wrong.*﴾

This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

﴿وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا﴾

﴿*And We appointed a fixed time for their destruction.*﴾

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ
الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا
إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَن تَأْتِيَهُمْ سُنَّةُ
الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾ وَمَنْ
أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ
إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ
وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ
الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا ﴿٥٨﴾
وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم
مَّوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا
مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolators, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾﴾

*﴿60. And (remember) when Mūsā said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Ḥuqub passes."﴾*

*﴿61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.﴾*

*﴿62. So when they passed further on, Mūsā said to his boy-servant: "Bring us our morning meal; truly, we have suffered*

*Naṣaban in this, our journey."﴾*

*﴿63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!"﴾*

*﴿64. [Mūsā] said: "That is what we have been seeking." So they went back retracing their footsteps.﴾*

*﴿65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾*

## The Story of Mūsā and Al-Khiḍr

The reason for Mūsā's conversation with the boy-servant, Yūsha' bin Nūn, was that he had been told about one of the servants of Allāh at the junction of the two seas, who had knowledge which Mūsā had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

﴿لَآ أَبۡرَحُ﴾

﴿*I will not give up*﴾ meaning, I will keep on traveling,

﴿حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ﴾

﴿*until I reach the junction of the two seas*﴾ meaning, the place where the two seas met.

﴿أَوۡ أَمۡضِيَ حُقُبٗا﴾

﴿*or a Ḥuqub passes.*﴾ meaning, even if I have to travel for a very long time. Ibn Jarīr (may Allāh have mercy on him) said, "Some of the scholars of the Arabic language said that *Ḥuqub* means a year in the dialect of [the tribe of] Qays,"[1] then he narrated that 'Abdullāh bin 'Amr said, "*Ḥuqub* means eighty years."[2] Mujāhid said, "Seventy years."[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that it means a lifetime.[4] Qatādah and

[1] Aṭ-Ṭabari 18:56.

[2] Aṭ-Ṭabari 18:56.

[3] Aṭ-Ṭabari 18:56.

[4] Aṭ-Ṭabari 18:57.

Ibn Zayd said likewise.[1]

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا﴾

﴿*But when they reached the junction of the two seas, they forgot their fish,*﴾

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called *'Ayn Al-Ḥāyāt* (the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yūsha', upon him be peace, and it jumped out of the vessel towards the sea. Yūsha' woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allāh said:

﴿فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا﴾

﴿*and it took its way through the sea as in a tunnel.*﴾

meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn 'Abbās said, 'It left a trace as if it were a rock.'"[2]

﴿فَلَمَّا جَاوَزَا﴾

﴿*So when they had passed further on,*﴾ means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yūsha' who forgot. This is like the *Āyah*:

﴿يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾﴾

﴿*Out of them both come out pearl and coral.*﴾ [55:22],

although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place where they had forgotten the fish,

﴿قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا﴾

﴿*[Mūsā] said to his boy-servant: "Bring us our morning meal;*

[1] Aṭ-Ṭabari 18:57.

[2] Aṭ-Ṭabari 18:57.

*truly, we have suffered in this, our journey*﴾

meaning, their journey beyond the place where they should have stopped.

﴿نَصَبًا﴾

﴿*Naṣaban*﴾ means, exhaustion.

﴿قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ﴾

﴿*He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it..."*﴾

Then he said,

﴿وَٱتَّخَذَ سَبِيلَهُۥ﴾

﴿*It took its course*﴾, meaning its path,

﴿فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ﴾

﴿*"...into the sea in a strange (way)!" [Mūsā] said: "That is what we have been seeking."*﴾

meaning, this is what we have been looking for.

﴿فَٱرْتَدَّا﴾

﴿*So they went back*﴾

﴿عَلَىٰٓ ءَاثَارِهِمَا﴾

﴿*their footsteps.*﴾

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾﴾

﴿*Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.*﴾

This was Al-Khiḍr, peace be upon him, as is indicated by the authentic *Ḥādīths* narrated from the Messenger of Allāh ﷺ. Al-Bukhāri recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās: 'Nawf Al-Bikāli claims that Mūsā, the companion of Al-Khiḍr was not the Mūsā of the Children of Israel.' Ibn 'Abbās said, 'The enemy of Allāh has told a lie.' Ubayy bin Ka'b narrated that he heard the Messenger of Allāh ﷺ say,

«إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: يَا رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلَهُ بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ ثَمَّ، فَأَخَذَ حُوتًا فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّى إِذَا أَتَيَا الصَّخْرَةَ وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللهُ عَنِ الْحُوتِ جِرْيَةَ الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ، فَلَمَّا اسْتَيْقَظَ، نَسِيَ صَاحِبُهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ مُوسَى لِفَتَاهُ: ﴿ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾

*«Mūsā got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?" Mūsā replied, "I am." Allāh rebuked him because he did not refer the knowledge to Allāh. So Allāh revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Mūsā asked, "O my Lord, how can I meet him?" Allāh said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Mūsā took a fish, put it in a vessel and set out, along with his boy-servant Yūsha' bin Nūn, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allāh stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā said to his boy-servant,*

*﴿"Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."﴾*

وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَهُ اللهُ بِهِ، قَالَ لَهُ فَتَاهُ: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾ قَالَ: فَكَانَ لِلْحُوتِ سَرَبًا، وَلِمُوسَى وَفَتَاهُ عَجَبًا، فَقَالَ:

﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴾ قَالَ: فَرَجَعَا يَقُصَّانِ أَثَرَهُمَا حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ موسَى فَقَالَ الْخَضِرُ: وَأَنَّى بِأَرْضِكَ السَّلَامُ. فَقَالَ: أَنَا مُوسَى. فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾﴾ يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ أَنْتَ وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لَا أَعْلَمُهُ.

*Mūsā did not get tired till he had passed the place that Allāh had ordered him to look for. His boy-servant then said to him,*

﴿*"Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange way."*﴾

*There was a tunnel for the fish and Mūsā and his boy-servant were amazed. Mūsā said,*

﴿*"That is what we have been seeking." So they went back retracing their footsteps."*﴾

*So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Mūsā greeted him. Al-Khiḍr said, "Is there such a greeting in your land?" Mūsā said, "I am Mūsā." He said, "Are you the Mūsā of the Children of Israel?" Mūsā said, "Yes," and added, "I have come to you so that you may teach me something of that knowledge which you have been taught." Al-Khiḍr said,*

﴿*"You will not be able to have patience with me.*﴾

*O Mūsā! I have some of Allāh's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allāh's knowledge which He has bestowed upon you, but I do not know it."*

فَقَالَ مُوسَى: ﴿سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِي لَكَ أَمْرًا﴾ قَالَ لَهُ الْخَضِرُ: ﴿فَإِنِ اتَّبَعْتَنِي فَلَا تَسْـَٔلْنِي عَن شَيْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمْ بِغَيْرِ نَوْلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ لَمْ يَفْجَأْ إِلَّا وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَاحِ السَّفِينَةِ بِالْقَدُومِ، فَقَالَ لَهُ مُوسَى: قَدْ حَمَلُونَا بِغَيْرِ نَوْلٍ، فَعَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا؟

لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾﴾

*Mūsā said, ﴿"If Allāh wills, you will find me patient, and I will not disobey you in aught."﴾*

*Al-Khiḍr said to him, ﴿"Then, if you follow me, ask me not about anything till I myself mention it to you."﴾*

*So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to go on board free of charge. When they went on board, suddenly Mūsā saw that Al-Khiḍr had pulled out one of the planks of the ship with an adz. Mūsā said to him, "These people gave us a free ride, yet you have broken their boat so that its people will drown! Verily, you have done a terrible thing!*

*﴿"Al-Khiḍr said, "Did I not tell you, that you would not be able to have patience with me?"﴾*

*﴿Mūsā said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you)."﴾»*

The Messenger of Allāh ﷺ said,

فَكَانَتِ الْأُولَى مِنْ مُوسَى نِسْيَانًا، قَالَ: وَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ فِي الْبَحْرِ نَقْرَةً أَوْ نَقْرَتَيْنِ فَقَالَ لَهُ الْخَضِرُ: مَا عِلْمِي وَعِلْمُكَ فِي عِلْمِ اللهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ ثُمَّ خَرَجَا مِنَ السَّفِينَةِ فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذْ أَبْصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ رَأْسَهُ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ﴿٧٤﴾ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾﴾

*«In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khiḍr said to Mūsā, "My knowledge and your knowledge, in comparison to Allāh's knowledge, is like what this bird has taken out of the sea." Then they both disembarked from the boat, and while they were walking on the shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr took hold of the boy's head and pulled it off with his hands, killing him. Mūsā said to him,*

﴿"Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!" He said, "Did I not tell you that you would not be able to have patience with me?"﴾

قَالَ: وَهَذِهِ أَشَدُّ مِنَ الْأُولَى، ﴿قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَٰحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾ أَيْ مَائِلًا، فَقَالَ الْخَضِرُ بِيَدِهِ ﴿فَأَقَامَهُۥ﴾ فَقَالَ مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾﴾

[The narrator] said, "The second blame was stronger than the first one".

﴿Mūsā said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.﴾

(Al-Khiḍr) set it up straight with his own hands. Mūsā said, "We came to these people, but they neither fed us nor received us as guests.

﴿If you had wished, surely, you could have taken wages for it!" (Al-Khiḍr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient."﴾

The Messenger of Allāh ﷺ said:

«وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ حَتَّى يُقَصَّ اللهُ عَلَيْنَا مِنْ خَبَرِهِمَا»

«We wish that Mūsā was patient so that Allāh would have told us more about both of them.»

Sa'īd bin Jubayr said: "Ibn 'Abbās used to recite [Āyah no. 79]

(وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا)

(There was a king before them who seized every good-conditioned ship by force) and [Āyah no 80]

(وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ)

*(As for the boy, he was a disbeliever and his parents were believers.)*[1]

Then (in another narration) Al-Bukhāri recorded a similar account which says:

فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ وَمَعَهُمَا الْحُوتُ، حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَنَزَلَا عِنْدَهَا، قَالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَنَامَ، قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا الْحَيَاةُ لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ فَأَصَابَ الْحُوتَ مِنْ مَاءِ تِلْكَ الْعَيْنِ، فَتَحَرَّكَ وَانْسَلَّ مِنَ الْمِكْتَلِ فَدَخَلَ الْبَحْرَ، فَلَمَّا اسْتَيْقَظَ قَالَ مُوسَى لِفَتَاهُ: ﴿ءَاتِنَا غَدَآءَنَا﴾

*"...then Mūsā set out and with him was his boy-servant Yūsha' bin Nūn, and they had the fish with them. When they reached the rock, they camped there, and Mūsā lay down his head and slept. At the base of the rock there was a spring called Al-Ḥāyāt; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Mūsā said to his boy-servant:*

*﴿Bring us our morning meal.﴾"*

Then he quoted the rest of the *Ḥadīth*.

Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khiḍr said to Mūsā, "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allāh, is like what this bird has taken from the sea." Then he mentioned the rest of the report.[2]

﴿قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾﴾

*﴿66. Mūsā said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allāh)?"﴾*

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[1] *Fatḥ Al-Bāri* 8:262.

[2] *Fatḥ Al-Bāri* 8:272.

﴾67. *He said: "Verily, you will not be able to have patience with me!"*﴿

﴾68. *"And how can you have patience about a thing which you know not?"*﴿

﴾69. *Mūsā said: "If Allāh wills, you will find me patient, and I will not disobey you in aught."*﴿

﴾70. *He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."*﴿

## Mūsa meeting with Al-Khiḍr and accompanying Him

Allāh tells us what Mūsā said to that learned man, who was Al-Khiḍr. He was one to whom Allāh had given knowledge that He had not given to Mūsā, just as He had given Mūsā knowledge that He had not given to Al-Khiḍr.

﴿قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ﴾

﴾*Mūsā said to him: "May I follow you..."*﴿

This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

﴿أَتَّبِعُكَ﴾

﴾*I follow you*﴿ means, I accompany you and spend time with you.

﴿عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾

﴾*so that you teach me something of that knowledge which you have been taught*﴿
meaning, teach me something from that which Allāh has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

﴿قَالَ﴾

﴾*He said*﴿ meaning, Al-Khiḍr said to Mūsā,

﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

﴾*Verily, you will not be able to have patience with me!*﴿
meaning, You will not be able to accompany with me when you see me doing things that go against your law, because I

have knowledge from Allāh that He has not taught you, and you have knowledge from Allāh that He has not taught me. Each of us has responsibilities before Allāh that the other does not share, and you will not be able to stay with me,'

﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾﴾

﴿*And how can you have patience about a thing which you know not?*﴾

'For I know that you will denounce me justifiably, but I have knowledge of Allāh's wisdom and the hidden interests which I can see but you cannot.'

﴿قَالَ﴾

﴿*He said*﴾ meaning, Mūsā said:

﴿سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا﴾

﴿*If Allāh wills, you will find me patient,*﴾ with whatever I see of your affairs,

﴿وَلَآ أَعْصِى لَكَ أَمْرًا﴾

﴿*and I will not disobey you in aught.*﴾ means, 'I will not go against you in anything.' At that point, Al-Khiḍr, upon him be peace, set a condition:

﴿قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ﴾

﴿*Then, if you follow me, ask me not about anything*﴾ do not initiate any discussion of the matter,

﴿حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾

﴿*till I myself mention of it to you.*﴾ meaning, 'until I initiate the discussion, before you ask me about it.'

﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾﴾

﴿*71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Mūsā said: "Have you damaged it wherein its people will drown? Verily, you have committed a thing Imr."*﴾

﴾72. *He said: "Did I not tell you, that you would not be able to have patience with me?"*﴿

﴾73. *He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."*﴿

## Damaging the Boat

Allāh tells us that Mūsā and his companion Al-Khiḍr set out having come to an agreement and reached an understanding. Al-Khiḍr had made the condition that Mūsā should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the *Ḥadīth* quoted above - the crew recognized Al-Khiḍr and let them ride on board free of charge, as an honor to Al-Khiḍr. When the boat took them out to sea and they were far from the shore, Al-Khiḍr got up and damaged the boat, pulling out one of its planks and then patching it up again. Mūsā, peace be upon him, could not restrain himself from denouncing him, so he said:

﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا﴾

﴾*Have you damaged it wherein its people will drown?*﴿

The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

﴿لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾

﴾*Verily, you have committed a thing Imr.*﴿ About *'Imr'*, Mujāhid said: "An evil thing."[1] Qatādah said, "An astounding thing."[2] At this point, reminding him of the previously-agreed condition, Al-Khiḍr said:

﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

﴾*Did I not tell you, that you would not be able to have patience with me?*﴿

meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know

[1] Aṭ-Ṭabari 18:72.

[2] Aṭ-Ṭabari 18:72.

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا
هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ
ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ
فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا
قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ
عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ
عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ
فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا
لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ
لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا
تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ
قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾

the full story, and there is a reason and purpose for it that you do not know about.'

﴿قَالَ﴾

﴿*He said*﴾, meaning, Mūsā said:

﴿لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا﴾

﴿*Call me not to account for what I forgot, and be not hard upon me for my affair (with you).*﴾

meaning, 'do not be harsh with me.' Hence it says in the *Ḥadīth* quoted above from the Messenger of Allāh ﷺ:

«كَانَتِ الْأُولَى مِنْ مُوسَى نِسْيَانًا»

*«In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise.»*[1]

﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾ ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾﴾

*﴿74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Mūsā said: "Have you killed an innocent person without Nafs? Verily, you have committed a thing Nukr!"﴾*

*﴿75. He said: "Did I not tell you that you can have no*

[1] *Fatḥ Al-Bāri* 8:262.

*patience with me?"*﴾

﴿*76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."*﴾

## The Story of killing the Boy

﴿فَٱنطَلَقَا﴾

﴿*Then they both proceeded,*﴾ means, after the first incident,

﴿حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ﴾

﴿*till they met a boy, and he (Khidr) killed him.*﴾

It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khiḍr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khiḍr killed him. When Mūsā, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

﴿أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ﴾

﴿*Have you killed an innocent person?*﴾

meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

﴿بِغَيْرِ نَفْسٍ﴾

﴿*without Nafs*﴾ with no reason for killing him.

﴿لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا﴾

﴿*Verily, you have committed a thing Nukr!*﴾ meaning, something that is clearly evil.

﴿قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٥﴾﴾

﴿*He said: "Did I not tell you that you can have no patience with me?"*﴾

Once again, Al-Khiḍr reiterates the condition set in the first place, so Mūsā says to him:

﴿إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا﴾

﴿*If I ask you anything after this,*﴾ meaning, 'if I object to anything else you do after this,'

﴿فَلَا تُصَٰحِبۡنِي قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرٗا﴾

*﴿keep me not in your company, you have received an excuse from me.﴾*

'you have accepted my apology twice.' Ibn Jarīr narrated from Ibn 'Abbās that Ubayy bin Ka'b said: "Whenever the Prophet ﷺ mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ صَاحِبِهِ لَأَبْصَرَ الْعَجَبَ، وَلَكِنَّهُ قَالَ: ﴿إِن سَأَلْتُكَ عَن شَيْءٖ بَعۡدَهَا فَلَا تُصَٰحِبۡنِي قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرٗا ٧٦﴾»

*«May the mercy of Allāh be upon us and upon Mūsā. If he had stayed with his companion he would have seen wonders, but he said, ﴿'If I ask you anything after this, keep me not in your company, you have received an excuse from me.'﴾»*[1]

﴿فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ٧٧ قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرًا ٧٨﴾

*﴿77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Mūsā) said: "If you had wished, surely you could have taken wages for it!"﴾*

*﴿78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient."﴾*

## The Story of repairing the Wall

Allāh tells us that

﴿فَٱنطَلَقَا﴾

*﴿they both proceeded﴾* after the first two instances,

﴿حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ﴾

[1] Aṭ-Ṭabari 18:77.

﴿till when they came to the people of a town,﴾

Ibn Jarīr narrated from Ibn Sīrīn that this was Al-Aylah.[1] According to the *Ḥadīth*;

«حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَامًا»

«*When they came there, the people of the town were mean.*»[2] i.e., miserly

﴿اسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾

﴿*they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight.*﴾

means, he fixed it so it was standing upright properly. We have already seen in the *Ḥadīth* quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Mūsā said to him:

﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾

﴿*If you had wished, surely you could have taken wages for it!*﴾

meaning, because they did not entertain us as guests, you should not have worked for them for free.

﴿قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ﴾

﴿*He said: "This is the parting between you and I*﴾

meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

﴿سَأُنَبِّئُكَ بِتَأْوِيلِ﴾

﴿*I will tell you the interpretation*﴾ meaning explanation,

﴿مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا﴾

﴿*of (those) things over which you were not able to be patient.*﴾

[1] Aṭ-Ṭabari 18:78.

[2] Aḥmad 5:119.

۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِن
سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَٰحِبْنِي ۖ قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا
﴿٧٦﴾ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَا أَهْلَهَا فَأَبَوْا
أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ ۖ
قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي
وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا
ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِي ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا
وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا ٱلْغُلَٰمُ
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا
﴿٨٠﴾ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا
﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِي ٱلْمَدِينَةِ وَكَانَ
تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ
عَنْ أَمْرِي ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾ وَيَسْـَٔلُونَكَ
عَن ذِي ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾

﴿أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِي ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾﴾

*79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force."*

## Interpretations of why the Ship was damaged

This is an explanation of what Mūsā found so hard to understand, and the appearence of which he condemned. Allāh showed Al-Khidr the hidden reasons, so he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

﴿يَأْخُذُ كُلَّ سَفِينَةٍ﴾

﴿*seized every boat*﴾, i.e., every good, sound boat

﴿غَصْبًا﴾

﴿*by force.*﴾ 'So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

﴿وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾﴾

﴿80. *"And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief."*﴾

﴿81. *"So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy."*﴾

## Interpretation of why the Boy was killed

Ibn 'Abbās narrated from Ubayy bin Ka'b that the Prophet ﷺ said:

«الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا»

«*The boy Al-Khiḍr killed was destined to be a disbeliever from the day he was created.*»

It was recorded by Ibn Jarīr from Ibn 'Abbās.[1] He said:

﴿فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا﴾

﴿*his parents were believers, and we feared he would oppress them by rebellion and disbelief*﴾

Their love for him might make them follow him in disbelief. Qatādah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allāh, for the decree of Allāh for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him."[2] An authentic *Ḥadīth* says;

«لَا يَقْضِي اللهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا لَهُ»

«*Allāh does not decree anything for the believer except it is good for him.*»[3]

And Allāh says:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴿*and it may be that you dislike a thing which is good for you.*﴾ [2:216].

﴿فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾﴾

[1] Muslim 2380, At-Ṭabari 18:85.

[2] At-Ṭabari 18:86.

[3] Aḥmad 3:117.

﴿So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.﴾

A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.[1]

﴿وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾﴾

﴿82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.﴾

## Interpretation of why the Wall was repaired for no Charge

In this *Āyah* there is a proof that the word *Qaryah* (village) may be used to refer to a city (*Madīnah*), because Allāh first says,

﴿حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ﴾

﴿till when they came to the people of a town (Qaryah)﴾ [18:77], but here He says:

﴿فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ﴾

﴿it belonged to two orphan boys in the town (Al-Madīnah);﴾

This is like the *Āyāt*:

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

﴿And many a town (Qaryah), stronger than your town which has driven you out We have destroyed﴾ [47:13] and;

﴿وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

[1] At-Ṭabari 18:86-87.

﴿*And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Al-Qaryatayn)?"*﴾[43:31]

meaning Makkah and At-Ṭā'if.

The meaning of the *Āyah* [18:82] is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." Ikrimah, Qatādah and others said, "Underneath it there was some wealth that was buried for them."[1] This meaning is apparent from the context of the *Āyah*, and is the view chosen by Ibn Jarīr (may Allāh have mercy on him).

﴿وَكَانَ أَبُوهُمَا صَٰلِحًا﴾

﴿*their father was a righteous man,*﴾ indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'ān and reported in the Sunnah. Sa'īd bin Jubayr narrated from Ibn 'Abbās: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."[2]

﴿فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا﴾

﴿*your Lord intended that they should attain their age of full strength and take out their treasure*﴾

Here will is attributed to Allāh, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allāh. In contrast, He said about the boy:

﴿فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً﴾

﴿*So we intended that their Lord should exchange him for them for one better in righteousness*﴾

and concerning the ship:

﴿فَأَرَدتُّ أَنْ أَعِيبَهَا﴾

[1] Aṭ-Ṭabari 18:90.

[2] Aṭ-Ṭabari 18:90.

﴿*So I wished to make a defective damage in it,* ﴾

And Allāh knows best.

## Was Al-Khiḍr a Prophet?

﴿رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي﴾

﴿*as a mercy from your Lord. And I did them not of my own accord.*﴾

Meaning, 'These three things that I did, come from the mercy of Allāh for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khiḍr, peace be upon him, was a Prophet, along with the *Āyah* which we have already quoted:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾﴾

﴿*Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.*﴾ [18:65]

## Why he was called Al-Khiḍr?

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said concerning Al-Khiḍr;

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضْرَاءَ»

«*He was called Al-Khiḍr because he sat on a barren Farwah that turned white, then it turned green (Khaḍrā') beneath him.*»[1]

Imām Aḥmad also recorded this from 'Abdur-Razzāq.[2] It was also recorded in *Ṣaḥīḥ Al-Bukhāri* from Hammām from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضْرَاءَ»

«*He was called Al-Khiḍr because he sat on a barren Farwah and*

[1] Aḥmad 2:312.

[2] Aḥmad 2:318.

*it turned green (Khaḍrā') beneath him.»*[1]

The meaning of *Farwah* here is a patch of withered vegetation. This was the view of 'Abdur-Razzāq.[2] It was also said that it means the face of the earth.

﴿ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا﴾

﴿*That is the interpretation of those (things) over which you could not be patient.*﴾

meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

﴿تَسْطِع﴾

﴿*you could*﴾ When the matter was still confusing and very difficult, a more intensive form was used,

﴿سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا﴾

﴿*I will tell you the interpretation of (those) things over which you were unable to be patient with*﴾ [18:78].

The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the *Āyah*:

﴿فَمَا اسْطَٰعُوا أَن يَظْهَرُوهُ﴾

﴿*So they (Ya'jūj and Ma'jūj) were not able to scale it*﴾ [18:97]

which means ascending to its highest point,

﴿وَمَا اسْتَطَٰعُوا لَهُ نَقْبًا﴾

﴿*nor are they able to dig through it*﴾ [18:97] which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allāh knows best.

If one were to ask, what happened to the boy-servant of Mūsā who appears at the beginning of the story but then is not mentioned? The answer is that the objective of the story is

[1] *Fatḥ Al-Bāri* 6:499.

[2] Aḥmad 2:318.

what happened between Mūsā and Al-Khiḍr. Mūsā's boy-servant was with him, following him. It is clearly mentioned in the *Ṣaḥīḥ Ḥadīths* referred to above that he was Yūsha' bin Nūn, who was the one who became the leader of the Children of Israel after Mūsā, peace be upon him.

﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَـٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾﴾

*﴿83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."﴾*

*﴿84. Verily, We established him in the earth, and We gave him the means of everything.﴾*

## The Story of Dhul-Qarnayn

Allāh says to His Prophet ﷺ,

﴿وَيَسْـَٔلُونَكَ﴾

*﴿And they ask you﴾* O Muḥammad ﷺ,

﴿عَن ذِى ٱلْقَرْنَيْنِ﴾

*﴿about Dhul-Qarnayn.﴾* i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet ﷺ. They (the People of the Book) said, 'Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the *Rūh* (the soul),' then *Sūrat Al-Kahf* was revealed.

## Dhul-Qarnayn had great Power

﴿إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ﴾

*﴿Verily, We established him in the earth,﴾* means, 'We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two

"Horns" of the sun, east and west, where it rises and where it sets.

﴿وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا﴾

﴿*and We gave him the means of everything.*﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk and others said, "This means knowledge."[1] Qatādah also said,

﴿وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا﴾

﴿*and We gave him the means of everything.*﴾

"The different parts and features of the earth."[2] Concerning Bilqīs, Allāh said,

﴿وَأُوتِيَتْ مِن كُلِّ شَىْءٍ﴾

﴿*she has been given all things*﴾ [27:23], meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allāh gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of *Shirk*. He was given all that a man like him would need. And Allāh knows best.

﴿فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾﴾

﴿*85. So he followed a way.*﴾

﴿*86. Until, when he reached the setting place of the sun, he found it setting in a spring of Ḥami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness."*﴾

﴿*87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell)."*﴾

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[1] *Al-Bidāyah wan-Nihāyah* 2:106, Aṭ-Ṭabari 18:94-95.

[2] *Al-Bidāyah wan-Nihāyah* 2:106, Aṭ-Ṭabari 18:94-95.

﴿88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words."﴾

## His traveling and reaching the Place where the Sun sets (the West)

﴿فَأَتْبَعَ سَبَبًا ﴿٨٥﴾﴾

﴿So he followed a way.﴾ Ibn 'Abbās said that he followed different routes to achieve what he wanted.[1]

﴿فَأَتْبَعَ سَبَبًا ﴿٨٥﴾﴾

﴿So he followed a way.﴾

Mujāhid said that he followed different routes, east and west.[2] According to one report narrated from Mujāhid, he said:

﴿سَبَبًا﴾

﴿a way﴾ means, "A route through the land."[3] Qatādah said, "It means he followed the routes and landmarks of the earth."[4]

﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ﴾

﴿Until, when he reached the setting place of the sun,﴾

means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

﴿وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ﴾

﴿he found it setting in a spring of Ḥami'ah﴾

[1] Aṭ-Ṭabari 18:99.
[2] Aṭ-Ṭabari 18:95.
[3] Aṭ-Ṭabari 18:95.
[4] Aṭ-Ṭabari 18:99.

meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. *Ḥami'ah* is, according to one of the two views, derived from the word *Ḥama'ah*, which means mud. This is like the *Āyah*:

﴿إِنِّي خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾﴾

﴿*"I am going to create a man (Ādam) from dried clay of altered Ḥama'h (mud)*﴾ [15:28],

which means smooth mud, as we have discussed above.

﴿وَوَجَدَ عِندَهَا قَوْمًا﴾

﴿*And he found near it a people.*﴾ meaning a nation. They mentioned that they were a great nation from among the sons of Ādam.

﴿قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا﴾

﴿*We (Allāh) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness"*﴾

means, Allāh gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

﴿أَمَّا مَن ظَلَمَ﴾

﴿*As for him who does wrong,*﴾ meaning who persists in his Kufr and in associating others in worship with his Lord,

﴿فَسَوْفَ نُعَذِّبُهُۥ﴾

﴿*we shall punish him,*﴾ Qatādah said, i.e., by killing him.[1]

﴿ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا﴾

﴿*and then he will be brought back unto his Lord, Who will punish him with a terrible torment.*﴾

meaning a severe, far-reaching and painful punishment. This

[1] At-Ṭabari 18:98.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا
﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ
فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءَ
الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰ
إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن
دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ
سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا
لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
قَالَ انفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا
﴿٩٦﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

implies a confirmation of the Hereafter and the reward and punishment.

﴿وَأَمَّا مَنْ ءَامَنَ﴾

﴿*But as for him who believes*﴾, meaning 'who follows us in our call to worship Allāh Alone with no partner or associate,'

﴿فَلَهُ جَزَآءَ ٱلْحُسْنَىٰ﴾

﴿*he shall have the best reward,*﴾ meaning in the Hereafter, with Allāh.

﴿وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا﴾

﴿*and we (Dhul-Qarnayn) shall speak unto him mild words.*﴾ Mujāhid said, '(words of) kindness.'[1]

﴿ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾﴾

﴿*89. Then he followed (another) way,*﴾

﴿*90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.*﴾

﴿*91. So (it was)! And We knew all about him (Dhul-Qarnayn).*﴾

[1] Aṭ-Ṭabari 18:99.

**His Journey East**

Allāh tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allāh. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allāh says,

﴿وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ﴾

*﴿he found it rising on a people﴾* meaning a nation,

﴿لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا﴾

*﴿for whom We (Allāh) had provided no shelter against the sun.﴾*

meaning, they had no buildings or trees to cover them and shade them from the heat of the sun.

Qatādah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."[1]

﴿كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾﴾

*﴿So (it was)! And We knew all about him.﴾*

Mujāhid and As-Suddi said, "This means that Allāh knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

﴿لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾﴾

*﴿Truly, nothing is hidden from Allāh, in the earth or in the heaven.﴾*[3:5]"[2]

﴿ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾﴾

[1] Aṭ-Ṭabari 18:100.

[2] Aṭ-Ṭabari 18:101.

فَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

﴿92. *Then he followed (another) way,*﴾

﴿93. *Until, when he reached between two mountains, he found before them a people who scarcely understood a word.*﴾

﴿94. *They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"*﴾

﴿95. *He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier."*﴾

﴿96. *"Give me Zubar of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qiṭran to pour over them."*﴾

## His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier

Allāh says of Dhul-Qarnayn:

﴿ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾﴾

﴿*Then he followed (another) way*﴾ meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'jūj and Ma'jūj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'jūj and Ma'jūj are among the progeny of Ādam, peace be upon him, as was recorded in the Two *Ṣaḥīḥs*;

«إِنَّ اللهَ تَعَالَى يَقُولُ: يَا آدَمُ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ فَيَقُولُ: ابْعَثْ بَعْثَ النَّارِ، فَيَقُولُ: وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ، فَحِينَئِذٍ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا. فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثَّرَتَاهُ يَأْجُوجَ وَمَأْجُوجَ»

*"Allāh said: "O Ādam." Ādam said, "Here I am at Your service." Allāh said, "Send forth the group of Hellfire." Ādam said, "What is the group of Hellfire?" Allāh said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'jūj and Ma'jūj."*[1]

﴿وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

*﴿he found before them a people who scarcely understood a word.﴾*

he could not understand their speech, because they were so isolated from other people.

﴿قَالُوا يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا﴾

*﴿They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute?"﴾*

Ibn Jurayj reported from 'Atā' from Ibn 'Abbās that this meant a great reward,[2] i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'jūj and Ma'jūj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

﴿مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ﴾

*﴿That in which my Lord had established me is better (than your tribute).﴾*

meaning, the power and authority that Allāh has given me is better for me than what you have collected. This is like when Sulaymān (Solomon), peace be upon him, said:

﴿أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِىَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم﴾

*﴿Will you help me in wealth? What Allāh has given me is better than that which He has given you!﴾* [27:36]

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[1] *Fath Al-Bāri* 8:295, Muslim 1:201.

[2] Aṭ-Ṭabari 18:112.

Similarly, Dhul-Qarnayn said: 'What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

﴿أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝ ءَاتُونِى زُبَرَ الْحَدِيدِ﴾

*﴿I will erect between you and them a barrier. Give me Zubar of iron,﴾*

*Zubar* is the plural of *Zubrah*, which means pieces or chunks of something. This was the view of Ibn 'Abbās, Mujāhid and Qatādah.[1] These pieces were like bricks or blocks, and it was said that each block weighed one Damascene *Qinṭār*[2] or more.

﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ﴾

*﴿then, when he had filled up the gap between the two mountain-cliffs,﴾*

means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

﴿قَالَ انفُخُوا۟﴾

*﴿he said: "Blow;"﴾* means, he lit a fire until the whole thing was burning hot.

﴿قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا﴾

*﴿he said: "Bring me Qiṭran to pour over them."﴾*

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and As-Suddi said it was copper. Some of them added that it was molten.[3] This is similar to the *Āyah*:

﴿وَأَسَلْنَا لَهُۥ عَيْنَ الْقِطْرِ﴾

*﴿And We caused a fount of Qiṭran to flow for him﴾* [34:12].

So it resembled a striped cloak.

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[1] Aṭ-Ṭabari 18:114.

[2] *Qinṭār*; a unit of weight equivalent to 256.4 kg. (Hans Wehr Dictionary of Modern Written Arabic). See the explanation of *Sūrah Āl 'Imrān* 3:14.

[3] Aṭ-Ṭabari 18:116-117, *Ad-Durr Al-Manthūr* 5:460.

Then Allāh said:

﴿فَمَا ٱسْطَـٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَـٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَـٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَـٰهُمْ جَمْعًا ﴿٩٩﴾﴾

﴿97. *So they could not scale it or dig through it.*﴾

﴿98. *He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakkā' it down to the ground. And the promise of my Lord is ever true.*﴾

﴿99. *And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.*﴾

## The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allāh tells us that Ya'jūj and Ma'jūj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

﴿فَمَا ٱسْطَـٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَـٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾﴾

﴿*So they (Ya'jūj and Ma'jūj) could not scale it or dig through it.*﴾

This indicates that they could not penetrate it or dig through it.

Imām Aḥmad recorded that Zaynab bint Jaḥsh, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا»

«*Lā ilāha illallāh! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'jūj and Ma'jūj like this.*»

and he made a circle with his index finger and thumb. I [Zaynab] said, 'O Messenger of Allāh, will we be destroyed even though there will be righteous people among us?' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبَثُ»

«*Yes, if evil increases.*»[1] This is a *Ṣaḥīḥ Ḥadīth*, both Al-Bukhāri and Muslim recorded it.[2]

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي﴾

﴿*(Dhul-Qarnayn) said: "This is a mercy from my Lord..."*﴾ meaning, after it was built by Dhul-Qarnayn.

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي﴾

﴿*He said: This is a mercy from my Lord*﴾ for the people, when he placed a barrier between them and Ya'jūj and Ma'jūj, to stop them from spreading evil and corruption on earth.

﴿فَإِذَا جَاءَ وَعْدُ رَبِّي﴾

﴿*but when the promise of my Lord comes*﴾ means, when the true promise comes

﴿جَعَلَهُ دَكَّاءَ﴾

﴿*He shall Dakkā' it down to the ground.*﴾ means, will make it flat. The Arabs use *Dakkā'* to describe a female camel whose back is flat and has no hump. And Allāh says:

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا﴾

﴿*So when his Lord appeared to the mountain, He made it Dakkan*﴾ [7:143] meaning, level to the ground.

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

﴿*And the promise of my Lord is ever true.*﴾ means, it will come to pass without a doubt.

﴿وَتَرَكْنَا بَعْضَهُمْ﴾

﴿*We shall leave some of them*﴾ meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'jūj and Ma'jūj) will come out surging over mankind to destroy their wealth and property.

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾

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[1] Aḥmad 6:428.

[2] *Fatḥ Al-Bāri* 6:440, Muslim 4:2208.

﴿*We shall leave some of them to surge like waves on one another;*﴾

As-Suddi said: "That is when they emerge upon the people."[1] All of this will happen before the Day of Resurrection and after the Dajjāl, as we will explain when discussing the *Āyāt*:

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ﴾

﴿*Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Ḥadab. And the true promise shall draw near...*﴾ [21:96-97]

﴿وَنُفِخَ فِي ٱلصُّورِ﴾

﴿*and Aṣ-Ṣūr will be blown.* ﴾*Aṣ-Ṣūr*, as explained in the *Ḥadīth*, is a horn that is blown into. The one who will blow into it is (the angel) Isrāfīl, peace be upon him, as has been explained in the *Ḥadīth* quoted at length above, and there are many *Ḥadīths* on this topic.[2] According to a *Ḥadīth* narrated from 'Aṭiyah from Ibn 'Abbas[3] and Abu Sa'īd, and attributed to the Prophet ﷺ,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ؟»

«*How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him?*» They said, "What should we say?" He said:

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا»

«*Say: "Allāh is Sufficient for us and the best Disposer of affairs, in Allāh have we put our trust."*»[4]

﴿وَجَمَعْنَٰهُمْ جَمْعًا﴾

﴿*and We shall collect them (the creatures) all together.*﴾ means, 'We shall bring them all together for Reckoning.'

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[1] *Ad-Durr Al-Manthūr* 4:454.

[2] *Tuḥfat Al-Aḥwadhi* 9:116.

[3] Aṭ-Ṭabari 18:122.

[4] *Tuḥfat Al-Aḥwadhi* 7:117.

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

﴿*Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.*﴾ [56:49-50]

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾﴾

﴿*and we shall gather them all together so as to leave not one of them behind.*﴾ [18:47]

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا ﴿١٠٠﴾ ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾﴾

﴿*100. And on that Day We shall present Hell to the disbelievers, plain to view.*﴾

﴿*101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).*﴾

﴿*102. Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.*﴾

## Hell will be displayed before the Disbelievers on the Day of Resurrection

Allāh tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before

they enter it. This will intensify their distress and grief. In *Ṣaḥīḥ Muslim* it is recorded that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said,

«يُؤْتَى بِجَهَنَّمَ تُقَادُ يَوْمَ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

*«Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.»*[1]

Then Allāh says of them:

﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَآءٍ عَن ذِكْرِي﴾

*﴿(To) those whose eyes had been under a covering from My Reminder,﴾*

meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allāh says:

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾﴾

*﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytān to be a companion for him.﴾* [43:36]

And here Allāh says:

﴿وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾

*﴿and they could not bear to hear (it).﴾* meaning, they did not understand the commands and prohibitions of Allāh. Then He says:

﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ﴾

*﴿Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me?﴾*

meaning, do they think that this is right for them and that it is going to benefit them?

﴿كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

*﴿Nay, but they will deny their worship of them, and become opponents to them﴾* [19:82].

[1] Muslim 4:2184.

Allāh says that He has prepared Hell as their abode on the Day of Resurrection.

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾﴾

*﴿103. Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾*

*﴿104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."﴾*

*﴿105. "They are those who deny the Āyāt of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them."﴾*

*﴿106. "That shall be their recompense, Hell; because they disbelieved and took My Āyāt and My Messengers for jest."﴾*

## The Greatest Losers in respect of (Their) Deeds

Al-Bukhāri recorded from 'Amr that Muṣ'ab who said: "I asked my father – meaning Sa'd bin Abi Waqqāṣ – about Allāh's saying,

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾﴾

*﴿Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾*

'Are they the Ḥarūriyyah?' He said, 'No, they are the Jews and Christians. As for the Jews, they disbelieved in Muḥammad ﷺ, and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Ḥarūriyyah are those who break Allāh's covenant after ratifying it.' Sa'd ﷺ used to call them *Al-Fāsiqīn* (the corrupt).[1] 'Ali bin Abi Ṭālib,[2] Aḍ-Ḍaḥḥāk and others said: "They are the Ḥarūriyyah," so this means, that according to 'Ali, may Allāh be pleased with him, this *Āyah* includes the Ḥarūriyyah just as it includes the Jews, the Christians and others. This does not mean that the *Āyah* was revealed concerning any of these

[1] *Fatḥ Al-Bāri* 8:278.

[2] Aṭ-Ṭabari 18:128.

groups in particular; it is more general than that, because the *Āyah* was revealed in Makkah, before the Qur'ān addressed the Jews and Christians, and before the Khawārij existed at all. So the *Āyah* is general and refers to everyone who worships Allāh in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allāh says:

﴿وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢ عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤﴾

*﴿Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.﴾* [88:2-4]

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ۝٢٣﴾

*﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾* [25:23]

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

*﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾* [24:39]

And in this *Āyah* Allāh says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ﴾

*﴿Say: "Shall We tell you..."﴾* meaning, Shall We inform you;'

﴿بِٱلْأَخْسَرِينَ أَعْمَٰلًا﴾

*﴿the greatest losers in respect of (their) deeds?﴾*

Then Allāh explains who they are, and says:

﴿ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

*﴿Those whose efforts have been wasted in this life﴾*

meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allāh.

﴿وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

*﴿while they thought that they were acquiring good by their deeds.﴾*

means, they thought that there was some basis for their deeds and that they were accepted and loved.

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾

*﴿They are those who deny the Āyāt of their Lord and the meeting with Him.﴾*

they denied the signs of Allāh in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

*﴿and on the Day of Resurrection, We shall assign no weight for them.﴾*

means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ - وَقَالَ: - اقْرَءُوا إِنْ شِئْتُمْ: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾»

*«A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allāh. Recite, if you wish:»*

*﴿and on the Day of Resurrection, We shall assign no weight for them﴾*

It was also recorded by Muslim.[1]

﴿ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا﴾

*﴿That shall be their recompense, Hell; because they disbelieved﴾*

means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allāh as a joke, mocking them and disbelieving them in the worst way.'

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾﴾

*﴿107. "Verily, those who believe and do righteous deeds, shall*

[1] *Fath Al-Bāri* 8:279, Muslim 4:2147.

*have the Gardens of Al-Firdaws for their entertainment."*﴾

﴿*108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."*﴾

## The Reward of the Righteous Believers

Allāh tells us about His blessed servants, those who believed in Allāh and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of *Al-Firdaws* (Paradise). Abu Umāmah said, "*Al-Firdaws* is the center of Paradise."[1] Qatādah said, "*Al-Firdaws* is a hill in Paradise, at its center, the best of it."[2] This was also narrated from Samurah and attributed to the Prophet ﷺ,

«الْفِرْدَوْسُ رَبْوَةُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

«*Al-Firdaws is a hill in Paradise, at its center, the best of it.*»

A similar report was narrated from Qatādah from Anas bin Mālik, and attributed to the Prophet ﷺ. All of the preceding reports were narrated by Ibn Jarīr, may Allāh have mercy on him.[3] The following is in the *Ṣaḥīḥ*,

«إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

«*If you ask Allāh for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.*»[4]

﴿نُزُلًا﴾

﴿*entertainment*﴾ means offered to them as hospitality.

﴿خَٰلِدِينَ فِيهَا﴾

﴿*Wherein they shall dwell (forever).*﴾ means, they will stay there and never leave.

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[1] Aṭ-Ṭabari 18:130.

[2] Aṭ-Ṭabari 18:130.

[3] Aṭ-Ṭabari 18:134.

[4] *Fatḥ Al-Bāri* 13:415.

﴿لَا يَبْغُونَ عَنْهَا حِوَلًا﴾

*﴿No desire will they have for removal therefrom.﴾*

means, they will never choose or want anything else. This *Āyah* tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allāh tells us that despite this eternal stay, they will never choose to change or move from where they are.

﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾﴾

*﴿109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴾*

## The Words of the Lord can never be finished

Allāh says: 'Say, O Muḥammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allāh, the sea would run dry before it all could be written down.

﴿وَلَوْ جِئْنَا بِمِثْلِهِۦ﴾

*﴿even if We brought like it﴾* means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allāh would still never run out. As Allāh says:

﴿وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾﴾

*﴿And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾* [31:27]

Ar-Rabī' bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allāh, is that of a drop of water in comparison to all of the oceans." Allāh revealed that:

﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى﴾

﴿*Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,*﴾

Allāh says that even if those oceans were ink for the Words of Allāh, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allāh would remain, for nothing can outlast them. For no one can comprehend the greatness of Allāh or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾﴾

﴿*110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."*﴾

## Muḥammad ﷺ is a Human Being and a Messenger, and the God is One

Allāh says to His Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴿*Say*﴾ to these idolators who reject your message to them,

﴿إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

﴿*"I am only a man like you."*﴾ Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true – I did not know any of this except for what Allāh made known to me. And I tell you,

﴿أَنَّمَآ إِلَٰهُكُمْ﴾

﴿*that your God*﴾, Who calls you to worship Him,

﴿إِلَٰهٌ وَٰحِدٌ﴾

﴿*is One God*﴾, with no partner or associate.'

﴿فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ﴾

﴿*So whoever hopes for the meeting with his Lord,*﴾ i.e., hopes for a good reward and recompense,

﴿فَلْيَعْمَلْ عَمَلًا صَٰلِحًا﴾

﴿*let him work righteousness*﴾ meaning, in accordance with the prescribed laws of Allāh,

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

﴿*and associate none as a partner in the worship of his Lord.*﴾

This is what is meant by seeking the pleasure of Allāh alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allāh alone, and are done in accordance with the way of the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Maḥmūd bin Labīd said that the Messenger of Allāh ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الْأَصْغَرُ»

«*What I fear the most for you is the small Shirk.*»

"They said: What is the small *Shirk*, O Messenger of Allāh?" He said,

«الرِّيَاءُ، يَقُولُ اللهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟»

«*Showing off (Ar-Riyā'). Allāh will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him."*»[1]

Imām Aḥmad recorded that Abu Sa'īd bin Abi Faḍālah Al-Anṣāri, who was one of the Companions, said: "I heard the Messenger of Allāh ﷺ say,

[1] Aḥmad 5:428.

«إِذَا جَمَعَ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ للهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ، فَإِنَّ اللهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ»

*«Allāh will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allāh in the deeds which he did, let him seek his reward from someone other than Allāh, for Allāh is the least in need of any partner or associate."»*[1]

It was also recorded by At-Tirmidhi and Ibn Mājah.[2]

This is the end of the *Tafsīr* of *Sūrat Al-Kahf*. Praise be to Allāh, the Lord of all that exists.

[1] Aḥmad 4:215.

[2] *Tuḥfat Al-Aḥwadhi* 8:599, Ibn Mājah 2:1406.

# The *Tafsīr* of *Sūrah Maryam* (Chapter - 19)

## Which was revealed in Makkah

Muḥammad bin Isḥāq recorded a *Ḥadīth* of Umm Salamah[1] in his *Sīrah*, and Aḥmad bin Ḥanbal recorded from Ibn Mas'ūd, the story of the *Hijrah* (migration) to Ethiopia from Makkah. The narration mentions that Ja'far bin Abi Ṭālib recited the first part of this *Sūrah* to An-Najāshī and his companions.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿كٓهيعٓصٓ ۝١ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ۝٢ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ۝٣ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ۝٤ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ۝٥ يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ رَبِّ رَضِيًّا ۝٦﴾

﴿1. *Kāf Ha Ya 'Aīn Ṣād.*﴾

﴿2. *A reminder of the mercy of your Lord to His servant Zakariyyā.*﴾

﴿3. *When he called his Lord [with] a call in secret.*﴾

﴿4. *He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta'al on my head, and I have never been unblessed in my invocation to You, O my Lord!"*﴾

﴿5. *"And verily, I fear Mawāli after me, and my wife is barren. So give me from Yourself an heir."*﴾

﴿6. *"Who shall inherit me, and inherit (also) the posterity of Ya'qūb. And make him, my Lord, one with whom You are well-pleased!"*﴾

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[1] Ibn Hishām 1 :357.

[2] Aḥmad 1 :201,461.

## The Story of Zakariyyā and His Supplication for a Son

The discussion about the separate letters has already preceded at the beginning of *Sūrat Al-Baqarah*. Concerning Allāh's statement,

﴿ذِكْرُ رَحْمَتِ رَبِّكَ﴾

*﴿A reminder of the mercy of your Lord﴾*

This means that this is a reminder of Allāh's mercy upon His servant Zakariyyā.[1] Yaḥyā bin Ya'mar recited it,

(ذَكَّرَ رَحْمَةَ رَبِّكَ عبدَه زكريا)

"He has reminded of your Lord's mercy to His servant Zakariyyā."

The word Zakariyyā in the *Āyah* has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In *Ṣaḥīḥ Al-Bukhāri*, it is recorded [that the Prophet ﷺ said about Zakariyyā] that He was a carpenter who used to eat from what he earned with his own hand through carpentry.[2]

Concerning Allāh's statement,

﴿إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ۝٣﴾

*﴿When he called his Lord [with] a call in secret.﴾*

He only made his supplication secretly because it is more beloved to Allāh. This is similar to what Qatādah said concerning this *Āyah*,

﴿إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ۝٣﴾

*﴿When he called out his Lord [with] a call in secret.﴾*

"Verily, Allāh knows the pious heart and he hears the hidden voice."[3]

﴿قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى﴾

*﴿He said: "My Lord! Indeed my bones have grown feeble..."﴾*

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[1] Al-Qurṭubi 11:75.

[2] Muslim 4:1847. We were unable to locate it with Al-Bukhāri.

[3] Aṭ-Ṭabari 18:142.

meaning, "I have become weak and feeble in strength."

﴿وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا﴾

*﴿and gray hair has Ashta'al on my head,﴾*

means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces.

Concerning Allāh's statement,

﴿وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا﴾

*﴿and I have never been unblessed in my invocation to You, O my Lord!﴾*

This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You."

Concerning His statement,

﴿وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى﴾

*﴿And verily, I fear Mawāli after me,﴾*

Mujāhid, Qatādah and As-Suddi, all said, "In saying the word *Mawāli*, he (Zakariyyā) meant his succeeding relatives."[1]

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allāh for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him.

In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument.

The second argument is that Allāh did not mention that he (Zakariyyā) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing

[1] Aṭ-Ṭabari 18:144.

wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

The third argument is that it is confirmed in the Two *Ṣaḥīḥs*, in more than one narration, that the Messenger of Allāh ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

*«We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.»*[1]

In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ»

*«We, Prophets do not leave behind inheritance (of wealth).»*[2]

Therefore, the meaning in these *Ḥadīths* restricts the meaning of Zakariyyā's statement,

﴿فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝ يَرِثُنِي﴾

*﴿So give me from yourself an heir. Who shall inherit me,﴾*

inheritance of prophethood. For this reason Allāh said,

﴿وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ﴾

*﴿and inherit (also) the posterity of Ya'qūb.﴾*

This is similar to Allāh's statement,

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ﴾

*﴿And Sulaymān inherited from Dāwud.﴾*[27:16]

This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allāh would not have mentioned it. All of this is supported and affirmed by what is

[1] *Fatḥ Al-Bāri* 6:227, Muslim 3:1383.

[2] *Tuḥfat Al-Aḥwadhi* 5:234.

in the authentic *Ḥadīth*:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

*«We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.»*[1]

Mujāhid said concerning his statement,

﴿يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ﴾

*﴿Who shall inherit me, and inherit (also) the posterity of Ya'qūb.﴾* [19:6]

"His inheritance was knowledge, and Zakariyyā was one of the descendants of Ya'qūb.[2] " Hushaym said, "Ismā'īl bin Abi Khālid informed us that Abu Ṣāliḥ commented about the *Āyah*:

﴿يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ﴾

*﴿who shall inherit me, and inherit (also) the posterity of Ya'qūb.﴾*

"He would be a Prophet like his forefathers were Prophets."[3]
Allāh's statement,

﴿وَٱجْعَلْهُ رَبِّ رَضِيًّا﴾

*﴿and make him, my Lord, one with whom You are well-pleased!﴾*

means "Make him pleasing to You (Allāh) and your creation. Love him and make him beloved to your creatures, in both his religion and his character."

﴿يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ۝٧﴾

*﴿7. (Allāh said:) "O Zakariyyā! Verily, We give you the good news of a son, whose name will be Yaḥyā. We have given that name to none before (him)."﴾*

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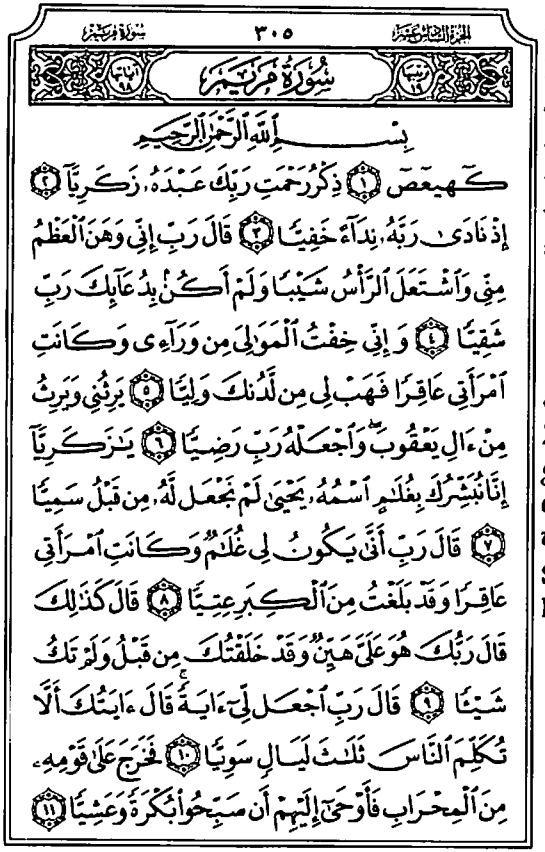
[1] *Tuḥfat Al-Aḥwadhi* 5:234.

[2] Aṭ-Ṭabari 18:146.

[3] Aṭ-Ṭabari 18:146.




## The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

﴿يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ﴾

*﴿(Allāh said:) "O Zakariyyā! Verily, We give you the glad tidings of a son, whose name will be Yaḥyā..."﴾*

Similarly Allāh, the Exalted, said;

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾﴾

*﴿At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Miḥrāb,[1] (saying): "Allāh gives you glad tidings of Yaḥyā, confirming (believing in) the word from Allāh, noble, keeping away from sexual relations with women, a Prophet, from among the righteous."﴾*[3:38-39]

Allāh said,

[1] A private place of worship.

﴿لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا﴾

*﴿We have given that name to none before (him).﴾*

Qatādah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him."[1] Ibn Jarīr preferred this interpretation, may Allāh have mercy upon him.

﴿قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾﴾

*﴿8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."﴾*

*﴿9. He said: "Thus your Lord says: 'It is easy for Me. Certainly I have created you before, when you had been nothing!' "﴾*[19:8-9]

## His amazement after the acceptance of His Supplication

Zakariyyā was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyyā himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

## The Answer of the Angel

﴿قَالَ﴾

*﴿He said:﴾*

That is, the angel, in his response to Zakariyyā and his was amazement.

﴿كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ﴾

*﴿"Thus says your Lord: 'It is easy for Me...' "﴾*

[1] Aṭ-Ṭabari 18:148.

Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿هَيِّنٌ﴾

﴿easy﴾

Meaning, it is simple and easy for Allāh to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

﴿وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا﴾

﴿*Certainly I have created you before, when you had been nothing!*﴾

This is similar to Allāh's statement,

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾

﴿*Has there not been over man a period of time, when he was not a thing worth mentioning?*﴾ [76:1]

﴿قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَـٰثَ لَيَالٍ سَوِيًّا ۝١٠ فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ۝١١﴾

﴿*10. He [Zakariyyā] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."*﴾

﴿*11. Then he came out to his people from the Mihrāb and he indicated to them by signs to glorify [Allāh] in the morning and in the afternoon.*﴾

## The Sign of the Pregnancy

Allāh, the Exalted, informed about Zakariyyā that he said,

﴿قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً﴾

﴿*He (Zakariyyā) said: "My Lord! Appoint for me a sign."*﴾

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrāhīm said,

﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ﴾

﴿*My Lord! Show me how You give life to the dead. He (Allāh)*

*said: "Do you not believe?" He said: "Yes (I believe), but to put my heart at ease."*﴾[2:260]

Then Allāh says,

﴿قَالَ ءَايَتُكَ﴾

﴿*He said: "Your sign is..."*﴾ meaning, "Your sign will be..."

﴿أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا﴾

﴿*that you shall not speak unto mankind for three nights, though having no bodily defect.*﴾

Meaning, 'your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn 'Abbās, Mujāhid, 'Ikrimah, Wahb, As-Suddi, Qatādah and others said, "His tongue was arrested without any sickness or illness."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "He used to recite and glorify Allāh, but he was not able to speak to his people except by gestures."[2] Al-'Awfi reported that Ibn 'Abbās said,

﴿ثَلَٰثَ لَيَالٍ سَوِيًّا﴾

﴿*three nights, though having no bodily defect.*﴾

"The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This *Āyah* is similar to what Allāh, the Exalted, said in *Sūrah Āl 'Imrān*,

﴿قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾﴾

﴿*He said: "O my Lord! Make a sign for me." (Allāh) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.*﴾[3:41]

This is a proof that he did not speak to his people for these three nights and their days as well.

﴿إِلَّا رَمْزًا﴾

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[1] Aṭ-Ṭabari 18:152.

[2] Aṭ-Ṭabari 18:152.

﴿except with signals.﴾

Meaning, with bodily gestures, this is why Allāh says in this noble *Āyah*,

﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ﴾

﴿Then he came out to his people from the Miḥrāb﴾

referring to the place where he was given the good news of the child.

﴿فَأَوْحَىٰٓ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

Meaning he made a gesture to them that was subtle and swift.

﴿أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا﴾

﴿to glorify [Allāh] in the morning and in the afternoon.﴾

That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allāh for what He had given him. Mujāhid said,

﴿فَأَوْحَىٰٓ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

"He made a gesture."[1] Wahb and Qatādah said the same.[2]

﴿يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾﴾

﴿12. *(It was said to his son): "O Yaḥyā! Hold fast to the Scripture." And We gave him wisdom while yet a child.*﴾

﴿13. *And Ḥanānan from Us, and Zakātan, and he was pious,*﴾

﴿14. *And dutiful to his parents, and he was not arrogant or disobedient.*﴾

﴿15. *And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!*﴾

[1] Aṭ-Ṭabari 18:153.

[2] Aṭ-Ṭabari 18:154.

## The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yaḥyā. There is also the implication that Allāh taught him the Book, the Tawrāh which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrāh, as did the scholars and rabbis among them. He was still young in age when Allāh gave him this knowledge. This is the reason that Allāh mentioned it. Because of how Allāh favored him and his parents, He says,

﴿يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ﴾

*﴿O Yaḥyā! Hold fast to the Scripture [the Tawrāh].﴾*

Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

﴿وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا﴾

*﴿And We gave him wisdom while yet a child.﴾*

This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allāh said,

﴿وَحَنَانٗا مِّن لَّدُنَّا﴾

*﴿And (made him) Ḥanānan from Us,﴾* [19:13]

Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَحَنَانٗا مِّن لَّدُنَّا﴾

*﴿And Ḥanānan from Us,﴾*

"This means mercy from Us."[1] Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk all said the same. Aḍ-Ḍaḥḥāk added, "Mercy that no one would be able to give except Us." Qatādah added, "With it, Allāh had mercy upon Zakariyyā."[2] Mujāhid said,

[1] Aṭ-Ṭabari 18:156.

[2] Aṭ-Ṭabari 18:156.

﴿وَحَنَانًا مِّن لَّدُنَّا﴾

*﴿And Ḥanānan from Us,﴾*

"This was gentleness from His Lord upon him."[1] The apparent meaning is that Allāh's statement *Ḥanānan* (affection, compassion) is directly related to His statement,

﴿وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا﴾

*﴿and We gave him wisdom while yet a child.﴾*

meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. *Ḥanān* means the love for affection and tenderness (towards others).

Concerning Allāh's statement,

﴿وَزَكَوٰةً﴾

*﴿and Zakātan,﴾*

This is related to His statement,

﴿وَحَنَانًا﴾

*﴿And Ḥanānan﴾*

The word *Zakāh* means purity from filth, wickedness and sins. Qatādah said, "The word *Zakāh* means the righteous deed."[2] Aḍ-Ḍaḥḥāk and Ibn Jurayj both said, "The righteous deed is the pure (*Zakāh*) deed."[3] Al-'Awfī reported that Ibn 'Abbās said,

﴿وَزَكَوٰةً﴾

*﴿and Zakātan,﴾*

"This means that he was a blessing."

﴿وَكَانَ تَقِيًّا﴾

*﴿and he was pious.﴾* [19:13]

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[1] Aṭ-Ṭabari 18:156.

[2] Aṭ-Ṭabari 18:159.

[3] Aṭ-Ṭabari 18:159.

meaning that he was pure and had no inclination to do sins.[1] Allāh said;

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾﴾

*﴿And dutiful to his parents, and he was not arrogant or disobedient.﴾* After Allāh mentioned Yaḥyā's obedience to his Lord and that Allāh created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allāh mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allāh says,

﴿وَلَمْ يَكُن جَبَّارًا عَصِيًّا﴾

*﴿and he was not arrogant or disobedient.﴾*

Then, after mentioning these beautiful characteristics, Allāh mentions his reward for this,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾﴾

*﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾*

This means that he had security and safety in these three circumstances. Sufyān bin 'Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allāh has exclusively honored Yaḥyā, the son of Zakariyyā, by granting him peace in these situations. Allāh says,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾﴾

*﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾*

This narration was reported by Ibn Jarīr, from Aḥmad bin Manṣūr Al-Marwazī, from Ṣadaqah bin Al-Faḍl, from Sufyan bin 'Uyaynah.

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[1] Aṭ-Ṭabari 18:159, *Ad-Durr Al-Manthūr* 5:486.

يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾
وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ
يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا
فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّىٓ
أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ
رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِى
غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ
قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً
مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ ۞ فَحَمَلَتْهُ فَٱنتَبَذَتْ
بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ
قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾
فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾﴾

﴿16. *And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.*﴾

﴿17. *She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.*﴾

﴿18. *She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh."*﴾

﴿19. *(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."*﴾

﴿20. *She said: "How can I have a son when no man has touched me, nor am I Baghiyya?"*﴾

﴿21. *He said: "Thus says your Lord: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).' "*﴾

## The Story of Maryam and Al-Masīḥ ('Īsā)

After Allāh, the Exalted, mentioned the story of Zakariyyā, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allāh informs of His granting her a child named 'Īsā without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allāh mentioned them here together, as well as in *Sūrahs Āl 'Imrān* and *Al-Anbiyā'*. Allāh has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.
Allāh says,

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ﴾

*﴿And mention in the Book, Maryam,﴾*

She was Maryam bint 'Imrān from the family lineage of Dāwud. She was from a good and wholesome family of the Children of Israel. Allāh mentioned the story of her mother's pregnancy with her in *Sūrah Āl 'Imrān*, and that she (Maryam's mother) dedicated her freely for the service of Allāh. This meant that she dedicated the child (Maryam) to the service of the *Masjid* of the Sacred House (in Jerusalem). Thus, they (Zakariyyā, Maryam's mother and Maryam) were similar in that aspect.

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا﴾

*﴿So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner.﴾*[3:37]

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyyā, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyyā saw astonishing miracles occur from her that amazed him.

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

﴿*Every time Zakaiyyā entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides to whom He wills, without limit.*﴾ [3:37]

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in *Sūrah Āl 'Imrān*. Then, when Allāh wanted to grant her His servant and Messenger, 'Īsā, one of the five Great Messengers.

﴿اِنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

﴿*she withdrew in seclusion from her family to place facing east.*﴾ [19:16]

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred *Masjid* (in Jerusalem). It is reported from Ibn 'Abbās that he said, "Verily, I am the most knowledgeable of Allāh's creation of why the Christians took the east as the direction of devotional worship. They did because of Allāh's statement,

﴿اِنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

﴿*When she withdrew in seclusion from her family to a place facing east.*﴾

Therefore, they took the birthplace of 'Īsā as their direction of worship."[1]

Concerning Allāh's statement,

﴿فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا﴾

﴿*She placed a screen before them;*﴾

This means that she hid herself from them and concealed herself. Then, Allāh sent Jibrīl to her.

﴿فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا﴾

﴿*and he appeared before her in the form of a man in all respects.*﴾ [19:17]

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[1] Aṭ-Ṭabari 18:162. The chain for this particular narration has a deficiency in it. Ibn Kathīr mentions a number of narrations about this *Āyah*, afterwhich he says, "And Allāh knows best."

This means that he came to her in the form of a perfect and complete man. Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allāh's statement,

﴿فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا﴾

﴿*then We sent to her Our Ruḥ,*﴾ "It means Jibrīl."[1]

﴿قَالَتْ إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا﴾

﴿*She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh."*﴾

This means that when the angel (Jibrīl) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

﴿إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا﴾

﴿*Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh.*﴾

She meant, "If you fear Allāh," as a means of reminding him of Allāh. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allāh, the Mighty and Sublime.

Ibn Jarīr reported from 'Āṣim that Abu Wā'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

﴿إِنِّيٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ﴾

﴿*"Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh." He said: "I am only a messenger from your Lord..."*﴾

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allāh has sent me to you."[2] It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Raḥmān), Jibrīl fell apart and returned to his true form (as an angel). He responded,

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[1] Aṭ-Ṭabari 18:163.

[2] Aṭ-Ṭabari 18:164.

(إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِيَهَبَ لَكِ غُلَٰمًا زَكِيًّا)

'I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

﴿قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ﴾

*﴿She said: "How can I have a son..."﴾*

This means that Maryam was amazed at this. She said, "How can I have a son?" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)?" For this reason she said,

﴿وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

*﴿when no man has touched me, nor am I Baghiyya?﴾*

The *Baghiyy* is a female fornicator. For this reason, a *Ḥadīth* has been reported prohibiting the money earned from *Baghiyy*.[1]

﴿قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ﴾

*﴿He said: "Thus said your Lord: 'That is easy for Me (Allāh)..."﴾*

This means that the angel said to her in response to her question, "Verily, Allāh has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibrīl) conveyed Allāh's Words,

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

*﴿And (We wish) to appoint him as a sign to mankind﴾*

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Ādam, without a male (father) or female (mother). Then, He created Hawwā' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female,

[1] Aḥmad 1:235, Al-Bukhāri 2237, Muslim 1567.

except ʿĪsā. He caused ʿĪsā to be born from a female without a male. Thus, Allāh completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allāh's statement,

﴿وَرَحْمَةً مِّنَّا﴾

*﴿and a mercy from Us,﴾*

This means, "We will make this boy a mercy from Allāh and a Prophet from among the Prophets. He will call to the worship of Allāh and monotheistic belief in Him. This is as Allāh, the Exalted, said in another *Āyah*,

﴿إِذْ قَالَتِ الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾﴾

*﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the good news of a Word from Him, his name will be Al-Masīḥ, ʿĪsā, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.﴾* [3:45-46]

This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

﴿وَكَانَ أَمْرًا مَّقْضِيًّا﴾

*﴿and it is a matter (already) decreed (by Allāh).﴾*

This is the completion of Jibrīl's dialogue with Maryam. He informed her that this matter was preordained by Allāh's power and will. Muḥammad bin Isḥāq said,

﴿وَكَانَ أَمْرًا مَّقْضِيًّا﴾

*﴿and it is a matter (already) decreed (by Allāh).﴾*

"This means that Allāh determined to do this, so there is no avoiding it."[1]

[1] Aṭ-Ṭabari 18:165.

﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾﴾

﴿22. *So she conceived him, and she withdrew with him to a remote place.*﴾

﴿23. *And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"*﴾

## The Conception and the Birth

Allāh, the Exalted, informs about Maryam that when Jibrīl had spoken to her about what Allāh said, she accepted the decree of Allāh. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibrīl) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allāh.

Muḥammad bin Isḥāq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyyā. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yūsuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else."
Allāh said;

﴿فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ﴾

﴿*And the pains of childbirth drove her to the trunk of a date palm.*﴾

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that

was where she would pray at the Sacred House of Jerusalem."[1] Wahb bin Munabbih said, "She ran away and when she reached an area between Ash-Shām[2] and Egypt, she was overcome by labor pains."[3] In another narration from Wahb, he said, "This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem)."[4] I say, there are *Ḥadīths* about the *Isrā'* (Night Journey of the Prophet ﷺ) that are reported by An-Nasā'ī on the authority of Anas,[5] and Al-Bayhaqī on the authority of Shadād bin Aws, that say that this took place at Bait Al-Lahm.[6] Allāh knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a *Ḥadīth* also, if the *Ḥadīth* is authentic.

Allāh says, informing about her,

﴿قَالَتْ يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا﴾

*﴿She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾*

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

﴿يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا﴾

*﴿Would that I had died before this,﴾*

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[1] Aṭ-Ṭabari 18:161.

[2] Greater Syria.

[3] Aṭ-Ṭabari 18:170.

[4] Aṭ-Ṭabari 18:170.

[5] An-Nasā'ī in *Al-Kubrā* 1:221. Most scholars consider the text that include Bethlehem as a place of prayer on the night of *Isrā'* to be unauthentic.

[6] *Dalā'il An-Nubuwwah* 2:355.

She said this to mean before this situation.

﴿وَكُنتُ نَسْيًا مَّنسِيًّا﴾

*﴿and I had been forgotten and out of sight!﴾*

This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn 'Abbās.[1] Qatādah said,

﴿وَكُنتُ نَسْيًا مَّنسِيًّا﴾

*﴿and I had been forgotten and out of sight!﴾*

"This means something unknown, forgotten and no one knew who I was."

﴿فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَد جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾﴾

*﴿24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you."﴾*

*﴿25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."﴾*

*﴿26. "So eat and drink and rejoice. And if you see any human being, say: 'Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.,"﴾*

## What was said to Her after the Birth

Some reciters read the *Āyah* as,

(مَنْ تَحتَها)

(Who was below her)

Meaning the one who was below her called to her. Others recited it as,

﴿مِن تَحْتِهَا﴾

*﴿from below her﴾*

With the meaning of a preposition (from) instead of a pronoun (who). The scholars of *Tafsīr* have differed over the interpretation of who was calling out. Al-'Awfī and others

[1] Aṭ-Ṭabari 18:172.

reported from Ibn 'Abbās that he said,

﴿فَنَادَىٰهَا مِن تَحْتِهَآ﴾

﴿*Then cried unto her from below her,*﴾

"This is referring to Jibrīl[1] because 'Īsā did not speak until she brought him to her people." Similarly, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, 'Amr bin Maymūn, As-Suddi and Qatādah all said, "Verily, this is referring to the angel Jibrīl."[2] This means that he (Jibrīl) called out to her from the bottom of the valley. Mujāhid said,

﴿فَنَادَىٰهَا مِن تَحْتِهَآ﴾

﴿*Then cried unto her from below her,*﴾

"This is referring to 'Īsā bin Maryam." Likewise, 'Abdur-Razzāq reported from Ma'mar that Qatādah said that Al-Ḥasan said, "This is referring to her son ('Īsā)." This is also one of the two opinions reported from Sa'īd bin Jubayr – that it was her son, 'Īsā, speaking. Sa'īd said, "Have you not heard Allāh saying,

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿*Then she pointed to him.*﴾

Ibn Zayd and Ibn Jarīr preferred this opinion in his *Tafsīr*. Allāh said,

﴿أَلَّا تَحْزَنِى﴾

﴿*Grieve not:*﴾

He called to her saying, "Do not grieve."

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿*your Lord has provided a Sariy under you.*﴾

Sufyan Ath-Thawrī and Shu'bah reported from Abu Isḥāq that Al-Barā' bin 'Āzib said,

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿*your Lord has provided a Sariy under you.*﴾

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[1] Aṭ-Ṭabari 18:173.

[2] Aṭ-Ṭabari 18:173.

"This means a small stream."[1] Likewise, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Sariy* means a river."[2] 'Amr bin Maymūn held the same view, as he said, "It means a river for her to drink from."[3] Mujāhid said, "It means river in the Syrian language."[4] Sa'id bin Jubayr said, "*Sariy* is a small flowing river."[5] Others said that *Sariy* refers to 'Īsā. This was said by Al-Ḥasan, Ar-Rabī' bin Anas, Muḥammad bin 'Abbād bin Ja'far, and it is one of the two opinions reported from Qatādah. It is also the view of 'Abdur-Raḥmān bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allāh said after it,

﴿وَهُزِّيٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ﴾

*﴿And shake the trunk of date palm towards you,﴾*

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allāh blessed her by giving her food and drink. Then He said,

﴿تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا﴾

*﴿It will let fall fresh ripe dates upon you. So eat and drink and rejoice.﴾*

Meaning to be happy. This is why 'Amr bin Maymūn said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble *Āyah*.[6]

Concerning Allāh's statement,

﴿فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا﴾

*﴿And if you see any human being,﴾*

This means any person that you see,

[1] Aṭ-Ṭabari 18:175.
[2] Aṭ-Ṭabari 18:176.
[3] Aṭ-Ṭabari 18:176.
[4] Aṭ-Ṭabari 18:176.
[5] Aṭ-Ṭabari 18:176.
[6] Aṭ-Ṭabari 18:179.

﴿فَقُولِيٓ إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا﴾

*﴿Say: 'Verily, I have vowed a fast unto the Most Gracious (Allāh) so I shall not speak to any human being today.'﴾*

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

﴿فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا﴾

*﴿so I shall not speak to any human being today.﴾*

Anas bin Mālik commented on,

﴿إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا﴾

*﴿I have vowed a fast unto the Most Gracious﴾*

He said; "A vow of silence."[1] Likewise said Ibn 'Abbās and Aḍ-Ḍaḥḥāk.[2]

The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatādah and 'Abdur-Raḥmān bin Zayd[3] have all stated this view. 'Abdur-Raḥmān bin Zayd said, "When 'Īsā said to Maryam,

﴿أَلَّا تَحْزَنِي﴾

﴿*Grieve not*﴾ She said, 'How can I not grieve when you are with me and I have no husband nor am I an owned slave woman? What excuse do I have with the people? Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, 'Īsā said to her, 'I will suffice you with a statement,

﴿فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا﴾

*﴿And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.'﴾'*

All of this is from the speech of 'Īsā to his mother." Wahb said the same as well.

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[1] Aṭ-Ṭabari 18:182-183.

[2] Aṭ-Ṭabari 18:182-183.

[3] Aṭ-Ṭabari 18:183, Al-Qurṭubi 11:98.

الجزء السادس عشر ٣٠٧ سورة مريم

فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِيٓ
إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾
فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا
فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ
أُمُّكِ بَغِيًّا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِي
ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي
نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي
جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ
ٱلَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ
إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ
فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ
بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ
وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِي ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾

﴿فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟
يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾
يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ
سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾
فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن
كَانَ فِي ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي
عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي
نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا
كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِي وَلَمْ
يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ
عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ﴿٣٣﴾﴾

*﴾27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy."﴿*

*﴾28. "O sister of Hārūn! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."﴿*

*﴾29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"﴿*

*﴾30. He said: "Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet;"﴿*

*﴾31. "And He has made me blessed wherever I be, and has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live."﴿*

*﴾32. "And to be dutiful to my mother, and made me not arrogant, unblessed."﴿*

*﴾33. "And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"﴿*

## Maryam with Al-Masīḥ before the People, Their Rejection of Her and His Reply to Them

Allāh, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allāh and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

﴿قَالُوا يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا﴾

*﴿They said: "O Mary! Indeed you have brought a thing Fariy."﴾*

*Fariy* means a mighty thing. This was said by Mujāhid, Qatādah, As-Suddi and others.[1] Ibn Abi Ḥātim reported from Nawf Al-Bikālī that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such?' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see?' He said, 'Tonight I saw them prostrating in the direction of that valley.'"[2]

'Abdullah bin Ziyād said (adding to the narration), "I memorized from Sayyār that he (the cattle herder) said, 'I saw a radiant light.' " So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

﴿قَالُوا يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا﴾

*﴿They said: "O Mary! Indeed you have brought a mighty thing (Fariy)."﴾*

[1] Aṭ-Ṭabari 18:185.

[2] Aṭ-Ṭabari 18:187.

This means it was a mighty thing that she had brought.

﴿يَٰٓأُخْتَ هَٰرُونَ﴾

﴿*O sister of Hārūn!*﴾ This means, "O one resembling Hārūn (Aaron) in worship."

﴿مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا﴾

﴿*Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.*﴾

They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldy indulgence. How could you do such a thing?" 'Ali bin Abi Ṭalḥah and As-Suddi both said, "It was said to her,

﴿يَٰٓأُخْتَ هَٰرُونَ﴾

﴿*O sister of Hārūn!*﴾ referring to the brother of Mūsā, because she was of his descendants. This is similar to the saying, 'O brother of Tamīm,' to one who is from the Tamīmī tribe, and 'O brother of Muḍar,' to one who is from the Muḍarī tribe. It has also been said that she was related to a righteous man among them whose name was Hārūn and she was comparable to him in her abstinence and worship.

Concerning Allāh's statement,

﴿فَأَشَارَتْ إِلَيْهِ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾﴾

﴿*Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"*﴾

This is what took place while they were in doubt about her situation, condeming her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

﴿كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا﴾

﴿*How can we talk to one who is a child in the cradle?*﴾

Maymūn bin Mahrān said,

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿*Then she pointed to him.*﴾ "She indicated, 'Speak to him.' They then said, 'After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!'"[1] As-Suddi said, "When she pointed to him they became angry and said, 'Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.' "

﴿قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا﴾

﴿*They said: "How can we talk to one who is a child in the cradle?"*﴾[2]

This means, "How can someone speak who is in his cradle, in the state of infancy and a child?" Īsā said,

﴿إِنِّي عَبْدُ اللَّهِ﴾

﴿*Verily, I am a servant of Allāh,*﴾

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord.
Allāh said,

﴿ءَاتَىٰنِيَ الْكِتَٰبَ وَجَعَلَنِي نَبِيًّا﴾

﴿*He has given me the Scripture and made me a Prophet.*﴾

This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bīkālī said, "When they said what they said to his mother, he (Īsā) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

﴿إِنِّي عَبْدُ اللَّهِ ءَاتَىٰنِيَ الْكِتَٰبَ وَجَعَلَنِي نَبِيًّا﴾

﴿*Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.*﴾

And he continued speaking until he said,

﴿مَا دُمْتُ حَيًّا﴾

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[1] *Ad-Durr Al-Manthūr* 5:507.

[2] Aṭ-Ṭabari 18:189.

﴿as long as I live.﴾"

Concerning his statement,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ﴾

﴿And He has made me blessed wherever I be,﴾

Mujāhid, 'Amr bin Qays and Ath-Thawrī all said that this means, "And He made me a teacher of goodness."[1] In another narration from Mujāhid, he said, "A person of great benefit."[2] Ibn Jarīr reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzūm tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, 'May Allāh have mercy upon you, what acts of mine should I perform openly?' The other replied, 'Commanding good and forbidding evil, for verily, it is the religion of Allāh, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allāh,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ﴾

﴿And He has made me blessed wherever I be,﴾

Then it was said, 'What was his blessing?' He (Wuhayb) replied, 'Commanding good and forbidding evil wherever he was.' "[3]

His saying,

﴿وَأَوْصَنِي بِالصَّلَوٰةِ وَالزَّكَوٰةِ مَا دُمْتُ حَيًّا﴾

﴿and He has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live.﴾

This is similar to the statement of Allāh to Muḥammad ﷺ,

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝٩٩﴾

﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ [15:99]

'Abdur-Raḥmān bin Al-Qāsim reported from Mālik bin Anas that he commented on Allāh's statement,

﴿وَأَوْصَنِي بِالصَّلَوٰةِ وَالزَّكَوٰةِ مَا دُمْتُ حَيًّا﴾

[1] Aṭ-Ṭabari 18:191.

[2] Aṭ-Ṭabari 18:191.

[3] Aṭ-Ṭabari 18:191.

﴿*and He has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live.*﴾

He said, "Allāh informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allāh's preordained decree."[1]

Concerning Allāh's statement,

﴿وَبَرًّا بِوَٰلِدَتِى﴾

﴿*And to be dutiful to my mother.*﴾ This means, "He (Allāh) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allāh. This is because Allāh often combines the command to worship Him with obedience to the parents. This is similar to Allāh's statement,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴿*And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.*﴾ [17:23]

And He, the Exalted, said,

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ١٤﴾

﴿*Give thanks to Me and to your parents. Unto Me is the final destination.*﴾ [31:14]

Concerning his statement,

﴿وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا﴾

﴿*and He made me not arrogant, unblessed.*﴾ This means, "He (Allāh) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed."

Concerning Allāh's statement,

﴿وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ٣٣﴾

﴿*And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!*﴾

This is his affirmation that he is a worshipper of Allāh, the Mighty and Sublime, and that he is a creature created by Allāh. He (Īsā) will live, die and be resurrected, just like the

[1] Al-Qurṭubi 11:103. That is, he understood *Awṣāni* with its alternative meaning: "He decreed for me.".

other creatures that Allāh has created. However, he will have peace in these situations, which are the most difficult situations for Allāh's creatures.' May Allāh's peace and blessings be upon him.

﴿ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَٰنَهُۥٓ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾﴾

*﴿34. Such is 'Īsā, son of Maryam. Qawlal-Ḥaqq [it is a statement of truth] about which they doubt (or dispute).﴾*

*﴿35. It befits not (the majesty of) Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" – and it is.﴾*

*﴿36. ['Īsā said]: "And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path."﴾*

*﴿37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.﴾*

## 'Īsā is the Servant of Allāh and not His Son

Allāh, the Exalted, says to His Messenger Muḥammad ﷺ, 'This is the story which We have related to you about 'Īsā,' upon him be peace.

﴿قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ﴾

*﴿(It is) a statement of truth about which they doubt.﴾*

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this *Āyah* with *Qawlul-Ḥaqq* (statement of truth) as the subject, referring to 'Īsā himself. 'Āṣim and 'Abdullāh bin 'Āmir both recited it *Qawlal-Ḥaqq* (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas'ūd[1] that he recited it as *Qālal-Ḥaqqa*, which means that he ('Īsā) said the truth. The recitation of the *Āyah* with the *Qawlul-Ḥaqq* being the subject referring to 'Īsā, is the most apparent meaning

[1] Aṭ-Ṭabari 18:194.

grammatically. It has support for it in the statement of Allāh [after the story of ʿĪsā],

﴿ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾﴾

﴿*(This is) the truth from your Lord, so be not of those who doubt.*﴾ [3:60]

When Allāh mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

﴿مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَانَهُ ۚ﴾

﴿*It befits not (the majesty of) Allāh that He should beget a son. Glorified be He.*﴾

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ﴾

﴿*When He decrees a thing, He only says to it: "Be!" – and it is.*﴾

Whenever He wants something, He merely commands it and it happens as He wills. This is as Allāh says,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾﴾

﴿*Verily, the likeness of ʿĪsā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be" – and he was. (This is) the truth from your Lord, so be not of those who doubt.*﴾ [3:59-60]

## ʿĪsā commanded the Worship of Allāh Alone, then the People differed after Him

Allāh said;

﴿وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾﴾

﴿*And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path.*﴾

Among those things which ʿĪsā said to his people while he was in his cradle is that Allāh was his Lord and their Lord, and he commanded them to worship Him alone. He said,

﴿فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ﴾

*﴿So worship Him. That is the straight path.﴾*

Meaning, "That which I have come to you with from Allāh is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allāh's statement,

﴿فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ﴾

*﴿Then the sects differed,﴾* means that the opinions of the People of the Book differed concerning 'Īsā even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allāh, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them – who were the majority of the Jews (may Allāh's curses be upon them) – determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allāh Who was speaking (not 'Īsā). Others said that he ('Īsā) was the son of Allāh. Some said that he was the third part of a divine trinity with Allāh. Yet, others said that he was the servant of Allāh and His Messenger. This latter view is the statement of truth, which Allāh guided the believers to. A report similar with this meaning has been reported from 'Amr bin Maymūn, Ibn Jurayj, Qatādah and others from the Salaf (predecessors) and the Khalaf (later generations).

Allāh said,

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾

*﴿so woe unto the disbelievers from the meeting of a great Day.﴾*

This is a threat and severe warning for those who lie about Allāh, invent falsehood and claim that He (Allāh) has a son.

However, Allāh has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allāh does not hasten the affair of those who disobey Him. This has been related in a *Ḥadīth* collected in the Two *Ṣaḥīḥs*,

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily, Allāh gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.*»

Then, the Messenger of Allāh ﷺ recited the *Āyah*,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.*﴾ [11:102] [1]

In the Two *Ṣaḥīḥ*s it is also reported that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*No one is more patient with something harmful that he hears than Allāh. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.*»[2]

Allāh says,

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾﴾

﴿*And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).*﴾ [22:48]

Allāh, the Exalted, also says,

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾﴾

﴿*Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.*﴾[14:42]

This is the reason that Allāh says here,

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾

﴿*So woe unto the disbelievers from the meeting of a great*

[1] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

[2] *Fatḥ Al-Bāri* 10:527, Muslim 4:2160.

*Day.﴾*

referring to the Day of Resurrection. It has been related in an authentic *Ḥadīth* that is agreed upon (in Al-Bukhārī and Muslim), on the authority of 'Ubādah bin Aṣ-Ṣāmit who said that the Messenger of Allāh ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

*«Whoever testifies that there is no deity worthy of worship except Allāh alone, Who has no partners, and that Muḥammad is His servant and Messenger, and that 'Īsā was Allāh's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allāh will admit him into Paradise regardless of whatever he did.»*[1]

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَٰكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾﴾

*﴿38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.﴾*

*﴿39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾*

*﴿40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.﴾*

## The Disbeliever's warning of the Day of Distress

Allāh, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allāh says,

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

*﴿And if you only could see when the criminals hang their heads*

[1] *Fath Al-Bāri* 6:546, Muslim 1:57.

*before their Lord (saying): "Our Lord! We have now seen and heard."* [32:12]

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allāh's punishment. This is why Allāh says,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾

*How clearly will they (disbelievers) see and hear,*

This means that no one will hear and see better than they will.

﴿يَوْمَ يَأْتُونَنَا﴾

*the day when they will appear before Us.* The Day of Resurrection.

﴿لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ﴾

*But the wrongdoers today are...* now, in the life of this world,

﴿فِى ضَلَٰلٍ مُّبِينٍ﴾

*...in plain error.* They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.

Then, Allāh says,

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾

*And warn them of the Day of grief and regrets,* warn the creation of the Day of Distress,

﴿إِذْ قُضِىَ ٱلْأَمْرُ﴾

*when the case has been decided,*

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

﴿وَهُمْ﴾

*while (now) they are* today, in the present life of this world,

﴿فِي غَفْلَةٍ﴾

*﴿in a state of carelessness.﴾*

with the warning of the Day of grief and regret, they are heedless.

﴿وَهُمْ لَا يُؤْمِنُونَ﴾

*﴿and they believe not.﴾* meaning they do not believe that it is true.

Imām Aḥmad recorded that Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا، قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُقَالُ: يَاأَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُؤْمَرُ بِهِ فَيُذْبَحُ، قَالَ: وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ وَلَا مَوْتَ»

*«When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death."»* Then the Messenger of Allāh ﷺ recited the *Āyah*,

﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾﴾

*﴿And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾*

Then, the Messenger of Allāh ﷺ made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا»

*«The people of this life are in the state of heedlessness of this life.»*[1]

Thus recorded Imām Aḥmad and it was also recorded by Al-Bukhārī and Muslim in their *Ṣaḥīḥs*[2] with wording similar to this.

It is reported from 'Abdullāh bin Mas'ūd that he mentioned a story in which he said,

"There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allāh prepared for them if they had believed. Then, it will be said to them, 'If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, 'If Allāh had not bestowed His favor upon you (this would have been your place).' "[3]

Concerning Allāh's statement,

﴿إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾﴾

*﴿Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.﴾*

Allāh is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

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[1] Aḥmad 9:3.

[2] *Fatḥ Al-Bāri* 8:282, Muslim 4:2188.

[3] Aṭ-Ṭabari, it is the first narration explaining *Āyah* no. 39. See the section on the reports at the beginning of the book.

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَاغِبٌ أَنتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

Ibn Abi Ḥātim recorded that Ḥazm bin Abi Ḥazm Al-Quta'ī said, "Umar bin 'Abdul-Azīz wrote to 'Abdul-Hamīd bin 'Abdur-Raḥmān, who was the governor of Kufah: 'Thus, to proceed: Verily, Allāh prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'"[1]

﴿وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾﴾

*﴿41. And mention in the Book, Ibrāhīm. Verily, he was a man of truth, a Prophet.﴾*

*﴿42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾*

[1] Ibn Abi Ḥātim 7:2410.

﴾43. *"O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path."*﴿

﴾44. *"O my father! Worship not Shayṭān. Verily, Shayṭān has been a rebel against the Most Gracious."*﴿

﴾45. *"O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shayṭān."*﴿

## Ibrāhīm's Admonition of His Father

Allāh, the Exalted, tells His Prophet, Muḥammad ﷺ,

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ﴾

﴾*And mention in the Book, Ibrāhīm.*﴿

"Recite this to your people who are worshipping idols and mention to them what happened with Ibrāhīm, the intimate Friend (*Khalīl*) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols."

Ibrāhīm said,

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

﴾*O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?*﴿

Meaning that these idols will not benefit you, nor can they protect you from any harm.

﴿يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ﴾

﴾*O my father! Verily, there has come to me the knowledge of that which came not unto you.*﴿

This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allāh that you do not know and it has not reached you."

﴿فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا﴾

﴾*So follow me, I will guide you to the straight path.*﴿

meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

﴿يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ﴾

﴿*O my father! Worship not Shaytān.*﴾ This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allāh says,

﴿أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٦٠﴾

﴿*Did I not command you, O Children of Ādam, that you should not worship Shaytān. Verily, he is a plain enemy to you.*﴾ [36:60]

Allāh also says,

﴿إِن يَدۡعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثٗا وَإِن يَدۡعُونَ إِلَّا شَيۡطَٰنٗا مَّرِيدٗا ١١٧﴾

﴿*They invoke nothing but females [idols] besides Him (Allāh), and they invoke nothing but Shaytān, a persistent rebel!*﴾ [4:117]

Concerning Allāh's statement,

﴿إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا﴾

﴿*Verily, Shaytān has been a rebel against the Most Gracious.*﴾ This means obstinate and too arrogant to obey his Lord. Therefore, Allāh expelled him and made him an outcast. Therefore, "do not follow him or you will become like him."

﴿يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ﴾

﴿*O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,*﴾

"because of your associating partners with Allāh and your disobedience in what I am commanding you with."

﴿فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا﴾

﴿*so that you become a companion of Shaytān.*﴾

This means, "there will be no one who will protect you, or help you, or assist you, except Iblīs. However, neither he, nor anyone else, has any power over the outcome of matters.

Following him will only cause you to be surrounded by the torment (of Allāh)." This is as Allāh says,

﴿تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾

*﴿By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.﴾* [16:63]

﴿قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا ﴿٤٦﴾ قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾﴾

*﴿46. He (the father) said: "Do you revile my gods, O Ibrāhīm? If you stop not (this), I will La'arjumannak. So get away from me Maliyan."﴾*

*﴿47. Ibrāhīm said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ḥafiyyan.﴾*

*﴿48. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord."﴾*

## The Reply of Ibrāhīm's Father

Allāh, the Exalted, informs of the reply of Ibrāhīm's father to his son, Ibrāhīm, in reference to what he was calling him to. He said,

﴿أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ﴾

*﴿Do you revile my gods, O Ibrāhīm?﴾* This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you." This is the meaning of his statement;

﴿لَأَرْجُمَنَّكَ﴾

*﴿La'arjumannaka.﴾*

Ibn 'Abbās, As-Suddi, Ibn Jurayj, Aḍ-Ḍaḥḥāk and others said this. [1]

Concerning His statement,

﴿وَٱهْجُرْنِي مَلِيًّا﴾

*﴿So get away from me Maliyan.﴾*

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and Mujāhid bin Isḥāq all said, "*Maliyan* means forever."[2] Al-Ḥasan Al-Baṣrī said, "For a long time."[3] As-Suddi said,

﴿وَٱهْجُرْنِي مَلِيًّا﴾

*﴿So get away from me safely Maliyan.﴾*

"This means forever."[4] Ali bin Abi Ṭalḥah and Al-'Awfī both reported that Ibn 'Abbās said,

﴿وَٱهْجُرْنِي مَلِيًّا﴾

*﴿So get away from me safely Maliyan.﴾*

"This means to go away in peace and safety before you are afflicted with a punishment from me." Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyah Al-Jadalī, Mālik and others said the same. This is also the view preferred by Ibn Jarīr.

## The Reply of Allāh's Friend (*Khalīl*)

With this, Ibrāhīm said to his father,

﴿سَلَٰمٌ عَلَيْكَ﴾

*﴿Peace be on you!﴾* This is as Allāh said concerning the description of the believers,

﴿وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا﴾

*﴿and when the foolish address them (with bad words) they say, "Salāman [peace]."﴾* [25:63]

Allāh also says,

﴿وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى

[1] Aṭ-Ṭabari 18:205.

[2] Aṭ-Ṭabari 18:205,206.

[3] Aṭ-Ṭabari 18:205.

[4] Aṭ-Ṭabari 18:206.

﴿ٱلْجَٰهِلِينَ ۝٥٥﴾

﴿*And when they hear Al-Laghw (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."*﴾ [28:55]

The meaning of Ibrāhīm's statement to his father,

﴿سَلَٰمٌ عَلَيْكَ﴾

﴿*Peace be on you!*﴾ "You will not receive any insult or harm from me." This is due to the respect and honor of fatherhood.

﴿سَأَسْتَغْفِرُ لَكَ رَبِّىٓ﴾

﴿*I will ask forgiveness of my Lord for you.*﴾

meaning "But, I will ask Allāh to guide you and forgive you for your sin."

﴿إِنَّهُۥ كَانَ بِى حَفِيًّا﴾

﴿*Verily, He is unto me Ḥafiyya.*﴾

Ibn 'Abbās and others said that *Ḥafiyyan* means, "Kind."[1] Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone." As-Suddi said, "*Al-Hafī* is One Who is concerned with his (Ibrāhīm's) affair." Thus, Ibrāhīm sought forgiveness for his father for a very long time, even after he migrated to Ash-Shām. He continued to seek forgiveness for him even after building the Sacred *Masjid* (in Makkah) and after the birth of his two sons, Ismā'īl and Isḥāq. This can be seen in his statement,

﴿رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ۝٤١﴾

﴿*Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.*﴾ [14:41]

From this tradition, during the beginning stages of Islām, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrāhīm, the *Khalīl* (Friend) of Allāh, until Allāh revealed,

[1] Aṭ-Ṭabari 18:207.

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ﴾

*﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh."﴾* [60:4]

Until Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ﴾

*﴿Except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."﴾* [60:4]

meaning, except for this statement, so do not follow it. Then Allāh explains that Ibrāhīm abandoned this statement and retracted it. Allāh, the Exalted, says,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

*﴿It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.﴾* [9:113]

Until Allāh's statement,

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾

*﴿And Ibrāhim's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrāhīm was Awwāh,[1] forbearing.﴾* [9:114]

Concerning Allāh's statement,

﴿وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي﴾

*﴿And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,﴾*

This means, "And I worship my Lord alone, associating no partners with Him."

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[1] See the *Tafsīr of Sūrat At-Tawbah* 9:114.

﴿عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا﴾

﴿I certainly hope that I shall not be unblessed in my invocation to my Lord.﴾

The word *'Asā* (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrāhīm) is the leader of the Prophets other than Muḥammad ﷺ.

﴿فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾﴾

﴿49. *So when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Isḥāq and Ya'qūb, and each one of them We made a Prophet.*﴾

﴿50. *And We gave them of Our mercy, and We granted them Ṣidqin 'Aliyyan on the tongues.*﴾

## Allāh gave Ibrāhīm Isḥāq and Ya'qūb

Allāh, the Exalted, says that when the Friend of Allāh (Ibrāhīm) withdrew from his father and his people for the sake of Allāh, Allāh gave him in exchange those who were better than them. He gave him Isḥāq (Isaac) and Ya'qūb (Jacob), meaning his son, Isḥāq, and Isḥāq's son, Ya'qūb. This is as Allāh said in another *Āyah*,

﴿وَيَعْقُوبَ نَافِلَةً﴾

﴿*and Ya'qūb, a grandson.*﴾ [21:72]

Also, Allāh says,

﴿وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴿*and after Isḥāq, of Ya'qūb.*﴾ [11:71]

There is no difference of opinion about Isḥāq being the father of Ya'qūb. This is what is recorded in the Qur'ān in *Sūrah Al-Baqarah.*

﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ﴾

﴿*Or were you witnesses when death approached Ya'qūb? When*

*he said unto his sons, "What will you worship after me?" They said, "We shall worship your God the God of your fathers, Ibrāhīm, Ismā'īl and Isḥāq."*﴾[2:133]

Allāh only mentioned Isḥāq and Ya'qūb here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allāh says,

﴿وَكُلًّا جَعَلْنَا نَبِيًّا﴾

﴿*and each one of them We made a Prophet.*﴾ [19:49]

If Ya'qūb had not become a Prophet in the lifetime of Ibrāhīm, then Allāh would not have limited the promise of prophethood to him, but He would have mentioned his son Yūsuf as well. For verily, Yūsuf was also a Prophet, just as the Messenger of Allāh ﷺ said in a *Ḥadīth* whose authenticity is agreed upon, when he was asked who was the best of people. He ﷺ said,

«يُوسُفُ نَبِيُّ اللهِ ابْنُ يَعْقُوبَ نَبِيِّ اللهِ ابْنِ إِسْحَاقَ نَبِيِّ اللهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ اللهِ»

«*The Prophet of Allāh, Yūsuf, the son of the Prophet of Allāh Ya'qūb, the son of the Prophet of Allāh Isḥāq, the son of the Friend of Allāh Ibrāhīm.*»[1]

In another wording of this *Ḥadīth*, he said,

«إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ»

﴿*Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yūsuf, the son of Ya'qūb, the son of Isḥāq, the son of Ibrāhīm.*»[2]

Concerning Allāh's statement,

﴿وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾﴾

﴿*And We gave them of Our mercy, and We granted Ṣidqin 'Aliyyan on the tongues.*﴾

[1] *Fatḥ Al-Bāri* 8:212.

[2] *Fatḥ Al-Bāri* 6:460.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Ṣidqin 'Aliyyan* means the good praise."[1] As-Suddi and Mālik bin Anas said the same thing. Ibn Jarīr said, "Allāh only said *'Aliyyan* (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allāh's peace and blessing be upon them all."[2]

﴿وَٱذْكُرْ فِي ٱلْكِتَٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

﴿*51. And mention in the Book, Mūsā. Verily, he was Mukhlaṣan and he was a Messenger, (and) a Prophet.*﴾

﴿*52. And We called him from the right side of the Mount (Ṭūr), and made him draw near to Us for a talk with him.*﴾

﴿*53. And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.*﴾

## Mentioning Mūsā and Hārūn

After Allāh had mentioned Ibrāhīm, the Friend of Allāh, and commended him, he next mentioned *Al-Kalīm* (the one spoken to by Allāh directly). Allāh said,

﴿وَٱذْكُرْ فِي ٱلْكِتَٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ مُخْلَصًا﴾

﴿*And mention in the Book, Mūsā. Verily, he was Mukhlaṣan*﴾

Ath-Thawrī reported from 'Abdul-Azīz bin Rafī', from Abu Lubābah that he said, "The Disciples (of Īsā) said, 'O Spirit of Allāh, inform us about the one who is *Mukhliṣ* (purely devoted) to Allāh.' He said, 'That is one who does a deed solely for Allāh and he does not like for the people to praise him.' " Others recited the word as *Mukhlaṣ*, which means that he was chosen. This is as Allāh says,

﴿إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ﴾

﴿*Verily, I have chosen you above men.*﴾ [7:144]

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

[1] Aṭ-Ṭabari 18:208.

[2] Aṭ-Ṭabari 18:208.

﴿*and he was a Messenger, (and) a Prophet.*﴾

Allāh combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nūḥ, Ibrāhīm, Mūsā, Īsā and Muḥammad. May the blessings of Allāh be upon them and all of the Prophets.

Allāh said,

﴿وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ﴾

﴿*And We called him from the side of the Ṭūr.*﴾ means Mount

﴿ٱلْأَيْمَنِ﴾

﴿*right*﴾ It was on the right side of Mūsā when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allāh, the Exalted, spoke to him and called out to him. Allāh summoned him to come near and He conversed *Āyah* with him.

Concerning His statement,

﴿وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

﴿*And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.*﴾

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well." This is as Allāh says in another *Āyah*,

﴿وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾﴾

﴿*And my brother Hārūn he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.*﴾ [28:34]

Also, Allāh said,

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾﴾

﴿*(Allah said:) "You are granted your request, O Mūsā."*﴾ [20:36]

He also said,

﴿فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَيَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾﴾

﴿*So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me.*﴾ [26:13-14]

Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Mūsā pleaded for his brother to be a Prophet." Allāh, the Exalted said,

﴿وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

﴿*And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.*﴾

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾﴾

﴿*54. And mention in the Book, Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.*﴾

﴿*55. And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.*﴾

## Mentioning Ismā'īl

Here Allāh has commended Ismā'īl, the son of Ibrāhīm, the Friend of Allāh. He (Ismā'īl) is the father of all of the Arabs of the Ḥijāz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it."[1] He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.
Some said,

﴿صَادِقَ ٱلْوَعْدِ﴾

﴿*(he was) true to what he promised.*﴾ "This was said about him because he said to his father,

﴿سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾﴾

﴿*If Allāh wills you will find me of the patient.*﴾ [37:102]

So he was truthful in that." Being true to one's promise is one

[1] Aṭ-Ṭabari 18:211.

of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allāh, the Exalted, says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝٣﴾

*﴿O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.﴾* [61:2-3]

The Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

*«The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.»*[1]

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allāh commended His servant and Messenger Ismā'īl, for he was true to his promise. Likewise, the Messenger of Allāh ﷺ was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-'Āṣ bin Ar-Rabī', the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي»

*«He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.»*[2]

When the Prophet ﷺ died, the Khalīfah (his successor), Abu Bakr Aṣ-Ṣiddīq said, "Whoever received any promise from the Messenger of Allāh ﷺ or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jābir bin 'Abdullāh came and related that the Messenger of Allāh ﷺ said,

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا»

*«If the wealth of Baḥrain comes (to me), then I would give you such and such and such.»*

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[1] Al-Bukhāri no.33,2682,2749,6095.

[2] *Fatḥ Al-Bāri* 5:380.

This meant that he would fill his hands with wealth. Therefore, when the wealth of Baḥrain came (to them), Abu Bakr commanded Jābir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred *Dirhams*. Then, Abu Bakr gave him its double along with it.[1] (i.e. one thousand extra *Dirhams*).

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

﴿*and he was a Messenger, (and) a Prophet.*﴾

In this is a proof of Ismā'īl's favored status over his brother, Isḥāq. Isḥāq was only described as being a Prophet, but Ismā'īl was described with both prophethood and messengership. It is confirmed in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

«*Verily, Allāh chose Ismā'īl from the sons of Ibrāhīm...*»[2]

Then, Imam Muslim mentions the rest of the *Ḥadīth* in its entirety. However, this statement proves the correctness of what we have said.

Allāh said,

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوٰةِ وَالزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ۝٥٥﴾

﴿*And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.*﴾

This is also a beautiful form of praise, a commendable quality, and and upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.

This is as Allāh said to His Messenger ﷺ,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿*And enjoin the Ṣalāh on your family, and be patient with them.*﴾ [20:132]

Also, Allāh, the Exalted, said,

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[1] *Fatḥ Al-Bāri* 4:554.

[2] Muslim 4:1782.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦﴾

*﴿O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.﴾* [66:6]

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a *Ḥadīth* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

*«May Allāh have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allāh have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.»*

This *Ḥadīth* was recorded by Abu Dawud and Ibn Mājah.[1]

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا ٥٦ وَرَفَعۡنَٰهُ مَكَانًا عَلِيًّا ٥٧﴾

*﴿56. And mention in the Book, Idrīs. Verily, he was a man of truth, (and) a Prophet.﴾*

*﴿57. And We raised him to a high station.﴾*

## Mentioning Idrīs

Allāh complimented Idrīs for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ passed by Idrīs on the night of the *Isrā* (Night Journey) and he (Idrīs) was in the fourth heaven.

[1] Abu Dāwud 2:73, Ibn Mājah 1:424.

وَنَدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهُۥ مِن
رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ
صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۖ
إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ
أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ
وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ﴿٥٨﴾ ۩ فَخَلَفَ مِنۢ بَعْدِهِمْ
خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا
﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
وَلَا يُظْلَمُونَ شَيْـًٔا ﴿٦٠﴾ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ
بِٱلْغَيْبِ ۚ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا ﴿٦١﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ
وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ
عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

Sufyān reported from Manṣūr that Mujāhid said,

﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾

﴿*And We raised him to a high station.*﴾

"This means the fourth heaven."[1] Al-Ḥasan and others said concerning Allāh's statement,

﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾

﴿*And We raised him to a high station.*﴾

"This means Paradise."

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ﴿٥٨﴾ ۩﴾

﴿*58. Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Israel, and from among those whom We guided and chose. When the Āyāt of the Most Gracious were recited unto them, they fell down prostrate and weeping.*﴾

## These Prophets are the Chosen Ones

Allāh, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this *Sūrah*. Rather, it is referring to all of those who were

[1] Aṭ-Ṭabari 18:213.

Prophets. Allāh merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

﴿الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ﴾

*﴿they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Ādam.﴾*

As-Suddi and Ibn Jarīr both said, "That which is meant by the offspring of Ādam is Idrīs, and what is meant by the offspring of those 'whom We carried with Nūḥ' is Ibrāhīm, and what is meant by the offspring of Ibrāhīm is Isḥāq, Ya'qūb and Ismā'īl, and what is meant by the offspring of Isra'īl is Mūsā, Hārūn, Zakariyyā, Yayḥā and 'Īsā bin Maryam." Ibn Jarīr said, "And that is the distinction of their genealogies, even though Ādam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were on the ship with Nūḥ, and he that is Idrīs. For verily, he was the grandfather of Nūḥ." I say that this is the most apparent meaning, which concludes that Idrīs is amongst the pillars of Nūḥ's ancestral lineage.[1]

The view that this *Āyah* refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allāh's statement in *Sūrah Al-An'ām*,

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّـٰلِحِينَ ﴿٨٥﴾ وَإِسْمَـٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ ﴿٨٦﴾ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّـٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَـٰهُمْ وَهَدَيْنَـٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾﴾

*﴿And that was our proof which We gave Ibrāhīm against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Isḥāq and Ya'qūb, each of them We guided; and before him We guided Nūḥ, and among his progeny Dāwūd, Sulaymān,*

[1] Aṭ-Ṭabari 18:214.

*Ayyub, Yūsuf, Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyā, and Yaḥyā, and 'Īsā and Ilyās, each one of them was of the righteous. And Ismā'īl and Al-Yasā' and Yūnus and Lūṭ and each one of them We preferred above the 'Ālamīn. And also some of their fathers and their progeny and their brethern, We chose them, and We guided them to the straight path.*﴾[6:83-87]

Until Allāh's statement,

﴿أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾

﴿*They are those whom Allāh had guided. So follow their guidance.*﴾ [6:90]

Allāh, the Exalted, says,

﴿مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿*Of some of them We have related to you their story. And of some We have not related to you their story.*﴾ [40:78]

In *Ṣaḥīḥ Al-Bukhāri* it is reported from Mujāhid that he asked Ibn 'Abbās, "Is there a prostration in *Sūrah Ṣad*?" Ibn 'Abbās replied, "Yes." Then he recited,

﴿أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾

﴿*They are those whom Allah had guided. So follow their guidance.*﴾ [6:90]

Ibn 'Abbās then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed." [1] – referring to Dawud.
Allāh, the Exalted, said in this noble *Āyah*,

﴿إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا﴾

﴿*When the Āyah of the Most Gracious were recited unto them, they fell down prostrate and weeping.*﴾

This means that when they heard the Words of Allāh,

[1] *Fatḥ Al-Bāri* 8:14. The reference is to *Āyah* no. 24 of *Ṣād* (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt* of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word *Bukiyan* at the end of the *Āyah* means those who are crying, and it is the plural of *Bāki*. Due to this the scholars agree that it is legislated to prostrate upon reading this *Āyah*, in following them and adhering to their manner of worship.

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۝٥٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ۝٦٠﴾

*﴿59. Then, there has succeeded them a posterity who have lost the Ṣalāh and have followed lusts. So they will meet Ghaiy.﴾*

*﴿60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.﴾*

## They were succeeded by Wicked People and Good People

After Allāh mentioned the party of blessed ones – the Prophets and those who followed them by maintainig the limits set by Allāh and His commandments, fulfilling what Allāh ordered and avoiding His prohibitions – then He mentions,

(خَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ)

(*there has succeeded them a posterity*.) This means later generations.

﴿أَضَاعُواْ ٱلصَّلَوٰةَ﴾

*﴿who have lost Ṣalāh﴾*

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with *Ghaiy*, which means loss on the Day of Resurrection.

Al-Awzā'ī reported from Mūsā bin Sulaymān, who reported from Al-Qāṣim bin Mukhaymirah that he said concerning Allāh's statement,

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ﴾

*﴿Then, there has succeeded them a posterity who have lost the Ṣalāh﴾*

"This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief."[1] It is also reported that it was said to Ibn Mas'ūd, "Allāh often mentions the prayer in the Qur'ān. He says,

﴿ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ۝٥﴾

*﴿Those who neglect their Ṣalāh.﴾* [107:5]

And He says,

﴿عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ ۝٢٣﴾

*﴿Those who remain constant in their Salāh.﴾* [70:23]

And He says,

﴿عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ۝٩﴾

*﴿Who guard their Ṣalāh.﴾"* [23:9]

Then, Ibn Mas'ūd said, "This means at its designated times." The people said, "We thought that this was referring to the abandonment of the prayer." He replied, "That would be disbelief."[2] Masrūq said, "No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times."[3] Al-Awzā'ī reported from Ibrāhīm bin Zayd that Umar bin 'Abdul-'Azīz recited the *Āyah*,

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۝٥٩﴾

*﴿Then, there has succeeded them a posterity who have lost the Ṣalāh and have followed lusts. So they will meet Ghayy.﴾*

Then, he said, "Their loss was not their abandonment of the prayers, but it was by not offering them during their proper

[1] Aṭ-Ṭabari 18:215.

[2] Aṭ-Ṭabari 18:216.

[3] Aṭ-Ṭabari 18:216.

and prescribed times."[1]
Allāh said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

*﴿So they will meet Ghayy.﴾*

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

*﴿So they will meet Ghayy.﴾*

"This means loss."[2] Qatādah said, "This means evil."[3] Sufyan Ath-Thawrī, Shu'bah and Muḥammad bin Isḥāq all reported from Abu Isḥāq As-Sabī'ī, who reported from Abu 'Ubaydah, who reported from 'Abdullāh bin Mas'ūd that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

*﴿So they will meet Ghayy.﴾*

"This is a valley in the Hellfire which is very deep and its food is filthy."[4] Al-A'mash reported from Ziyād, who reported from Abu 'Iyāḍ, who commented Allāh's statement,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

*﴿So they will meet Ghayy.﴾*

He said, "This is a valley in Hell made of puss and blood."
Allāh said,

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا﴾

*﴿Except those who repent and believe and work righteousness.﴾*

This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allāh will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise)." For this reason Allāh says,

﴿فَأُوْلَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا﴾

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[1] Aṭ-Ṭabari 18:216.
[2] Aṭ-Ṭabari 18:219.
[3] Aṭ-Ṭabari 18:218.
[4] Aṭ-Ṭabari 18:218.

﴿*Such will enter Paradise and they will not be wronged in aught.*﴾

This is because repentance wipes away that which was before it. In another *Ḥadīth*, the Prophet ﷺ said,

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَاذَنْبَ لَهُ»

«*The one who repents from sin is like he who has no sin.*»[1]

Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allāh's statement in *Sūrah Al-Furqān*,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

﴿*And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...*﴾ until Allāh's statement,

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿*and Allah is Oft-Forgiving, Most Merciful.*﴾ [25:68-70]

﴿جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾﴾

﴿*61. (They will enter) 'Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.*﴾

﴿*62. They shall not hear therein any Laghw, but only Salām. And they will have therein their sustenance, morning and afternoon.*﴾

﴿*63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.*﴾

[1] Ibn Majāh 2:1420.

## The Description of the Gardens of the Truthful and Those Who repent

Allāh, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of *'Adn*, meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith.
Concerning Allāh's statement,

﴿إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا﴾

*﴿Verily, His promise must come to pass.﴾*

This affirms the fact that this will occur, and that it is a settled matter. Allāh does not break His promise, nor does He change it. This is similar to His statement,

﴿كَانَ وَعْدُهُۥ مَفْعُولًا﴾

*﴿His promise is certainly to be accomplished.﴾* [73:18]

This means that His promise will be and there is no avoiding it. Allāh's statement here,

﴿مَأْتِيًّا﴾

*﴿must come to pass.﴾* This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

﴿مَأْتِيًّا﴾

*﴿must come to pass.﴾* "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)."
Concerning Allāh's statement,

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا﴾

*﴿They shall not hear therein any Laghw.﴾*

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life.
He said,

﴿إِلَّا سَلَٰمًا﴾

﴿...*but only Salām.*﴾ This is an indifferent exception, similar to Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ۝﴾

﴿*No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!*﴾ [56:25-26]

Concerning His statement,

﴿وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾

﴿*And they will have therein their sustenance, morning and afternoon.*﴾

This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imām Aḥmad recorded from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا، وَلَا يَتَمَخَّطُونَ فِيهَا. وَلَا يَتَغَوَّطُونَ، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا»

«*The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allāh in the morning and evening.*»[1]

[1] Aḥmad 2:316.

Al-Bukhāri and Muslim both recorded this narration in the Two *Ṣaḥīḥs*.[1] Imām Aḥmad also recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا»

*«The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.»*[2]

Aḥmad is the only one who collected this narration. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said,

﴿وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾

*﴿And they will have therein their sustenance, morning and afternoon.﴾*

"This means the amount of time equal to night and day."
Allāh said,

﴿تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾﴾

*﴿Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.﴾*

This means, 'This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allāh in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allāh says at the beginning of *Sūrah Al-Mu'minūn*,

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾﴾

*﴿Successful indeed are the believers. Those who are humble in their Ṣalāh.﴾* [23:1-2]

Until His saying,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾﴾

*﴿These are indeed the inheritors. Who shall inherit the*

[1] *Fatḥ Al-Bāri* 6:367, Muslim 4:2180.

[2] Aḥmad no. 2390.

*Firdaws. In it they shall dwell forever.*﴾ [23:10-11]

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾﴾

﴿*64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.*﴾

﴿*65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him?*﴾

## The Angels do not descend, except by Allāh's Command

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Jibrīl,

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟»

«*What prevents you from visiting us more than you do?*»

Then this *Āyah* was revealed,

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿*And we descend not except by the command of your Lord.*﴾[1]

Al-Bukhāri was alone in recording it and he related it with the *Tafsīr* of this *Āyah*.[2] Al-'Awfī reported from Ibn 'Abbās that he said, "Jibrīl was kept from visiting the Messenger of Allāh ﷺ, so he was disturbed and grieved because of this. Then, Jibrīl came to him and said, 'O Muḥammad,

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿*And we descend not except by the command of your Lord.*﴾' "[3]

Allāh said,

﴿لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

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[1] Aḥmad 1:231.

[2] *Fatḥ Al-Bāri* 8:282.

[3] Aṭ-Ṭabari 18:222. This is also reported by others from Ibn 'Abbās. See the previous reference.

﴿*To Him belongs what is before us and what is behind us,*﴾

It has been said that the meaning of "what is before us" refers to that which is in this life and "what is behind us" refers to the Hereafter.

﴿وَمَا بَيْنَ ذَٰلِكَ﴾

﴿*and what is between those two;*﴾

This means what is between two blows of the *Ṣūr*. This is the opinion of Abu Al-'Āliyah, 'Ikrimah and Mujāhid. This was also stated by Sa'īd bin Jubayr and Qatādah in one narration from them. As-Suddi and Ar-Rabī' bin Anas[1] held this opinion as well. It has also been said,

﴿مَا بَيْنَ أَيْدِينَا﴾

﴿*what is before us*﴾ means the future matters of the Hereafter.

﴿وَمَا خَلْفَنَا﴾

﴿*what is behind us,*﴾ means what has taken place in this life,

﴿وَمَا بَيْنَ ذَٰلِكَ﴾

﴿*what is between those two;*﴾

means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn 'Abbās, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj and Ath-Thawrī.[2] Ibn Jarīr also preferred this latter interpretation. And Allāh knows best.

Concerning Allāh's statement,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

﴿*and your Lord is never forgetful.*﴾[3]

Mujāhid said, "This means that your Lord has not forgotten you."

Allāh said,

﴿رَبُّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿*Lord of the heavens and the earth, and all that is between them,*﴾

[1] Aṭ-Ṭabari 18:224.

[2] Aṭ-Ṭabari 18:224, Al-Qurṭubi 11:129.

[3] Aṭ-Ṭabari 18:225.

رَبُّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِۦ ۚ
هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ الْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ
أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ
وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَٰطِينَ ثُمَّ
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ
شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ
هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ
حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّى الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّٰلِمِينَ
فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوٓا أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾ قُلْ مَن
كَانَ فِى الضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا مَا يُوعَدُونَ
إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا
وَأَضْعَفُ جُندًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ
وَالْبَٰقِيَٰتُ الصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾

*﴿so worship Him and abide patiently in his worship. Do you know of any who is similar to Him?﴾*

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said that this means, "Do you know any comparison or something similar to the Lord?"[1] Mujāhid, Sa'īd bin Jubayr, Qatādah, Ibn Jurayj and others all said the same.[2] 'Ikrimah related that Ibn 'Abbās said, "There is no one named Ar-Raḥmān (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name."[3]

﴿وَيَقُولُ الْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾﴾

*﴿66. And man says: "When I am dead, shall I then be raised up alive?"﴾*

[1] Aṭ-Ṭabari 18:226.
[2] Aṭ-Ṭabari 18:226.
[3] Al-Qurṭūbi 11:130.

﴾67. *Does not man remember that We created him before, while he was nothing?*﴿

﴾68. *So by your Lord, surely We shall gather them together, and (also) the Shayāṭīn, then We shall bring them round Hell, Jithyya.*﴿

﴾69. *Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.*﴿

﴾70. *Then, verily, We know best those who are most worthy of being burnt therein.*﴿

## Man's Amazement about Life after Death and the Refutation against this Amazement

Allāh, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allāh says,

﴿وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ﴾

﴾*And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?"*﴿[13:5]

Allāh also says,

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴾*Does not man see that We have created him from Nutfah.*[1] *Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴿[36:77-79]

And Allāh says here in this *Sūrah*,

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[1] See volume seven, the explanation of *Sūrat Al-Ḥajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13.

﴿وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾﴾

﴿*And man says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing?*﴾

Allāh uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something? Similalry Allāh says;

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾ [30:27]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُكَذِّبَنِي، وَآذَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤْذِيَنِي، أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَّا أَذَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«*Allāh, the Exalted said, "The son of Ādam denies Me and he has no right to deny Me. The son of Ādam harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him."*»[1]

Concerning Allāh's statement,

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ﴾

﴿*So by your Lord, surely We shall gather them together, and*

[1] Aḥmad 2:350.

*the Shayātīn,﴾*

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allāh and their devils as well.

﴿ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾

*﴿then We shall bring them round Hell, Jithiyya.﴾*

Al-'Awfī related that Ibn 'Abbās said, "This means sitting and it is similar to His statement,

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً﴾

*﴿And you will see each nation Jāthiyah.﴾*[1] " [45:28]

As-Suddi commented on the word *Jithiyya*, "It means standing." It has been reported from Murrah that Ibn Mas'ūd said the same.

Concerning Allāh's statement,

﴿ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ﴾

*﴿Then indeed We shall drag out from every sect﴾*

This means from every nation. This is what Mujāhid said.[2]

﴿أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا﴾

*﴿all those who were worst in obstinate rebellion against the Most Gracious.﴾*

Ath-Thawrī reported from 'Ali bin Al-Aqmar, from Abu Al-Aḥwaṣ, from Ibn Mas'ūd that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allāh will begin with the greatest of them in crime and continue in succession. That is Allāh's statement,

﴿ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾﴾

*﴿Then indeed We shall drag out from every sect all those who*

[1] Aṭ-Ṭabari 18:227.

[2] Aṭ-Ṭabari 18:228.

*were worst in obstinate rebellion against the Most Gracious.*﴾[1]

This is similar to Allāh's statement,

﴿حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ﴾

﴿*Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire."*﴾ Until His saying,

﴿بِمَا كُنتُمْ تَكْسِبُونَ﴾

﴿*For what you used to earn.*﴾ [7:38-39]

The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn."

Concerning Allāh's statement,

﴿ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾﴾

﴿*Then, verily, We know best those who are most worthy of being burnt therein.*﴾

Then, at this point Allāh attaches one piece of information to another. The meaning here is that Allāh best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the *Āyah* that was previously mentioned,

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

﴿*He will say: "For each one there is double (torment), but you know not."*﴾ [7:38]

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾

﴿*71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.*﴾

﴿*72. Then We shall save those who had Taqwā. And We shall leave the wrongdoers in it, Jithiyya.*﴾

[1] *Ad-Durr Al-Manthūr* 5:533.

**Everyone will be brought to Hell, then the Righteous will be saved**

Ibn Jarīr reported from 'Abdullāh that he said concerning Allāh's statement,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

﴿*There is not one of you but will pass over it.*﴾

"The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, 'O Allāh save them, save them.' "[1] This narration has supporting narrations similar to it from the Prophet ﷺ in the Two *Ṣaḥīḥs* and other collections as well. These narrations have been related by Anas, Abu Sa'īd, Abu Hurayrah, Jābir and other Companions, may Allāh be pleased with them all.

Aḥmad also recorded that Umm Mubashshar, the wife of Zayd bin Hārithah, said, "The Messenger of Allāh ﷺ was in the house of Ḥafṣah when he said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ»

«*No one who was present at the battles of Badr and Ḥudaybiyyah (of the Muslims) will enter into the Hellfire.*»

Then, Ḥafṣah said, "Doesn't Allāh say,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

﴿*There is not one of you but will pass over it (Hell);*﴾

The Messenger of Allāh ﷺ replied by reciting,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا﴾

﴿*Then We shall save those who had Taqwā.*﴾[2]

In the Two *Ṣaḥīḥs* there is a *Ḥadīth* reported from Az-Zuhrī, from Sa'īd from Abu Hurayrah that the Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 18:232.

[2] Aḥmad 6:362. This *Ḥadīth* was recorded by Muslim (no. 2496) with a slight variation of wording.

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ»

*«No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.»*[1]

'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

*﴿There is not one of you but will pass over it;﴾*

"The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire."

As-Suddi reported from Murrah, from Ibn Mas'ūd, that he said concerning Allāh's statement,

﴿كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾

*﴿this is with your Lord; a Ḥatman decree.﴾*

"An oath that must be fulfilled."[2] Mujāhid said, "*Ḥatman* means preordainment."[3] Ibn Jurayj said the same.[4]

Concerning Allāh's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا﴾

*﴿Then We shall save those who had Taqwā.﴾*

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allāh will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their

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[1] *Fatḥ Al-Bāri* 3:142, Muslim 4:2028.

[2] Aṭ-Ṭabari 18:237.

[3] Aṭ-Ṭabari 18:237.

[4] Aṭ-Ṭabari 18:237.

bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a *Dinār* of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allāh will take out of the Fire whoever said "*Lā ilāha illallāh*," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic *Ḥadīths* from the Messenger of Allāh ﷺ. This is why Allāh says,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾

﴿*Then We shall save those who had Taqwā. And We shall leave the wrongdoers in it, Jithyya.*﴾[1]

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا ﴿٧٤﴾﴾

﴿*73. And when Our clear Āyāt are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan?"*﴾

﴿*74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance?*﴾

## The Disbelievers boast over Their good Fortune in the World

Allāh, the Exalted, informs that when the clear, evident *Āyāt* of Allāh are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

﴿خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا﴾

﴿*best dwellings and the finest Nadiyyan.*﴾

[1] *Fatḥ Al-Bāri* 13:48.

This means the best houses, with the loftiest levels and the finest *Nadiyyan*, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living?" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allāh says about them,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ﴾

﴿*And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!"*﴾ [46:11]

Nūḥ's people said,

﴿أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾﴾

﴿*"Shall we believe in you, when the weakest (of the people) follow you?"*﴾ [26:111]

And Allāh says,

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾﴾

﴿*Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored among us?" Does not Allah know best those who are grateful?*﴾ [6:53]

This is why Allāh refuted their doubts:

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ﴾

﴿*And how many a generations have We destroyed before them*﴾

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief?"

﴿هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا﴾

﴿*who were better in wealth, goods and outward appearance?*﴾

This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A'mash reported from Abu Ẓibyān, who reported from Ibn 'Abbās that he said concerning the *Āyah*,

﴿خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا﴾

*﴿best dwellings and finest Nadiyyan.﴾*

"Position [*Maqām*] means home, *Nadī* means place of gathering, wealth refers to material possessions and outward appearance is how they look physically."[1] Al-'Awfī said that Ibn 'Abbās said, "Position [*Maqām*] means dwelling, *Nadī* means place of gathering and the blessing and happiness that they were living in. This is as Allāh says about the people of Fir'awn when He destroyed them and related the story of their situation in the Qur'ān,

﴿كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾﴾

*﴿How many gardens and springs that they [Fir'awn's people] left behind, and green crops and honored places [Maqām].﴾* [44:25-26]

Therefore, position [*Maqām*] refers to their dwellings and splendid bounties, and *Nadī* is the places of gathering and meeting where they used to congregate. Allāh said while relating the story to His Messenger ﷺ of what happened with the people of Lūṭ,

﴿وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ﴾

*﴿And practice Al-Munkar (evil deeds) in your meeting places [Nādiyakum].﴾* [29:29]

The Arabs call a place of gathering a *Nādī*."[2]

﴿قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾﴾

*﴿75. Say: whoever is in error, the Most Gracious will extend [circumstances] for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.﴾*

[1] Aṭ-Ṭabari 18:239,241.

[2] Aṭ-Ṭabari 18:239.

**The Rebellious Person is given Respite but He is not forgotten**

Allāh, the Exalted, says,

﴿قُلْ﴾

﴿*Say*﴾ This means, "O Muḥammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood."

﴿مَن كَانَ فِي ٱلضَّلَٰلَةِ﴾

﴿*whoever is in error*﴾ This means, 'be they from us or from you.'

﴿فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا﴾

﴿*the Most Gracious will extend [circumstances] for him.*﴾

This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

﴿حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ﴾

﴿*until, when they see that which they were promised, either the torment*﴾

that will strike him,

﴿وَإِمَّا ٱلسَّاعَةَ﴾

﴿*or the Hour*﴾ that will come suddenly,

﴿فَسَيَعْلَمُونَ﴾

﴿*they will come to know*﴾ at that time,

﴿مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا﴾

﴿*who is worst in position, and who is weaker in forces.*﴾

This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allāh mentions about the Jews when He says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾﴾

﴿*O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.*﴾ [62:6]

Meaning, 'Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in *Sūrat Al-Baqarah*, and to Allāh is the praise. Likewise, Allāh mentioned the challenge that was given to the Christians in *Sūrah Āl 'Imrān*,[1] when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that 'Īsā was the son of Allāh. Therefore, Allāh mentioned His arguments and proofs against the worship of 'Īsā, and that he was merely a creature like Ādam. After this, Allāh said,

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾﴾

﴿*Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie."*﴾ [3:61]

However, they (the Christians) also retreated from this challenge.

﴿وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾﴾

﴿*76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.*﴾

## Increasing Guidance of Those Who are guided

After Allāh mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

[1] For these discussions, see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2 :94), and volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3 :61).

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا﴾

﴿*And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?"*﴾ [9:124]

And the following *Āyah* also shows this.

Concerning Allāh's statement,

﴿وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ﴾

﴿*And the righteous good deeds that last*﴾

Its explanation has already preceded in *Sūrat Al-Kahf*,[1] along with a lengthy discussion concerning it and the related *Ḥadīths*.

﴿خَيْرٌ عِندَ رَبِّكَ ثَوَابًا﴾

﴿*(they) are better with your Lord for reward.*﴾

meaning the recompense and reward.

﴿وَخَيْرٌ مَّرَدًّا﴾

﴿*and better for resort.*﴾ meaning in the final outcome, the result for its doer.

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾﴾

﴿*77. Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I live again]."*﴾

﴿*78. Has he known the Unseen or has he taken a covenant from the Most Gracious?*﴾

﴿*79. Nay, We shall record what he says, and We shall increase his torment;*﴾

﴿*80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.*﴾

[1] See volume six, the *Tafsīr* of *Sūrat Al-Kahf* (18:46).

## Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imām Aḥmad reported from Khabbāb bin Al-Aratt that he said, "I was a blacksmith and Al-'Āṣ bin Wā'il owed me a debt. So I went to him to collect my debt from him. He said to me, 'No, by Allāh, I will not pay my debt to you until you disbelieve in Muḥammad.' I replied to him, 'No, by Allāh, I will not disbelieve in Muḥammad until you die and are resurrected again.' He then said to me, 'Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allāh revealed these *Āyāt*,

﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾﴾

﴿*Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children."*﴾ until,

﴿وَيَأْتِينَا فَرْدًا﴾

﴿*and he shall come to Us alone.*﴾[1]

This was also recorded by the two compilers of the *Ṣaḥīḥs* and other collections as well. In the wording of Al-Bukhāri it states that Khabbāb said, "I used to be a blacksmith in Makkah and I made a sword for Al-'Āṣ bin Wā'il. So I went to him to collect my pay from him..." then he mentioned the rest of the *Ḥadīth* and he said,

﴿أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا﴾

﴿*or has he taken a covenant from the Most Gracious?*﴾

"This means an agreement."[2]

Concerning Allāh's statement,

﴿أَطَّلَعَ ٱلْغَيْبَ﴾

﴿*Has he known the Unseen*﴾ This is a rejection of the person who says,

﴿لَأُوتَيَنَّ مَالًا وَوَلَدًا﴾

---

[1] Aḥmad 5:111.

[2] *Fatḥ Al-Bāri* 4:372, Muslim 4:2153.

﴿I shall certainly be given wealth and children.﴾

Meaning, on the Day of Resurrection. In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it?"

﴿أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

Or has he received a promise from Allāh that he will be given these things? It has already been stated that in *Ṣaḥīḥ Al-Bukhāri* it is mentioned that covenant means an agreement.[1]

Concerning Allāh's statement,

﴿كَلَّا﴾

﴿Nay,﴾ This is a participle that opposes what came before it and gives emphasis to what follows it.

﴿سَنَكْتُبُ مَا يَقُولُ﴾

﴿We shall record what he says,﴾ what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allāh the Most Great.

﴿وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا﴾

﴿We shall increase his torment.﴾ This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allāh in this life.

﴿وَنَرِثُهُۥ مَا يَقُولُ﴾

﴿And We shall inherit from him all that he speaks of,﴾

His wealth and children. It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life." To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allāh says,

﴿وَيَأْتِينَا فَرْدًا﴾

﴿And he shall come to Us alone.﴾ without wealth or children.

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ

[1] *Fatḥ Al-Bāri* 4 :273.

ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

*﴿81. And they have taken gods besides Allāh, that they might give them honor, power and glory.﴾*

*﴿82. Nay, but they will deny their worship of them, and will become their adversaries.﴾*

*﴿83. See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.﴾*

*﴿84. So make no haste against them; We only count out to them a (limited) number.﴾*

## The Idols of the Polytheists will deny Their Worship

Allāh, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allāh, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allāh mentions that the matter is not as they claim, and it will not be as they hope. He says,

﴿كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ﴾

*﴿Nay, but they will deny their worship of them,﴾* on the Day of Judgement.

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

*﴿and will become their adversaries.﴾* This means that they will be foes in a state other than what they think about these gods. This is similar to Allāh's statement,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾﴾

*﴿And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾* [46:5-6]

As-Suddi said,

﴿كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ﴾

﴿*Nay, but they will deny their worship of them,*﴾

"This means their worshipping of the idols."[1]
Allāh said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿*and will become their adversaries*﴾ contrary to what they hoped for from these gods.
As-Suddi said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿*and will become their adversaries.*﴾ "They will be in severe opposition and argument."
Aḍ-Ḍaḥḥāk said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿*and will become their adversaries.*﴾ "This means enemies."[2]

## The Power of the Devils over the Disbelievers

Concerning Allāh's statement,

﴿أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾﴾

﴿*See you not that We have sent the Shayātīn against the disbelievers to push them to do evil.*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "They will lead them astray with temptation."[3] Al-'Awfī said that Ibn 'Abbās said, "They will incite them against Muḥammad ﷺ and his Companions."[4] Qatādah said, "They will harass them and disturb them until they disobey Allāh."[5] 'Abdur-Raḥmān bin Zayd said, "This is similar to Allāh's statement,

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[1] Aṭ-Ṭabari 18:251.
[2] Aṭ-Ṭabari 18:250.
[3] Aṭ-Ṭabari 18:251.
[4] *Ad-Durr Al-Manthūr* 5:538.
[5] Aṭ-Ṭabari 18:252.

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾﴾

*﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him.﴾*[1] " [43:36]

Concerning Allāh's statement,

﴿فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾﴾

*﴿So make no haste against them; We only count out to them a (limited) number.﴾*

This means, "Do not be hasty with the punishment that is going to befall them, O Muḥammad."

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

*﴿We only count out to them a number.﴾*

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allāh and His exemplary punishment."

Allāh says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ﴾

*﴿And consider not that Allah is unaware of that which the wrongdoers do.﴾* [14:42]

And He says,

﴿فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

*﴿So give a respite to the disbelievers; deal gently with them for a while.﴾* [86:17]

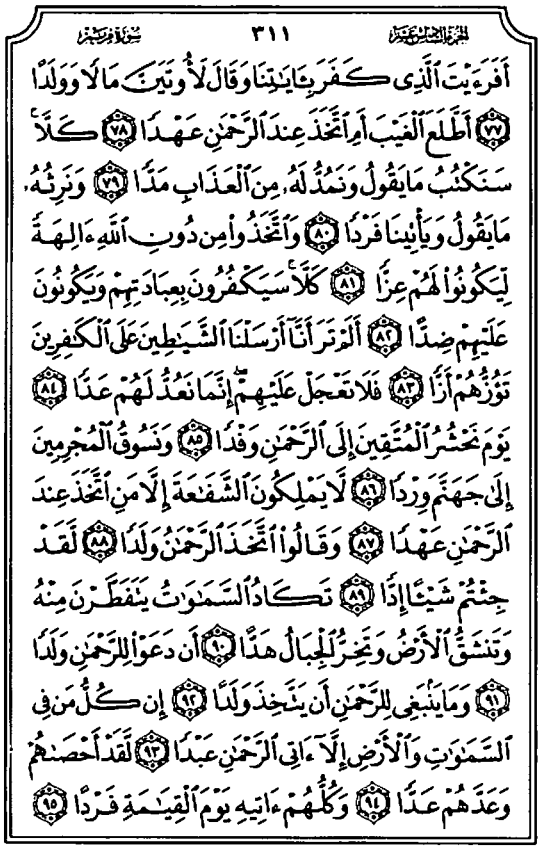
And Allāh says,

﴿إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا﴾

*﴿We postpone the punishment only so that they may increase in sinfulness.﴾* [3:178]

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿١٢٦﴾﴾

[1] Aṭ-Ṭabari 18:252.


أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا
﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ
سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ
مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً
لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ
تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَـٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ
إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَّا يَمْلِكُونَ ٱلشَّفَـٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ
ٱلرَّحْمَـٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ
جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَـٰنِ وَلَدًا
﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ
وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ﴿٩٥﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24]

﴿قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾﴾

﴿Say: "Enjoy! But certainly, your destination is the (Hell) Fire."﴾ [14:30]

As-Suddi said,

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

﴿We only count out to them a (limited) number.﴾ means years, months, days and hours."

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَـٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَّا يَمْلِكُونَ ٱلشَّفَـٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٨٧﴾﴾

﴿85. *The Day We shall gather those with Taqwā unto the Most Gracious (Allāh), like a delegation.*﴾

﴿86. *And We shall drive the criminals to Hell, in a thirsty state.*﴾

﴿87. *None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).*﴾

## The Condition of the Righteous and the Criminals on the Day of Resurrection

Allāh, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His

Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allāh explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A *Wafd* (delegation) is a group that arrives while riding and from it comes the word *Wufūd* (arriving). They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allāh says,

﴿وِرْدًا﴾

﴿*In a thirsty state.*﴾ This means parched and thirsting for drink. This was stated by 'Aṭā', Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and many others.[1] Here it will be said,

﴿أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾﴾

﴿*Which of the two groups is best in Maqām (position) and the finest Nadiyyan (meeting place).*﴾[19:73]

Ibn Abi Ḥātim reported from 'Amr bin Qays Al-Mulā'ī, who reported from Ibn Marzūq that he said,

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾﴾

﴿*The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.*﴾

"When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, 'Who are you?' The being will reply, 'You do not know me?' The believer will say, 'No, but Allāh has made you sweet smelling with a handsome face.' The being will say, 'I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now?' So the believer will therefore mount the creature. This is the meaning of Allāh's statement,

[1] Aṭ-Ṭabari 18:253, *Ad-Durr Al-Manthūr* 5:541.

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾﴾

﴿*The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.*﴾"

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾﴾

﴿*The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.*﴾

"Riding."[1] His saying,

﴿وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾﴾

﴿*And We shall drive the criminals to Hell, in a thirsty state.*﴾

This means parched and thirsty.

﴿لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ﴾

﴿*None shall have the power of intercession,*﴾

There will be no one who can intercede for them like the believers who intercede for each other. Allāh says about them,

﴿فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾

﴿*Now we have no intercessors, nor a close friend.*﴾ [26:100-101]

Allāh said,

﴿إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا﴾

﴿*but such a one as has received permission (or promise) from the Most Gracious.*﴾

This is a separate exclusion, which means, "But those who have taken a covenant with the Most Beneficent." This covenant is the testimony that none has the right to be worshipped but Allāh, and upholding of its rights and implications. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا﴾

﴿*but such a one as has received permission (or promise) from the Most Gracious.*﴾

[1] Aṭ-Ṭabari 8:380.

"The promise is the testimony that none has the right to be worshipped but Allāh, that the person accepts that all power and strength belong to Allāh and he only places his hope with Allāh alone."[1]

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنبَغِي لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾﴾

*﴿88. And they say: "The Most Gracious (Allāh) has begotten a son."﴾*

*﴿89. Indeed you have brought forth (said) a thing Idda.﴾*

*﴿90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.﴾*

*﴿91. That they ascribe a son to the Most Gracious.﴾*

*﴿92. But it is not suitable for the Most Gracious that He should beget a son.﴾*

*﴿93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.﴾*

*﴿94. Verily, He knows each one of them, and has counted them a full counting.﴾*

*﴿95. And everyone of them will come to Him alone on the Day of Resurrection.﴾*

## The Stern Rejection of attributing a Son to Allāh

After Allāh affirms in this noble *Sūrah* that 'Īsā was a worshipper and servant of Allāh and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.
Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ﴾

*﴿And they say: "The Most Gracious has begotten a son."*

[1] Aṭ-Ṭabari 18:257.

*Indeed you have brought forth*﴾

This means, "In this statement of yours."

﴿شَيْـًٔا إِدًّا﴾

﴿*a thing Idda.*﴾

Ibn 'Abbās, Mujāhid, Qatādah and Mālik all said, "Terrible." It has been said that it is pronounced *Iddan*, *Addan*, and *Āddan* with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allāh said;

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ۝٩٠ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ۝٩١﴾

﴿*Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.*﴾

that is, out of their high esteem for Allāh, when they hear this statement of wickedness coming from the Children of Ādam. The reason for this is that these are creatures of Allāh and they are established upon His *Tawhīd* and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarīr reported that Ibn 'Abbās said concerning Allāh's statement,

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ۝٩٠ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ۝٩١﴾

﴿*Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.*﴾

"Verily, the heavens, the earth, the mountains and all creatures – except for humans and *Jinns* – are frightened by the associating of partners with Allāh. Creation will almost cease existing before the association of partners with Allāh, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allāh, we hope that Allāh would forgive the sins of those who believed in

His absolute Oneness by worshipping Him alone. The Messenger of Allāh ﷺ said,

«لَقِّنُوا مَوْتَاكُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

*«Encourage your dying people to testify to La ilāha illallāh, for whoever says it at the time of their death, they will definitely enter into Paradise.»*

The people said, "O Messenger of Allāh, what about he who says it while in good health?" He replied,

«تِلْكَ أَوْجَبُ وَأَوْجَبُ»

*«This will necessitate his entrance into Paradise even more.»*

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّمٰوَاتِ وَالْأَرَضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوُضِعْنَ فِي كِفَّةِ الْمِيزَانِ، وَوُضِعَتْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ فِي الْكِفَّةِ الْأُخْرىٰ لَرَجَحَتْ بِهِنَّ»

*«I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of La ilāha illallāh was placed on the other side of the scale, the testimony would outweigh all of it.»*

This was recorded by Ibn Jarīr[1] and it is supported by the *Ḥadīth* related to the story of the card.[2] And Allāh knows best.

Aḍ-Ḍaḥḥāk said,

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ﴾

﴿*Whereby the heavens are almost torn,*﴾ "This means to be split apart into pieces due to the fear of the magnificence of Allāh." 'Abdur-Raḥmān bin Zayd bin Aslam said,

﴿وَتَنشَقُّ ٱلْأَرْضُ﴾

﴿*and the earth is split asunder,*﴾

[1] Aṭ-Ṭabari 18:258.

[2] *Tuḥfat Al-Aḥwadhi* 7:330, refering to the text wherein it is stated that the *Kalimah* will outweigh ninety-nine scrolls of recorded bad deeds reaching as far as can be seen on the Day of Judgement.

"This is due to its anger on behalf of Allāh, the Mighty and Sublime."

﴿وَتَخِرُّ ٱلْجِبَالُ هَدًّا﴾

﴿*and the mountains Hadda.*﴾

Ibn 'Abbās said, "This means to be torn down." Sa'īd bin Jubayr said, "*Haddan* means some of it is broken by other parts of it in succession."

Imām Aḥmad reported from Abu Mūsā that he said that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ اللهِ إِنَّهُ يُشْرَكُ بِهِ وَيُجْعَلُ لَهُ وَلَدٌ، وَهُوَ يُعَافِيهِمْ وَيَدْفَعُ عَنْهُمْ وَيَرْزُقُهُمْ»

«*There is no one more patient than Allāh concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.*»[1]

This narration is also recorded in the Two *Ṣaḥīḥs*. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«*...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.*»[2]

Allāh said;

﴿وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾﴾

﴿*But it is not suitable for the Most Gracious that He should beget a son.*﴾

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

﴿إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾﴾

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[1] Aḥmad 4:405.

[2] *Fatḥ Al-Bāri* 10:527, Muslim 4:2160.

﴿*There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.*﴾

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

﴿وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴿*And everyone of them will come to Him alone on the Day of Resurrection.*﴾

This means that there will be no helper for him and no one to save him, except Allāh alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾﴾

﴿*96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.*﴾

﴿*97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwā, and warn with it the people that are Ludda.*﴾

﴿*98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?*﴾

## Allāh places Love of the Righteous People in the Hearts

Allāh, the Exalted, informs about His believing servants, who work righteous deeds – deeds that He is pleased with because they are in accordance with the legislation of Muḥammad ﷺ – that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic *Ḥadīths* of the Messenger of Allāh ﷺ in various different ways. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيُحِبُّهُ جِبْرِيلُ، قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، قَالَ: فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِنَّ اللهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أُبْغِضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيُبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ»

*«Verily, whenever Allāh loves a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I love so-and-so, so love him." Thus, Jibrīl will love him. Then, he (Jibrīl) will call out to the dwellers of the heavens, "Verily, Allāh loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allāh hates a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I hate so-and-so, so hate him." Thus, Jibrīl will hate him. Then, he (Jibrīl) will call out amongst the dwellers of the heavens, "Verily, Allāh hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.»*[1]

Al-Bukhāri and Muslim reported narrations similar to this.[2]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنْزِلُ لَهُ الْمَحَبَّةَ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾﴾

*«Whenever Allāh loves a servant of His, He calls Jibrīl (saying), "Verily, I love so-and-so, so love him." Then, Jibrīl calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allāh, the Mighty and Sublime: ﴿Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love*

[1] Aḥmad 2:413,514.

[2] *Fatḥ Al-Bāri* 1:476, Muslim 4:2030.

*for them.*﴾[1] ﴿ [19:96]

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

## The Qur'ān descended to give Glad Tidings and to warn

Allāh said;

﴿فَإِنَّمَا يَسَّرْنَٰهُ﴾

﴿*So, We have made this easy*﴾

meaning the Qur'ān.

﴿بِلِسَانِكَ﴾

﴿*in your own tongue,*﴾

This is an address to Prophet Muḥammad ﷺ and it means that the Qur'ān is in the pure, complete and eloquent Arabic language.

﴿لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ﴾

﴿*that you may give glad tidings to those who have Taqwā,*﴾

those who respond to Allāh and believe in His Messenger ﷺ,

﴿وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا﴾

﴿*and warn with it the people who are Luddā.*﴾

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ﴾

﴿*And how many a generation before them have We destroyed!*﴾

means from the nations that disbelieved in the signs of Allāh and rejected His Messengers.

﴿هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا﴾

﴿*Can you find a single one of them or hear even a whisper of them?*﴾

Meaning, 'have you seen any of them or even heard a whisper

[1] 'Abdur-Razzāq 10:450.

[2] Muslim 4:1031, *Tuḥfat Al-Aḥwadhi* 8:608.

from them.' Ibn 'Abbās, Abu Al-'Āliyah, 'Ikrimah, Al-Ḥasan Al-Baṣrī, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Ibn Zayd all said, "This means any sound."[1] Al-Ḥasan and Qatādah both said that this means, "Do you see with your eye, or hear any sound?"[2]

This is the end of the *Tafsīr* of *Sūrah Maryam*. All praises and thanks are due to Allāh. Following this will be the *Tafsīr* of *Sūrah Ṭa Ha*, Allāh willing and all praise is due to Allāh.

[1] Aṭ-Ṭabari 18:265.

[2] Aṭ-Ṭabari 18:265.

# The *Tafsīr* of *Sūrah Ṭa Ha* (Chapter - 20)

**Which was revealed at Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿طه ۝١ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ۝٢ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ۝٣ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ ۝٤ الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ۝٥ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ۝٦ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ۝٧ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۝٨﴾

﴿1. *Ṭa Ha.*﴾

﴿2. *We have not sent down the Qur'ān unto you to cause you distress,*﴾

﴿3. *But only as a Reminder to those who fear (Allāh).*﴾

﴿4. *A revelation from Him Who created the earth and high heavens.*﴾

﴿5. *The Most Gracious Istawā the Throne.*﴾

﴿6. *To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.*﴾

﴿7. *And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.*﴾

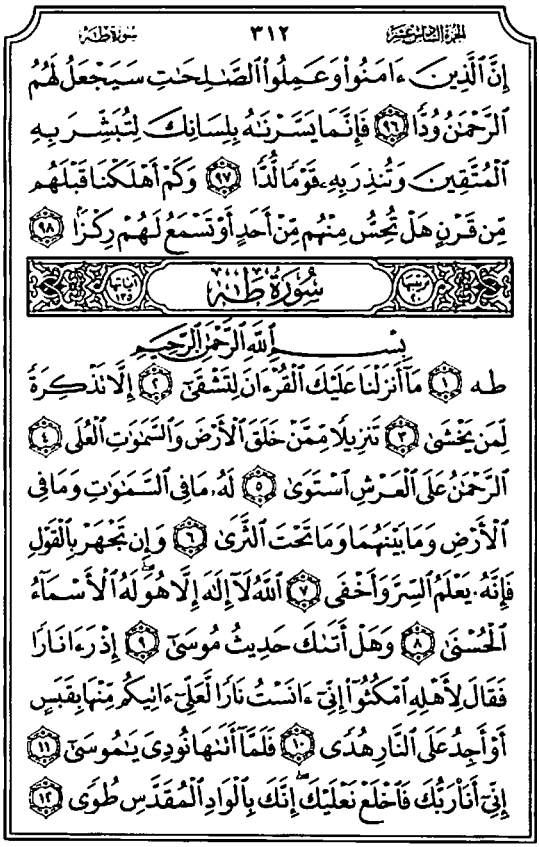
﴿8. *Allāh! There is no God but Him! To Him belong the Best Names.*﴾

## The Qur'ān is a Reminder and a Revelation from Allāh

We have already discussed the separated letters at the beginning of *Sūrah Al-Baqarah*, so there is no need to repeat its discussion here.

Allāh says,

﴿مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ۝٢﴾




﴿*We have not sent down the Qur'ān unto you to cause you distress,*﴾ Juwaybir reported that Aḍ-Ḍaḥḥāk said, "When Allāh sent the Qur'ān down to His Messenger ﷺ, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'ān was only revealed to Muḥammad to cause him distress.' Therefore, Allāh revealed,

﴿طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾﴾

﴿*Ṭā Hā. We have not sent down the Qur'ān unto you to cause you distress, but only as a Reminder to those who fear (Allāh).*﴾[1]

The matter is not like the people of falsehood claim. Rather, whomever Allāh gives knowledge to, it is because Allāh wants him to have an abundance of good. This like what is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn Mas'ūd, who said that the Messenger of Allāh ﷺ said,

«مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

«*Whomever Allāh wants good for, then He gives him the understanding of the religion.*»[2]

Mujāhid commented on Allāh's statement,

[1] Al-Qurṭubi 11:167.

[2] *Fatḥ Al-Bāri* 1:197, Muslim 2:719.

﴿مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ۝٢﴾

*﴿We have not sent down the Qur'ān unto you to cause you distress,﴾*

"This is like His statement,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

*﴿So recite as much of the Qur'ān as may be easy (for you).﴾* [73:20]

For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer."[1] Qatādah said,

﴿مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ۝٢﴾

*﴿We have not sent down the Qur'ān unto you to cause you distress,﴾*

"No, by Allāh, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise."[2]
Allāh said,

﴿إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ۝٣﴾

*﴿But only as a Reminder to those who fear (Allāh).﴾*

Allāh revealed His Book and sent His Messenger ﷺ as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allāh, it is a remembrance in which Allāh revealed what He permits and prohibits.
His saying,

﴿تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ۝٤﴾

*﴿A Revelation from Him (Allāh) Who has created the earth and high heavens.﴾*

means, This Qur'ān, which has come to you, O Muḥammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and

[1] Aṭ-Ṭabari 18:269.

[2] Aṭ-Ṭabari 18:269.

subtleties.' It has been reported in a *Ḥadīth*, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.[1]

Concerning Allāh's statement,

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥﴾

*﴿The Most Gracious Istawā the Throne.﴾*

A discussion concerning this has already preceded in *Sūrat Al-A'rāf*, so there is no need to repeat it here.[2] The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allāh's statement,

﴿لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ۝٦﴾

*﴿To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾*

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allāh's statement,

﴿وَمَا تَحْتَ ٱلثَّرَىٰ﴾

*﴿and all that is under the soil.﴾*

Muḥammad bin Ka'b said, "This means that which is beneath the seventh earth."[3]

Concerning Allāh's statement,

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[1] *Tuḥfat Al-Aḥwadhi* 9:185. The scholars consider this text to be authentic only from one of the Companions.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:54).

[3] Aṭ-Ṭabari 18:271.

﴿وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ۝٧﴾

*﴿And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾*

This means that He Who revealed this Qur'ān, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allāh says,

﴿قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ۝٦﴾

*﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾* [25:6]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَعْلَمُ ٱلسِّرَّ وَأَخْفَى﴾

*﴿He knows the secret and that which is yet more hidden.﴾*

"The secret is what the son of Ādam hides within himself, and

﴿وَأَخْفَى﴾

*﴿that which is yet more hidden.﴾*

is the deeds of the son of Ādam, which are hidden before he does them. Allāh knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

*﴿The creation of you all and the resurrection of you all are only as a single person.﴾* [31:28][1]

Concerning Allāh's statement,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۝٨﴾

*﴿Allāh! There is no God but Him! To Him belongs the Best Names.﴾*

This means, 'He Who revealed this Qur'ān to you (O

[1] Aṭ-Ṭabari 18:272.

Muḥammad), He is Allāh, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ۝٩ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ۝١٠﴾

﴿9. *And has there come to you the story of Mūsā?*﴾

﴿10. *When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."*﴾

## A Discussion of the Message of Mūsā

From this point, Allāh begins to mention the story of Mūsā, how revelation began to come to Him, and Allāh's speaking directly to him. This occurred after Mūsā had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

﴿إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ﴾

﴿*Verily, I have seen a fire; perhaps I can bring you some burning brand*﴾

This means a flame from a fire. In another *Āyah* he said,

﴿أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ﴾

﴿*or a burning firebrand.*﴾ [28:29]﴾ This is a coal that has a burning flame.

﴿لَّعَلَّكُمْ تَصْطَلُونَ﴾

﴿*that you may warm yourselves.*﴾ [28:29] This proves that it was in fact cold weather at that time.

Concerning his statement,

﴿بِقَبَسٍ﴾

﴿*some burning brand*﴾ This proves that it was dark.

In reference to his statement,

﴿أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى﴾

﴿*or find some guidance at the fire.*﴾

This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa'īd Al-A'war, from 'Ikrimah, from Ibn 'Abbās that he said concerning Allāh's statement,

﴿أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى﴾

﴿*or find some guidance at the fire.*﴾

"This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Mūsā) saw the fire he said, 'Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.' "[1]

﴿فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا
ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ﴿١٤﴾
إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ
بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ﴿١٦﴾﴾

﴿*11. And when he came to it (the fire), he was called by name: "O Mūsā!"*﴾

﴿*12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Ṭuwa."*﴾

﴿*13. "And I have chosen you. So listen to that which will be revealed (to you)"*﴾

﴿*14. "Verily, I am Allāh! There is no God but Me, so worship*

[1] Aṭ-Ṭabari 18:277.

*Me, and perform Ṣalāh for My remembrance."﴾*

*﴿15. "Verily, the Hour is coming - and I am almost hiding it - that every person may be rewarded for that which he strives."﴾*

*﴿16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish."﴾*

## The First Revelation to Mūsā

Allāh, the Exalted, says,

﴿فَلَمَّآ أَتَىٰهَا﴾

*﴿And when he came to it,﴾*

This is referring to the fire when he approached it.

﴿نُودِيَ يَٰمُوسَىٰٓ﴾

*﴿He was called by name: "O Mūsā!"﴾*

In another *Āyah* it says,

﴿نُودِيَ مِن شَٰطِيِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِي ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ﴾

*﴿He was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh."﴾*[28:30]

However, here Allāh says,

﴿إِنِّيٓ أَنَا رَبُّكَ﴾

*﴿Verily, I am your Lord!﴾*

meaning, 'the One Who is talking to you and addressing you,'

﴿فَٱخْلَعْ نَعْلَيْكَ﴾

*﴿So take off your shoes;﴾*

'Ali bin Abi Ṭālib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot.[1]

Concerning Allāh's statement,

[1] Aṭ-Ṭabari 18:278.

﴿طُوًى﴾

﴿Ṭuwā﴾ 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the name of the valley."[1] Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means 'doubly sacred' and that *Ṭuwā* is something that has repetitious blessings. However, the first opinion is most correct. It is similar to Allāh's statement,

﴿إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾﴾

﴿*When his Lord called him in the sacred valley of Ṭuwā.*﴾ [79:16]

Allāh's statement,

﴿وَأَنَا ٱخْتَرْتُكَ﴾

﴿*And I have chosen you.*﴾ is similar to His statement,

﴿إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى﴾

﴿*I have chosen you above men by My Messages, and by My speaking (to you).*﴾ [7:144]

This means over all human beings of that time. It has also been said that Allāh said, "O Mūsā, do you know why I chose to speak to you directly out of all of the people?" Mūsā said, "No." Allāh then said, "Because I have not made anyone humble himself as much as you have humbled yourself."
Concerning Allāh's statement,

﴿فَٱسْتَمِعْ لِمَا يُوحَىٰٓ﴾

﴿*So listen to that which will be revealed.*﴾

"Now listen to what I say to you and what I reveal to you."

﴿إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠﴾

﴿*Verily, I am Allāh! There is no God but Me,*﴾

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except

[1] Aṭ-Ṭabari 18:281.

Allāh alone, Who has no partners.
Concerning Allāh's statement,

﴿فَٱعْبُدْنِى﴾

﴿*so worship Me,*﴾ This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾

﴿*and perform Ṣalāh for My remembrance.*﴾

It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a *Ḥadīth* recorded by Imam Aḥmad from Anas, who said that the Messenger of Allāh ﷺ said,

«إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللهَ تَعَالَى قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾»

«*Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allāh said,* ﴿*And perform Ṣalāh for My remembrance.*﴾»[1]

In the Two *Ṣaḥīḥs* it is reported from Anas that the Messenger of Allāh ﷺ said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«*Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.*»[2]

Concerning Allāh's statement,

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ﴾

﴿*Verily, the Hour is coming*﴾ This means that it is established and there is no avoiding it. It will be and it is inevitable.
Concerning Allāh's statement,

﴿أَكَادُ أُخْفِيهَا﴾

[1] Aḥmad 3:184.

[2] *Fatḥ Al-Bāri* 2:84, Muslim 1:477.

﴿*I am almost hiding it*﴾ Aḍ-Ḍaḥḥāk related from Ibn 'Abbās that he used to recite it as, "I almost kept it hidden – from myself."[1] Ibn 'Abbās then would say, "Because nothing is ever hidden from Allāh's Self."[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said,

﴿أَكَادُ أُخْفِيهَا﴾

﴿*I am almost hiding it.*﴾ "This means that no one knows its appointed time except Me (Allāh)."[3]
Allāh also said,

﴿ثَقُلَتْ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿*Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.*﴾ [7:187]

This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.
Concerning Allāh's statement,

﴿لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ﴾

﴿*that every person may be rewarded for that which he strives.*﴾
"I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴿*So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.*﴾ [99:7-8]

﴿إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝١٦﴾

﴿*You are only being requited for what you used to do.*﴾ [52:16]
Allāh said,

﴿فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا﴾

﴿*Therefore, let not divert you the one who believes not therein,*﴾

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[1] *Fatḥ Al-Qadīr* 3 :361.
[2] *Ad-Durr Al-Manthūr* 5 :563.
[3] Aṭ-Ṭabari 18 :285.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ
أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾ فَلَا يَصُدَّنَّكَ
عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾ وَمَا تِلْكَ
بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا
يَا مُوسَىٰ ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا
وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾ وَاضْمُمْ يَدَكَ
إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾ لِنُرِيَكَ
مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ
رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِنْ
لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾ هَارُونَ
أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ
كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ
أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

﴿فَتَرْدَىٰ﴾

﴿*lest you perish.*﴾ This means that you will be destroyed and ruined.

﴿وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾﴾

﴿*And what will his wealth avail him when he goes down (in destruction)?*﴾ [92:11]

﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ
فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَا مُوسَىٰ ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا
تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾﴾

﴿*17. "And what is that in your right hand, O Mūsā?"*﴾

﴿*18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."*﴾

﴿*19. (Allāh) said: "Cast it down, O Mūsā!"*﴾

﴿20. *He cast it down, and behold! It was a snake, moving quickly.*﴾

﴿21. *Allāh said: "Grasp it and fear not; We shall return it to its former state."*﴾

## The Stick of Mūsā turned into a Snake

This was a proof from Allāh for Mūsā and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allāh could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allāh).

Concerning Allāh's statement,

﴿وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾﴾

﴿*And what is that in your right hand, O Mūsā?*﴾

Some of the scholars of *Tafsīr* have said, "He (Allāh) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

﴿وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾﴾

﴿*And what is that in your right hand, O Mūsā?*﴾

This is an interrogative phrase for the purpose of affirmation.

﴿قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا۟ عَلَيْهَا﴾

﴿*He said: "This is my stick, whereon I lean..."*﴾

I lean on it while I am walking.

﴿وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي﴾

﴿*and wherewith I beat down branches for my sheep,*﴾

This means, 'I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.' 'Abdur-Raḥmān bin Al-Qāsim reported from Imām Malik that he said, "[It is] when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It

is not the same as striking or beating."[1] Maymūn bin Mahrān also said the same.

Concerning his statement,

﴿وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ﴾

*﴿and wherein I find other uses.﴾*

This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses.

Concerning Allāh's statement,

﴿قَالَ أَلْقِهَا يَٰمُوسَىٰ ﴿١٩﴾﴾

*﴿(Allāh) said: "Cast it down, O Mūsā!"﴾*

"Throw down this stick that is in your right hand, O Mūsā."

﴿فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾﴾

*﴿He cast it down, and behold! It was a snake, moving quickly.﴾*

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

﴿تَسْعَىٰ﴾

*﴿moving quickly.﴾* moving restlessly.

Concerning Allāh's statement,

﴿سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ﴾

*﴿We shall return it to its former state.﴾* the form that it was in, as you recognized it before.

﴿وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾ لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ ٱشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِيٓ أَمْرِي ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِي ﴿٢٨﴾ وَٱجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَٰرُونَ أَخِي ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِيٓ أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾﴾

[1] *Ad-Durr Al-Manthūr* 5 :564.

﴾22. *"And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,"*﴿

﴾23. *"That We may show you (some) of Our greater signs."*﴿

﴾24. *"Go to Fir'awn! Verily, he has transgressed."*﴿

﴾25. *He said: "O my Lord! Open for me my chest."*﴿

﴾26. *"And ease my task for me;"*﴿

﴾27. *"And loosen the knot from my tongue,"*﴿

﴾28. *"That they understand my speech."*﴿

﴾29. *"And appoint for me a helper from my family,"*﴿

﴾30. *"Hārūn, my brother."*﴿

﴾31. *"Increase my strength with him,"*﴿

﴾32. *"And let him share my task,"*﴿

﴾33. *"That we may glorify You much,"*﴿

﴾34. *"And remember You much,"*﴿

﴾35. *"Verily, You are ever seeing us."*﴿

## The Hand of Mūsā turning White without any Disease

This is the second sign of Mūsā. That is Allāh has commanded him to place his hand into the opening of his garment, as is clearly stated in another *Āyah*. It mentioned here merely as a passing reference, saying:

﴿وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ﴾

﴾*And press your hand to your side:*﴿

Allāh said in another *Āyah*,

﴿وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ﴾

﴾*And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'awn and his chiefs.*﴿ [28:32]

Mujāhid said,

﴿وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ﴾

﴾*And press your hand to your side:*﴿

"This means put your palm under your upper arm."[1] When Mūsā put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

﴿تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

*﴿it will come forth white, without any disease﴾*

This means without any leprosy, ailment, or disfigurement. This was stated by Ibn 'Abbās, Mujāhid, Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi and others.[2] Al-Ḥasan Al-Baṣri said, "He brought it out, and by Allāh, it was as if it were a lamp. From this Mūsā knew that he had surely met his Lord, the Mighty and Sublime."[3] This is why Allāh says,

﴿لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾﴾

*﴿That We may show you (some) of Our greater signs.﴾*

## Allāh commanded Mūsā to go to Fir'awn to convey the Message

Allāh said,

﴿ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾﴾

*﴿Go to Fir'awn! Verily, he has transgressed.﴾*

This means, "Go to Fir'awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allāh alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

## The Supplication of Mūsā

﴿قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾﴾

*﴿(Mūsā) said: "O my Lord! Open for me my chest, and ease my task for me."﴾*

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[1] Aṭ-Ṭabari 18:297.

[2] Aṭ-Ṭabari 18:297,298.

[3] Aṭ-Ṭabari 18:298.

Mūsā requsted his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allāh at all, and that he knew of no god for his subjects other than himself. Along with this, Mūsā lived in his home for a period of time as a child. He stayed in Fir'awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allāh alone, without associating partners with Him. This is why he said,

﴿رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾﴾

﴿*O my Lord! Open for me my chest, and ease my task for me.*﴾

This means, "I cannot perform this task if You do not help me, aid me and support me."

﴿وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾﴾

﴿*And loosen the knot from my tongue, that they understand my speech.*﴾

This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allāh to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allāh informed of what Fir'awn said concerning him,

﴿أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾﴾

﴿*Am I not better than this one who is despicable and can scarcely express himself clearly?*﴾[43:52]

This means that he is not eloquent in speech.

Concerning Allāh's statement,

﴿وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾﴾

﴿*And appoint for me a helper from my family, Hārūn, my brother.*﴾

This was also a request from Mūsā concerning something not pertaining to himself. That was his request for the assistance of his brother, Hārūn. Ath-Thawri reported from Abū Sa'īd, from 'Ikrimah, who said that Ibn 'Abbās said, "Hārūn was made a Prophet at the same moment that Mūsā was made a Prophet."[1] Ibn Abi Ḥātim recorded that 'Ā'ishah went out intending to perform *'Umrah* and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother?" The people said, "We do not know." The man said, "By Allāh, I know." 'Ā'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Mūsā, when he asked for prophethood to be bestowed upon his brother." Then 'Ā'ishah said, "By Allāh, he has spoken truthfully." This is why Allāh commended Mūsā by saying,

﴿وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾﴾

﴿*And he was honorable before Allāh.*﴾[33:69]

Concerning Mūsā's statement,

﴿اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾﴾

﴿*Increase my strength with him.*﴾ Mujāhid said, "This means to make my back strong."

﴿وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾﴾

[1] *Ad-Durr Al-Manthūr* 5:567.

﴿*And let him share my task.*﴾ make him my consultant in this matter.

﴿كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾﴾

﴿*That we may glorify You much, and remember You much.*﴾

Mujāhid said, "A servant of Allāh is not considered of those who remember Allāh much until he remembers Allāh while standing, sitting and lying down."[1]

Concerning his statement,

﴿إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾﴾

﴿*Verily, You are ever seeing us.*﴾

This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir'awn. So unto You is all praise for this.

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا﴾

﴿*36. (Allāh) said: "You are granted your request, O Mūsā!"*﴾

﴿*37. "And indeed We conferred a favor on you another time (before)."*﴾

﴿*38. "When We inspired your mother with that which We inspired."*﴾

﴿*39. "Saying: 'Put him (the child) into the Tābūt and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye."*﴾

﴿*40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial."*﴾

[1] Al-Qurṭubi 14:186.

## Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings

This is a response from Allāh to His Messenger, Mūsā, for what he requested from His Lord. It also contains a reminder of Allāh's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir'awn and his chiefs would kill him. Mūsā was born during a year in which they (Fir'awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allāh mentioned about her when He said,

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا﴾

﴿*And the heart of the mother of Mūsā became empty. She was very near to disclose his (case) had We not strengthened her heart.*﴾ [28:10]

So the river carried him to the home of Fir'awn.

﴿فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾

﴿*Then the people of Fir'awn picked him up, that he might become for them an enemy and a (cause of ) grief.*﴾ [28:8]

Means that this was a destined matter, decreed by Allāh. They were killing the male children of the Israelites for fear of Mūsā's arrival. Therefore, with Allāh having the great authority and the most perfect power, He determined that Mūsā would not be raised except upon Fir'awn's own bed. He would be sustained by Fir'awn's food and drink, while receiving the love of Fir'awn and his wife. This is why Allāh said,

﴿يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى﴾

﴿*and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,*﴾

This means that I made your enemy love you. Salamah bin Kuhayl said,

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى﴾

﴿*And I endued you with love from Me,*﴾

"This means, 'I made My creatures love you.' "[1]

﴿وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ﴾

﴿*in order that you may be brought up under My Eye.*﴾

Abu 'Imrān Al-Jawni said, "This means, 'You will be raised under Allāh's Eye.' "[2]

Concerning Allāh's statement,

﴿إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا﴾

﴿*When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes*﴾

When he was accepted into the house of Fir'awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allāh, the Exalted, says,

﴿وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ﴾

﴿*And We had already forbidden (other) foster suckling mothers for him*﴾ [28:12]

Then, his sister came and said,

﴿هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ﴾

﴿*Shall I direct you to a household who will rear him for you, and look after him in a good manner?*﴾ [28:12]

She meant, "Shall I guide you to someone who can nurse him for you for a fee?" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir'awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allāh, the Exalted, says here,

﴿فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

﴿*So We restored you to your mother, that she might cool her eyes and she should not grieve.*﴾

[1] Aṭ-Ṭabari 18:303.

[2] *Fatḥ Al-Qadīr* 3:367.

إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ
فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ
عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾ إِذْ تَمْشِىٓ أُخْتُكَ
فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ
فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾
وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا
فِى ذِكْرِى ﴿٤٢﴾ ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا
لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ
أَوْ أَن يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ
﴿٤٦﴾ فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ
وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ
ٱلْهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ
وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ
كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾

This means that she should not grieve over you.

﴿وَقَتَلْتَ نَفْسًا﴾

﴿*Then you killed man,*﴾ This means that he killed a Coptic person (the people of Egypt, Fir'awn's people).

﴿فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ﴾

﴿*but We saved you from great distress*﴾ This is what he was feeling due to Fir'awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

﴿لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾﴾

﴿*Fear you not. You have escaped from the people who are wrongdoers.*﴾ [28:25]

﴿فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾ ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

﴿*40. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Mūsā!*﴾

﴿*41. And I have chosen you for Myself.*﴾

﴿*42. Go you and your brother with My Ayāt, and do not, you both, slacken and become weak in My remembrance.*﴾

﴾43. *Go both of you to Fir'awn, verily, he has transgressed.*﴿

﴾44. *And speak to him mildly, perhaps he may accept admonition or fear (Allāh).*﴿

## Choosing Mūsā to go to Fir'awn and to be Soft and Gentle in His Invitation

Allāh, the Exalted, says in His address to Mūsā that he had lived among the people of Madyan, avoiding Fir'awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allāh and His predetermined will, without him having any set appointment. This entire situation was under the control of Allāh, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allāh says,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ﴾

﴾*Then You came here according to the fixed term which I ordained (for you), O Mūsā!*﴿

Mujāhid said, "For a set appointment."[1] 'Abdur-Razzāq recorded that Ma'mar reported from Qatādah that he said,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ﴾

﴾*Then You came here according to the fixed term which I ordained (for you), O Mūsā!*﴿

"For the decree of messengership and prophethood."[2]
Concerning Allāh's statement,

﴿وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾﴾

﴾*And I have chosen you for Myself.*﴿

This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْتَقَىٰ آدَمُ وَمُوسَىٰ فَقَالَ مُوسَىٰ: أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ،

[1] Aṭ-Ṭabari 18:311.

[2] 'Abdur-Razzāq 3:17.

فَقَالَ آدَمُ: وَأَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَتِهِ وَاصْطَفَاكَ لِنَفْسِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ؟ قَالَ: نَعَمْ، قَالَ: فَوَجَدْتَهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَىٰ»

«*Ādam and Mūsā met,*[1] *and Mūsā said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Ādam said, "Are you the one whom Allāh chose for His Message, and He selected you for Himself and He revealed the Tawrāh to you?" Mūsā replied, "Yes." Then Ādam said, "Did you find that it was preordained upon me before He (Allāh) created me?" Mūsā replied, "Yes." Therefore, Ādam defeated Mūsā's argument.*»[2]

Both Al-Bukhāri and Muslim recorded this narration.

Concerning Allāh's statement,

﴿اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي﴾

﴿*Go you and your brother with My Ayāt,*﴾

This means with My proofs, evidences and miracles.

﴿وَلَا تَنِيَا فِي ذِكْرِي﴾

﴿*And do not, you both, slacken and become weak in My remembrance.*﴾

'Ali bin Abi Ṭalḥah related from Ibn 'Abbās that he said, "This means do not be slow."[3] Mujāhid reported that Ibn 'Abbās said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allāh. Rather, they both should remember Allāh during their meeting with Fir'awn so that the remembrance of Allāh can be an aid for them against him. The remembrance of Allāh would be their strength and their power that would defeat him.

Allāh's statement;

﴿اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾﴾

﴿*Go both of you to Fir'awn, Verily, he has transgressed.*﴾

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[1] That is before intercession on the Day of Resurrection.

[2] *Fath Al-Bāri* 8:288, Muslim 4:2043,2044.

[3] At-Ṭabari 18:312.

means that he has rebelled and become haughty and insolent against Allāh and he has disobeyed Him.

﴿فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

*﴿And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾*

This *Āyah* contains a great lesson. Even though Fir'awn was the most insolent and arrogant of people and Mūsā was the friend of Allāh among His creation at that time, Mūsā was still commanded to speak to Fir'awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allāh, the Exalted, says,

﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾

*﴿Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.﴾* [16:125]

Concerning Allāh's statement,

﴿لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

*﴿perhaps he may accept admonition or fear (Allāh).﴾*

This means that perhaps he will recant from that which he is in of misguidance and destruction,

﴿أَوْ يَخْشَىٰ﴾

*﴿or he will fear﴾*

meaning that he will become obedient due to fear of Allāh. This is as Allāh says,

﴿لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

*﴿For such who desires to remember or desires to show his gratitude.﴾* [25:62]

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

﴿قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ

وَأَرَىٰ ﴿٤٦﴾ فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

﴿45. *Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress."*﴾

﴿46. *He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."*﴾

﴿47. *"So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"*﴾

﴿48. *'Truly, it has been revealed to us that the torment will be for him who denies, and turns away.' "*﴾

## Mūsā's fear of Fir'awn and Allāh's strengthening Him

Allāh, the Exalted, informs that Mūsā and Hārūn pleaded to Allāh, expressing their grievance to him:

﴿إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ﴾

﴿*Verily, we fear lest he should hasten to punish us or lest he should transgress.*﴾

They meant that Fir'awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said that transgress here means, "To exceed the bounds."[1]

﴿قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾

﴿*He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."*﴾

meaning; "Do not fear him (Fir'awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of

[1] *Ad-Durr Al-Manthūr* 5:580.

your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

﴿فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ﴾

﴿*So go you both to him, and say: "Verily, we are both Messengers of your Lord..."*﴾

**Mūsā admonishes Fir'awn**

Concerning his statement,

﴿قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ﴾

﴿*indeed, We have come with a sign from your Lord!*﴾

meaning with evidence and a miracle from your Lord.

﴿وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ﴾

﴿*And peace will be upon him who follows the guidance!*﴾

meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allāh ﷺ wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلَىٰ هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، فَأَسْلِمْ تَسْلَمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ»

«*In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islām. So accept Islām and you will be safe, and Allāh will give you a double reward.*»[1]

Due to this, Mūsā and Hārūn said to Fir'awn,

﴿وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾﴾

﴿*And peace will be upon him who follows the guidance! Truly,*

[1] *Fatḥ Al-Bāri* 1 :42.

*it has been revealed to us that the torment will be for him who denies, and turns away.*﴾

In His flawless revelation, Allāh has revealed to us that torment is prepared exclusively for those who reject the signs of Allāh and turn away from His obedience. As Allāh says,

﴿فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾﴾

﴿*Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.*﴾ [79:37-39]

Allāh, the Exalted, also says,

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾﴾

﴿*Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.*﴾ [92:14-16]

Allāh also says,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾﴾

﴿*So he neither believed nor prayed! But on the contrary, he belied and turned away.*﴾ [75:31-32]

This means that he denied with his heart and turned away by his actions.

﴿قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾﴾

﴿*49. Fir'awn said: "Who then, O Mūsā, is the Lord of you two?"*﴾

﴿*50. [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."*﴾

﴿*51. [Fir'awn] said: "What about the generations of old?"*﴾

﴿*52. [Mūsā] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."*

## The Conversation between Mūsā and Fir'awn

Allāh, the Exalted, informs about Fir'awn that he said to Mūsā, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

﴿فَمَن رَّبُّكُمَا يَٰمُوسَىٰ﴾

*﴿Who then, O Mūsā, is the Lord of you two?﴾*

meaning "Who is the one who called you forth and sent you? For verily, I do not know him and I have not given you any god other than myself."

﴿قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾﴾

*﴿(Mūsā) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾*

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "He is saying that He created a mate for everything."[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujāhid that he said, "He gave everything its form." Ibn Abi Najīḥ said that Mujāhid said, "He fashioned the creation of every moving creature."

Sa'īd bin Jubayr said concerning His statement,

﴿أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ﴾

*﴿(Who) gave to each thing its form and nature, then guided it aright.﴾*

"He gave each of His creatures what is suitable for its creation."[2] Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of *Tafsīr* have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allāh's statement,

﴿وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾﴾

*﴿And Who has measured; and then guided.﴾* [87:3]

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[1] Aṭ-Ṭabari 18:316.

[2] Al-Qurṭubi 11:204.

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this *Āyah* Mūsā is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

﴿قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾﴾

*﴿(Fir'awn) said: "What about the generations of old?"﴾*

The most correct opinion concerning the meaning of this, is that when Mūsā informed Fir'awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir'awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allāh.

In other words, "If the matter is as you say, then what happened to those people? They did not worship your Lord. Instead they worshipped other gods besides Him." Mūsā said to him, in response to this, that if they did not worship Allāh, then Allāh knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allāh's Book (of decrees). This Book is called *Al-Lawḥ Al-Maḥfūẓ* (The Preserved Tablet) and it is the Book of Deeds.

﴿لَّا يَضِلُّ رَبِّى وَلَا يَنسَى﴾

*﴿My Lord neither errs nor forgets.﴾*

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allāh has declared Himself above such deficiencies.

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا
مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا

﴿نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾﴾

﴿53. *Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.*﴾

﴿54. *Eat and pasture your cattle; verily, in this are Ayāt for men of understanding.*﴾

﴿55. *Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.*﴾

﴿56. *And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.*﴾

## The Completion of Mūsā's Reply to Fir'awn

This is from the completion of Mūsā's speech concerning the description of His Lord when Fir'awn asked him about Him. He (Mūsā) said,

﴿الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴿*He Who gave to each thing its form and nature, then guided it aright.*﴾

Then, Fir'awn attempted to present some argumentative rebuttal during Mūsā's reply. Yet, Mūsā continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as *Mihādan* and others recited it as *Mahdan*, which means 'a place of rest that you settle down upon.' It also may mean 'that which you stand upon, sleep upon or travel upon its back.'

﴿وَسَلَكَ لَكُمْ فِيهَا سُبُلًا﴾

﴿*and has opened ways for you therein.*﴾

This means, 'He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾﴾

﴿*And placed therein broad highways for them to pass through, that they may be guided.*﴾ [21:31]

﴿وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ﴾

﴿*and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.*﴾

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

﴿كُلُوا۟ وَٱرْعَوْا۟ أَنْعَـٰمَكُمْ﴾

﴿*Eat and pasture your cattle (therein);*﴾

meaning, 'something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ﴾

﴿*Verily, in this are Ayāt.*﴾

This means proofs, signs and evidences.

﴿لِّأُو۟لِى ٱلنُّهَىٰ﴾

﴿*for men of understanding.*﴾ meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allāh, and there is no true Lord other than Him.

﴿مِنْهَا خَلَقْنَـٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾﴾

﴿*Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.*﴾

meaning, 'the earth is your beginning. For your father, Ādam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴿*On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴾ [17:52]

This *Āyah* is similar to Allāh's statement,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾﴾

﴿*He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."*﴾ [7:25]

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾
ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟
وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ مِنْهَا
خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ
أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا
سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى
﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم
مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟
ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾ فَأَجْمِعُوا۟
كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾

## Mūsā showed Fir'awn all of the Signs but He did not believe

Concerning Allāh's statement,

﴿وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾﴾

*﴿And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾*

This means that the proofs, signs and evidences were established against Fir'awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allāh, the Exalted, says,

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

*﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾* [27:14]

﴿قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ
ٱلنَّاسُ ضُحًى ﴿٥٩﴾﴾

*﴿57. He (Fir'awn) said: "Have you come to drive us out of our land with your magic, O Mūsā?"﴾*

*﴿58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a*

*just and equal chance."*﴾

﴿*59. (Mūsā) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."*﴾

## Fir'awn describes Mūsā's Proofs as being Magic and Their Agreement to hold a Contest

Allāh, the Exalted, informs of what Fir'awn said to Mūsā when he showed him the great proof. This great sign to Fir'awn was Mūsā casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir'awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us." Fir'awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing."

﴿فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا﴾

﴿*so appoint a meeting between us and you,*﴾

Meaning, 'a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.' With this, Mūsā said to them,

﴿مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ﴾

﴿*Your appointed meeting is the day of festival,*﴾

That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allāh to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Mūsā said,

﴿وَأَن يُحْشَرَ ٱلنَّاسُ﴾

﴿*and let the people assemble*﴾ meaning all of them.

﴿ضُحًى﴾

﴿*when the sun has risen (forenoon).*﴾

meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn 'Abbās said, "The day of their festivity was the day of *'Āshūrā'*."[1] As-Suddi, Qatādah and Ibn Zayd said, "It was the day of their great celebration." Sa'īd bin Jubayr said, "It was the day of their great bazzar." These statements are not contradictory. I say that Allāh destroyed Fir'awn and his armies on a day similar to this, just as is confirmed in the *Ṣaḥīḥ*.[2]

'Abdur-Raḥmān bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."[3]

﴿فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾ فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾﴾

*﴿60. So Fir'awn withdrew, devised his plot and then came back.﴾*

*﴿61. Mūsā said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."﴾*

*﴿62 Then they debated one with another what they must do, and they kept their talk secret.﴾*

*﴿63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way."﴾*

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[1] *Ad-Durr Al-Manthūr* 4 :540, that is the 10th of Muḥarram.

[2] *Fatḥ Al-Bāri* 8 :288.

[3] Aṭ-Ṭabari 18 :323.

﴾64. *"So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."*﴿

## The Meeting of the Two Parties, Mūsā's Propagation of the Message and the Magicians

Allāh, the Exalted informs that when Fir'awn and Mūsā agreed to an appointed meeting at a specified place and time, Fir'awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allāh says,

﴿وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَحِرٍ عَلِيمٍ ﴿٧٩﴾﴾

﴾*And Fir'awn said: "Bring me every well-versed sorcerer."*﴿ [10:79]

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir'awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Mūsā came forward leaning upon his stick accompanied by his brother Hārūn. The magicians were standing in front of Fir'awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

﴿أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾﴾

﴾*Will there surely be a reward for us if we are the winners? He (Fir'awn) said: "Yes, and you shall then verily be of those brought near (to myself)."*﴿ [26:41-42]

﴿قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا﴾

﴾*Mūsā said to them: "Woe unto you! Invent not a lie against Allāh..."*﴿

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allāh."

﴿فَيُسْحِتَكُم بِعَذَابٍ﴾

﴿*lest He (Allāh) should destroy you completely by a torment.*﴾

This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

﴿وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓاْ أَمْرَهُم بَيْنَهُمْ﴾

﴿*"...And surely, he who invents a lie will fail miserably." Then they debated one with another what they must do,*﴾

It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet." Another said, "No, he is only a magician." There are other opinions that have been mentioned about what they discussed. And Allāh knows best.

Allāh's statement,

﴿وَأَسَرُّواْ ٱلنَّجْوَىٰ﴾

﴿*and they kept their talk secret.*﴾

means, they held secret counsel among themselves about this matter.

﴿قَالُوٓاْ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ﴾

﴿*They said: "Verily, these are two [Hādhān] magicians..."*﴾

This is a way of speaking with some of the Arabs and this *Āyah* has been recited according to the grammar of their dialect. There are also others who recite it as,

(إِنَّ هَٰذَيْنِ لَسَاحِرَانِ)

Which carries the same meaning, "Verily, these are two [*Hādhayn*] magicians." This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, "You all know that this man and his brother (Mūsā and Hārūn) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir'awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel

you from your land."

Concerning Allāh's statement,

﴿وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ﴾

*﴿and to take you away from your exemplary way.﴾*

This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Mūsā and Hārūn) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn 'Abbās mentioned concerning Allāh's statement,

﴿وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ﴾

*﴿and to take you away from your exemplary way.﴾*

"This means their kingdom, which they were in, and their livelihood."[1] 'Abdur-Raḥmān bin Zayd said, "This superior way means that which they were upon."

﴿فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا﴾

*﴿So devise your plot, and assemble in line.﴾*

This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

﴿وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ﴾

*﴿And whoever overcomes this day will be indeed successful.﴾*

meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Mūsā), He will gain great leadership."

﴿قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

﴿أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾﴾

*﴿65. They said: "O Mūsā! Either you throw first or we be the first to throw?"﴾*

*﴿66. [Mūsā] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾*

*﴿67. So Mūsā conceived fear in himself.﴾*

*﴿68. We (Allāh) said: "Fear not! Surely, you will have the upper hand."﴾*

*﴿69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾*

*﴿70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn and Mūsā."﴾*

## The Competition, Mūsā's Victory, and the Magician's Faith

Allāh, the Exalted, informs about the magicians when they met Mūsā, that they said to Mūsā,

﴿إِمَّا أَن تُلْقِيَ﴾

*﴿"Either you throw first..."﴾* meaning, "you go first."

﴿وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا﴾

*﴿"...or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾*

This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

﴿فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ﴾

*﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾*

In another *Āyah* it says that when they threw,

﴿وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٧٣﴾﴾

﴿*Then said: "By the might of Fir'awn, it is we who will certainly win!"*﴾ [26:44]

And Allāh, the Exalted, says,

﴿سَحَرُوٓاْ أَعۡيُنَ ٱلنَّاسِ وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو بِسِحۡرٍ عَظِيمٖ ١١٦﴾

﴿*They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.*﴾ [7:116]

Here, He says in this *Sūrah*,

﴿فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا تَسۡعَىٰ﴾

﴿*Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.*﴾

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allāh's statement,

﴿فَأَوۡجَسَ فِي نَفۡسِهِۦ خِيفَةٗ مُّوسَىٰ ٦٧﴾

﴿*So Mūsā conceived fear in himself.*﴾

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allāh revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allāh said,

﴿إِنَّمَا صَنَعُواْ كَيۡدُ سَٰحِرٖۖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ﴾

﴿*That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.*﴾

So when the magicians saw the event and witnessed it with

their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Mūsā had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allāh. They said, "We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn!" This is why Ibn 'Abbās and 'Ubayd bin 'Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith."[1]

## The Number of Magicians

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came."[2] Ibn Abi Ḥātim also reported that Al-Awzā'ī said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it."[3] It is reported from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿فَأُلْقِيَ ٱلسَّحَرَةُ سُجَّدًا﴾

*﴿So the magicians fell down prostrate.﴾*

"They saw their places (in Paradise) made clear before them while they were in their prostration." 'Ikrimah and Al-Qāsim bin Abi Bizzah both said the same.[4]

﴿قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾﴾

*﴿71. (Fir'awn) said: "Believe you in him before I give you*

[1] Aṭ-Ṭabari 18:340, 13:36.

[2] Ibn Abi Ḥātim 7:2428.

[3] Aṭ-Ṭabari 18:334.

[4] Aṭ-Ṭabari 18:334.

*permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment."*﴾

﴿*72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world."*﴾

﴿*73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your reward, and more lasting."*﴾

## Fir'awn's turning against the Magicians, His threatening Them and Their Reply

Allāh, the Exalted, informs of Fir'awn's disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

﴿ءَامَنتُمْ لَهُ﴾

﴿*Believe you in him (Mūsa)*﴾ This means, "Do you have faith in him?"

﴿قَبْلَ أَنْ ءَاذَنَ لَكُمْ﴾

﴿*before I give you permission?*﴾ meaning, "I have not commanded you to do so, by which you have rebelled against me." Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

﴿إِنَّهُ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ﴾

﴿*Verily, he is your chief who has taught you magic.*﴾

meaning "You all only took your magic from Mūsā and you

have made an agreement with him against me and my subjects, that you would help him be victorious." Allāh says in another *Āyah*,

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾﴾

*﴿Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.﴾* [7:123]

Then he began threatening them. He said to them,

﴿فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾

*﴿So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,﴾*

meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn 'Abbās said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Ḥātim.[1]

Concerning Allāh's statement,

﴿وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ﴾

*﴿And you shall surely know which of us can give the severe and more lasting torment.﴾*

This means, "You say that my people and I are astray and that you (magicians), Mūsā and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allāh, the Mighty and Sublime. They exclaimed,

﴿قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ﴾

*﴿They said: "We prefer you not over what have come to us of the clear signs..."﴾*

meaning, "We do not chose you over the guidance and conviction that we have received."

﴿وَالَّذِي فَطَرَنَا﴾

*﴿and to Him (Allāh) Who created us.﴾*

It could be that they were swearing, "By He Who has created

[1] Aṭ-Ṭabari 13:34.

us." It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir'awn)!"

﴿فَاقْضِ مَآ أَنتَ قَاضٍ﴾

*﴿So decree whatever you desire to decree,﴾*

"Do whatever you wish and whatever your hands are able to achieve."

﴿إِنَّمَا تَقْضِى هَـٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ﴾

*﴿for you can only decree (regarding) this life of the world.﴾*

meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

﴿إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـٰيَـٰنَا﴾

*﴿Verily, we have believed in our Lord, that He may forgive us our faults,﴾*

"Whatever evils that we did." It specifically means, 'which we were forced to do of magic, in order to oppose the sign of Allāh and the miracle of His Prophet.'

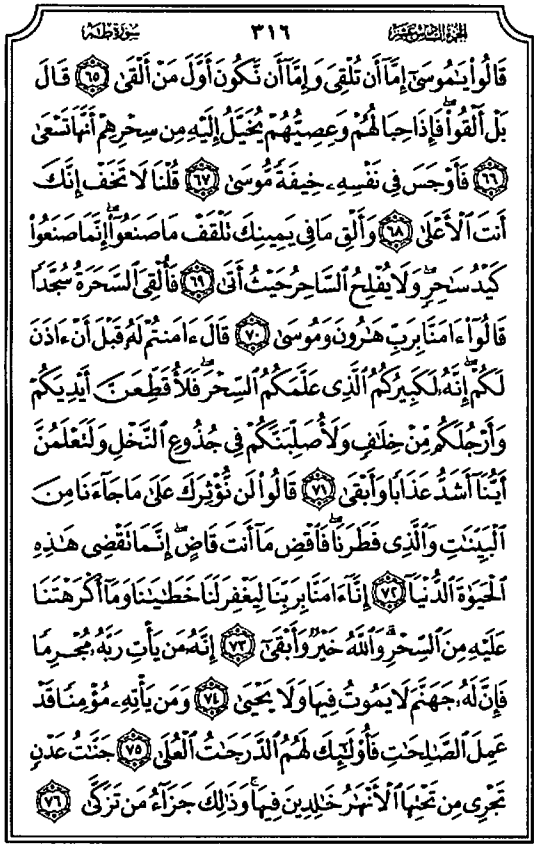
Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning Allāh's statement,

﴿وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ﴾

*﴿and the magic to which you compelled us.﴾*

"Fir'awn took forty boys from the Children of Israel and commanded that they be taught magic at *Al-Faramā*.[1] He said, 'Teach them knowledge that no one in the land knows.'" Ibn 'Abbās then said, "They were of those who believed in Mūsā and they were of those who said,

[1] A fort at the shore of Egypt, between Al-Arish, which is a town in Northern Egypt, on the Mediterranean and Al-Fusṭāt, which is the ancient Islamic city south of present-day Cairo. See *Mu'jam Al-Buldān*..


قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ
بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ
﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ
أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟
كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا
قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ
لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ
أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ
ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا
عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ
عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ ﴿٧٦﴾

﴿ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ﴾

﴿*We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.*﴾"[1] 'Abdur-Raḥmān bin Zayd bin Aslam said the same.[2]

Allāh's statement,

﴿وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ﴾

﴿*And Allāh is better as regards reward in comparison to your reward, and more lasting.*﴾ means, "He is better for us than you."

﴿وَأَبْقَىٰٓ﴾

﴿*and more lasting.*﴾ More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir'awn (may Allāh curse him) was bent upon their punishment, and that what he did to them was a mercy from Allāh for them. This is why Ibn 'Abbās and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening."

﴿إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ ﴿٧٦﴾﴾

﴿*74. Verily, whoever comes to his Lord as a criminal, then*

[1] *Ad-Durr Al-Manthūr* 5 :587.

[2] Aṭ-Ṭabari 18 :341.

*surely, for him is Hell, wherein he will neither die nor live.﴾*

*﴿75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,﴾*

*﴿76. 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.﴾*

## The Magicians admonish Fir'awn

The clear intent of this is to be a completion of what the magicians admonished Fir'awn with. They warned him of the vengeance of Allāh and His eternal and everlasting punishment. They also encouraged him to seek Allāh's eternal and endless reward. They said,

﴿إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا﴾

*﴿Verily, whoever comes to his Lord as a criminal,﴾*

This means, whoever meets Allāh on the Day of Judgment while being a criminal.

﴿فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

*﴿then surely, for him is Hell, wherein he will neither die nor live.﴾*

This is similar to Allāh's statement,

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾﴾

*﴿Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾* [35:36]

Allāh also said,

﴿وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾﴾

*﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾* [87:11-13]

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾﴾

*﴿And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever."﴾* [43:77]

Imām Aḥmad bin Ḥanbal recorded that Abū Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلٰكِنْ أُنَاسٌ تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أُذِنَ فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

*«The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.»*

A man among the people said, "It is as if the Messenger of Allāh lived in the desert."[1]

This is how Muslim recorded this narration in his *Ṣaḥīḥ*.[2]

Concerning Allāh's statement,

﴿وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ﴾

﴿*But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds,*﴾

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

﴿فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ﴾

﴿*for such are the high ranks,*﴾ Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imām Aḥmad reported from 'Ubādah bin Aṣ-Ṣāmit that the Prophet ﷺ said,

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[1] Aḥmad 3:11. The reference to the desert means that his description was like that of a man not from the city.

[2] Muslim 1:172,173.

«الْجَنَّةُ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةً، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

*«Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allāh, then ask Him for Al-Firdaws.»*[1]

This narration was also recorded by At-Tirmidhi.[2]

In the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ - قَالُوا: يَا رَسُولَ اللهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: - بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

*«Verily, the people of the 'Illiyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.»* The people said, "O Messenger of Allāh, these are the dwellings of the Prophets." He replied, *«Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allāh and they believed the Messengers.»*[3]

In the *Sunan* collections this narration is mentioned with the additional wording,

«وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمَا»

*«And verily Abu Bakr and 'Umar are of them and they will be most favored.»*[4]

His saying,

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[1] Aḥmad 5:316.

[2] *Tuḥfat Al-Aḥwadhi* 7:238.

[3] *Fatḥ Al-Bāri* 6:368, Muslim 4:2177. For the meaning of *'Illiyyin*, see *Sūrat Al-Muṭaffifīn* (83:18-21).

[4] Abu Dāwud 4:287, *Tuḥfat Al-Aḥwadhi* 10:141 and Ibn Mājah 1:37.

﴿جَنَّٰتُ عَدْنٍ﴾

﴿*Adn Gardens,*﴾ meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

﴿تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴿*under which rivers flow, wherein they will abide forever,*﴾ meaning that they will abide in it for eternity.

﴿وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ﴾

﴿*and such is the reward of those who purify themselves.*﴾ One who purifies himself from dirt, filth and associating partners with Allāh. This is the person who worships Allāh alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

﴿وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾﴾

﴿*77. And indeed We revealed to Mūsā: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."*﴾

﴿*78. Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them and covered them up.*﴾

﴿*79. And Fir'awn led his people astray, and he did not guide them.*﴾

## The Children of Israel leave Egypt

Allāh, the Exalted, informs that He commanded Mūsā to journey at night with the Children of Israel, when Fir'awn refused to release them and send them with Mūsā. He was to take them away from Fir'awn's captivity. Allāh expounds upon this in *Sūrahs* other than this noble *Sūrah*. Mūsā left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir'awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his

lands and provinces. He said to them,

﴿إِنَّ هَٰٓؤُلَآءِ لَشِرۡذِمَةٞ قَلِيلُونَ ۝٥٤ وَإِنَّهُمۡ لَنَا لَغَآئِظُونَ ۝٥٥﴾

*﴿Verily, these indeed are but a small band. And verily, they have done what has enraged us.﴾* [26:54-55]

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

﴿فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ﴾

*﴿And when the two hosts saw each other﴾* [26:61]

This means that each person of the two parties was looking at the other party.

﴿قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ۝٦١ قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ۝٦٢﴾

*﴿The companions of Mūsā said: "We are sure to be overtaken." (Mūsā) said: "Nay, verily, with me is my Lord. He will guide me."﴾* [26:61-62]

Mūsā stopped with the Children of Israel and the sea was in front of them and Fir'awn was behind them. Then, at that moment, Allāh revealed to Mūsā,

﴿فَٱضۡرِبۡ لَهُمۡ طَرِيقٗا فِي ٱلۡبَحۡرِ يَبَسٗا﴾

*﴿And strike a dry path for them in the sea.﴾*

So Mūsā struck the sea with his stick and he said, "Split for me, by the leave of Allāh." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allāh sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allāh said,

﴿فَٱضۡرِبۡ لَهُمۡ طَرِيقٗا فِي ٱلۡبَحۡرِ يَبَسٗا لَّا تَخَٰفُ دَرَكٗا﴾

*﴿and strike a dry path for them in the sea, fearing neither to be overtaken...﴾*

This means being caught by Fir'awn.

﴿وَلَا تَخۡشَىٰ﴾

*﴿nor being afraid.﴾* meaning, "Do not be afraid of the sea drowning your people." Then, Allāh, the Exalted, said,

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا
فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ
بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ
وَمَا هَدَىٰ ﴿٧٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ
جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟
مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى
وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ
وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ۞ وَمَآ أَعْجَلَكَ عَن
قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ
ٱلسَّامِرِىُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ
يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَفَطَالَ عَلَيْكُمُ
ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم
مَّوْعِدِى ﴿٨٦﴾ قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ
أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾

﴿فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ﴾

*﴿Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them﴾*

*Al-Yamm* means the sea.

﴿مَا غَشِيَهُمْ﴾

*﴿and covered them up.﴾* meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allāh states;

﴿وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾﴾

*﴿And He destroyed the overthrown cities. So there covered them that which did cover.﴾*

[53:53-54]

As Fir'awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

﴿يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

*﴿80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,﴾*

﴾81. *(Saying) eat of the Ṭayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.*﴿

﴾82. *And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtadā.*﴿

## A Reminder for the Children of Israel of Allāh's Favors upon Them

Allāh reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir'awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allāh said,

﴿وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ﴾

﴾*And We drowned Fir'awn people while you were looking.*﴿ [2:50]

Al-Bukhāri recorded that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ came to Al-Madīnah, he found the Jews fasting the day of *'Āshūrā'*. Therefore he asked them about it and they said, 'This is the day that Allāh gave Mūsā victory over Fir'awn.' Then, the Prophet ﷺ said,

«نَحْنُ أَوْلَى بِمُوسَى فَصُومُوهُ»

«*We have more right to Mūsā (than them), so fast it.*»[1]

Muslim also recorded this narration in his *Ṣaḥīḥ*.[2]

Then, Allāh made a covenant with Mūsā and the Children of Israel on the right side of the Mountain, after the destruction of Fir'awn. This is the Mountain upon which Allāh spoke to Mūsā and He told Mūsā's people to look at it when they requested to see Allāh. It is also the same Mountain upon which Mūsā was given the Tawrāh, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allāh relates in the forth coming *Āyāt*. The manna and quails have previously been discussed in *Sūrah Al-Baqarah*[3] and

[1] *Fatḥ Al-Bāri* 8:288.

[2] Muslim 1:795.

[3] See *Sūrat Al-Baqarah* (2:57), and *Sūrat Al-'Arāf* (7:160).

other *Sūrahs*. Manna was a sweet substance that descended upon them from the sky and the quail [*Salwā*] was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allāh upon them. It was a manifestation of Allāh's good treatment of them. For this reason Allāh says,

﴿كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى﴾

*﴿Eat of the Ṭayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.﴾*

This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

﴿فَيَحِلَّ عَلَيْكُمْ غَضَبِى﴾

*﴿lest My anger should justly descend on you.﴾*

This means, "I will become angry with you."

﴿وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ﴾

*﴿And he on whom My anger descends, he is indeed perished.﴾*

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he will indeed be made miserable."[1]

Concerning Allāh's statement,

﴿وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا﴾

*﴿And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,﴾*

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allāh, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allāh's statement,

﴿تَابَ﴾

[1] Aṭ-Ṭabari 18:347.

﴿*who repents,*﴾ This means to turn away from what one was involved in of disbelief, associating partners with Allāh, disobedience of Allāh or hypocrisy.

Concerning Allāh's statement,

﴿وَءَامَنَ﴾

﴿*and believes*﴾ This means the person's belief in his heart.

﴿وَعَمِلَ صَٰلِحًا﴾

﴿*and does righteous deeds,*﴾ his action with his bodily limbs.

Concerning Allāh's statement,

﴿ثُمَّ ٱهْتَدَىٰ﴾

﴿*and then Ihtadā.*﴾ 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he then does not doubt."[1] Qatādah said,

﴿ثُمَّ ٱهْتَدَىٰ﴾

﴿*and then Ihtadā.*﴾ "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allāh's saying,

﴿ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾﴾

﴿*Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.*﴾ [90:17]

﴿وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۖ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾ قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾﴾

[1] Aṭ-Ṭabari 18:347.

﴿83. *"And what made you hasten from your people, O Mūsā?"*﴾

﴿84. *He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."*﴾

﴿85. *(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."*﴾

﴿86. *Then Mūsā returned to his people in a state of anger and sorrow [Asif]. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?"*﴾

﴿87. *They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Sāmirī suggested."*﴾

﴿88. *Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Mūsā," but he had forgotten.*﴾

﴿89. *Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?*﴾

## Mūsā goes to the Appointment with Allāh and the Children of Israēl succumb to worship the Calf

Allāh relates what happened when Mūsā traveled with the Children of Israel after Fir'awn's destruction.

﴿وَجَٰوَزْنَا بِبَنِيٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾﴾

﴿*And they came upon a people devoted to some of idols. They said: "O Mūsā! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."*﴾ [7:138-139]

Then, Allāh made a covenant with Mūsā of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these

number of days, during both the day and night. Thus, Mūsā made haste to go to the Mountain and he left his brother, Hārūn, in charge over the Children of Israel. This is why Allāh says,

﴿وَمَآ أَعۡجَلَكَ عَن قَوۡمِكَ يَٰمُوسَىٰ ۝٨٣ قَالَ هُمۡ أُوْلَآءِ عَلَىٰٓ أَثَرِي﴾

*﴿"And what made you hasten from your people, O Mūsā?" He said: "They are close on my footsteps."﴾*

These means that they have arrived and are settled near the Mountain.

﴿وَعَجِلۡتُ إِلَيۡكَ رَبِّ لِتَرۡضَىٰ﴾

*﴿and I hastened to You, O my Lord, that You might be pleased.﴾*

meaning, "So You will be more pleased with me."

﴿قَالَ فَإِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۢ بَعۡدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ۝٨٥﴾

*﴿(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."﴾*

Allāh informs His Prophet, Mūsā, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Sāmirī had made for them.

During this time period, Allāh wrote for Mūsā the Tablets, which contained the Tawrāh. Allāh said,

﴿وَكَتَبۡنَا لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ فَخُذۡهَا بِقُوَّةٖ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَا سَأُوْرِيكُمۡ دَارَ ٱلۡفَٰسِقِينَ ۝١٤٥﴾

*﴿And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers."﴾* [7:145]

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command."

Concerning Allāh's statement,

﴿فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗا﴾

*﴿Then Mūsā returned to his people in a state of anger and sorrow [Asif].﴾*

This means that after Allāh informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrāh, which contained their *Sharī'ah* (Law), this was a great honor for them. For they were a people who used to worship other than Allāh. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allāh said that he (Mūsā) returned to them in a state of anger and sorrow. The word for sorrow used here is *Asif*, which is used to emphasize to the severity of his anger. Mujāhid said, "In a state of anger and sorrow means worried."[1] Qatādah and As-Suddi said, "*Asif* here means in a state of sadness because of what his people had done after him."[2]

﴿قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا﴾

*﴿He (Mūsā) said: "O my people! Did not your Lord promise you a fair promise?..."﴾*

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things? You have already witnessed how He helped you defeat your enemy (Fir'awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

﴿أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ﴾

*﴿Did then the promise seem to you long in coming?﴾*

meaning, 'in waiting for what Allāh had promised you and forgetting His previous favors and the covenant that He made with you before.'

﴿أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ﴾

*﴿Or did you desire that wrath should descend from your Lord on you,﴾*

The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger

[1] Aṭ-Ṭabari 18:350.

[2] Aṭ-Ṭabari 18:350.

of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Mūsā's blame and rebuke,

﴿مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا﴾

*﴿We broke not our promise to you of our own will,﴾*

Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allāh said,

﴿فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ﴾

*﴿"...that was what As-Sāmirī suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.﴾*[1]

Muḥammad bin Ishaq reported that Ibn 'Abbās said,

﴿هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ﴾

*﴿This is your god, and the god of Mūsā.﴾*

"So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before." Allāh then says,

﴿فَنَسِىَ﴾

*﴿but he had forgotten.﴾* This means that he abandoned what he was following of the religion of Islām. This is referring to As-Sāmirī.[2] Allāh says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

﴿أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾﴾

*﴿Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾*

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[1] *Tārīkh Aṭ-Ṭabari* 1:422, Aṭ-Ṭabari 18:355.

[2] *Tārīkh Aṭ-Ṭabari* 1:424,425.

This is about the calf. 'Do they not see that it does not respond to them when they ask it and when they speak to it?'

﴿وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

*﴿and that it had no power either to harm them or to do them good?﴾*

Meaning in their worldly affairs and matters of the Hereafter. Ibn 'Abbās said, "Nay, by Allāh, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound."[1]

In a *Ḥadīth* of *Al-Fitūn* recorded from Al-Ḥasan Al-Baṣri, it is mentioned that this calf's name was Bahmūt.[2] In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from 'Abdullāh bin 'Umar. A man from 'Irāq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn 'Umar replied by saying, "Look at the people of 'Irāq. They killed the grandson of the Messenger of Allāh ﷺ, Al-Ḥusayn, and yet they're asking about the blood of the mosquito."[3]

﴿وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾ قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾﴾

*﴿90. And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."﴾*

*﴿91. They said: "We will not stop worshipping it, until Mūsā returns to us."﴾*

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[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] An-Nasā'ī in *Al-Kubrā* 6:396. This text is not considered authentic.

[3] *Fatḥ Al-Bāri* 10:440.

## Hārūn prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allāh, the Exalted, informs of Hārūn's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

﴿فَٱتَّبِعُونِي وَأَطِيعُوٓاْ أَمۡرِي﴾

*﴿so follow me and obey my order.﴾*

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

﴿قَالُواْ لَن نَّبۡرَحَ عَلَيۡهِ عَٰكِفِينَ حَتَّىٰ يَرۡجِعَ إِلَيۡنَا مُوسَىٰ ٩١﴾

*﴿They said: "We will not stop worshipping it, until Mūsā returns to us."﴾*

meaning, "We will not cease in our worship of this calf until we hear what Mūsā has to say about it." So they opposed Hārūn in this matter and they fought against him, nearly killing him.

﴿قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذۡ رَأَيۡتَهُمۡ ضَلُّوٓاْ ٩٢ أَلَّا تَتَّبِعَنِۖ أَفَعَصَيۡتَ أَمۡرِي ٩٣ قَالَ يَبۡنَؤُمَّ لَا تَأۡخُذۡ بِلِحۡيَتِي وَلَا بِرَأۡسِيٓۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقۡتَ بَيۡنَ بَنِيٓ إِسۡرَٰٓءِيلَ وَلَمۡ تَرۡقُبۡ قَوۡلِي ٩٤﴾

*﴿92. (Mūsā) said: "O Hārūn! What prevented you when you saw them going astray;"﴾*

*﴿93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴾*

*﴿94. He (Hārūn) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"﴾*

## What happened between Mūsā and Hārūn after Mūsā returned

Allāh informs of what happened when Mūsā returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw

down the Divine Tablets that he had in his hand. Then, he grabbed his brother Hārūn by his head and pulled him towards himself. We expounded upon this previously in *Sūrat Al-A'rāf*, where we mentioned the *Ḥadīth*,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

«*Information is not the same as observation.*»[1]

Then, he began to blame his brother, Hārūn, by saying,

﴿مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓاْ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِۖ﴾

﴿*What prevented you when you saw them going astray; that you followed me not?*﴾

meaning, "You should have informed me of this matter as soon as it happened."

﴿أَفَعَصَيْتَ أَمْرِي﴾

﴿*Have you then disobeyed my order?*﴾

"In that which I entrusted to you," referring to Mūsa's statement,

﴿ٱخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ﴾

﴿*Replace me among my people, act in the right way and follow not the way of the mischief-makers.*﴾[7:142]

﴿قَالَ يَبْنَؤُمَّ﴾

﴿*He (Hārūn) said: "O son of my mother!"*﴾

This mentioning of the mother was Hārūn's attempt to soften Mūsā's anger, because he was Mūsā's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

﴿يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِيٓۖ﴾

﴿*O son of my mother! Seize (me) not by my beard, nor by my head!*﴾

This was Hārūn's excuse to Mūsā for being delayed from coming to him and informing him of the great mishap that

[1] Aḥmad 1:271.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ
يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا
أَمْرِي ﴿٩٠﴾ قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
﴿٩١﴾ قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ
أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾ قَالَ يَا بْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ
إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ
قَوْلِي ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾ قَالَ بَصُرْتُ
بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ
فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ
مَوْعِدًا لَّن تُخْلَفَهُ ۖ وَانظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَا
إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

took place. He said,

﴿إِنِّي خَشِيتُ﴾

﴿*Verily, I feared*﴾ meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

﴿وَلَمْ تَرْقُبْ قَوْلِي﴾

﴿*and you have not respected my word!*﴾ This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn 'Abbās said, "Hārūn was respectful and obedient to Mūsā."[1]

﴿قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُ وَانظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾﴾

﴿*95. (Mūsā) said: "And what is the matter with you, O Sāmirī?"*﴾

﴿*96. (Sāmirī) said: "I saw what they saw not, so I took a (Qabḍah) handful (of dust) from the (hoof) print of the*

[1] Aṭ-Ṭabari 18:359.

*messenger and threw it. Thus my inner self suggested to me."﴾*

*﴿97. Mūsā said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not;' and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."﴾*

*﴿98. Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾*

## How As-Sāmirī made the Calf

Mūsā said to As-Sāmirī, "What caused you to do what you did? What presented such an idea to you causing you to do this?" Muḥammad bin Ishaq reported from Ibn 'Abbās that he said, "As-Sāmirī was a man from the people of Bājarmā, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islām with the Children of Israel. His name was Mūsā bin Ẓafar."[1] Qatādah said, "He was from the village of Sāmarrā."[2]

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ﴾

*﴿(Sāmirī) said: "I saw what they saw not."﴾*

This means, "I saw Jibrīl when he came to destroy Fir'awn."

﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ﴾

*﴿so I took a handful (Qabḍah) from the print of the messenger﴾*

This means from the hoof print of his (Jibrīl's) horse.[3] This is what is well-known with many of the scholars of *Tafsīr*, rather most of them. Mujāhid said,

﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ﴾

*﴿so I took a handful (Qabḍah) from the print of the messenger﴾*

"From under the hoof of Jibrīl's horse." He also said, "The word *Qabḍah* means a palmful, and it is also that which is grasped by the tips of the fingers." Mujāhid said, "As-Sāmirī

[1] *Tārīkh Aṭ-Ṭabari* 1:424.

[2] Aṭ-Ṭabari 18:363.

[3] Aṭ-Ṭabari 18:362.

threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound."[1] Thus, he said,

﴿فَنَبَذْتُهَا﴾

﴿*and I threw it.*﴾ This means, "I threw it along with those who were throwing (jewelry)."

﴿وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي﴾

﴿*Thus my inner self suggested to me.*﴾

This means that his soul considered it something good and it was pleasing to his self.

## The Punishment of As-Sāmirī and the burning of the Calf

Thereupon,

﴿قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ﴾

﴿*(Mūsā) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not.'"*﴾

This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, 'Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

﴿وَإِنَّ لَكَ مَوْعِدًا﴾

﴿*and verily, you have a promise*﴾

This means on the Day of Resurrection.

﴿لَّن تُخْلَفَهُ﴾

﴿*that will not fail.*﴾ you will have no way to escape it. Qatādah said,

﴿أَن تَقُولَ لَا مِسَاسَ﴾

﴿*that you will say: 'Touch me not.'*﴾ "This is referring to a

[1] Aṭ-Ṭabari 18:362.

punishment for them and their remnants (i.e. those who have their disease) today still say 'Do not touch.'"

Concerning Allāh's statement,

﴿وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ﴾

﴿*and verily, you have a promise that will not fail.*﴾

Al-Ḥasan, Qatādah and Abu Nahīk said, "You will not be absent from it."[1]

﴿وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ﴾

﴿*And look at your god*﴾ that which you worshipped,

﴿ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا﴾

﴿*to which you have been devoted.*﴾ that which you established worship of, which was the calf.

﴿إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾﴾

﴿*Your God is only Allāh, there is no God but Him. He has full knowledge of all things.*﴾

Mūsā was saying to them, "This is not your god. Your God is only Allāh, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

﴿وَسِعَ كُلَّ شَىْءٍ عِلْمًا﴾

﴿*He has full knowledge of all things.*﴾ The word *'Ilm* (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

﴿أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا﴾

﴿*(Allāh) surrounds all things in (His) knowledge.*﴾ [65:12]

And He says,

﴿وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا﴾

﴿*And (He) keeps count of all things.*﴾ [72:28]

Therefore,

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[1] Aṭ-Ṭabari 18:364.

﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ﴾

*﴿Not even the weight of a speck of dust escapes His knowledge.﴾* [34:3]

He also says,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾﴾

*﴿Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾* [6:59]

And He says,

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ ﴿٦﴾﴾

*﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾* [11:6]

The *Āyāt* that mention this are numerous.

﴿كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾ خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾﴾

*﴿99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.﴾*

*﴿100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾*

*﴿101. They will abide in that – and evil indeed will it be that load for them on the Day of Resurrection.﴾*

## The Entire Qur'ān is the Remembrance of Allāh and mentioning the Punishment of Those Who turn away from It

Allāh, the Exalted, is saying to Prophet Muḥammad ﷺ, We have told you (O Muḥammad) the story of Mūsā and what happened with him, Fir'awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We

also gave you a remembrance from Us, the Mighty Qur'ān, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muḥammad ﷺ. No Prophet was given any Book containing as much information than the Qur'ān about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allāh says about it,

﴿مَنْ أَعْرَضَ عَنْهُ﴾

﴿*Whoever turns away from it,*﴾ This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allāh will mislead him and send him on the path to Hell. This is why Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ ٱلْقِيَـٰمَةِ وِزْرًا ﴿١٠٠﴾﴾

﴿*Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.*﴾

Burden here means sin. This is as Allāh says,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*But those of the sects that reject it , the Fire will be their promised meeting place.*﴾ [11:17]

This applies generally to whoever the Qur'ān reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allāh says,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*That I may therewith warn you and whomsoever it may reach.*﴾ [6:19]

The Qur'ān is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾ خَالِدِينَ فِيهِ﴾

*﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.﴾* [20:100-101]

They will not be able to avoid this or escape it.

﴿وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا﴾

*﴿And evil indeed will it be that load for them on the Day of Resurrection.﴾*

﴿يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾﴾

*﴿102. The Day when the Ṣūr will be blown: that Day, We shall gather the criminals blue-eyed.﴾*

*﴿103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten."﴾*

*﴿104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"﴾*

## The Blowing of the Ṣūr and the Day of Resurrection

It has been confirmed in a *Ḥadīth* that the Messenger of Allāh ﷺ was asked about the *Ṣūr* and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

*«It is a horn that will be blown into.»*[1]

It has been related in a *Ḥadīth* about the *Ṣūr*, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Isrāfīl will blow into it.[2] Another *Ḥadīth* has been related which states that the Prophet ﷺ said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

*«How can I be comfortable when the one with the horn is*

[1] *Tuḥfat Al-Aḥwadhi* 9:116.

[2] Aṭ-Ṭabarāni in *Aṭ-Ṭawāl* no.36.

*holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).»*

The people said, "O Messenger of Allāh, what should we say?" He said,

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا»

*«Say: Allāh is sufficient for us and what a good protector He is. Upon Allāh we place our trust.»*[1]

Concerning His statement,

﴿وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا﴾

*﴿And We shall gather the criminals blue-eyed.﴾*

It has been said that this means having blue eyes due to the severity of their horrifying situation.

﴿يَتَخَٰفَتُونَ بَيْنَهُمْ﴾

*﴿They will speak in a very low voice to each other.﴾*

Ibn 'Abbās said, "This means whispering among themselves."[2] This means that some of them will be saying to others,

﴿إِن لَّبِثْتُمْ إِلَّا عَشْرًا﴾

*﴿You stayed not longer than ten.﴾*

meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so. Allāh, the Exalted, then says,

﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

*﴿We know very well what they will say,﴾*

This means in their condition of conversing amongst themselves.

﴿إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً﴾

*﴿when the best among them in knowledge and wisdom will say;﴾*

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[1] *Tuḥfat Al-Aḥwadhi* 9:117.

[2] Aṭ-Ṭabari 18:371.

the one with perfect intelligence amongst them,

﴿إِن لَّبِثْتُمْ إِلَّا يَوْمًا﴾

﴿*You stayed no longer than a day!*﴾

This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allāh says about this,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿*And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour*﴾ until His statement,

﴿وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

﴿*but you knew not."*﴾ [30:55-56]

Allāh also says,

﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ﴾

﴿*Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.*﴾ [35:37]

Allāh, the Exalted, also says,

﴿كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ ﴿١١٣﴾ قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

﴿*(Allāh will say): What number of years did you stay on earth? They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"*﴾ [23:112-114]

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾﴾

*﴿105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust."﴾*

*﴿106. "Then He shall leave it as a level smooth plain."﴾*

*﴿107. "You will see therein no crookedness nor curve."﴾*

*﴿108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear except Hamsa.﴾*

## The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allāh says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ﴾

*﴿And they ask you concerning the mountains.﴾*

This is a question, will they remain on the Day of Resurrection or will they cease to exist?

﴿فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا﴾

*﴿Say: "My Lord will blast them and scatter them as particles of dust."﴾*

This means that He will take them away from their places, wipe them out and remove them completely.

﴿فَيَذَرُهَا﴾

*﴿Then He shall leave it﴾* referring to the earth;

﴿قَاعًا صَفْصَفًا﴾

*﴿as a level smooth plain.﴾* This means one expanse spread out. The word *Qā'* means a piece of land that is level and the word *Ṣafṣafā* is used to place emphasis on this meaning. It has also been said that *Ṣafṣafā* means that which has no vegetation

growing in it. The first meaning is preferred, even though the second meaning is also included by necessity. In reference to this, Allāh says,

﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾﴾

﴿*You will see therein no crookedness nor curve.*﴾

meaning, 'on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah and others of the Salaf all said the same.[1]

## The People will rush towards the Voice of the Caller

﴿يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ﴾

﴿*On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.*﴾

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allāh says,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴿*How clearly will they see and hear, the Day when they will appear before Us!*﴾ [19:38]

Allāh also says,

﴿مُهْطِعِينَ إِلَى ٱلدَّاعِ﴾

﴿*hastening towards the caller.*﴾

Concerning Allāh's statement,

﴿وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ﴾

﴿*And all voices will be humbled for the Most Gracious,*﴾

Ibn 'Abbās said, "This means they will be silent."[2] As-Suddi also said the same.

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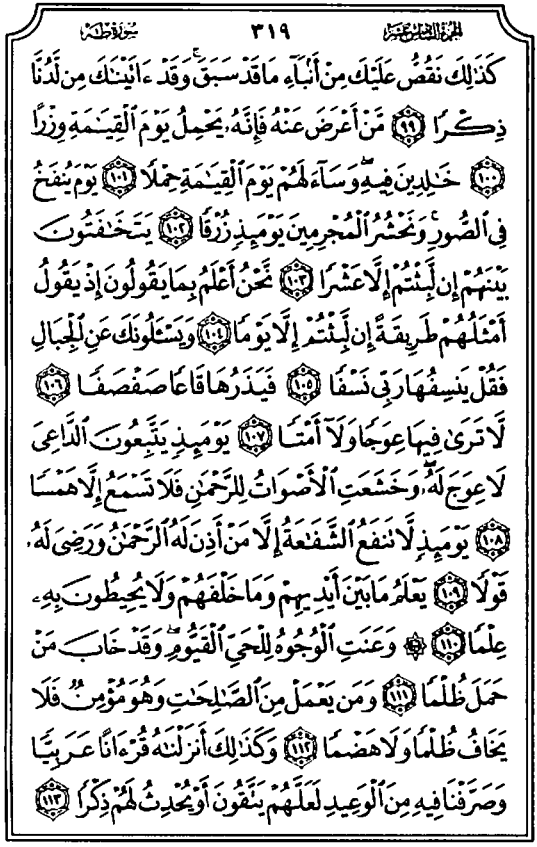
[1] Aṭ-Ṭabari 18:372, *Ad-Durr Al-Manthūr* 5:598,599.

[2] Aṭ-Ṭabari 18:374.




﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

*﴿And nothing shall you hear except Hamsa.﴾*

Sa'īd bin Jubayr related that Ibn 'Abbās said, "This means the steps of feet."[1] Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabi' bin Anas, Qatādah, Ibn Zayd and others all said the same.[2] 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

*﴿And nothing shall you hear except Hamsa.﴾*

"*Hamsa* means a hidden voice."[3] This has also been reported from Ikrimah and Aḍ-Ḍaḥḥāk. Sa'īd bin Jubayr said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

*﴿And nothing shall you hear except Hamsa.﴾*

"*Hamsa* means the secret speech and the steps of feet."

﴿يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴿١١٠﴾ ۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾﴾

*﴿109. On that day no intercession shall avail, except the one*

[1] Aṭ-Ṭabari 18:374.
[2] Aṭ-Ṭabari 18:375.
[3] Aṭ-Ṭabari 18:375.

*for whom the Most Gracious has given permission and whose word is acceptable to Him.*﴾

﴿*110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.*﴾

﴿*111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.*﴾

﴿*112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.*﴾

## The Intercession and the Recompense

Allāh, the Exalted, says,

﴿يَوْمَئِذٍ﴾

﴿*On that day*﴾ the Day of Resurrection,

﴿لَّا تَنفَعُ ٱلشَّفَٰعَةُ﴾

﴿*no intercession shall avail.*﴾ meaning with Him (Allāh).

﴿إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا﴾

﴿*except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.*﴾

This is similar to His statement,

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ [2:255]

It is also similar to His statement,

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾﴾

﴿*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴾ [53:26]

He also says,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾﴾

﴿*And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.*﴾ [21:28]

He also says,

﴿وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾ [34:23]

And He says,

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

﴿*The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.*﴾ [78:38]

In the Two *Ṣaḥīḥs* it is reported from the leader of the Children of Ādam and the Noblest of all the creatures to Allāh, Muḥammad ﷺ:

«آتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ لِلهِ سَاجِدًا، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، فَيَدَعُنِي مَا شَاءَ أَنْ يَدَعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ - فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ»

«*I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allāh) that I am not able to recall them now. Allāh will leave me in this condition as long as He wishes. Then, He will say, "O Muḥammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allāh will then enter them into Paradise and I will return (to repeat the process again).*»[1]

The Prophet ﷺ mentioned doing this four times. May Allāh's blessings and peace be upon him and the rest of the Prophets as well. In another *Ḥadīth* it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، فَيُخْرِجُونَ

[1] *Fatḥ Al-Bāri* 8:247, Muslim 1:184.

خَلْقًا كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيمَانٍ، أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ»

*«Allāh, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart."»*[1]

And the *Ḥadīth* continues.

Concerning Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

*﴿He knows what happens to them and what will happen to them,﴾*

He encompasses all creation with His knowledge.

﴿وَلَا يُحِيطُونَ بِهِۦ عِلْمًا﴾

*﴿but they will never encompass anything of His knowledge.﴾*

This is like His statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴾

*﴿And they will never encompass anything of His knowledge except that which He wills.﴾* [2:255]

Concerning Allāh's statement,

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْقَيُّومِ﴾

*﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾*

Ibn 'Abbās and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep."[2] He is the maintainer of everything. He

[1] *Fatḥ Al-Bāri* 13:481.

[2] Aṭ-Ṭabari 18:377, 378.

determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without.
Concerning His statement,

﴿وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

﴿*And he who carried wrongdoing, will be indeed a complete failure.*﴾

meaning on the Day of Resurrection. For verily, Allāh will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the *Ṣaḥīḥ*, it is recorded that the Prophet ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«*Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.*»

And the true failure is for whoever meets Allāh while associating partners with Him. Allāh the Exalted says,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿*"Verily, associating partners with Me is the great wrongdoing."*﴾[1]

Allāh's statement,

﴿وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾﴾

﴿*And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.*﴾

After Allāh mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and others.[2] *Ẓulm* means an increase that comes from the sins of others being placed upon the person, and *Haḍm* means a decrease.

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[1] Aḥmad 2:106. Similar wording is with Muslim 4:1996.

[2] Aṭ-Ṭabari 18:379, 380.

﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾﴾

*﴿113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā, or that it may cause them to have a lesson from it.﴾*

*﴿114. Then High above all be Allāh, the True King. And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾*

## The Qur'ān was revealed so that the People would have *Taqwā* and reflect

After Allāh, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'ān was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

﴿وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ﴾

*﴿And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā of,﴾*

This means: so that they will leave off sins, forbidden things and lewd abominations.

﴿أَوْ يُحْدِثُ لَهُمْ ذِكْرًا﴾

*﴿or that it may cause them to have a lesson from it.﴾*

This means: to produce acts of obedience and deeds that will bring one closer to Allāh.

﴿فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ﴾

*﴿Then High above all be Allāh, the True King.﴾*

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true,

the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

## The Command to the Prophet ﷺ to listen to the Qur'ān when it is revealed without making haste to recite it

Concerning Allāh's statement,

﴿وَلَا تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ﴾

*﴿And be not in haste with the Qur'ān before its revelation is completed to you,﴾*

This is similar to Allāh's statement,

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾

*﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾* [75:16-19]

It is confirmed in the *Ṣaḥīḥ* on the authority of Ibn 'Abbās, who said that the Messenger of Allāh ﷺ used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital.[1] Then, Allāh revealed this *Āyah*. This means that whenever Jibrīl would say an *Āyah*, the Prophet ﷺ would say it with him due to his eagerness to memorize it. Then, Allāh guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allāh said,

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾

*﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.﴾* [75:16-17]

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

[1] *Fatḥ Al-Bāri* 1 :39.

﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾

﴿*And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).*﴾ [75:18-19]

And He said in this *Āyah*,

﴿وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ﴾

﴿*And be not in haste with the Qur'ān before its revelation is completed to you,*﴾

This is a command to the Prophet ﷺ to listen quietly: 'Then, when the angel (Jibrīl) completes reciting to you, you recite it after him.'

﴿وَقُل رَّبِّ زِدْنِى عِلْمًا﴾

﴿*and say: "My Lord! Increase me in knowledge."*﴾

meaning, "Give me more knowledge from You." Ibn 'Uyaynah said, "The Prophet ﷺ did not cease increasing (in knowledge) until Allāh, the Mighty and Sublime, took him (i.e. he died)."

﴿وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾ فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾﴾

﴿115. *And indeed We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.*﴾

﴿116. *And (remember) when We said to the angels: "Prostrate yourselves to Ādam." They prostrated themselves (all) except Iblīs; he refused.*﴾

﴿117. *Then We said: "O Ādam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed."*﴾

﴿118. *"You will never be hungry therein nor naked."*﴾

﴿119. *"And you (will) suffer not from thirst therein nor from the sun's heat."*﴾

﴿120. *Then Shaytān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"*﴾

﴿121. *Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Ādam disobeyd his Lord, so he went astray.*﴾

﴿122. *Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.*﴾

## The Story of Ādam and Iblīs

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Verily, man was named *Insān* only because he was given a covenant, but he forgot it (*Nasiya*)."[1] 'Ali bin Abi Ṭalḥah reported the same[2] from Ibn 'Abbās. Mujāhid and Al-Ḥasan said that he forgot means, "He abandoned it."[3]

Concerning Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ﴾

﴿*And when We said to the angels: "Prostrate yourselves to Ādam."*﴾

He, Allāh mentions how Ādam was honored and what respect was given to him. He mentions how He favored him over many

[1] Aṭ-Ṭabari 18:383.
[2] Aṭ-Ṭabari 18:383.
[3] Aṭ-Ṭabari 18:383.

of those whom He created. A discussion of this story has already preceded in *Sūrat Al-Baqarah*, *Sūrat Al-A'rāf*, *Sūrat Al-Ḥijr* and *Sūrat Al-Kahf*. It will also be mentioned again at the end of *Sūrah Ṣād*. In this story, Allāh mentions the creation of Ādam and that He commanded the angels to prostrate to Ādam as a sign of honor and respect. He also explains the enmity of Iblīs for the Children of Ādam and for their father, Ādam, before them. Due to this Allāh says,

﴿فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ﴾

*﴿They prostrated themselves (all) except Iblīs; he refused.﴾*

This means that he refrained from prostrating and became arrogant.

﴿فَقُلۡنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوّٞ لَّكَ وَلِزَوۡجِكَ﴾

*﴿Then We said: "O Ādam! Verily, this is an enemy to you and to your wife..."﴾*

here wife refers to Ḥawwā'.

﴿فَلَا يُخۡرِجَنَّكُمَا مِنَ ٱلۡجَنَّةِ فَتَشۡقَىٰٓ﴾

*﴿So let him not get you both out of Paradise, so that you will be distressed.﴾*

meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ ١١٨﴾

*﴿Verily, you will never be hungry therein nor naked.﴾*

The reason that Allāh combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

﴿وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ١١٩﴾

*﴿And you (will) suffer not from thirst therein nor from the sun's heat.﴾*

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the

suns heat is the external heat.

﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَىٰ ﴿١٢٠﴾﴾

*﴿Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾*

It has already been mentioned that he caused them to fall through deception.

﴿وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾﴾

*﴿And he swore by Allāh to them both: "Verily, I am one of the sincere well-wishers for you both."﴾* [7:21]

It has already preceded in our discussion that Allāh took a promise from Ādam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblīs did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (*Shajarat Al-Khuld*). This meant that anyone who ate from it would live forever and always remain. A *Ḥadīth* has been narrated which mentions this Tree of Eternity. Abu Dāwud Aṭ-Ṭayālisi reported from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

*«Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.»*[1]

Imām Aḥmad also recorded this narration.[2]
Concerning Allāh's statement,

﴿فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا﴾

*﴿Then they both ate of the tree, and so their private parts became manifest to them,﴾*

Ibn Abi Ḥātim recorded that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

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[1] *Musnad Aṭ-Ṭayālisi* no.332. Similar is recorded by Al-Bukhāri without the addition; "It is the Tree of Eternity.".

[2] Aḥmad 2:455.

«إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٍ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِنِ اسْتِحْيَاءً، أَرَأَيْتَ إِنْ تُبْتُ وَرَجَعْتُ أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

*«Verily, Allāh created Ādam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Ādam, are you fleeing from me?" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise?" Allāh replied, "Yes."»*[1]

This is the meaning of Allāh's statement,

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ﴾

﴿*Then Ādam received from his Lord Words. And his Lord pardoned him.*﴾ [2:37]

However, this narration has a break in the chain of transmission between Al-Ḥasan and Ubayy bin Ka'b. Al-Ḥasan did not hear this *Ḥadīth* from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet ﷺ.

Allāh said,

﴿وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ﴾

﴿*And they began to cover themselves with the leaves of the Paradise for their covering.*﴾

[1] Aṭ-Ṭabari 12:354. As the author noted, this *Ḥadith* is not authentic. It was recorded with a connected chain by Al-Ḥākim, who considered it authentic. Adh-Dhahabi agreed. However, the chain contains Yaḥyā bin Ḍamrah, whose biography is unknown.

Mujāhid said, "They patched the leaves on themselves in the form of a garment." Qatādah and As-Suddi both said the same.[1]

Concerning Allāh's statement,

﴿وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾﴾

*﴿Thus Ādam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾*

Al-Bukhāri recorded that Abu Hurayrah said that the Prophet ﷺ said,

«حَاجَّ مُوسَى آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ - قال رسول الله ﷺ: - فَحَجَّ آدَمُ مُوسَى»

*«Mūsā argued with Ādam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!?" Ādam replied, "Are you the one whom Allāh chose for His Divine Messages and His direct Speech? Are you blaming me for a matter that Allāh wrote upon me before He created me?"»* Then, the Messenger of Allāh ﷺ said, *«Thus, Ādam defeated Mūsā.»*[2]

This *Ḥadīth* has various routes of transmission in the Two *Ṣaḥīḥs* as well as the *Musnad* collections.[3]

﴿قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾﴾

*﴿123. He (Allāh) said: "Get you down, both of you, together,*

[1] Aṭ-Ṭabari 18:388.

[2] *Fatḥ Al-Bāri* 8:288.

[3] *Fatḥ Al-Bāri* 6:508, 11:513 Muslim 4:2042, 2043 & Aḥmad 2:287, 314.

*some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.*﴾

﴿*124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."*﴾

﴿*125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."*﴾

﴿*126. (Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected."*﴾

## The Descent of Ādam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allāh says to Ādam, Ḥawwā' and Iblīs, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in *Sūrah Al-Baqarah.*

﴿بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾

﴿*Some of you as enemies to others.*﴾ [2:36]

He (Allāh) was saying this to Ādam and his progeny and Iblīs and his progeny.

Concerning Allāh's statement,

﴿فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى﴾

﴿*Then if there comes to you guidance from Me,*﴾

Abu Al-'Āliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."[1]

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ﴾

﴿*Then whoever follows My guidance he shall neither go astray nor shall be distressed.*﴾

Ibn 'Abbās said, "He will not be misguided in this life and he will not be distressed in the Hereafter."[2]

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي﴾

[1] Aṭ-Ṭabari 1:549.

[2] Aṭ-Ṭabari 18:389.

﴿*But whosoever turns away from My Reminder,*﴾

This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

﴿فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا﴾

﴿*verily, for him is a life of hardship,*﴾

meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

﴿وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ﴾

﴿*and We shall raise him up blind on the Day of Resurrection.*﴾

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "This means he will have no proof."[1] 'Ikrimah said, "He will be made blind to everything except Hell." This is as Allāh says,

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ﴾

﴿*And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.*﴾ [17:97]

This is why Allāh says,

﴿رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا﴾

﴿*O my Lord! Why have you raised me up blind, while I had sight (before).*﴾

This means in the life of this world.

﴿قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾﴾

[1] Aṭ-Ṭabari 18:394,395.

﴿(Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

Meaning, "When you turned away from the signs of Allāh and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day.﴾ [7:51]

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'ān, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'ān has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'ān (that he previously memorized).

﴿وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾﴾

﴿127. And thus do We requite him who transgresses beyond bounds and believes not in the Āyāt of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴾

## Severe Torment for Him Who transgresses beyond bounds

Allāh says: 'Thus We do requite those who transgress beyond bounds and belie the *Āyāt* of Allāh in this world and in the Hereafter.'

﴿لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾﴾

﴿For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allāh.﴾ [13:34]

Therefore Allāh said,

﴿وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَدُّ وَأَبْقَىٰ﴾

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ
نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ
وَأَبْقَىٰٓ ﴿١٢٧﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ
فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ
مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ
وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾ وَلَا
تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ
وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ
﴿١٣٢﴾ وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى
ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾ وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ
لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن
قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ
فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

﴿and the torment of the Hereafter is far more severe and more lasting.﴾ meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allāh's Messenger ﷺ said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«*Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.*»[1]

﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾﴾

*﴿128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾*

*﴿129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment)*

[1] Muslim 2:1131.

*must necessarily have come (in this world).*﴾

﴿*130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allāh shall give you.*﴾

## Many Nations were destroyed and in Them is a Lesson

Allāh, the Exalted, says,

﴿أَفَلَمْ يَهْدِ﴾

﴿*Is it not a guidance for them...?*﴾

This is addressed to those who reject what the Prophet ﷺ came to them with: We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ﴾

﴿*Verily, in this are signs indeed for men of understanding.*﴾

This means those who have sound intellect and correct understanding. This is as Allāh says,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾﴾

﴿*Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*﴾ [22:46]

Allāh also said in *Sūrah Alif Lām Mīm As-Sajdah*,

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۚ﴾

﴿*Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about?*﴾ [32:26]

Then, Allāh, the Exalted, says,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾﴾

*﴿And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).﴾* [20:129]

This means that if it were not for the Word that had already preceded from Allāh – that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters – then the punishment would certainly seize them immediately.

## The Command to be patient and perform the Five daily Prayers

Allāh comforts His Prophet ﷺ by saying to him,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

*﴿So bear patiently what they say,﴾*

This means, "Be patient concerning their rejection of you."

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ﴾

*﴿And glorify the praises of your Lord before the rising of the sun,﴾*

This is speaking of the Morning (*Fajr*) prayer.

﴿وَقَبْلَ غُرُوبِهَا﴾

*﴿and before its setting,﴾* This is speaking of the Mid-afternoon (*'Aṣr*) prayer. This has been mentioned in the Two *Ṣaḥīḥs* on the authority of Jarīr bin 'Abdullāh Al-Bajali, who said, "Once we were sitting with the Messenger of Allāh ﷺ when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

*«Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (Fajr) and before sunset ('Aṣr), then you should do so.»*

Then he recited this *Āyah*."[1]

Imām Aḥmad recorded that 'Umārah bin Ru'aybah that he heard the Messenger of Allāh ﷺ saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

*«Anyone who prays before sunrise and before sunset will never enter the Hellfire.»*[2]

This was also recorded by Muslim.[3]

Concerning Allāh's statement,

﴿وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ﴾

*﴿and during some hours of the night, glorify the praises.﴾*

This means during its hours offer the late night (*Tahajjud*) prayer. Some of the scholars said it also means the after sunset (*Maghrib*) and the night (*'Ishā'*) prayers.

﴿وَأَطْرَافَ ٱلنَّهَارِ﴾

*﴿and at the ends of the day,﴾*

This is the opposite of the hours of the night.

﴿لَعَلَّكَ تَرْضَىٰ﴾

*﴿that you may become pleased﴾*

As Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ۝٥﴾

*﴿And verily, your Lord will give you (all good) so that you shall be well-pleased.﴾* [93:5]

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى يَاأَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

[1] *Fatḥ Al-Bāri* 2:40, Muslim 1:439.

[2] Aḥmad 4:136.

[3] Muslim 1:440.

«*Allāh, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased?" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation?" Allāh will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that?" Allāh will say, "I have allowed for you My pleasure, so I will never be angry with you again after this."*»[1]

In another *Ḥadīth*, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُثَقِّلْ مَوَازِينَنَا وَيُزَحْزِحْنَا عَنِ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ، فَيَكْشِفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ، فَوَ اللهِ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزِّيَادَةُ»

«*"O people of Paradise, verily you all have an appointed promise with Allāh that He would like to fulfill for you." They will say, "And what is that? Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise?" Then, the veil will be lifted and they will gaze upon Him (Allāh). By Allāh, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).*»[2]

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾﴾

﴿*131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.*﴾

﴿*132. And enjoin Ṣalāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.*﴾

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[1] *Fath Al-Bari* 11:428.

[2] Aḥmad 4:332.

## Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh

Allāh, the Exalted, says to His Prophet Muḥammad ﷺ, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujāhid said,

﴿أَزْوَٰجًا مِّنْهُمْ﴾

﴿*various groups of them,*﴾ "This means the wealthy people."[1] This means, "Verily, We have given you (O Muḥammad) better than that which We have given them." This is just as Allāh says in another *Āyah*,

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ﴾

﴿*And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'ān. Look not with your eyes ambitiously.*﴾ [15:87-88]

Likewise, that which Allāh has stored for His Messenger ﷺ in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾﴾

﴿*And verily, your Lord will give you so that you shall be well-pleased.*﴾ [93:5]

For this reason, Allāh says,

﴿وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

﴿*But the provision of your Lord is better and more lasting.*﴾

In the *Ṣaḥīḥ* it is recorded that 'Umar bin Al-Khaṭṭāb entered upon the Messenger of Allāh ﷺ while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ﷺ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. 'Umar's eyes filled with tears (upon seeing this), so the Messenger of Allāh ﷺ said to him,

[1] Aṭ-Ṭabari 17:141.

«مَا يُبْكِيكَ يَا عُمَرُ؟»

*«What makes you cry, O Umar?»*

He replied, "O Messenger of Allāh, verily Kisrā and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allāh amongst His creation?" The Prophet ﷺ said,

«أَوَ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

*«Do you have doubt, O son of Al-Khaṭṭāb? Those people have had their good hastened for them in the life of this world.»*[1]

Thus, the Prophet ﷺ was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allāh. He would never save anything for himself for the next day.

Ibn Abi Ḥātim reported from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا»

*«Verily, the thing I fear most for you all is what Allāh will allow you to acquire of the splendor of this world.»*

They (the Companions) said, "What is the splendor of this world, O Messenger of Allāh?" He said,

«بَرَكَاتُ الْأَرْضِ»

*«The blessings of the earth.»*[2]

Qatādah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world."[3] Qatādah said,

﴿لِنَفْتِنَهُمْ فِيهِ﴾

[1] *Fatḥ Al-Bāri* 5:137.

[2] Ibn Abi Ḥātim 7:2442, also recorded by Al-Bukhāri (no. 6427) with a slight variation of wording.

[3] Aṭ-Ṭabari 18:404.

﴿*that We may test them thereby.*﴾ "So that We may put them to trial."[1]

Concerning Allāh's statement,

﴿وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا﴾

﴿*And enjoin the Ṣalāh on your family, and be patient in offering them.*﴾

This means to save them from the punishment of Allāh by the establishment of the prayer, and you also be patient in performing it. This is as Allāh says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿*O you who believe! Ward off yourselves and your families against a Fire (Hell).*﴾ [66:6]

Ibn Abi Ḥātim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would sometimes spend the night at 'Umar bin Al-Khaṭṭāb's. 'Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

﴿وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا﴾

«*And enjoin the Ṣalāh on your family, and be patient in offering them.*»" [2]

Allāh said;

﴿لَا نَسْـَٔلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ﴾

﴿*We ask not of you a provision: We provide for you.*﴾

This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allāh says,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿*And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him*

[1] Aṭ-Ṭabari 18:405.

[2] Aṭ-Ṭabari 18:406.

*from (sources) he never could imagine.*﴾ [65:2-3]

Allāh also says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

﴿*And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).*﴾ until,

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

﴿*Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.*﴾ [51:56-58]

Thus, Allāh says,

﴿لَا نَسْئَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ﴾

﴿*We ask not of you a provision: We provide for you.*﴾

Verily, At-Tirmidhi and Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالىٰ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنىً وَأَسُدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ»

«*Allāh, the Exalted, says, "O son of Ādam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs."*»[1]

It is also reported from Zayd bin Thābit that he heard the Messenger of Allāh ﷺ saying,

«مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

«*Whoever makes the worldly life his major concern, then Allāh will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his*

[1] *Tuḥfat Al-Aḥwadhi* 7:166, Ibn Mājah 2:1376.

*wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).»*[1]

Concerning Allāh's statement,

﴿وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ﴾

*﴿And the good end is for those who have Taqwā.﴾*

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allāh. In the *Ṣaḥīḥ* it is reported that the Messenger of Allāh ﷺ said,

«رَأَيْتُ اللَّيْلَةَ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ ذَلِكَ أَنَّ الْعَاقِبَةَ لَنَا فِي الدُّنْيَا وَالرِّفْعَةَ، وَأَنَّ دِينَنَا قَدْ طَابَ»

*«I saw in my dream tonight a vision as if we were in the home of 'Uqbah bin Rāfi' and we were given fresh Ibn Ṭāb dates. Therefore, I interpreted this dream to mean that the good final outcome ('Āqibah) is for us in this world along with lofty (Rifa'ah) positions, and that our religion is good (Ṭāb).»*[2]

﴿وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾ وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾﴾

*﴿133. They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾*

*﴿134. And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾*

*﴿135. Say: "Each one is waiting, so wait you too; and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawi, and who are they that have let themselves be guided."﴾*

[1] Ibn Mājah 2:1375.

[2] Muslim 4:1779. Ibn Ṭāb is the name of a popular kind of date.

## The Request of the Polytheists for Proofs while the Qur'ān is itself a Proof

Allāh, the Exalted, informs about the disbelievers in their statement,

﴿لَوْلَا﴾

﴿*Why does not*﴾ This means, 'Why doesn't Muḥammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allāh. Allāh, the Exalted, said,

﴿أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَىٰ﴾

﴿*Has there not come to them the proof of that which is in the former papers (Scriptures)?*﴾

This means the Qur'ān which Allāh revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'ān contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'ān is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This *Āyah* is similar to Allāh's statement in *Sūrat Al-'Ankabūt*,

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾﴾

﴿*And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.*﴾ [29:50-51]

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«*There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allāh has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.*»[1]

In this *Ḥadīth*, the Prophet ﷺ only mentioned the greatest of the signs that he was given, which is the Qur'ān. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allāh says,

﴿وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴿*And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..."*﴾

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

﴿رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴿*Our Lord! If only You had sent us a Messenger,*﴾

meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allāh said,

﴿فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ﴾

﴿*we should certainly have followed Your Āyāt, before we were humiliated and disgraced.*﴾

Allāh, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

﴿وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Even if every sign should come them, until they see the painful torment.*﴾ [10:97]

This is as Allāh says,

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[1] *Fatḥ Al-Bāri* 8:619, Muslim 1:134.

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴿١٥٥﴾﴾

﴿*And this is a blessed Book which We have sent down, so follow it and have Taqwā (of Allāh), that you may receive mercy.*﴾

Until His statement,

﴿بِمَا كَانُوا۟ يَصْدِفُونَ﴿١٥٧﴾﴾

﴿*because of their turning away.*﴾ [6:155-157]

Allāh also says,

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ﴾

﴿*And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).*﴾ [35:42]

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا﴾

﴿*And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein.*﴾ [6:109] to the completion of those *Āyāt*.

Then, Allāh says,

﴿قُلْ﴾

﴿*Say*﴾ "Say, O Muḥammad, to those who deny you, oppose you and continue in their disbelief and obstinance."

﴿كُلٌّ مُّتَرَبِّصٌ﴾

﴿*Each one is waiting,*﴾ among you and us;

﴿فَتَرَبَّصُوا۟﴾

﴿*so wait you too;*﴾ This is a command to await (anticipate).

﴿فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ﴾

﴿*and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawi.*﴾

This means the straight road.

﴿وَمَنِ ٱهْتَدَىٰ﴾

﴿*And who are they that have let themselves be guided.*﴾

meaning guidance to the truth and the path of right guidance. This is similar to Allāh's statement,

﴿وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا﴾

﴿*And they will know, when they see the torment, who it is that is most astray from the path!*﴾ [25:42]

And Allāh said,

﴿سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾﴾

﴿*Tomorrow they will come to know who is liar, the insolent one!*﴾ [54:26]

This is the end of the *Tafsīr* of *Sūrah Ṭa Ha*, and all praise and gratitude is due to Allāh. The *Tafsīr* of *Sūrat Al-Anbiyā'* will follow this, if Allāh wills. And all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Anbiyā'* (Chapter - 21)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-Anbiyā'*

Al-Bukhāri recorded that 'Abdur-Raḥmān bin Yazīd said that 'Abdullāh said, "*Banu Isrā'īl*,[1] *Al-Kahf*, *Maryam*, *Ṭa Ha* and *Al-Anbiyā'* - they are among the earliest and most beautiful *Sūrahs* and they are my treasure."[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ۝١ مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ۝٢ لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ ۝٣ قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٤ بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ۝٥ مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ أَفَهُمْ يُؤْمِنُونَ ۝٦﴾

*﴿1. Draws near for mankind their reckoning, while they turn away in heedlessness.﴾*

*﴿2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.﴾*

*﴿3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you? Will you submit to magic while you see it?"﴾*

*﴿4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower."﴾*

[1] *Surah Al-Isrā'*.

[2] *Fatḥ Al-Bāri*, 4:289.

﴾5. *Nay, they say: "These are mixed up false dreams! Nay, he has invented it! – Nay, he is a poet! Let him then bring us an Āyah like the ones that were sent before!"*﴿

﴾6. *Not one of the towns of those which We destroyed, believed before them; will they then believe.*﴿

## The Hour is at hand but People are heedless

This is a warning from Allāh of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasā'ī recorded that Abu Sa'īd reported from the Prophet ﷺ:

﴿فِي غَفْلَةٍ مُّعْرِضُونَ﴾

﴾*while they turn away in heedlessness*﴿, he ﷺ said,

«فِي الدُّنْيَا»

«*in this world*.»[1]

Allāh says:

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴾*The Event ordained by Allāh will come to pass, so seek not to hasten it*﴿

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝ وَإِن يَرَوْا ءَايَةً يُعْرِضُوا۟﴾

﴾*The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.*﴿ [54:1,2].

Then Allāh states that they do not listen to the revelation *(Waḥy)* that He sends down to His Messenger ﷺ, which is addressed to the Quraysh and all disbelievers like them.

﴿مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ﴾

﴾*Comes not unto them an admonition from their Lord as a recent revelation*﴿ meaning, newly-revealed,

﴿إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ﴾

﴾*but they listen to it while they play.*﴿ This is like what Ibn 'Abbās said, "Why do you ask the People of the Book about what they

[1] An-Nasā'ī in *Al-Kubrā*, 6:407.

have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allāh, and you read it pure and unadulterated?" Al-Bukhāri recorded something similar to this.[1]

﴿وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا﴾

﴿*Those who do wrong, conceal their private counsels*﴾

meaning, what they say to one another in secret.

﴿هَلْ هَـٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ﴾

﴿*Is this more than a human being like you?*﴾ meaning, the Messenger of Allāh ﷺ. They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them? They said:

﴿أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ﴾

﴿*Will you submit to magic while you see it?*﴾ meaning, will you follow him and be like one who submits to magic when he knows that it is magic? Allāh said in response to their fabrications and lies:

﴿قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿*He said: "My Lord knows what is said in the heavens and on earth..."*﴾

Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'ān which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿*And He is the All-Hearer, the All-Knower.*﴾ means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

[1] *Fath Al-Bāri*, 13:505.

**The Disbelievers' Ideas about the Qur'ān and the Messenger ﷺ; their demand for a Sign and the Refutation of that**

﴿بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ﴾

*﴿Nay, they say: "These are mixed up false dreams! Nay, he has invented it!..."﴾*

Here Allāh tells us of the stubbornness and heresy of the disblievers, and the various things they said about the Qur'ān, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allāh says:

﴿ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

*﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way﴾* [17:48]

﴿فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ﴾

*﴿Let him then bring us an Ayāh like the ones that were sent before!﴾*

They were referring to the she-camel of Ṣāliḥ, and the signs of Mūsā and 'Īsā. And Allāh says,

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ﴾

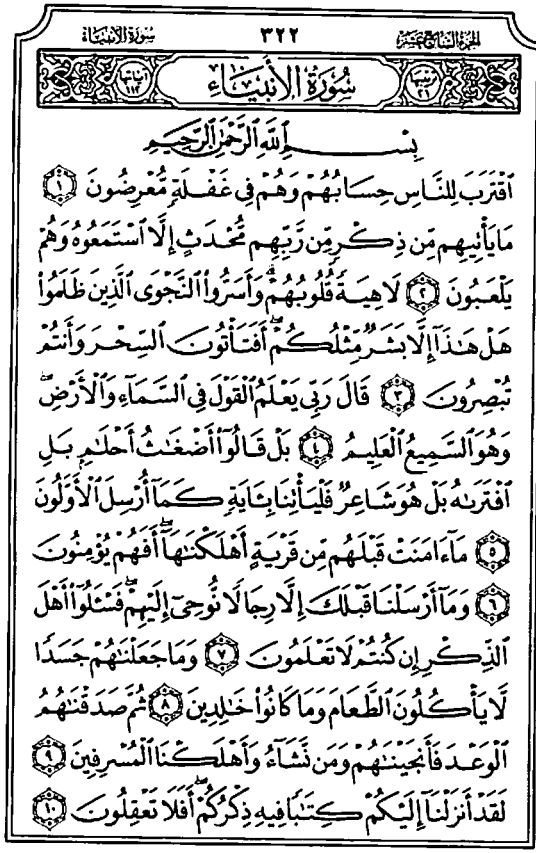
*﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾* [17:59].

So Allāh said here:

﴿مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾﴾

*﴿Not one of the towns of those which We destroyed, believed before them; will they then believe?﴾*

None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it? Not at all! In fact,


الجزء الثامن عشر ٣٢٢ سورة الأنبياء

سُورَةُ الأَنبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا
هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ
تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ
افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ
﴿٥﴾ مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ
﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ
الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا
لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ
الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَن نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾
لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ [10:96-97].

Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allāh ﷺ, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allāh be upon them all.

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَن نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾﴾

﴿*7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.*﴾

﴿*8. And We did not place them in bodies that did not eat food, nor were they immortals.*﴾

﴿*9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.*﴾

**The Messengers are no more than Human Beings**

Here Allāh refutes those who denied that human Messengers could be sent:

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ﴾

﴿*And We sent not before you but men to whom We revealed.*﴾

meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the *Āyāt*:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴿*And We sent not before you any but men unto whom We revealed, from among the people of townships*﴾ [12:109]

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴿*Say: "I am not a new thing among the Messengers...*﴾ [46:9]

Allāh tells us that the previous nations denied that and said:

﴿أَبَشَرٌ يَهْدُونَنَا﴾

﴿*"Shall mere men guide us?"*﴾ [64:6]. So Allāh says here:

﴿فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

﴿*So ask the people of the Reminder if you do not know.*﴾

meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: 'were the Messengers who came to you human beings or angels?' Indeed they were human beings. This is a part of the perfect blessing of Allāh towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ﴾

﴿*And We did not place them in bodies that did not eat food...*﴾

meaning, rather they had bodies that ate food, as Allāh says:

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴿*And We never sent before you any of the Messengers but verily, they ate food and walked in the markets*﴾ [25:20]

meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

﴿مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ۝٧ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

*﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?"﴾* [25:7-8]

﴿وَمَا كَانُوا۟ خَٰلِدِينَ﴾

*﴿nor were they immortals﴾* meaning, in this world; on the contrary, they lived, then they died.

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ﴾

*﴿And We granted not to any human being immortality before you﴾* [21:34]

But what distinguished them from others was that they received revelation from Allāh, and the angels brought down to them from Allāh His rulings concerning His creation, what He commanded and what He prohibited.

﴿ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ﴾

*﴿Then We fulfilled to them the promise.﴾* the promise that their Lord made to destroy the evildoers. Allāh fulfilled His promise and did that. He says:

﴿فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ﴾

*﴿So We saved them and those whom We willed,﴾* meaning, their followers among the believers,

﴿وَأَهْلَكْنَا ٱلْمُسْرِفِينَ﴾

*﴿but We destroyed Al-Musrifin.﴾* meaning, those who disbelieved the Message brought by the Messengers.

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾﴾

*﴿10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand?﴾*

*﴿11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!﴾*

*﴿12. Then, when they sensed Our torment, behold, they (tried to) flee from it.﴾*

*﴿13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾*

*﴿14. They cried: "Woe to us! Certainly we have been wrongdoers."﴾*

*﴿15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾*

## The Virtue of the Qur'ān

Here Allāh points out the noble status of the Qur'ān and urges them to recognize its worth:

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ﴾

*﴿Indeed, We have sent down for you a Book in which there is Dhikrukum﴾.*

Ibn 'Abbās said: "Honor for you."[1]

﴿أَفَلَا تَعْقِلُونَ﴾

*﴿Will you not then understand?﴾* means, will you not understand this blessing, and accept it? This is like the *Āyah*:

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾﴾

*﴿And verily, this is indeed a Reminder for you and your people, and you will be questioned.﴾* [43:44]

[1] Aṭ-Ṭabari, 21:611.

## How the Evildoers were destroyed

﴿وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

﴿*How many a town given to wrongdoing, have We destroyed,*﴾ meaning, they were very many. This is like the *Āyah*:

﴿وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ﴾

﴿*And how many generations have We destroyed after Nūḥ!*﴾ [17:17]

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

﴿*And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins*﴾ [22:45].

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ﴾

﴿*and raised up after them another people!*﴾ means, another nation which came after them.

﴿فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ﴾

﴿*Then, when they sensed Our torment,*﴾ when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

﴿إِذَا هُم مِّنْهَا يَرْكُضُونَ﴾

﴿*behold, they (tried to) flee from it.*﴾ they tried to run away.

﴿لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ﴾

﴿*Flee not, but return to that wherein you lived a luxurious life, and to your homes,*﴾

This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatādah said, "Mocking them."

﴿لَعَلَّكُمْ تُسْـَٔلُونَ﴾

﴿*in order that you may be questioned*﴾ about whether you gave thanks for what you had.

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا
ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾
لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ
تُسْـَٔلُونَ ﴿١٣﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ
دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا
ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا
لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ
عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ
﴿١٨﴾ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ
لَا يَفْتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ
﴿٢١﴾ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ
عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ
ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِىَ
وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ فَهُم مُّعْرِضُونَ ﴿٢٤﴾

﴿قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾﴾

﴿*They cried: "Woe to us! Certainly we have been wrong- doers."*﴾

They will confess their sins when it will be of no benefit to them.

﴿فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾﴾

﴿*And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.*﴾

meaning, "they will keep on saying that, admitting their wrong-doing, until We harvest them as it were, and their movements and voices come to a stop."

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾

*16. We created not the heavens and the earth and all that is between them for play.*

*17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).*

*18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.*

﴿19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.﴾

﴿20. They glorify His praises night and day, they never slacken.﴾

## Creation was made with Justice and Wisdom

Allāh tells us that He created the heavens and the earth in truth, i.e. with justice.

﴿لِيَجْزِيَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَىٰ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾ [53:31].

He did not create all that in vain or for (mere) play:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَـٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

﴿لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَـٰهُ مِن لَّدُنَّآ إِن كُنَّا فَـٰعِلِينَ ﴿١٧﴾﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

Ibn Abi Najīḥ said, narrating from Mujāhid:

﴿لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَـٰهُ مِن لَّدُنَّآ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us,﴾

"Meaning, 'From Ourself,' He is saying, 'We would not have created Paradise or Hell or death or the resurrection or the Reckoning.'"[1]

﴿إِن كُنَّا فَـٰعِلِينَ﴾

[1] Aṭ-Ṭabari, 18:421.

﴿*if We were going to do (that).*﴾ Qatādah,[1] As-Suddi, Ibrāhīm An-Nakha'i and Mughīrah bin Miqsam said: "This means, 'We will not do that.'" Mujāhid said, every time the word

﴿إِن﴾

﴿*if*﴾ is used in the Qur'ān, it is a negation.[2]

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ﴾

﴿*Nay, We fling the truth against the falsehood,*﴾ means, 'We explain the truth and thus defeat falsehood.' Allāh says:

﴿فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿*so it destroys it, and behold, it disappears.*﴾ it is fading and vanishing.

﴿وَلَكُمُ الْوَيْلُ﴾

﴿*And woe to you*﴾ O you who say that Allāh has offspring.

﴿مِمَّا تَصِفُونَ﴾

﴿*for that which you ascribe.*﴾ that which you say and fabricate.

Then Allāh informs of the servitude of the angels, and how they persevere in worship night and day:

## Everything belongs to Allāh and serves Him

﴿وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِندَهُ﴾

﴿*To Him belongs whosoever is in the heavens and on earth. And those who are near Him*﴾ i.e., the angels,

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

﴿*are not too proud to worship Him,*﴾ they do not feel proud and do not refuse to worship Him. This is like the *Āyah*:

﴿لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾﴾

[1] Aṭ-Ṭabari, 18:420.

[2] *Ad-Durr Al-Manthūr*, 5:620.

﴿*Al-Masīḥ will never be proud to reject being a servant of Allāh, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.*﴾ [4:172]

﴿وَلَا يَسْتَحْسِرُونَ﴾

﴿*nor are they weary.*﴾ means, they do not get tired or feel bored.

﴿يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾﴾

﴿*They glorify His praises night and day, they never slacken.*﴾

They persist in their worship night and day, obeying Allāh to the utmost, and they are able to do this, as Allāh says:

﴿لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*who do not disobey Allāh in what He commands them, but do what they are commanded*﴾ [66:6]

﴿أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴿*21. Or have they taken (for worship) gods from the earth who raise the dead?*﴾

﴿*22. Had there been therein (in the heavens and the earth) gods besides Allāh, then verily, both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!*﴾

﴿*23. He cannot be questioned as to what He does, while they will be questioned.*﴾

## Refutation of false gods

Allāh denounces those who take other gods instead of Him:

﴿أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾﴾

﴿*Or have they taken gods from the earth who raise the dead?*﴾

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allāh and worship them alongside Him?

Then Allāh tells us that if there were another god besides Him,

the heavens and the earth would be ruined:

﴿لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ﴾

﴿*Had there been therein gods*﴾ means, in the heavens and the earth,

﴿لَفَسَدَتَا﴾

﴿*then verily, both would have been ruined.*﴾ This is like the *Āyah*:

﴿مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾﴾

﴿*No son did Allāh beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!*﴾ [23:91].

And Allāh says here:

﴿فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ﴾

﴿*Glorified be Allāh, the Lord of the Throne, above all that they associate with Him!*﴾

meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴿*He cannot be questioned about what He does, while they will be questioned.*﴾

He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

﴿وَهُمْ يُسْـَٔلُونَ﴾

﴿*while they will be questioned.*﴾ means, He is the One Who will ask His creation about what they did. This is like the *Āyah*:

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾﴾

﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴾ [15:92-93]

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

﴿*And He protects (all), while against Whom there is no protector*﴾ [23:88]

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*24. Or have they taken for worship gods besides Him? Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.*﴾

﴿*25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me."*﴾

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ﴾

﴿*Or have they taken for worship gods besides Him? Say:*﴾ – O Muḥammad –

﴿هَاتُوا۟ بُرْهَٰنَكُمْ﴾

﴿*Bring your proof.*﴾ your evidence for what you are saying.

﴿هَٰذَا ذِكْرُ مَن مَّعِىَ﴾

﴿*This is the Reminder for those with me*﴾ means, the Qur'ān.

﴿وَذِكْرُ مَن قَبْلِى﴾

﴿*and the Reminder for those before me*﴾ means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allāh, but you idolators do not recognize the truth, so you turn away from it. Allāh says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I..."*﴾

This is like the *Āyāt*:

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ﴿٢٥﴾ وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ
بَلۡ عِبَادٞ مُّكۡرَمُونَ ﴿٢٦﴾ لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم
بِأَمۡرِهِۦ يَعۡمَلُونَ ﴿٢٧﴾ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ
وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ
﴿٢٨﴾ ۞ وَمَن يَقُلۡ مِنۡهُمۡ إِنِّيٓ إِلَٰهٞ مِّن دُونِهِۦ فَذَٰلِكَ نَجۡزِيهِ
جَهَنَّمَۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ﴿٢٩﴾ أَوَلَمۡ يَرَ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ كَانَتَا رَتۡقٗا فَفَتَقۡنَٰهُمَاۖ وَجَعَلۡنَا
مِنَ ٱلۡمَآءِ كُلَّ شَيۡءٍ حَيٍّۚ أَفَلَا يُؤۡمِنُونَ ﴿٣٠﴾ وَجَعَلۡنَا فِي ٱلۡأَرۡضِ
رَوَٰسِيَ أَن تَمِيدَ بِهِمۡ وَجَعَلۡنَا فِيهَا فِجَاجٗا سُبُلٗا لَّعَلَّهُمۡ
يَهۡتَدُونَ ﴿٣١﴾ وَجَعَلۡنَا ٱلسَّمَآءَ سَقۡفٗا مَّحۡفُوظٗاۖ وَهُمۡ عَنۡ
ءَايَٰتِهَا مُعۡرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِي خَلَقَ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ
وَٱلۡقَمَرَۖ كُلّٞ فِي فَلَكٖ يَسۡبَحُونَ ﴿٣٣﴾ وَمَا جَعَلۡنَا لِبَشَرٖ مِّن قَبۡلِكَ
ٱلۡخُلۡدَۖ أَفَإِي۟ن مِّتَّ فَهُمُ ٱلۡخَٰلِدُونَ ﴿٣٤﴾ كُلُّ نَفۡسٖ ذَآئِقَةُ
ٱلۡمَوۡتِۗ وَنَبۡلُوكُم بِٱلشَّرِّ وَٱلۡخَيۡرِ فِتۡنَةٗۖ وَإِلَيۡنَا تُرۡجَعُونَ ﴿٣٥﴾

﴿وَسۡـَٔلۡ مَنۡ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رُّسُلِنَآ أَجَعَلۡنَا مِن دُونِ ٱلرَّحۡمَٰنِ ءَالِهَةٗ يُعۡبَدُونَ ﴿٤٥﴾﴾

﴿*And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴾ [43:45]

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt (all false deities)."*﴾ [16:36]

Every Prophet who was sent by Allāh called people to worship Allāh Alone, with no partner or associate. The natural inclination of man (*Al-Fitrah*) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

﴿وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ بَلۡ عِبَادٞ مُّكۡرَمُونَ ﴿٢٦﴾ لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ ﴿٢٧﴾ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ ﴿٢٨﴾ ۞ وَمَن يَقُلۡ مِنۡهُمۡ إِنِّيٓ إِلَٰهٞ مِّن دُونِهِۦ فَذَٰلِكَ نَجۡزِيهِ جَهَنَّمَۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾

﴿*26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.*﴾

﴿27. *They speak not until He has spoken, and they act on His command.*﴾

﴿28. *He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.*﴾

﴿29. *And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.*﴾

## The Refutation of Those Who claim that the Angels are the Daughters of Allāh; description of their Deeds and Status

Here Allāh refutes those who claim that He has offspring among the angels – exalted and sanctified be He. Some of the Arabs believed that the angels were the daughters of Allāh, but Allāh says:

﴿سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ﴾

﴿*Glory to Him! They are but honored servants.*﴾

meaning, the angels are servants of Allāh who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

﴿لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾﴾

﴿*They speak not until He has spoken, and they act on His command.*﴾

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿*He knows what is before them, and what is behind them,*﴾

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

﴿*and they cannot intercede except for him with whom He is pleased.*﴾

This is like the *Āyāt*:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ [2:255]

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits*﴾ [34:23].

There are many *Āyāt* which say similar things.

﴿وَهُم مِّنْ خَشْيَتِهِۦ﴾

﴿*And they for fear of Him*﴾ means, because they fear Him.

﴿مُّشْفِقُونَ ﴿٢٨﴾ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ﴾

﴿*And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,"*﴾

meaning, whoever claims to be a god instead of Allāh, i.e., alongside Allāh,

﴿فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ﴾

﴿*such We should recompense with Hell. Thus We recompense the wrongdoers.*﴾

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the *Āyāt*:

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾﴾

﴿*Say: "If the Most Gracious had a son, then I am the first of worshippers."*﴾ [43:81]

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾

﴿*If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.*﴾ [39:65]

﴿أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى

خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

*﴿30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴾*

*﴿31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.﴾*

*﴿32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs﴾.*

*﴿33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.﴾*

## The Signs of Allāh in the Heavens and the Earth and in the Night and the Day

Here Allāh tells of His perfect might and power in His creation and subjugation of all things.

﴿أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟﴾

*﴿Have not those who disbelieve known﴾*

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allāh is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ﴾

*﴿And We have made from water every living thing. Will they not then believe?﴾*

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

**In everything there is a Sign of Him, showing that He is One.**

Sufyān Ath-Thawri narrated from his father from 'Ikrimah that Ibn 'Abbās was asked; "Did the night come first or the day?" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness? Thus you may know that the night came before the day."[1]

Ibn Abi Ḥātim recorded that Ibn 'Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn 'Abbās and asked him. Ibn 'Abbās said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth." The man went back to Ibn 'Umar and told him what had been said. Ibn 'Umar said, "Now I know that Ibn 'Abbās has been given knowledge of the Qur'ān. He has spoken the truth, and this is how it was." Ibn 'Umar said: "I did not like the daring attitude of Ibn 'Abbās in his *Tafsīr* of the Qur'ān, but now I know that he has been given knowledge of the Qur'ān."[2]

Sa'īd bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allāh in His Book." Al-Ḥasan and Qatādah said, "They were joined together, then they were separated by this air."

﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ﴾

[1] Aṭ-Ṭabari, 18:433.

[2] Ibn Abi Ḥātim, 8:2450.

﴿*And We have made from water every living thing.*﴾ meaning, the origin of every living thing is in water.

Imām Aḥmad recorded that Abu Hurayrah said, "I said: O Messenger of Allāh, when I see you I feel happy and content, tell me about everything." He ﷺ said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

«*Everything was created from water.*»

"I said, tell me about something which, if I do it, I will enter Paradise." He ﷺ said:

«أَفْشِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ، وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ»

﴿*Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.*»[1]

This chain of narration fulfills the conditions of the Two *Ṣaḥīḥs*, apart from Abu Maymūnah, who is one of the men of the *Sunans*, his first name was Salīm; and At-Tirmidhi classed him as *Ṣaḥīḥ*.

﴿وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَٰسِيَ﴾

﴿*And We have placed on the earth firm mountains,*﴾

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it – because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allāh says,

﴿أَن تَمِيدَ بِهِمْ﴾

﴿*lest it should shake with them,*﴾ meaning, so that it will not shake with them.

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿*and We placed therein broad highways for them to pass*

[1] Aḥmad, 2:295, 323, 324.

*through,﴾*

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allāh created gaps – passes – in the mountains so that people may travel from here to there. So He says:

﴿لَّعَلَّهُمْ يَهْتَدُونَ﴾

*﴿that they may be guided.﴾*

﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا﴾

*﴿And We have made the heaven a roof, safe and well-guarded.﴾*

means, covering the earth like a dome above it. This is like the *Āyah,*

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

*﴿With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.﴾* [51:47]

﴿وَٱلسَّمَآءِ وَمَا بَنَىٰهَا﴾

*﴿By the heaven and Him Who built it.﴾* [91:5]

﴿أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ﴾

*﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾* [50:6].

The building and making described here refers to the raising of the dome, as when the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

*«Islām is built on five.»*[1]

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

﴿مَّحْفُوظًا﴾

*﴿safe and well-guarded.﴾* means, high and protected from anything reaching it. Mujāhid said, "Raised up."[2]

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[1] *Fatḥ Al-Bāri*, 1:64.

[2] Aṭ-Ṭabari, 18:436.

﴿وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ﴾

﴿*Yet they turn away from its signs.*﴾ This is like the *Āyah*:

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾﴾

﴿*And how many a sign in the heavens and the earth they pass by, while they are averse therefrom*﴾ [12:105].

They do not think about how Allāh has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allāh, Who created it and subjugated it and directed its course. Then Allāh says, drawing attention to some of His signs,

﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ﴾

﴿*And He it is Who has created the night and the day,*﴾

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

﴿وَٱلشَّمْسَ وَٱلْقَمَرَ﴾

﴿*and the sun and the moon,*﴾ the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

﴿كُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

﴿*each in an orbit floating.*﴾ means, revolving. Ibn 'Abbās said, "They revolve like a spinning wheel, in a circle."[1] This is like the *Āyah*:

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾﴾

﴿*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.*﴾

[1] Aṭ-Ṭabari, 20:520, 521.

[6:96]

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

*﴿34. And We granted not to any human being immortality before you; then if you die, would they live forever?﴾*

*﴿35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.﴾*

## No One has been granted Immortality in this World

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ﴾

*﴿And We granted not to any human being immortality before you;﴾* means, O Muḥammad.

﴿ٱلْخُلْدَ﴾

*﴿immortality﴾* means, in this world. On the contrary,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾﴾

*﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾* [55:26-27].

﴿أَفَإِين مِّتَّ﴾

*﴿then if you die﴾* means, O Muḥammad,

﴿فَهُمُ ٱلْخَٰلِدُونَ﴾

*﴿would they live forever?﴾* means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allāh says:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ﴾

*﴿Everyone is going to taste death,﴾*

﴿وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً﴾

*﴿and We shall test you with evil and with good by way of trial.﴾*

Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿وَنَبْلُوكُم﴾

﴿*and We shall test you*﴾ means, We will test you,

﴿بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً﴾

﴿*with evil and with good by way of trial.*﴾ means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

﴿وَإِلَيْنَا تُرْجَعُونَ﴾

﴿*And to Us you will be returned.*﴾ means, and We will requite you according to your deeds.[1]

﴿وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓاْ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ سَأُوْرِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾﴾

﴿*36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious.*﴾

﴿*37. Man is created of haste. I will show you My Āyāt. So ask Me not to hasten (them).*﴾

## How the Idolators mocked the Prophet ﷺ

Allāh tells His Prophet ﷺ:

﴿وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓاْ﴾

﴿*And when those who disbelieved see you,*﴾

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

﴿إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا﴾

[1] Aṭ-Ṭabari, 18:440.

﴿*they take you not except for mockery*﴾

means, they make fun of you and insult you, saying,

﴿أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ﴾

﴿*"Is this the one who talks about your gods?"*﴾ meaning, is this the one who insults your gods and ridicules your intelligence? Allāh says:

﴿وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ﴾

﴿*While they disbelieve at the mention of the Most Gracious.*﴾

meaning, they disbelieve in Allāh and yet they mock the Messenger of Allāh ﷺ. As Allāh says:

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾ إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾﴾

﴿*And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger? He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!*﴾ [25:41-42]

﴿خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ﴾

﴿*Man is created of haste.*﴾ This is like the *Āyah*:

﴿وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾﴾

﴿*and man is ever hasty*﴾ [17:11], in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger ﷺ, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allāh says,

﴿خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ﴾

﴿*Man is created of haste.*﴾ because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

﴿سَأُورِيكُمْ ءَايَٰتِى﴾

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ
هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ
ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ
لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا
هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾ وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٤١﴾ قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ
ٱلرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾ أَمْ
لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ
أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ
وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى
ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

﴿I will show you My Āyāt﴾ meaning, My vengeance, ruling and power over those who disobey Me.

﴿فَلَا تَسْتَعْجِلُونِ﴾

﴿So ask Me not to hasten (them).﴾

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾﴾

﴿38. And they say: "When will this promise (come to pass), if you are truthful."﴾

﴿39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.﴾

﴿40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.﴾

## The Idolators seek to hasten on the Punishment

Allāh also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾

﴿*And they say: "When will this promise (come to pass), if you are truthful".*﴾

And Allāh says:

﴿لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ﴾

﴿*If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,*﴾

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴾

﴿*They shall have coverings of Fire, above them and coverings (of Fire) beneath them*﴾ [39:16]

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ﴾

﴿*Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)*﴾ [7:41].

And in this *Āyah* Allāh says:

﴿حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ﴾

﴿*when they will not be able to ward off the Fire from their faces, nor from their backs,*﴾ And Allāh says:

﴿سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ۝٥٠﴾

﴿*Their garments will be of tar, and fire will cover their faces*﴾ [14:50]. The torment will surround them on all sides,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿*and they will not be helped.*﴾ means, and they will have no helper. This is like the *Āyah*:

﴿وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ۝٣٤﴾

﴿*And they have no guardian against Allāh*﴾ [13:34].

﴿بَلْ تَأْتِيهِم بَغْتَةً﴾

﴿*Nay, it will come upon them all of a sudden*﴾ means, the Fire will

come upon them suddenly, i.e., it will take them by surprise.

﴿فَتَبْهَتَهُمْ﴾

﴿*and will perplex them,*﴾ means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

﴿فَلَا يَسْتَطِيعُونَ رَدَّهَا﴾

﴿*and they will have no power to avert it*﴾ means, they will have no means of doing so.

﴿وَلَا هُمْ يُنظَرُونَ﴾

﴿*nor will they get respite.*﴾ means, it will not be delayed for them even for an instant.

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾ قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾﴾

﴿*41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.*﴾

﴿*42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious?" Nay, but they turn away from the remembrance of their Lord.*﴾

﴿*43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.*﴾

## The Lessons to be learned from Those Who mocked the Messengers in the Past

Allāh says consoling His Messenger ﷺ for the pain and insult caused by the mockery and disbelief of the idolators,

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾﴾

﴿*Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.*﴾

meaning, the punishment which they thought would never come to pass. This is like the *Āyah*:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ

﴿لِكَلِمَٰتِ ٱللَّهِ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ﴾

﴿*Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information (news) about the Messengers (before you)*﴾ [6:34].

Then Allāh menitons His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

﴿قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ﴾

﴿*Say: "Who can guard and protect you in the night or in the day from the Most Gracious?"*﴾

means, other than the Most Gracious Himself?

﴿بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ﴾

﴿*Nay, but they turn away from the remembrance of their Lord.*﴾

means, they do not recognize the blessings and favor of Allāh towards them; they turn away from His signs and blessings.

﴿أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا﴾

﴿*Or have they gods who can guard them from Us?*﴾

This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us? It is not as they imagine or as they claim. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ﴾

﴿*They have no power to help themselves,*﴾

these gods on whom they rely instead of Allāh cannot even help themselves.

﴿وَلَا هُم مِّنَّا يُصْحَبُونَ﴾

﴿*nor can they be protected from Us.*﴾ Al-'Awfi reported from Ibn 'Abbās,"Nor can they be guarded from Us."[1]

[1] Aṭ-Ṭabari, 18:448.

﴿بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾ قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

*﴿44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders? Is it then they who will overcome?﴾*

*﴿45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.﴾*

*﴿46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers."﴾*

*﴿47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾*

## How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allāh explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allāh warns them:

﴿أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ﴾

*﴿See they not that We gradually reduce the land (in their control) from its outlying borders?﴾*

This is like the *Āyah*:

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْءَايَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

*﴿And indeed We have destroyed towns round about you, and We have shown the Āyāt in various ways that they might return.﴾* [46:27]

Al-Ḥasan Al-Baṣri said: "This means the victory of Islām over disbelief."[1] The meaning is: Do they not learn a lesson from the fact that Allāh supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants? So Allāh says:

﴿أَفَهُمُ ٱلْغَٰلِبُونَ﴾

﴿*Is it then they who will overcome?*﴾ meaning, on the contrary, they are the ones who will be overcomed, who will be defeated, humiliated and brought low.

﴿قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ﴾

﴿*Say: "I warn you only by the revelation."*﴾

meaning, 'I only convey to you the warning of Allāh's punishment and vengeance, and this is no more than that which Allāh reveals to me.' But this is of no benefit to the one whom Allāh has made blind and has put a seal over his hearing and his heart. He says:

﴿وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ﴾

﴿*But the deaf will not hear the call, (even) when they are warned.*﴾

﴿وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾﴾

﴿*And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!"*﴾

If these disbelievers were affected by the slightest touch of Allāh's punishment, they would confess their sins and admit that they had wronged themselves in this world.

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴿*And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.*﴾

meaning, "We shall set up the Balances of justice on the Day

[1] Aṭ-Ṭabari, 1:494.

of Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

﴿فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ﴾

*﴿then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾*

This is like the *Āyāt*:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

*﴿and your Lord treats no one with injustice﴾* [18:49]

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

*﴿Surely, Allāh wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾* [4:40]

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

*﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴾* [31:16]

In the Two *Ṣaḥīḥs* it was recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ»

*«Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Raḥmān: "Subḥān Allāhi wa bi ḥamdihi, Subḥān Allāhil 'Aẓīm (Glory and praise be to Allāh, Glory be to Allāh the Almighty)."»*[1]

[1] *Fath Al-Bāri*, 13:547; Muslim, 4:2072.

Imām Aḥmad also recorded that 'Ā'ishah said that one of the Companions of the Messenger of Allāh ﷺ sat down before him and said, "O Messenger of Allāh, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?" The Messenger of Allāh ﷺ said:

«يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ، كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ، اقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي بَقِيَ قِبَلَكَ»

«*The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allāh will take what is due to them from you.*»

Then the man started to weep before the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ asked,

«مَالَهُ لَا يَقْرَأُ كِتَابَ اللهِ ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾﴾»

«*What is the matter with him? Has he not read the words of Allāh, ﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾?*»

The man said, "O Messenger of Allāh, I think there is nothing better than keeping away from these people – meaning his slaves – I call upon you to bear witness that they are all free."[1]

[1] Aḥmad, 4:280.

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَـٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَـٰهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾﴾

*﴿48. And indeed We granted to Mūsā and Hārūn the criterion, and a shining light and a Reminder for those who have Taqwā.﴾*

*﴿49. Those who fear their Lord in the unseen, and they are afraid of the Hour.﴾*

*﴿50. And this is a blessed Reminder which We have sent down; will you then deny it?﴾*

## The Revelation of the Tawrāh and the Qur'ān

We have already noted that Allāh often mentions Mūsā and Muḥammad together – may the peace and blessings of Allāh be upon them both – and He often mentions their Books together as well. He says:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ﴾

*﴿And indeed We granted to Mūsā and Hārūn the criterion﴾*

Mujāhid said, "This means the Scripture."[1] Abu Ṣāliḥ said: "The Tawrāh." Qatādah said: "The Tawrāh, what it permits and it forbids, and how Allāh differentiated between truth and falsehood."[2] In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allāh and repentance. So Allāh says:

﴿ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ﴾

*﴿the criterion, and a shining light and a Reminder for those who have Taqwā.﴾*

meaning, a reminder and exhortation for them. Then He describes them as:

﴿ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ﴾

*﴿Those who fear their Lord in the unseen.﴾* This is like the *Āyah*:

[1] Aṭ-Ṭabari, 18:453.

[2] Aṭ-Ṭabari, 18:453.

قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۖ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا
مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾ وَنَضَعُ ٱلْمَوَٰزِينَ
ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ
﴿٤٧﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا
لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ
ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ ۚ أَفَأَنتُمْ لَهُۥ
مُنكِرُونَ ﴿٥٠﴾ ۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا
بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ
أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾
قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾ قَالُوٓا۟
أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ ۖ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ
﴿٥٦﴾ وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾

﴿مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ
بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾﴾

﴿*Who feared the Most Gracious in the unseen and came with a repenting heart.*﴾ [50:33]

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾﴾

﴿*Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.*﴾ [67:12]

﴿وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ﴾

﴿*and they are afraid of the Hour.*﴾ means, they fear it. Then Allāh says:

﴿وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ﴾

﴿*And this is a blessed Reminder which We have sent down;*﴾ means, the Magnificent Qur'ān, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

﴿أَفَأَنتُمْ لَهُۥ مُنكِرُونَ﴾

﴿*will you then deny it?*﴾ means, will you deny it when it is the utmost in clarity and truth?

﴿۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ
ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنتُمْ أَنتُمْ
وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمْ رَبُّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾﴾

﴿*51. And indeed We bestowed aforetime on Ibrāhīm his*

*guidance, and We were Well-Acquainted with him.﴾*

*﴿52. When he said to his father and his people: "What are these images to which you are devoted?"﴾*

*﴿53. They said: "We found our fathers worshipping them."﴾*

*﴿54. He said: "Indeed you and your fathers have been in manifest error."﴾*

*﴿55. They said: "Have you brought us the Truth, or are you one of those who play about?"﴾*

*﴿56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses."﴾*

## The Story of Ibrāhīm and his People

Allāh tells us about His close Friend Ibrāhīm, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allāh says elsewhere:

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ﴾

*﴿And that was Our proof which We gave Ibrāhīm against his people﴾* [6:83].

The point here is that Allāh is telling us that He gave guidance to Ibrāhīm aforetime, i.e., He had already guided him at an early age.

﴿وَكُنَّا بِهِۦ عَٰلِمِينَ﴾

*﴿and We were Well-Acquainted with him.﴾* means, and he was worthy of that. Then Allāh says:

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾﴾

*﴿When he said to his father and his people: "What are these images, to which you are devoted?"﴾*

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allāh. Ibrāhīm said:

﴿مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ﴾

*﴿"What are these images, to which you are devoted?"﴾* meaning, which you worship with such devotion.

﴿قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾﴾

*﴿They said: "We found our fathers worshipping them."﴾*

means, they had no other evidence apart from the misguided actions of their forefathers. Ibrāhīm said:

﴿لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ﴾

*﴿Indeed you and your fathers have been in manifest error.﴾*

meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

﴿قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾﴾

*﴿They said: "Have you brought us the Truth, or are you one of those who play about?"﴾*

They said: 'These words that you are saying, are you speaking in jest or are you telling the truth? For we have never heard such a thing before.'

﴿قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ﴾

*﴿He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..."﴾*

meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

﴿وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ﴾

*﴿and to that I am one of the witnesses.﴾*

means, and I bear witness that there is no God other than Him and no Lord except Him.

﴿وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾ فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ﴿٦٣﴾﴾

﴾57. *"And by Allāh, I shall plot a plan for your idols after you have gone away and turned your backs."*﴿

﴾58. *So he broke them to pieces, except the biggest of them, that they might turn to it.*﴿

﴾59. *They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."*﴿

﴾60. *They said: "We heard a young man talking against them, who is called Ibrāhīm."*﴿

﴾61. *They said: "Then bring him before the eyes of the people, that they may testify."*﴿

﴾62. *They said: "Are you the one who has done this to our gods, O Ibrāhīm?"*﴿

﴾63. *He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!"*﴿

## How Ibrāhīm broke the Idols

Then Ibrāhīm swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Isḥāq reported from Abu Al-Aḥwaṣ from 'Abdullāh [Ibn Mas'ūd], "When the people of Ibrāhīm went out to celebrate their festival, they passed by him and said, 'O Ibrāhīm, are you not coming out with us?' He said, 'I am sick.' " It was only the day before that he had said,

﴿وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾﴾

﴾*And by Allāh, I shall plot a plan for your idols after you have gone away and turned your backs.*﴿

and some of the people had heard him.

﴿فَجَعَلَهُمْ جُذَٰذًا﴾

﴾*So he broke them to pieces,*﴿ means, he smashed them all, except for the biggest idol. This is like the *Āyah*,

﴿فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾﴾

﴾*Then he turned upon them, striking (them) with (his) right hand*﴿ [37:93].

﴿لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ﴾

﴿*that they might turn to it.*﴾ It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

﴿قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾﴾

﴿*They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."*﴾

When they came back and saw what Ibrāhīm had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

﴿قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾﴾

﴿*They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."*﴾

because of this action of his.

﴿قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾﴾

﴿*They said: "We heard a young man talking against them, who is called Ibrāhīm."*﴾

Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrāhīm.

﴿قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ﴾

﴿*They said: "Then bring him before the eyes of the people..."*﴾

meaning, in front of a large audience so that all the people could be present. This was Ibrāhīm's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help?

﴿قَالُوا ءَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾

﴿*They said: "Are you the one who has done this to our gods,*

*O Ibrāhīm?" He said: "Nay, this one, the biggest of them did it..."*﴾

referring to the one he had left alone and had not broken.

﴿فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ﴾

﴿*Ask them, if they can speak!*﴾ He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two *Ṣaḥīḥs* it was recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ: ثِنْتَيْنِ فِي ذَاتِ اللهِ قَوْلُهُ:

«*Ibrāhīm, upon him be peace, did not tell lies except on three occasions, two for the sake of Allāh – when he said:*

﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾

﴿*Nay, this one, the biggest of them did it.*﴾

and when he said:

﴿إِنِّى سَقِيمٌ﴾

﴿*Verily, I am sick*﴾ [37:89].

قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَابِرَةِ وَمَعَهُ سَارَّةُ، إِذْ نَزَلَ مَنْزِلًا فَأَتَى الْجَبَّارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَاذْهَبْ فَأَرْسِلْ بِهَا إِلَيَّ، فَانْطَلَقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا الْجَبَّارَ قَدْ سَأَلَنِي عَنْكِ، فَأَخْبَرْتُهُ أَنَّكِ أُخْتِي، فَلَا تُكَذِّبِينِي عِنْدَهُ، فَإِنَّكِ أُخْتِي فِي كِتَابِ اللهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكِ، فَانْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ قَرَآهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأُخِذَ أَخْذًا شَدِيدًا، فَقَالَ: ادْعِي اللهَ لِي وَلَا أَضُرُّكِ، فَدَعَتْ لَهُ، فَأُرْسِلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأُخِذَ بِمِثْلِهَا أَوْ أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّالِثَةَ، فَأُخِذَ فَذَكَرَ مِثْلَ الْمَرَّتَيْنِ الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللهَ فَلَا أُضُرُّكِ، فَدَعَتْ لَهُ فَأُرْسِلَ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرِجْهَا وَأَعْطِهَا هَاجَرَ. فَأُخْرِجَتْ وَأُعْطِيَتْ هَاجَرَ، فَأَقْبَلَتْ، فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْفَتَلَ مِنْ صَلَاتِهِ، وَقَالَ: مَهْيَمْ. قَالَتْ: كَفَى اللهُ كَيْدَ الْكَافِرِ الْفَاجِرِ، وَأَخْدَمَنِي هَاجَرَ».

*«and when he was traveling in the land of one of the tyrants, and Sārah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrāhīm, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrāhīm went to Sārah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allāh, and there are no Muslims on the earth apart from you and I." So Ibrāhīm brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allāh for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hājar. So she was taken out and given Hājar, and she went back. When Ibrāhīm realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allāh took care of the evil disbeliever's plot, and he gave me Hājar as a servant."»*

Muḥammad bin Sīrīn said, "When Abu Hurayrah narrated this *Ḥadīth*, he said, 'This is your mother, O sons of the water of the heaven.' "[1]

﴿فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمۡ فَقَالُوٓاْ إِنَّكُمۡ أَنتُمُ ٱلظَّٰلِمُونَ ٦٤ ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمۡ لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ٦٥ قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـٔٗا وَلَا يَضُرُّكُمۡ ٦٦ أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ أَفَلَا تَعۡقِلُونَ ٦٧﴾

﴿64. *So they turned to themselves and said: "Verily, you are the wrongdoers."*﴾

[1] *Fatḥ Al-Bāri*, 6:447; Muslim, 4:1840.

﴾65. *Then they turned to themselves: "Indeed you know well that these speak not!"*﴿

﴾66. *He said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"*﴿

﴾67. *"Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"*﴿

## The People's admission of their gods' incapability, and Ibrāhīm's preaching

Allāh tells us that when Ibrāhīm said what he said, his people

﴿فَرَجَعُوٓاْ إِلَىٰٓ أَنفُسِهِمْ﴾

﴾*turned to themselves*﴿ meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

﴿إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ﴾

﴾*Verily, you are the wrongdoers*﴿ i.e., because you neglected them and did not guard them.

﴿ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمْ﴾

﴾*Then they turned to themselves*﴿ means, they looked at the ground, and said:

﴿لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ﴾

﴾*Indeed you (Ibrāhīm) know well that these speak not!*﴿

Qatādah said: "The people admitted their guilt and confusion, and said,

﴿لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ﴾

﴾*"Indeed you know well that these speak not!"*﴿

'So how can you tell us to ask them, if they cannot speak and you know that they cannot speak?' At this point, when they admitted that, Ibrāhīm said to them:

﴿أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ﴾

﴾*Do you then worship besides Allāh, things that can neither profit you nor harm you?*﴿

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allāh?

﴿أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾﴾

*﴿Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?﴾*

'Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrongdoer?' He defeated them in argument and left them with no way out. Allāh said:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

*﴿And that was Our proof which We gave Ibrāhīm against his people﴾* [6:83]

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾﴾

*﴿68. They said: "Burn him and help your gods, if you will be doing."﴾*

*﴿69. We said: "O fire! Be you cool and safety for Ibrāhīm!"﴾*

*﴿70. And they wanted to harm him, but We made them the worst losers.﴾*

## How Ibrāhīm was thrown into the Fire and how Allāh controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

﴿حَرِّقُوهُ وَانصُرُوٓاْ ءَالِهَتَكُمۡ إِن كُنتُمۡ فَٰعِلِينَ﴾

*﴿"Burn him and help your gods, if you will be doing."﴾*

So they gathered together a huge amount of wood.

As-Suddi said, "I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrāhīm. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrāhīm, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia."[1] Shu'ayb Al-Jabā'i said, "His name was Hayzan, and Allāh caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, 'Sufficient for me is Allāh, and He is the best disposer of affairs.' "[2] This is similar to what Al-Bukhāri recorded from Ibn 'Abbās that Ibrāhīm said, "Sufficient for me is Allāh, and He is the best disposer of affairs," when he was thrown into the fire, and Muḥammad ﷺ said it when they said:

﴿إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ١٧٣﴾

*﴿Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allāh is sufficient for us, and He is the best disposer of affairs."﴾*[3] [3:173].

Sa'īd bin Jubayr reported that Ibn 'Abbās said: "When Ibrāhīm was thrown into the fire, the keeper (angel) of the rain said: 'When will I be commanded to send rain?' But the command of Allāh was more swift. Allāh said:

﴿يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ إِبۡرَٰهِيمَ﴾

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[1] Al-Qurṭubi, 11:303.

[2] Aṭ-Ṭabari, 18:465.

[3] *Fatḥ Al-Bāri*, 8:77.

﴿*O fire! Be you cool and safety for Ibrāhīm!*﴾, and there was no fire left on earth that was not extinguished."[1]

Ibn 'Abbās and Abu Al-'Āliyah said: "Were it not for the fact that Allāh said,

﴿وَسَلَٰمًا﴾

﴿*and safety*﴾, Ibrāhīm would have been harmed by its coldness."[2]

Qatādah said: "On that day there was no creature that did not try to extinguish the fire for Ibrāhīm, except for the gecko."[3] Az-Zuhri said: "The Prophet ﷺ commanded that it should be killed, and called it a harmful vermin."[4]

﴿وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾﴾

﴿*And they wanted to harm him, but We made them the worst losers.*﴾

they were defeated and humiliated, because they wanted to plot against the Prophet of Allāh, but Allāh planned against them and saved him from the fire, and thus they were defeated.

﴿وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾﴾

﴿*71. And We rescued him and Lūṭ to the land which We have blessed for the nations.*﴾

﴿*72. And We bestowed upon him Isḥāq, and Ya'qūb Nāfilatan. Each one We made righteous.*﴾

﴿*73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh, and of Us (Alone) they were*

[1] Aṭ-Ṭabari, 18:466.

[2] Aṭ-Ṭabari, 18:466, 465.

[3] Aṭ-Ṭabari, 18:467.

[4] Aṭ-Ṭabari, 18:467. Similar was recorded by Muslim, no. 2238.

*the worshippers.﴾*

*﴿74. And (remember) Lūṭ, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khabā'ith.[1] Verily, they were a people given to evil, and were rebellious.﴾*

*﴿75. And We admitted him to Our mercy; truly, he was of the righteous.﴾*

## The Migration of Ibrāhīm to Ash-Shām (Greater Syria), accompanied by Lūt

Allāh tells us that He saved Ibrāhīm from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Shām, to the sacred regions thereof.

﴿وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً﴾

*﴿And We bestowed upon him Isḥāq, and Ya'qūb Nāfilatan.﴾*

'Aṭā' and Mujāhid said, "*Nāfilatan* means as a gift."[2] Ibn 'Abbās, Qatādah[3] and Al-Ḥakam bin 'Uyaynah[4] said, "The gift of a son who has a son," meaning that Ya'qūb was the son of Isḥāq, as Allāh says:

﴿فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾﴾

*﴿But We gave her glad tidings of Isḥāq, and after Isḥāq, of Ya'qūb﴾* [11:71].

'Abdur-Raḥmān bin Zayd bin Aslam said, "He asked for one [son], and said,

﴿رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾﴾

*﴿"My Lord! Grant me from the righteous."﴾* So Allāh gave him Isḥāq, and gave him Ya'qūb in addition.

﴿وَكُلًّا جَعَلْنَا صَٰلِحِينَ﴾

*﴿Each one We made righteous.﴾* means, both of them were good and righteous people.

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[1] Meaning filthy, evil behavior.

[2] Aṭ-Ṭabari, 18:471.

[3] Ibid.

[4] *Ad-Durr Al-Manthūr* 5:643.

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً﴾

﴿*And We made them leaders,*﴾ means, examples to be followed.

﴿يَهْدُونَ بِأَمْرِنَا﴾

﴿*guiding by Our command,*﴾ inviting to Him by His leave. Allāh says:

﴿وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ﴾

﴿*and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh,*﴾

Here the general is followed by the specific.

﴿وَكَانُوا۟ لَنَا عَٰبِدِينَ﴾

﴿*and of Us (Alone) they were the worshippers.*﴾ means, they did what they enjoined others to do.

## The Prophet Lūṭ

Then Allāh mentions Lūṭ, whose full name was Lūṭ bin Hārān bin Āzar. He believed in Ibrāhīm and followed him, and migrated with him, as Allāh says:

﴿فَـَٔامَنَ لَهُۥ لُوطٌ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ﴾

﴿*So Lūṭ believed in him. He (Ibrāhīm) said: "I will emigrate for the sake of my Lord"*﴾ [29:26].

Allāh gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadūm (Sodom) and its vicinity, but they rejected him and resisted him, so Allāh utterly destroyed them, as He tells us in several places in His Book. Allāh says;

﴿وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾
وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾﴾

﴿*and We saved him from the town who practised Al-Khabā'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.*﴾

﴿وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾
وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾﴾

*﴾76. And (remember) Nūḥ, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.﴿*

*﴾77. We helped him against the people who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴿*

## Nūh and His People

Allāh tells us how He responded to His servant and Messenger Nūḥ, peace be upon him, when he prayed to Him against his people for their disbelief in him:

﴿فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾﴾

*﴾Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴿* [54:10]

﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

*﴾And Nūḥ said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers﴿* [71:26-27].

So Allāh says here,

﴿إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ﴾

*﴾And (remember) Nūḥ, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family﴿*

meaning, those who believed with him, as Allāh says elsewhere:

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

*﴾...and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few﴿* [11:40].

﴿مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ﴾

*﴾from the great dis- tress.﴿* meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ
ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا
عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ
ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ
فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ
﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ
وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ
أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ
نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ ۖ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾
فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا
مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾
وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ
فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ
إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾

fifty, calling them to Allāh, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

﴿وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ﴾

﴿*We helped him against the people*﴾ means, 'We saved him and helped him against the people,'

﴿ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ﴾

﴿*who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.*﴾

meaning, Allāh drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ ۖ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾ وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾﴾

﴿*78. And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain*

*people had Nafashat; and We were witness to their judgement.﴾*

*﴿79. And We made Sulaymān to understand (the case); and to each of them We gave wisdom (Ḥukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dāwud. And it was We Who were the doer (of all these things).﴾*

*﴿80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?﴾*

*﴿81. And to Sulaymān (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.﴾*

*﴿82. And of the Shayāṭīn were some who dived for him, and did other work besides that; and it was We Who guarded them.﴾*

## Dāwud and Sulaymān and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

[Abu] Isḥāq narrated from Murrah from Ibn Mas'ūd: "That crop was grapes, bunches of which were dangling."[1] This was also the view of Shurayḥ.[2] Ibn 'Abbās said: "*Nafash* means grazing."[3] Shurayḥ, Az-Zuhri and Qatādah said: "*Nafash* only happens at night."[4] Qatādah added, "[and] *Al-Haml* is grazing during the day."[5]

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ﴾

*﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;﴾*

Ibn Jarīr recorded that Ibn Mas'ūd said: "Grapes which had grown and their bunches were spoiled by the sheep. Dāwud

[1] Aṭ-Ṭabari, 18:474.

[2] Aṭ-Ṭabari 18:475.

[3] Aṭ-Ṭabari 18:477, 478.

[4] Aṭ-Ṭabari 18:477, 478.

[5] Aṭ-Ṭabari 18:477.

(David) ruled that the owner of the grapes should keep the sheep. Sulaymān (Solomon) said, 'Not like this, O Prophet of Allāh!' [Dāwud] said, 'How then?' [Sulaymān] said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allāh said:

﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ﴾

﴿*And We made Sulaymān to understand (the case).*﴾"[1] This was also reported by Al-'Awfī from Ibn 'Abbās.[2]

﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾

﴿*And We made Sulaymān to understand (the case); and to each of them We gave wisdom and knowledge.*﴾

Ibn Abi Ḥātim recorded that when Iyās bin Mu'āwiyah was appointed as a judge, Al-Ḥasan came to him and found Iyās weeping. [Al-Ḥasan] said, "Why are you weeping?" [Iyās] said, "O Abu Sa'īd, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Ḥasan Al-Baṣari said: "But what Allāh tells us about Dāwud and Sulaymān (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allāh says:

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾﴾

﴿*And (remember) Dāwud and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.*﴾

[1] Aṭ-Ṭabari 18:475.

[2] Aṭ-Ṭabari 18:475.

Allāh praised Sulaymān but He did not condemn Dāwud." Then he – Al-Ḥasan – said, "Allāh enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements." Then he recited:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ﴾

﴿*O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allāh.*﴾ [38:26]

﴿فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ﴾

﴿*Therefore fear not men but fear Me*﴾ [5:44]

﴿وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا﴾

﴿*and sell not My Āyāt for a miserable price.*﴾ [5:44][1]

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allāh. With regard to others, it is recorded in *Ṣaḥīḥ Al-Bukhāri* from 'Āmir bin Al-'Āṣ that the Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

«*If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.*»[2]

This *Ḥadīth* refutes the idea of Iyās, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allāh knows best.

Similar to story in the Qur'ān is the report recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذِّئْبُ فَأَخَذَ أَحَدَ الْابْنَيْنِ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا السِّكِّينَ أَشُقُّهُ

[1] *Tahdhīb Tārikh Dimashq* 3 :184 ; Ibn Abi Ḥātim 8 :2458.

[2] *Fatḥ Al-Bāri* 13 :330.

بَيْنَكُمَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ اللهُ هُوَ ابْنُهَا لَا تَشُقَّهُ، فَقَضَى بِهِ لِلصُّغْرَى»

*«There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dāwud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulaymān called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allāh have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman».*[1]

This was also recorded by Al-Bukhāri and Muslim in their *Ṣaḥīḥs*.[2] An-Nasā'ī also devoted a chapter to this in the Book of Judgements.[3]

﴿وَسَخَّرْنَا مَعَ دَاوُدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ﴾

*﴿And We subjected the mountains and the birds to glorify Our praises along with Dāwud.﴾*

This refers to the beauty of his voice when he recited his Book, Az-Zabūr. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words.
The Prophet ﷺ passed by Abu Mūsā Al-Ash'ari while he was reciting Qur'ān at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

*«This man has been given one of the wind instruments (nice voices) of the family of Dāwud.»*

He said: "O Messenger of Allāh, if I had known that you were listening, I would have done my best for you."»[4]

﴿وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ﴾

*﴿And We taught him the making of metal coats of mail, to protect you in your fighting.﴾*

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[1] Aḥmad 2:322.

[2] Al-Bukhāri 6769; Muslim 1720.

[3] An-Nasā'ī in *Al-Kubrā* 5958.

[4] *Fatḥ Al-Bāri* 8:711.

meaning, the manufacture of chain-armor. Qatādah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.[1] This is like the *Āyah*:

﴿وَأَلَنَّا لَهُ ٱلْحَدِيدَ ۝١٠ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ﴾

*﴿And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."﴾* [34:10-11],

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allāh says:

﴿لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ﴾

*﴿to protect you in your fighting.﴾* meaning, in your battles.

﴿فَهَلْ أَنتُمْ شَٰكِرُونَ﴾

*﴿Are you then grateful?﴾* means, 'Allāh blessed you when He inspired His servant Dāwud and taught him that for your sake.'

## The Power of Sulaymān is unparalleled

﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً﴾

*﴿And to Sulaymān (We subjected) the wind strongly raging,﴾*

means, 'We subjugated the strong wind to Sulaymān.'

﴿تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا﴾

*﴿running by his command towards the land which We had blessed.﴾*

meaning, the land of Ash-Shām (Greater Syria).

﴿وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ﴾

*﴿And of everything We are the All-Knower.﴾*

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he

[1] Aṭ-Ṭabari 18:480.

wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allāh says:

﴿فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾﴾

﴿*So, We subjected to him the wind; it blew gently by his order whithersoever he willed.*﴾ [38:36]

﴿غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ﴾

﴿***its morning** was a month's (journey), and its afternoon was a **month's***﴾ [34:12]

﴿وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ﴾

﴿*And of the Shayāṭīn were some who dived for him,*﴾

means, they dived into the water to retrieve pearls, jewels, etc., for him.

﴿وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ﴾

﴿*and did other work besides that;*﴾ This is like the *Āyah*:

﴿وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾﴾

﴿*And also the Shayāṭīn, every kind of builder and diver. And also others bound in fetters.*﴾ [38:37-38].

﴿وَكُنَّا لَهُمْ حَٰفِظِينَ﴾

﴿*and it was We Who guarded them.*﴾

means, Allāh protected him lest any of these *Shayāṭīn* did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allāh says:

﴿وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾﴾

﴿*And also others bound in fetters.*﴾ [38:38]

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾﴾

﴿*83. And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful*

*of all those who show mercy."﴾*

*﴿84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.﴾*

## The Prophet Ayyūb

Allāh tells us about Ayyūb (Job), and the trials that struck him, affecting his wealth, children and physical health. He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet ﷺ said:

«أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ»

*«The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best».*[1]

According to another *Ḥadīth*:

«يُبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ»

*«A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.»*[2]

The Prophet of Allāh, Ayyūb, upon him be peace, had the utmost patience, and he is the best example of that. Yazīd bin Maysarah said: "When Allāh tested Ayyūb, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allāh, and he said: 'I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took

[1] Aṭ-Ṭabarāni 24:245, 246.

[2] Aḥmad 1:180.

all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblīs knew of this, he would be jealous of me.' When Iblīs heard of this, he became upset. And Ayyūb, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.' "[1] This was recorded by Ibn Abi Ḥātim.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Prophet ﷺ said:

«لَمَّا عَافَى اللهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي ثَوْبِهِ، قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

*«When Allāh healed Ayyūb, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyūb, have you not had enough?" He said, "O Lord, who can ever have enough of Your mercy?»*[2] The basis of this *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*, as we shall see below.

﴿وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ﴾

*﴿and We restored his family to him (that he had lost) and the like thereof along with them﴾*

It was reported that Ibn 'Abbās said: "They themselves were restored to him."[3] This was also narrated by Al-'Awfī from Ibn 'Abbās.[4] Something similar was also narrated from Ibn Mas'ūd and Mujāhid, and this was the view of Al-Ḥasan and Qatādah.[5] Mujāhid said: "It was said to him, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring

[1] *Ḥilyat Al-Awliyā'* 5:239.

[2] Ibn Abi Ḥātim 8:2461, similar with Al-Bukhāri no. 3391.

[3] Aṭ-Ṭabari 18:506, 507.

[4] Aṭ-Ṭabari 18:506, 507.

[5] Aṭ-Ṭabari 18:506, 507.

وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا
دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾ ۞ وَأَيُّوبَ إِذْ
نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾
فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ
وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾
وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ
﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ
﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ
فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى
كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ
مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ
إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ
﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا
لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

﴿رَحْمَةً مِّنْ عِندِنَا﴾

﴿*as a mercy from Ourselves*﴾ means, 'We did that to him as a mercy from Allāh towards him.'

﴿وَذِكْرَىٰ لِلْعَٰبِدِينَ﴾

﴿*and a Reminder for all those who worship Us.*﴾ means, 'We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allāh and bearing the trials with which He tests His servants as He wills.' And Allāh has the utmost wisdom with regard to that.

﴿وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾﴾

*﴿85. And (remember) Ismā'īl, Idrīs and Dhul-Kifl: All were from among the patient.﴾*

*﴿86. And We admitted them to Our mercy. Verily, they were of the righteous.﴾*

## Ismā'īl, Idrīs and Dhul-Kifl

Ismā'īl was the son of Ibrāhīm Al-Khalīl, peace be upon them both. He has already been mentioned in *Sūrah Maryam*, where mention was also made of Idrīs. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarīr refrained from making any decisive comment.[1] And Allāh knows best.

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧ فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ٨٨﴾

*﴿87. And (remember) Dhun-Nūn, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Ẓulumāt) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Ẓālimīn wrongdoers."﴾*

*﴿88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾*

## Yūnus

This story is mentioned here, and in *Sūrat Aṣ-Ṣāffāt* and *Sūrah Nūn*. Yūnus bin Mattā, upon him be peace, was sent by Allāh to the people of Nineveh, which was a town in the area of Mawṣil [in northern Iraq]. He called them to Allāh, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three [days]. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allāh and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allāh spared them from the punishment. Allāh says:

﴿فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ

[1] Aṭ-Ṭabari 18:507.

﴿فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾

*﴿Was there any town that believed (after seeing the punishment), and its faith saved it? Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while﴾* [10:98].

Yūnus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yūnus, but they refused to throw him overboard. This happened a second and a third time. Allāh says:

﴿فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾﴾

*﴿Then he (agreed to) cast lots, and he was among the losers.﴾* [37:141]

meaning, the draw went against him, so Yūnus stood up, removed his garment and cast himself into the sea. Then Allāh sent from the Green Sea – according to what Ibn Mas'ūd said – a large fish which cleaved the oceans until it came and swallowed Yūnus when he threw himself into the sea. Allāh inspired that large fish not to devour his flesh or break his bones, (as if He said) Yūnus is not food for you, rather your belly is a prison for him.

﴿وَذَا ٱلنُّونِ﴾

*﴿And (remember) Dhun-Nūn,﴾* Here Nūn refers to the fish; it is correct for it to be attributed to him here.

﴿إِذ ذَّهَبَ مُغَٰضِبًا﴾

*﴿when he went off in anger,﴾* Ad-Daḥḥāk said: "Anger towards his people."[1]

﴿فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ﴾

*﴿and imagined that We shall not punish him!﴾*

meaning, constrict him in the belly of the fish. Something

[1] Aṭ-Ṭabari 18:511.

similar to this was reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others.[1] This was the view favored by Ibn Jarīr, and he quoted as evidence for that the *Āyah*:

﴿وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

*﴿and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease﴾* [65:7].

﴿فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

*﴿But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers."﴾*

Ibn Mas'ūd said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night."[2] This was also narrated from Ibn 'Abbās, 'Amr bin Maymūn, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Ad-Daḥḥāk, Al-Ḥasan and Qatādah.[3] Sālim bin Abu Al-Ja'd said: "The darkness of the fish in the belly of another fish in the darkness of the sea."[4] Ibn Mas'ūd, Ibn 'Abbās and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yūnus heard the rocks at the bottom of the sea uttering glorification of Allāh, at which point he said:

﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

*﴿There is no God but You, Glorified be You! Truly, I have been of the wrongdoers﴾*"[5]

'Awf Al-A'rābi said: "When Yūnus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he

[1] Aṭ-Ṭabari 18:514, 515.
[2] Al-Qurṭubi 11:333.
[3] Aṭ-Ṭabari 18:516, 517.
[4] Aṭ-Ṭabari 18:517.
[5] Ibn Abi Shaybah 11:541; 13:578.

called out: 'O Lord, I have taken a place of worship to You in a place which no other person has reached.' "[1]

﴿فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ﴾

﴿*So 'We answered his call, and delivered him from the distress.*﴾

means, 'We brought him forth from the belly of the fish and from that darkness.'

﴿وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ﴾

﴿*And thus We do deliver the believers.*﴾

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets ﷺ encouraged us to call upon Allāh with these words. Imām Aḥmad recorded that Sa'd bin Abi Waqqāṣ, may Allāh be pleased with him, said: "I passed by 'Uthmān bin 'Affān, may Allāh be pleased with him, in the *Masjid*, and greeted him. He stared at me but did not return my *Salām*. I went to 'Umar bin Al-Khaṭṭāb and said: 'O Commander of the faithful, has something happened in Islām?' I said that twice. He said, 'No, why do you ask?' I said, 'I passed by 'Uthmān a short while ago in the *Masjid* and greeted him, and he stared at me but he did not return my *Salām*.' 'Umar sent for 'Uthmān and asked him, 'Why did you not return your brother's *Salām*?' He said, 'That is not true.' Sa'd said, 'Yes it is.' It reached the point where they both swore oaths. Then 'Uthmān remembered and said, 'Yes, you are right, I seek the forgiveness of Allāh and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allāh ﷺ, which I never think of but a veil comes down over my eyes and my heart.' Sa'd said: 'And I will tell you what it was. The Messenger of Allāh ﷺ told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allāh ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet.

[1] Aṭ-Ṭabari 18:518.

I turned to the Messenger of Allāh ﷺ, who said,

«مَنْ هَذَا، أَبُو إِسْحَاقَ؟»

«*Who is this? Abu Isḥāq?*» I said, "Yes, O Messenger of Allāh." He said,

«فَمَهْ»

«*What is the matter?*» I said, "Nothing, by Allāh, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ

«*Yes, the supplicaiton of Dhun-Nūn when he was in the belly of the fish:*

﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

﴿*There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.*﴾

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ»

*No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.*»"[1]

It was also recorded by At-Tirmidhi, and by An-Nasā'ī in *Al-Yawm wal-Laylah*.[2]

Ibn Abi Ḥātim recorded that Sa'd said that the Messenger of Allāh ﷺ said:

«مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتُجِيبَ لَهُ»

«*Whoever offers supplication in the words of the supplication of Yūnus, will be answered.*»

Abu Sa'īd said: "He was referring to:

﴿وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ﴾

﴿*And thus We do deliver the believers.*﴾"[3]

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[1] Aḥmad 1:170.

[2] *Tuḥfat Al-Aḥwadhi* 9:479, An-Nasā'ī in *Al-Kubrā* 6:168.

[3] Al-Ḥākim 2:584.

﴿وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾﴾

*﴿89. And (remember) Zakariyyā, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."﴾*

*﴿90. So We answered his call, and We bestowed upon him Yaḥyā, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khāshi'īn before Us.﴾*

## Zakariyyā and Yaḥyā

Allāh tells us of His servant Zakariyyā, who asked Allāh to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of *Sūrah Maryam* and also in *Sūrah 'Imrān*. Here an abbreviated version is given.

﴿إِذْ نَادَىٰ رَبَّهُۥ﴾

*﴿when he cried to his Lord﴾* means, in secret, hiding it from his people.

﴿رَبِّ لَا تَذَرْنِى فَرْدًا﴾

*﴿O My Lord! Leave me not single,﴾* means, with no child and no heir to stand among the people after me.

﴿وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ﴾

*﴿though You are the Best of the inheritors.﴾*

This is a supplication and form of praise befitting the topic. Allāh says:

﴿فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ﴾

*﴿So We answered his call, and We bestowed upon him Yaḥyā, and cured his wife for him.﴾*

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said: "She was barren and never had a child, then she gave birth."[1]

[1] Aṭ-Ṭabari 18:520.

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ﴾

*﴿Verily, they used to hasten on to do good deeds,﴾*

means, acts of worship and acts of obedience towards Allāh.

﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾

*﴿and they used to call on Us with hope and fear,﴾*

Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."[1]

﴿وَكَانُوا لَنَا خَاشِعِينَ﴾

*﴿and they were Khāshi'īn before Us.﴾* 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means, sincerely believing in that which was revealed by Allāh.[2] Mujāhid said: "Truly believing."[3] Abu Al-'Āliyah said: "Fearing."[4] Abu Sinān said: "*Khushū'* means the fear which should never leave our hearts." It was also reported from Mujāhid that the *Khāshi'īn* are those who are humble." Al-Ḥasan, Qatādah and Ad-Daḥḥāk said, "The *Khāshi'īn* are those who humble themselves before Allāh."[5] All of these suggestions are close in meaning.

﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ ﴿٩١﴾﴾

*﴿91. And she who guarded her chastity, We breathed into her through Our Rūḥ, and We made her and her son a sign for nations.﴾*

## 'Īsā and Maryam the True Believer

Here Allāh mentions the story of Maryam and her son 'Īsā, just after mentioning Zakariyyā and his son Yaḥyā, may peace be upon them all. He mentions the story of Zakariyyā first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to

[1] *Tafsīr Ath-Thawri* 204.

[2] Aṭ-Ṭabari 16:2.

[3] Aṭ-Ṭabari 16:2.

[4] Aṭ-Ṭabari 16:2.

[5] *Al-Kashshāf* 3:133, Al-Baghawi 3:267, Ibn Abi Shaybah 13:580.

an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allāh mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in *Sūrah Āl 'Imrān* and in *Sūrah Maryam*. Here Allāh mentions the story of Zakariyyā and follows it with the story of Maryam, where He says:

﴿وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا﴾

﴿*And she who guarded her chastity,*﴾ means, Maryam (peace be upon her). This is like the *Āyah* in *Sūrah At-Taḥrīm*:

﴿وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا﴾

﴿*And Maryam, the daughter of 'Imrān who guarded her chastity. And We breathed into it [her garment] through Our Rūḥ*﴾ [66:12].

﴿وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ﴾

﴿*and We made her and her son a sign for the nations.*﴾

means, evidence that Allāh is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" – and it is! This is like the *Āyah*:

﴿وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ﴾

﴿*And (We wish) to appoint him as a sign to mankind*﴾ [19:21]

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ٩٢ وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ٩٣ فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ لِسَعۡيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ٩٤﴾

﴿*92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.*﴾

﴿*93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.*﴾

﴿*94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).*﴾

**Mankind is One *Ummah***

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

﴿*Truly, this, your Ummah is one,*﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "Your religion is one religion."[1] Al-Ḥasan Al-Baṣri said: "In this *Āyah*, Allāh explains to them what they should avoid and what they should do." Then He said:

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

﴿*Truly, this, your Ummah is one religion,*﴾ "Meaning, your path is one path. Certainly this is your *Shari'ah* (Divine Law) which I have clearly explained you." So Allāh says:

﴿وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ﴾

﴿*and I am your Lord, therefore worship Me.*﴾ This is like the *Āyah*:

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا﴾

﴿*O (you) Messengers! Eat of the Ṭayyibāt (good things) and do righteous deeds.*﴾ Until His saying,

﴿وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ﴾

﴿*And I am your Lord, so have Taqwā of Me.*﴾ [23:51-52]

The Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِدٌ»

«*We Prophets are brothers from different mothers and our religion is one.*»[2]

What is meant here is that they all worshipped Allāh Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allāh says:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿*To each among you, We have prescribed a Law and a clear way*﴾ [5:48]

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[1] Aṭ-Ṭabari 18:523.

[2] *Fatḥ Al-Bāri* 6:550.

﴿وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ﴾

*﴿But they have broken up and differed in their religion among themselves.﴾*

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allāh says:

﴿كُلٌّ إِلَيۡنَا رَٰجِعُونَ﴾

*﴿(And) they all shall return to Us.﴾* meaning, 'on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allāh says:

﴿فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ﴾

*﴿So whoever does righteous good deeds while he is a believer,﴾* meaning, his heart believes and his deeds are righteous.

﴿فَلَا كُفۡرَانَ لِسَعۡيِهِۦ﴾

*﴿his efforts will not be rejected.﴾* This is like the *Āyah*:

﴿إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ۝٣٠﴾

*﴿certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.﴾* [18:30]

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allāh says:

﴿وَإِنَّا لَهُۥ كَٰتِبُونَ﴾

*﴿Verily, We record it for him.﴾* means, all his deeds are recorded and nothing of them at all is lost.

﴿وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا يَرۡجِعُونَ ۝٩٥ حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ۝٩٦ وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا ظَٰلِمِينَ ۝٩٧﴾

*﴿95. And a ban is laid on every town which We have destroyed that they shall not return.﴾*

*﴿96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people)*

*are let loose, and they swoop down from every Ḥadab.﴾*

*﴿97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this - nay, but we were wrongdoers."﴾*

## Those who have been destroyed, will never return to this World

﴿وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ﴾

*﴿And a ban is laid on every town﴾* Ibn 'Abbās said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly [through other narrations] from Ibn 'Abbās, Abu Ja'far Al-Bāqir, Qatādah and others.[1]

## Ya'jūj and Ma'jūj

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ﴾

*﴿Until, when Ya'jūj and Ma'jūj are let loose,﴾*

We have already mentioned that they are from the progeny of Ādam, upon him be peace; they are also descents of Nūh through his son Yāfith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allāh says:

﴿هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ﴾

*﴿This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...﴾*[18:98-99].

And in this *Āyah*, Allāh says:

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾﴾

[1] Al-Baghawi 3:268, Aṭ-Ṭabari 18:525, Ar-Rāzi 22:191.

﴿*Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Ḥadab.*﴾

meaning, they will come forth quickly to spread corruption. A *Ḥadab* is a raised portion of land. This was the view of Ibn 'Abbās, 'Ikrimah, Abu Sālih, Ath-Thawri and others.[1] This is how their emergence is described, as if the listener can see it.

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝﴾

﴿*And none can inform you like Him Who is the All-Knower.*﴾ [35:14].

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarīr narrated that 'Ubaydullāh bin Abi Yazīd said, "Ibn 'Abbās saw some young boys playing and pouncing on one another, and said, this is how Ya'jūj and Ma'jūj will emerge."[2] Their emergence has been described in numerous *Ḥadīths* of the Prophet ﷺ.

## The First *Ḥadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said:
"I heard the Messenger of Allāh ﷺ say:

«تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾ فَيَغْشَوْنَ النَّاسَ وَيَنْحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ، وَيَشْرَبُونَ مِيَاهَ الْأَرْضِ، حَتَّى إِنَّ بَعْضَهُمْ لَيَمُرُّ بِالنَّهَرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّى يَتْرُكُوهُ يَابِسًا، حَتَّى إِنَّ مَنْ بَعْدَهُمْ لَيَمُرُّ بِذَلِكَ النَّهَرِ فَيَقُولُ: قَدْ كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّى إِذَا لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ: هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَغْنَا مِنْهُمْ بَقِيَ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يَهُزُّ أَحَدُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي بِهَا إِلَى السَّمَاءِ فَتَرْجِعُ إِلَيْهِ مُخَضَّبَةً دَمًا لِلْبَلَاءِ وَالْفِتْنَةِ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، بَعَثَ اللهُ عَزَّ وَجَلَّ دُودًا فِي أَعْنَاقِهِمْ كَنَغَفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي أَعْنَاقِهِ، فَيُصْبِحُونَ مَوْتَى لَا يُسْمَعُ لَهُمْ حِسٌّ، فَيَقُولُ الْمُسْلِمُونَ:

[1] At-Ṭabari 18:532.

[2] At-Ṭabari 18:528.

أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ مِنْهُمْ مُحْتَسِبًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَنْزِلُ فَيَجِدُهُمْ مَوْتَى، بَعْضُهُمْ عَلَى بَعْضٍ، فَيُنَادِي: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أَبْشِرُوا إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ كَفَاكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيُسَرِّحُونَ مَوَاشِيَهُمْ، فَمَا يَكُونُ لَهُمْ رَعْيٌ إِلَّا لُحُومُهُمْ، فَتَشْكَرُ عَنْهُمْ كَأَحْسَنِ مَا شَكِرَتْ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ قَطُّ»

*"Ya'jūj and Ma'jūj will be let loose and will emerge upon mankind, as Allāh says: ﴿and they swoop down from every Ḥadab.﴾*

*They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They [Ya'jūj and Ma'jūj] will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allāh will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing?" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allāh has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'jūj and Ma'jūj), but it will fill them better than any vegetation they have ever eaten before."*[1] It was also recorded by Ibn Mājah.[2]

[1] Aḥmad 3:77.

[2] Ibn Mājah 2:1363.

## The Second *Ḥadīth*

Imām Aḥmad also recorded from An-Nawwās bin Sam'ān Al-Kilābi that the Messenger of Allāh ﷺ mentioned the Dajjāl one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees.[1] He said:

«غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجْ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ، فَكُلُّ امْرِئٍ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللهِ اثْبُتُوا»

*«There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allāh will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allāh, be steadfast!»*

We said, 'O Messenger of Allāh, how long will he remain on earth?' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

*«Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.»*

We said, 'O Messenger of Allāh, on that day which will be like a year, will the prayers of one day and one night be sufficient?' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

[1] When that happened, he could see it in our faces. We asked him about that and said, 'O Messenger of Allāh, you mentioned the Dajjāl this morning and spoke as if he was insignificant, and now you have described him as so significant that we feel as though he is in the cluster of palm trees'. (This portion is not found in Ibn Kathīr's original manuscript, but is available in the *Ḥadīth* collection of Aḥmad).

«*No, but you will have to compute it according to its due proportion (and pray accordingly).*»

We said, 'O Messenger of Allāh, how fast will he move across the land?' He said,

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ»

«*Like a cloud driven by the wind.*»

He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ ذُرًى، وَأَمَدَّهُ خَوَاصِرَ، وَأَسْبَغَهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتْبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ مُمْحِلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ - قَالَ: - وَيَأْمُرُ بِرَجُلٍ فَيُقْتَلُ، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ إِلَيْهِ، يَتَهَلَّلُ وَجْهُهُ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللهُ عَزَّ وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتْبَعُهُ فَيُدْرِكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدٍّ الشَّرْقِيِّ - قَالَ: - فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَدَانِ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، فَيَبْعَثُ اللهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ تَعَالَى: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾

«*He will come to a people and call them [to his way] and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them [to his way] and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as*

*the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allāh will send the Messiah 'Īsā bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjāl) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allāh will reveal to 'Īsā ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Ṭūr)." Then Allāh will send Ya'jūj and Ma'jūj, as Allāh says: ﴿and they swoop down from every Ḥadab.﴾»*

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللهُ عَلَيْهِمْ نَغَفًا فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْنًا إِلَّا قَدْ مَلَأَهُ زَهَمُهُمْ وَنَتَنُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ»

*«'Īsā and his companions will beseech Allāh, and Allāh will send against them insects which will attack their necks, and in the morning they will all perish as one. Then 'Īsā and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then 'Īsā and his companions will again beseech Allāh, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allāh wills.»*

Ibn Jābir said: "Atā' bin Yazīd As-Saksaki told me, from Ka'b or someone else: 'They will throw them into *Al-Mahbal*.' Ibn Jābir said: "I said, 'O Abu Yazīd, and where is *Al-Mahbal*?" He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللهُ مَطَرًا لَا يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ، وَيُقَالُ لِلْأَرْضِ: أَنْبِتِي ثَمَرَكِ وَرُدِّي بَرَكَتَكِ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّفَرُ مِنَ الرُّمَّانَةِ فَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْفَخِذَ، وَالشَّاةَ مِنَ الْغَنَمِ تَكْفِي أَهْلَ الْبَيْتِ، قَالَ: فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً،

فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ - أَوْ قَالَ: كُلِّ مُؤْمِنٍ - وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمُرِ، وَعَلَيْهِمْ تَقُومُ السَّاعَةُ»

*«Then Allāh will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allāh will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim - or every believer - and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.»"*[1]

This was also recorded by Muslim[2] but not by Al-Bukhāri. It was also recorded by the *Sunan* compilers, with different chains of narrators. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[3]

## The Third *Ḥadīth*

Imām Aḥmad recorded from Ibn Ḥarmalah, from his maternal aunt who said: "The Messenger of Allāh ﷺ gave a *Khutbah*, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ تُقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ يَأْجُوجُ وَمَأْجُوجُ: عِرَاضَ الْوُجُوهِ، صِغَارَ الْعُيُونِ، صُهْبَ الشِّعَافِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ»

*«You say that you have no enemy, but you will keep fighting your enemies until Ya'jūj and Ma'jūj come, with their wide*

[1] Aḥmad 5:181.

[2] Muslim 4:2250.

[3] Abu Dāwud 4:496, *Tuḥfat Al-Aḥwadhi* 6:499, An-Nasā'ī in *Al-Kubrā* 6:235, Ibn Mājah 2:1356.

*faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.»*"[1]

Ibn Abi Ḥātim recorded a *Ḥadīth* of Muḥammad bin 'Amr from Khālid bin 'Abdullāh bin Ḥarmalah Al-Mudlaji, from his paternal aunt, from the Prophet ﷺ, and he mentioned something similar.[2]

It was confimred by *Ḥadīths* that 'Īsā bin Maryam will perform *Ḥajj* to the *Al-Bayt Al-'Atīq* (i.e., the *Ka'bah*). Imām Aḥmad recorded that Abu Sa'īd said: "The Messenger of Allāh ﷺ said:

«لَيُحَجَّنَّ هَذَا الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

*«He will certainly come to this House and perform Ḥajj and 'Umrah, after the emergence of Ya'jūj and Ma'jūj.»*

This was recorded by Al-Bukhāri.[3]

﴿وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ﴾

﴿*And the true promise (Day of Resurrection) shall draw near.*﴾ the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allāh says:

﴿فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*Then, you shall see the eyes of the disbelievers fixedly staring in horror.*﴾

because of the horror of the tremendous events that they are witnessing.

﴿يَٰوَيْلَنَا﴾

﴿*Woe to us!*﴾ means, they will say, 'Woe to us!'

﴿قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا﴾

﴿*We were indeed heedless of this*﴾ means, in the world.

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[1] Aḥmad 5:271. There is a deficiency in its chain. It may be supported by other narrations.

[2] Ibn Abi Ḥātim 8:2468.

[3] Aḥmad 3:27, Al-Bukhāri 1593.

وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا
وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِۦٓ
أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ﴿٩٢﴾
وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ﴿٩٣﴾
فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ
لِسَعۡيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ
أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا يَرۡجِعُونَ ﴿٩٥﴾ حَتَّىٰٓ إِذَا فُتِحَتۡ
يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ﴿٩٦﴾
وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ
كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا
ظَٰلِمِينَ ﴿٩٧﴾ إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ
ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوۡ كَانَ
هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ﴿٩٩﴾
لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ
سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ﴿١٠١﴾

﴿بَل كُنَّا ظَٰلِمِينَ﴾

﴿nay, but we were wrongdoers.﴾ they will admit their wrong-doing at the time when that will not help them at all.

﴿إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن
دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ
لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوۡ كَانَ
هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ
وَكُلّٞ فِيهَا خَٰلِدُونَ ﴿٩٩﴾ لَهُمۡ
فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا
يَسۡمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ سَبَقَتۡ
لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا
مُبۡعَدُونَ ﴿١٠١﴾ لَا يَسۡمَعُونَ
حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ
أَنفُسُهُمۡ خَٰلِدُونَ ﴿١٠٢﴾ لَا
يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ
وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ﴿١٠٣﴾﴾

*﴿98. Certainly you and that which you are worshipping now besides Allāh, are (but) fuel (Ḥaṣab) for Hell! (Surely) you will enter it.﴾*

*﴿99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.﴾*

*﴿100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.﴾*

*﴿101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾*

*﴿102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.﴾*

*﴾103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."﴿*

## The Idolators and their gods are Fuel for Hell

Allāh says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

*﴾Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴿.*

Ibn 'Abbās said: "Kindling."[1]
This is like the *Āyah*:

﴿وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ﴾

*﴾whose fuel is men and stones﴿* [66:6].

According to another report, Ibn 'Abbās said:

﴿حَصَبُ جَهَنَّمَ﴾

*﴾Ḥaṣab for Hell﴿* means firewood in (the dialect of the people of) *Zanjiyyah*.[2] Mujāhid, Ikrimah and Qatādah said: "Its fuel." Ad-Daḥḥāk said: "The fuel of Hell means that which is thrown into it."[3] This was also the view of others.[4]

﴿أَنتُمْ لَهَا وَٰرِدُونَ﴾

*﴾(Surely) you will enter it.﴿* means, you will go into it.

﴿لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا﴾

*﴾Had these been gods, they would not have entered there,﴿*

means, if these idols and false gods which you worshipped instead of Allāh, had really been gods, they would not have entered the Hellfire.

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[1] Al-Qurṭubi 11:343.

[2] *Zanj*, in modern Arabic refers to any black people. It is defined in *Lisān Al-'Arab* and *Aṣ-Ṣiḥāḥ* as a people of [ancient] Sudan, its plural is *Zunūj*, which is also the name of a tribe of *Qaḥṭāni* 'Arabs.

[3] Aṭ-Ṭabari 18:536.

[4] Aṭ-Ṭabari 18:536.

﴿وَكُلٌّ فِيهَا خَٰلِدُونَ﴾

﴿*and all of them will abide therein forever.*﴾ means, the worshippers and the objects of their worship will all abide therein forever.

﴿لَهُمْ فِيهَا زَفِيرٌ﴾

﴿*Therein they will be breathing out with deep sighs and roaring*﴾

This is like the *Āyah*:

﴿لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

﴿*they will have (in the Fire), Zafīr and Shahīq*﴾ [11:106].

*Zafīr* refers to their exhalation, and *Shahīq* refers to their inhalation.

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

﴿*and therein they will hear not.*﴾

## The State of the Blessed

﴿إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ﴾

﴿*Verily, those for whom the good has preceded from Us,*﴾

'Ikrimah said, "Mercy." Others said it means being blessed.

﴿أُوْلَٰٓئِكَ عَنْهَا مُبْعَدُونَ﴾

﴿*they will be removed far therefrom.*﴾[1]

When Allāh mentions the people of Hell and their punishment for their associating others in worship with Allāh, He follows that with a description of the blessed who believed in Allāh and His Messengers. These are the ones for whom the blessing has preceded from Allāh, and they did righteous deeds in the world, as Allāh says:

﴿لِلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

﴿*For those who have done good is the best reward and even more*﴾ [10:26]

[1] Aṭ-Ṭabari 18:451.

﴿هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾﴾

*﴿Is there any reward for good other than good?﴾* [55:60]

Just as they did good in this world, Allāh will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

﴿أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا﴾

*﴿they will be removed far therefrom. They shall not hear the slightest sound of it,﴾*

means, they will not feel its heat in their bodies.

﴿وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ﴾

*﴿while they abide in that which their own selves desire.﴾*

means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allāh, and to exclude 'Uzayr and the Messiah from their number. Ḥajjāj bin Muḥammad Al-A'war reported from Ibn Jurayj, and 'Uthmān bin 'Atā' reported from Ibn 'Abbās:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾﴾

*﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.﴾*

Then He made an exception and said:

﴿إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ﴾

*﴿Verily, those for whom the good has preceded from Us.﴾*

It was said that this referred to the angels and 'Īsā, and others who are worshipped instead of Allāh. This was the view of 'Ikrimah, Al-Ḥasan and Ibn Jurayj. Muḥammad bin Isḥāq bin Yasār said in his book of *Sīrah*:

"According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men of Quraysh in the *Masjid*. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith

came up to him and the Messenger of Allāh ﷺ spoke to him until he defeated him in argument. Then he recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾﴾

﴿*Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.*﴾ Until His Statement,

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

﴿*and therein they will hear not.*﴾

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari As-Sahmi. Al-Walīd bin Al-Mughīrah said to 'Abdullāh bin Al-Zab'ari, "By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell." 'Abdullāh bin Az-Zab'ari said: "By Allāh, if I meet with him I will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship Al-Masīḥ, 'Īsā bin Maryam." Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ»

«*Everyone who likes to be worshipped instead of Allāh will be with the ones who worshipped him, for indeed they are worshipping the Shayṭān and whoever told them to worship him.*»

Then Allāh revealed the words:

﴿إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾﴾

﴿*Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the*

*slightest sound of it (Hell), while they abide in that which their own selves desire.*﴾

It was revealed about the mention of ʿĪsā, ʿUzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allāh, but the misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُواْ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا سُبْحَٰنَهُۥ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾﴾

﴿*And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves*﴾. Until His saying,

﴿وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾

﴿*And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.*﴾ [21:26-29].

Concerning ʿĪsā bin Maryam, the fact that he is worshipped alongside Allāh, and the amazement of Al-Walīd and the others who were present at the argument [of ʿAbdullāh bin Az-Zab'ari], the following words were revealed:

﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا﴾

﴿*And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.*﴾ [43:57-61]

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

﴿فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

*﴿Therefore have no doubt concerning it. And follow Me (Allāh)! This is the straight path﴾* [43:63]."[1]

What Ibn Az-Zab'ari said was a serious mistake, because the *Āyah* was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allāh said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

*﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾*

How could this be applied to Al-Masīḥ, 'Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them?

﴿لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

*﴿The greatest terror will not grieve them,﴾*

It was said that this means death, as was narrated by 'Abdur-Razzāq from Yaḥyā bin Rabī'ah from 'Atā.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-'Awfī said narrating from Ibn 'Abbās[2] and Abu Sinān, Sa'īd bin Sinān Ash-Shaybāni. This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ﴾

*﴿and the angels will meet them, (with the greeting:) "This is your Day which you were promised".﴾*

meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

﴿هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ﴾

*﴿"This is your Day which you were promised".﴾*

meaning, hope for the best.

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا﴾

[1] Ibn Hishām 1:384.

[2] Aṭ-Ṭabari 18:542.

إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

*﴿104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾*

## The Heavens will be rolled up on the Day of Resurrection

Allāh says: this will happen on the Day of Resurrection:

﴿يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ﴾

*﴿And (remember) the Day when We shall roll up the heaven like a Sijill for books.﴾*

This is like the *Āyah:*

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾

*﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾* [39:67]

Al-Bukhāri recorded that Nāfi' reported from Ibn 'Umar that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ»

*«On the Day of Resurrection, Allāh will seize the earth and the heavens will be in His Right Hand.»*

This was recorded by Al-Bukhāri, may Allāh have mercy on him.[1]

﴿كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ﴾

*﴿like a Sijill rolled up for books.﴾* What is meant by *Sijill* is book. As-Suddi said concerning this *Āyah*: "*As-Sijill* is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to *As-Sijill*, and he rolls it up and puts it

[1] *Fath Al-Bāri*, 13:404.

away until the Day of Resurrection." But the correct view as narrated from Ibn 'Abbās is that *As-Sijill* refers to the record (of deeds).[1] This was also reported from him by 'Ali bin Abi Ṭalḥah and Al-'Awfi.[2] This was also stated by Mujāhid, Qatādah and others.[3] This was the view favored by Ibn Jarīr, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the *Āyah*:

﴿فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ ١٠٣﴾

*﴿Then, when they had both submitted themselves (to the will of Allāh), and he had laid him prostrate on his forehead.﴾* [37:103]

There are many more linguistic examples in this respect. Allāh knows best.

﴿كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ﴾

*﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾*

means, this will inevitably come to pass on the Day when Allāh creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allāh has promised, and He does not break His promise. He is able to do that.

Because He says:

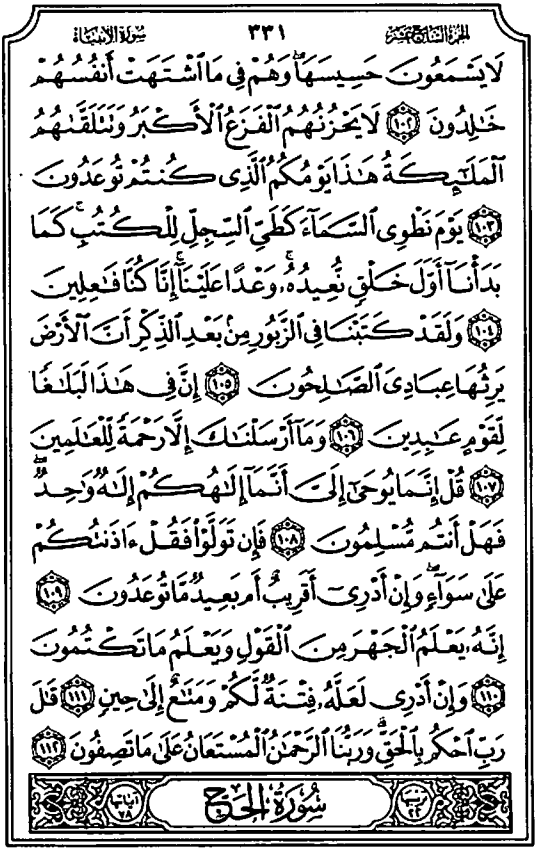
﴿إِنَّا كُنَّا فَٰعِلِينَ﴾

*﴿Truly, We shall do it.﴾* Imām Aḥmad recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ stood among us exhorting us, and said:

«إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عَزَّ وَجَلَّ حُفَاةً عُرَاةً غُرْلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ»

*«You will be gathered before Allāh barefoot, naked and uncircumcised.*

[1] Aṭ-Ṭabari 18:543.
[2] Aṭ-Ṭabari 18:543.
[3] Aṭ-Ṭabari 18:543.


لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ
خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ
﴿١٠٣﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ
﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَٰذَا لَبَلَاغًا
لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ
فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ
عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ
﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ
﴿١١٠﴾ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَالَ
رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾
سُورَةُ الْحَجِّ

*As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.»*[1]

And he mentioned the entire *Ḥadīth*. It was also recorded in the Two *Ṣaḥīḥs*, and Al-Bukhāri mentioned it in his *Tafsīr* of this *Āyah*.[2]

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾﴾

*﴿105. And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants shall inherit the land.﴾*

*﴿106. Verily, in this there is a plain Message for people who worship Allāh.﴾*

*﴿107. And We have sent you (O Muḥammad ﷺ) not but as a mercy for the 'Ālamīn.﴾*

## The Earth will be inherited by the Righteous

Allāh tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allāh says:

[1] Aḥmad 1:235.

[2] *Fatḥ Al-Bāri* 8:292, Muslim 4:2194.

﴿إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴾

﴿*Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwā.*﴾ [7:128]

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.*﴾ [40:51]

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ﴾

﴿*Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them*﴾ [24:55].

Allāh tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allāh says:

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ﴾

﴿*And indeed We have written in Az-Zabūr after Adh-Dhikr*﴾

Al-A'mash said: "I asked Sa'īd bin Jubayr about the *Āyah*:

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ﴾

﴿*And indeed We have written in Az-Zabūr after Adh-Dhikr*﴾.

He said: *'Az-Zabūr* means the Tawrāh, the Injīl and the Qur'ān.' "[1] Mujāhid said, "*Az-Zabūr* means the Book."[2] Ibn 'Abbās, Ash-Sha'bi, Al-Ḥasan, Qatādah and others said, "*Az-Zabūr* is that which was revealed to Dāwud, and *Adh-Dhikr* is the Tawrāh." Mujāhid said: "*Az-Zabūr* means the Books which came after *Adh-Dhikr*, and *Adh-Dhikr* is the Mother of the Book (*Umm Al-Kitāb*) which is with Allāh."[3] This was also the

[1] Aṭ-Ṭabari 18:547.
[2] Aṭ-Ṭabari 18:547.
[3] Aṭ-Ṭabari 18:547.

view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is *Al-Lawḥ Al-Maḥfūẓ*."

﴿أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ﴾

*﴿that My righteous servants shall inherit the land.﴾*

Mujāhid said, narrating from Ibn 'Abbās, "This means, the land of Paradise."[1] This was also the view of Abu 'Āliyah, Mujāhid, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah, As-Suddi, Abu Ṣāliḥ, Ar-Rabī' bin Anas and Ath-Thawri (may Allāh have mercy on them).[2]

﴿إِنَّ فِى هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ﴿١٠٦﴾﴾

*﴿Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh.﴾*

means, 'in this Qur'ān which We have revealed to Our servant Muḥammad ﷺ, there is a plain Message which is beneficial and is sufficient for a people who worship Allāh.' This refers to those who worship Allāh in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allāh than follow the *Shayṭān* or their own desires.

## Muḥammad ﷺ is a Mercy to the Worlds

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾﴾

*﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾*

Here Allāh tells us that He has made Muḥammad ﷺ a mercy to the *'Ālamīn*, i.e., He sent him as a mercy for all of them [peoples], so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allāh says:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾﴾

*﴿Have you not seen those who have changed the blessings of*

[1] Aṭ-Ṭabari 18:549.

[2] Aṭ-Ṭabari 18:549, 550.

*Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, - and what an evil place to settle in!*﴾ [14:28-29]

And Allāh says, describing the Qur'ān:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."*﴾ [41:44]

Muslim reports in his *Ṣaḥīḥ*: Ibn Abi 'Umar told us, Marwān Al-Fazāri told us, from Yazīd bin Kīsān, from Ibn Abi Hāzim that Abu Hurayrah said that it was said, "O Messenger of Allāh, pray against the idolators." He said:

«إِنِّي لَمْ أُبْعَثْ لَعَّانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

«*I was not sent as a curse, rather I was sent as a mercy.*»

This was recorded by Muslim.[1]

Imām Aḥmad recorded that 'Amr bin Abi Qurrah Al-Kindi said: "Ḥudhayfah was in Al-Madā'in and he was mentioning things that the Messenger of Allāh ﷺ had said. Ḥudhayfah came to Salmān and Salmān said: 'O Ḥudhayfah, the Messenger of Allāh ﷺ [would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allāh ﷺ] addressed us and said:

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ [سَبَّةً] فِي غَضَبِي أَوْ لَعَنْتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللهُ رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

«*Any man of my Ummah whom I have insulted or cursed when I was angry - for I am a man from among the sons of Ādam, and I get angry just as you do. But Allāh has sent me as a Mercy to the Worlds, so I will make that [my anger] into*

[1] Muslim 4 :2006.

*blessings for him on the Day of Resurrection."*»[1]

This was also recorded by Abu Dāwud from Aḥmad bin Yūnus from Zā'idah.[2]

It may be asked: what kind of mercy do those who disbelieve in him get? The answer is what Abu Ja'far bin Jarīr recorded from Ibn 'Abbās concerning the *Āyah*:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾

﴿*And We have sent you not but as a mercy for the 'Ālamīn.*﴾

He said, "Whoever believes in Allāh and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allāh and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."[3]

﴿قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٠٨ فَإِن تَوَلَّوۡاْ فَقُلۡ ءَاذَنتُكُمۡ عَلَىٰ سَوَآءٖۖ وَإِنۡ أَدۡرِيٓ أَقَرِيبٌ أَم بَعِيدٞ مَّا تُوعَدُونَ ١٠٩ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ مِنَ ٱلۡقَوۡلِ وَيَعۡلَمُ مَا تَكۡتُمُونَ ١١٠ وَإِنۡ أَدۡرِي لَعَلَّهُۥ فِتۡنَةٞ لَّكُمۡ وَمَتَٰعٌ إِلَىٰ حِينٖ ١١١ قَٰلَ رَبِّ ٱحۡكُم بِٱلۡحَقِّۗ وَرَبُّنَا ٱلرَّحۡمَٰنُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ١١٢﴾

﴿*108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims?"*﴾

﴿*109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far."*﴾

﴿*110. "Verily, He knows that which is spoken aloud and He knows that which you conceal."*﴾

﴿*111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while."*﴾

﴿*112. He said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!"*﴾

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[1] Aḥmad 5:437.

[2] Abu Dāwud 5:45. There is a similar *Ḥadīth* recorded by Muslim, no. 2601.

[3] Aṭ-Ṭabari 18:552.

## The main Objective of Revelation is that Allāh be worshipped

Allāh commands His Messenger ﷺ to say to the idoators:

﴿إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ﴾

﴿*"It is revealed to me that your God is only one God. Will you then be Muslims?"*﴾

meaning, will you then follow that and submit to it?

﴿فَإِن تَوَلَّوْا﴾

﴿*But if they turn away*﴾ means, if they ignore that to which you call them.

﴿فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ﴾

﴿*say: "I give you a notice to be known to us all alike..."*﴾

meaning, 'I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the *Āyah*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ﴾

﴿*And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴾ [10:41]

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ﴾

﴿*If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)*﴾ [8:58]

which means: so that both you and they will know that the treaty is null and void. Similarly, Allāh says here:

﴿فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ﴾

﴿*But if they turn away say: "I give you a notice to be known to us all alike..."*﴾

meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

**No one knows when the Hour will come**

﴿وَإِنْ أَدْرِيٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ﴾

﴿*And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.*﴾

meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

﴿إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾﴾

﴿*Verily, He (Allāh) knows that which is spoken aloud (openly) and He knows that which you conceal.*﴾

Allāh knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

﴿وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿١١١﴾﴾

﴿*And I know not, perhaps it may be a trial for you, and an enjoyment for a while.*﴾

meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarīr said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'[1] This was narrated by 'Awn from Ibn 'Abbās. And Allāh knows best.

﴿قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ﴾

﴿*He said: "My Lord! Judge You in truth!*﴾

means, judge between us and our people who disbelieve in the truth. Qatādah said: "The Prophets (peace be upon them) used to say:

﴿رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾﴾

﴿*"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."*﴾ [7:89],

[1] Aṭ-Ṭabari 18:554.

and the Messenger of Allāh ﷺ was commanded to say this too."[1]

It was reported from Mālik from Zayd bin Aslam that when the Messenger of Allāh ﷺ witnessed any fighting, he would say:

﴿رَبِّ ٱحْكُم بِٱلْحَقِّ﴾

﴿*"My Lord! Judge You in truth!"*﴾

﴿وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

﴿*Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!*﴾

means, 'against the various lies and fabrications that you utter, some of which are worse than others; Allāh is the One Whose Help we seek against that.'

This is the end of the *Tafsīr* of *Sūrat Al-Anbiyā'*. To Allāh be praise and blessings.

[1] Al-Qurṭubi 11:351.

# The *Tafsīr* of *Sūrat Al-Ḥajj*

# (Chapter - 22)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿*1. O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.*﴾

﴿*2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allāh's torment is severe.*﴾

## The Hour

Allāh commands His servants to have *Taqwā* of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾﴾

﴿*When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.*﴾ [99:1-2]

﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾﴾

﴿*And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.*﴾ [69:14-15] And;

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾﴾

﴿*When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.*﴾ [56:4-5]

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarīr recorded that 'Alqamah commented on Allāh's saying,

﴿إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ﴾

﴿*Verily, the earthquake of the Hour (of Judgement) is a terrible thing.*﴾

"Before the Hour."[1] Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarīr, who took the following *Ḥādīths* as evidence:

Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said that when the Messenger of Allāh ﷺ was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two *Āyāt*:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝١ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ۝٢﴾

﴿*O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.*﴾

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمُ يُنَادِي آدَمُ عَلَيْهِ السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعْثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

[1] At-Ṭabari 18:557.

«*Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and will say: "O Ādam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."*»

His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبْشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثَّرَتَاهُ يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ»

«*Be of good cheer and strive hard; for by the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are of immense numbers, Ya'jūj and Ma'jūj, and those who have already died of the progeny of Ādam and the progeny of Iblīs.*»

Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوِ الرُّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ»

«*Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muḥammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.*»[1]

This was also recorded by At-Tirmidhi and by An-Nasā'ī in the Book of *Tafsīr* in their *Sunans*. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[2]

## Another Version of this *Ḥadīth*

At-Tirmidhi recorded from 'Imrān bin Ḥuṣayn that when the words,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ﴾

﴿*O mankind! Have Taqwā of your Lord.*﴾ Until His saying,

﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾

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[1] Aḥmad 4:435.

[2] *Tuḥfat Al-Aḥwadhi* 9:12, An-Nasā'i in *Al-Kubrā* 6:410.

﴿but Allāh's torment is severe.﴾

were revealed, the Prophet ﷺ was on a journey, and he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: - ذَلِكَ يَوْمٌ يَقُولُ اللهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ: تِسْعُمِائَةٍ وَتِسْعَةً وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

«*Do you know what Day that is?*» They said, "Allāh and His Messenger know best." «*He said: That is the Day on which Allāh will say to Ādam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."*»

The Muslims started to weep, then the Messenger of Allāh ﷺ said:

«قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ، وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

«*Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.*»

Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be a quarter of the people of Paradise.*»

They said, "*Allāhu Akbar!*" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be a third of the people of Paradise.*»

They said, "*Allāhu Akbar!*" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

«*I hope that you will be half of the people of Paradise.*»

They said, "*Allāhu Akbar!*"

Then he [the narrator] said, "I do not know if he said two-thirds or not."[1]

This was also recorded by Imām Aḥmad.[2] Then At-Tirmidhi also said, "This is a *Ḥasan Ṣaḥīḥ Ḥadīth.*"

In his *Tafsīr*, under this *Āyah*, Al-Bukhāri recorded that Abu Sa'īd said, "The Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادَى بِصَوْتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ - أُرَاهُ قَالَ - تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ ﴿وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

«*On the Day of Resurrection, Allāh will say: "O Ādam." He will say, "At Your service, O Lord." Then a voice will call out: "Allāh commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire?" He will say, "From every thousand" - I think he said - "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. ﴿and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.﴾*»

That will be so difficult for mankind to bear that their faces will change. The Prophet ﷺ said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الأَسْوَدِ، وَإِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثُلُثَ أَهْلِ الْجَنَّةِ ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا»

«*Nine hundred and ninety-nine from Ya'jūj and Ma'jūj, and one from you. Among mankind you are like a black hair on the*

[1] *Tuḥfat Al-Aḥwadhi* 9 :9.

[2] Aḥmad 4 :432.

*side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.»* We said *"Allāhu Akbar!"* Then he said, *«A third of the people of Paradise.»* We said, *"Allāhu Akbar!"* Then he said, *«One half of the people of Paradise.»* We said: *'Allāhu Akbar!"*[1]

Al-Bukhāri also recorded this elsewhere.[2] It was also recorded by Muslim, and An-Nasā'ī in his *Tafsīr*.[3]

The *Ḥadīths* and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

﴿إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ﴾

﴿*Verily, the earthquake of the Hour is a terrible thing.*﴾

means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allāh says:

﴿هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾

﴿*There, the believers were tried and shaken with a mighty shaking.*﴾ [33:11].

Then Allāh says:

﴿يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ﴾

﴿*The Day you shall see it, every nursing mother will forget her nursling,*﴾

means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allāh says,

﴿كُلُّ مُرْضِعَةٍ﴾

﴿*every nursing mother*﴾, and He did not say a mother who has an infant of breastfeeding age.

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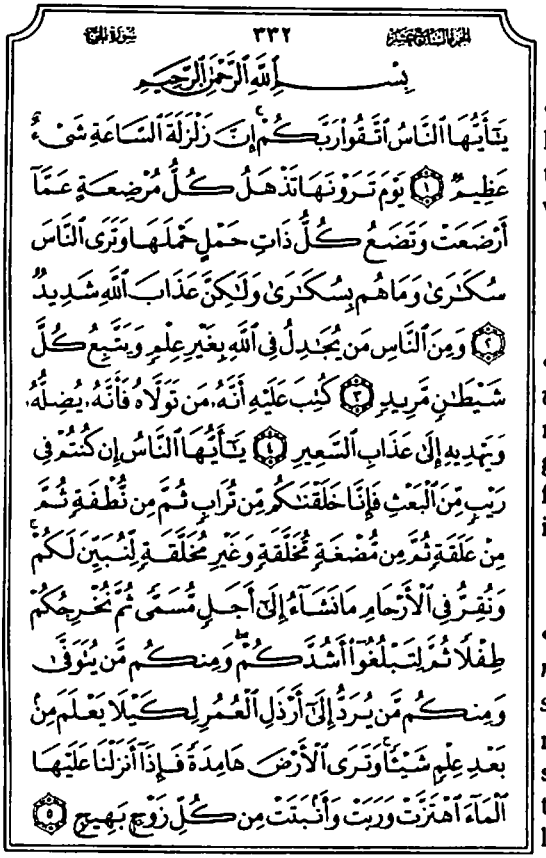
[1] *Fath Al-Bāri* 8:295.

[2] *Fath Al-Bāri* 6:440.

[3] Muslim 1:201, An-Nasā'ī in *Al-Kubrā* 6:409.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

﴿عَمَّا أَرْضَعَتْ﴾

﴿*her nursling*﴾ means, her nursing infant that has not yet been weaned.

﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا﴾

﴿*and every pregnant one will drop her load,*﴾ means, before the pregnancy has reached full term, because of the intensity of the horror.

﴿وَتَرَى النَّاسَ سُكَارَىٰ﴾

﴿*and you shall see mankind as in a drunken state,*﴾ means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

﴿وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

﴿*yet they will not be drunken, but Allāh's torment is severe.*﴾

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾﴾

﴿*3. And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shaytān.*﴾

﴿*4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.*﴾

## Condemnation of the Followers of the *Shayṭān*

Allāh condemns those who deny the Resurrection and who deny that Allāh is able to restore life to the dead, those who turn away from that which Allāh has revealed to His Prophets and, in their views – denial and disbelief – follow every rebellious *Shayṭān* among men and *Jinn*. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allāh says concerning them and their like,

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ﴾

*﴿And among mankind is he who disputes about Allāh, without knowledge,﴾*

meaning, without sound knowledge.

﴿وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ۝٣ كُتِبَ عَلَيْهِ﴾

*﴿and follows every rebellious Shayṭān. For him it is decreed.﴾*

Mujāhid said, "This refers to that *Shayṭān*."[1] meaning that is a matter written in the decree.

﴿أَنَّهُۥ مَن تَوَلَّاهُ﴾

*﴿that whosoever follows him,﴾* and imitates him,

﴿فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ﴾

*﴿he will mislead him, and will drive him to the torment of the Fire.﴾*

means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Mālik said, "This *Āyah* was revealed about An-Naḍr bin Al-Ḥārith.[2] This was also the view of Ibn Jurayj.[3]

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[1] *Al-Muḥarrar Al-Wajīz* 4:107.

[2] *Ad-Durr Al-Manthūr* 6:8.

[3] Aṭ-Ṭabari 18:566.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾﴾

﴿5. *O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh – some formed and some unformed – that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hāmidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).*﴾

﴿6. *That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.*﴾

﴿7. *And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.*﴾

## Evidence of the Resurrection in the creation of Man and of Plants

When Allāh speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allāh says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ﴾

﴿*O mankind! If you are in doubt about the Resurrection,*﴾ which means the time when souls and bodies will be raised up on the Day of Resurrection,

﴿فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ﴾

﴿*then verily, We have created you from dust,*﴾ meaning, 'you were originally created from dust', which is what Ādam, peace be upon him, was created from.

﴿ثُمَّ مِن نُّطْفَةٍ﴾

﴿*then from a Nutfah,*﴾ [32:8] meaning, then He made his offspring from semen of despised water.

## The Development of the *Nuṭfah* and Embryo in the Womb

﴿ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ﴾

﴿*then from a clot then from a little lump of flesh*﴾ if the *Nutfah* establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allāh, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allāh says:

﴿ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾

﴿*then from a little lump of flesh - some formed and some unformed*﴾ meaning, as you see.

﴿لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,*﴾ meaning that sometimes the fetus remains in the womb and is not miscarried.

﴿مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾

﴿*some formed and some unformed,*﴾ Mujāhid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allāh sends an angel to it who breathes the soul into it and forms it as Allāh wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched."

It was recorded in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ, who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ الْمَلَكَ فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ وَعَمَلِهِ وَأَجَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ»

*«Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.»*[1]

## Man's Development from Infancy to Old Age

His saying;

﴿ثُمَّ نُخْرِجُكُمْ طِفْلًا﴾

﴿*then We bring you out as infants,*﴾

means, weak in his body, hearing, sight, senses, stamina and mind. Then Allāh gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allāh says:

﴿ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ﴾

﴿*then (give you growth) that you may reach your age of full strength.*﴾

[1] *Fatḥ Al-Bāri* 6:418, Muslim 4:2036.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

﴿وَمِنكُم مَّن يُتَوَفَّىٰ﴾

*﴿And among you there is he who dies,﴾*

means, when he is young and strong.

﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ﴾

*﴿and among you there is he who is brought back to the miserable old age,﴾*

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allāh says:

﴿لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا﴾

*﴿so that he knows nothing after having known.﴾*

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾﴾

*﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾* [30:54]

## Another Parable of the Resurrection from Plants

﴿وَتَرَى ٱلْأَرْضَ هَامِدَةً﴾

*﴿And you see the earth Hāmidatan,﴾*

This is another sign of the power of Allāh to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatādah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

﴿فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ﴾

*﴿but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾*

When Allāh sends the rain upon it, it is stirred to life, that is,

vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allāh says:

﴿وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٍ﴾

*﴿and puts forth every lovely kind (of growth).﴾*

meaning, beautiful in appearance and with delightful fragrances.

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ﴾

*﴿That is because Allāh: He is the Truth,﴾*

means, the Creator, the Controller, the One Who does as He wills.

﴿وَأَنَّهُۥ يُحۡيِ ٱلۡمَوۡتَىٰ﴾

*﴿and it is He Who gives life to the dead,﴾*

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

﴿إِنَّ ٱلَّذِيٓ أَحۡيَاهَا لَمُحۡيِ ٱلۡمَوۡتَىٰٓۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ﴾

*﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.﴾* [41:39]

﴿إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢﴾

*﴿Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾* [36:82].

﴿وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ فِيهَا﴾

*﴿And surely, the Hour is coming, there is no doubt about it;﴾*

meaning, it will inevitably come to pass.

﴿وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِي ٱلۡقُبُورِ﴾

*﴿and certainly, Allāh will resurrect those who are in the graves.﴾*

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ ۚ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾ يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

*﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾* [36:78-80].

And there are many similar *Āyāt*.

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۚ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾﴾

*﴿8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).﴾*

*﴿9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.﴾*

*﴿10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to servants.﴾*

## Clarifying the State of the Leaders of the Innovators and Those Who lead People astray

Allāh has already told us about the ignorant imitators who are led astray:

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ۝٣﴾

﴿*And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious Shaytān.*﴾

And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ۝٨﴾

﴿*And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).*﴾

meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims.

Allāh's saying,

﴿ثَانِىَ عِطْفِهِۦ﴾

﴿*Bending his neck in pride,*﴾ Ibn 'Abbās and others said, "Too proud to follow the truth when he is called to it."[1]

Mujāhid, Qatādah and Mālik said, narrating from Zayd bin Aslam:

﴿ثَانِىَ عِطْفِهِۦ﴾

﴿*Bending his neck in pride,*﴾ means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the *Āyāt*:

﴿وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ۝٣٨ فَتَوَلَّىٰ بِرُكْنِهِۦ﴾

﴿*And in Mūsā, when We sent him to Fir'awn with a manifest authority. But (Fir'awn) turned away along with his hosts*﴾ [51:38-39],

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ۝٦١﴾

[1] Aṭ-Ṭabari 18:573.

﴿*And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.*﴾ [4:61],

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ۝٥﴾

﴿*And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.*﴾ [63:5],

And Luqmān said to his son:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿*And turn not your face away from men with pride*﴾ [31:18]

meaning, do not turn away from them in an arrogant manner. And Allāh says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا﴾

﴿*And when Our verses are recited to him, he turns away in pride*﴾ [31:7].

﴿لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾

﴿*and leading (others) too (far) astray from the path of Allāh.*﴾

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allāh. Then Allāh says:

﴿لَهُ فِي الدُّنْيَا خِزْيٌ﴾

﴿*For him there is disgrace in this worldly life,*﴾

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allāh, so Allāh will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

﴿وَنُذِيقُهُ يَوْمَ الْقِيَٰمَةِ عَذَابَ الْحَرِيقِ ۝١٠ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ﴾

﴿*and on the Day of Resurrection We shall make him taste the*

*torment of burning. That is because of what your hands have sent forth,﴾*

means, this will be said to him by way of rebuke.

﴿وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ﴾

*﴿and verily, Allāh is not unjust to the servants.﴾*

This is like the *Āyah*:

﴿خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

*﴿(It will be said:) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾* [44:47-50]

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾ يَدْعُو لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾﴾

*﴿11. And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.﴾*

*﴿12. He calls besides Allāh unto that which can neither harm him nor profit him. That is a straying far away.﴾*

*﴿13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawlā and certainly an evil 'Ashīr!﴾*

## The meaning of worshipping Allāh as it were upon the edge

Mujāhid, Qatādah and others said:

﴿عَلَىٰ حَرْفٍ﴾

*﴿upon the edge﴾* means, in doubt.[1] Others said that it meant

[1] Aṭ-Ṭabari 18:576.

on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islām on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhāri recorded that Ibn 'Abbās said:

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ﴾

*﴿And among mankind is he who worships Allāh as it were upon the edge.﴾*

"People would come to Al-Madīnah [to declare their Islām] and if their wives gave birth to sons and their mares gave birth to foals, they would say, 'This is a good religion,' but if their wives and their mares did not give birth, they would say, 'This is a bad religion.'"[1]

Al-'Awfi reported that Ibn 'Abbās said, "One of them would come to Al-Madīnah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, 'I have not experienced anything but good since I started to follow this religion."

﴿وَإِنْ أَصَابَتْهُ فِتْنَةٌ﴾

*﴿but if a Fitnah strikes him﴾*, *Fitnah* here means affliction, i.e., if the disease of Al-Madīnah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the *Shayṭān* comes to him and says: 'By Allāh, since you started to follow this religion of yours, you have experienced nothing but bad things,' and this is the *Fitnah*."[2] This was also mentioned by Qatādah, Aḍ-Ḍaḥḥāk, Ibn Jurayj and others among the Salaf when explaining this *Āyah*.[3] Mujāhid said, concerning the *Āyah*:

﴿ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ﴾

*﴿he turns back on his face.﴾* "(This means), he becomes an apostate and a disbeliever."[4]

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[1] *Fatḥ Al-Bāri* 8:296.

[2] Aṭ-Ṭabari 18:575.

[3] Aṭ-Ṭabari 18:576.

[4] Aṭ-Ṭabari 18:576.

﴿خَسِرَ ٱلدُّنْيَا وَٱلْآخِرَةَ﴾

*﴿He loses both this world and the Hereafter.﴾*

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allāh the Almighty, so he will be utterly doomed and humiliated. So Allāh says:

﴿ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ﴾

*﴿That is the evident loss.﴾*, i.e., the greatest loss and the losing deal.

﴿يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ﴾

*﴿He calls besides Allāh unto that which can neither harm him nor profit him.﴾*

means, the idols, rivals, and false gods which he calls upon for help, support and provision – they can neither benefit him nor harm him.

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

*﴿That is a straying far away.﴾*

﴿يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ﴾

*﴿He calls unto him whose harm is nearer than his profit;﴾*

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

﴿لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ﴾

*﴿certainly an evil Mawlā and certainly an evil 'Ashīr!﴾*

Mujāhid said, "This means the idols."[1] The meaning is: "How evil a friend is this one upon whom he calls instead of Allāh as a helper and supporter."

﴿وَلَبِئْسَ ٱلْعَشِيرُ﴾

*﴿and certainly an evil 'Ashīr!﴾* means the one with whom one mixes and spends one's time.

[1] Aṭ-Ṭabari 18:579.

﴿إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ إِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ١٤﴾

*﴿14. Truly, Allāh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allāh does what He wills.﴾*

## The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allāh tells us that He sends those astray and guides these, and says:

﴿إِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ﴾

*﴿Verily, Allāh does what He wills.﴾*

﴿مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ فَلۡيَمۡدُدۡ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لۡيَقۡطَعۡ فَلۡيَنظُرۡ هَلۡ يُذۡهِبَنَّ كَيۡدُهُۥ مَا يَغِيظُ ١٥ وَكَذَٰلِكَ أَنزَلۡنَٰهُ ءَايَٰتِۭ بَيِّنَٰتٖ وَأَنَّ ٱللَّهَ يَهۡدِي مَن يُرِيدُ ١٦﴾

*﴿15. Whoever thinks that Allāh will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!﴾*

*﴿16. Thus have We sent it down as clear Āyāt, and surely, Allāh guides whom He wills.﴾*

## Allāh will definitely help His Messenger ﷺ

Ibn 'Abbās said, "Whoever thinks that Allāh will not help Muḥammad ﷺ in this world and the Hereafter, let him stretch out a rope

﴿إِلَى ٱلسَّمَآءِ﴾

*﴿to the ceiling﴾* to the ceiling in his house,

﴿ثُمَّ لْيَقْطَعْ﴾

﴿*and let him strangle himself.*﴾ let him hang himself with it."[1] This was also the view of Mujāhid, 'Ikrimah, 'Aṭā', Abu Al-Jawzā', Qatādah and others.[2] The meaning is: whoever thinks that Allāh will not support Muḥammad ﷺ and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allāh will most certainly help and support him. Allāh says:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَوٰةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَٰدُ ۝٥١﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.*﴾ [40:51].

Allāh says here:

﴿فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ﴾

﴿*Then let him see whether his plan will remove that whereat he rages!*﴾

As-Suddi said, "Meaning, in the case of Muḥammad ﷺ"[3] 'Aṭā' Al-Khurāsāni said, "Let him see whether that will cure the rage he feels in his heart."

﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ﴾

﴿*Thus have We sent it down*﴾ the Qur'ān.

﴿ءَايَٰتٍۭ بَيِّنَٰتٍ﴾

﴿*as clear Āyāt,*﴾ clear in its wording and its meaning, evidence from Allāh to mankind.

﴿وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ﴾

﴿*and surely, Allāh guides whom He wills.*﴾

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

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[1] Aṭ-Ṭabari 18:581.

[2] Aṭ-Ṭabari 18:580-583.

[3] Ar-Rāzi 13:15.

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

*﴿He cannot be questioned about what He does, while they will be questioned.﴾* [21:23].

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّـٰبِـُٔونَ وَٱلنَّصَـٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾﴾

*17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.﴾*

## Allāh will judge between the Sects on the Day of Resurrection

Allāh tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in *Sūrat Al-Baqarah*[1] and have noted how people differ over who they are. There are also the Christians, Majūs and others who worship others alongside Allāh. Allāh will

﴿يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ﴾

*﴿judge between them on the Day of Resurrection﴾*

with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾﴾

[1] *Sūrat Al-Baqarah* 2:62.

﴿18. *See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawābb, and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.*﴾

## Everything prostrates to Allāh

Allāh tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allāh says:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾﴾

﴿*Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly?*﴾ [16:48].

And Allāh says here:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ﴾

﴿*See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him*﴾

means, the angels in the regions of the heavens, and all the living creatures, men, *Jinn*, animals and birds.

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿*and there is not a thing but glorifies His praise*﴾ [17:44].

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ﴾

﴿*and the sun, and the moon, and the stars,*﴾

These are mentioned by name, because they are worshipped instead of Allāh, so Allāh explains that they too prostrate to their Creator and that they are subjected to Him.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

﴿*Prostrate yourselves not to the sun nor to the moon, but*

*prostrate yourselves to Allāh Who created them*﴾ [41:37].

In the Two *Ṣaḥīḥs* it was recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said to me,

«أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

«*Do you know where this sun goes?*»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«*It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came."*»[1]

Ibn 'Abbās said, "A man came and said, 'O Messenger of Allāh, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allāh, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dāwud.' " Ibn 'Abbās said, "The Messenger of Allāh ﷺ recited an *Āyah* mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Mājah, and Ibn Hibbān in his *Ṣaḥīḥ*.[2]

﴿وَٱلدَّوَآبُّ﴾

﴿*Ad-Dawābb*﴾ means all the animals. It was reported in a *Ḥadīth* recorded by Imām Aḥmad that the Messenger of Allāh ﷺ forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allāh more than the one who was riding.[3]

﴿وَكَثِيرٌ مِّنَ ٱلنَّاسِ﴾

﴿*and many of mankind*﴾ means, they prostrate willingly,

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[1] *Fatḥ Al-Bāri* 6:342, Muslim 1:138.

[2] *Tuḥfat Al-Aḥwadhi* 3:181, Ibn Mājah 1:334, Ibn Ḥibbān 4:191.

[3] Aḥmad 3:441.

submitting themselves to Allāh of their own free will.

﴿وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ﴾

﴿*But there are many (men) on whom the punishment is justified.*﴾

means, those who refuse prostration, are stubborn and arrogant.

﴿وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ﴾

﴿*And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.*﴾

It was recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ»

«*When the son of Ādam recites the Āyāt containing the prostration, the Shayṭān withdraws weeping and says, "Ah! Woe (to me)! the son of Ādam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell."*» This was recorded by Muslim.[1]

In his book *Al-Marāsīl*, Abu Dāwud recorded that Khālid bin Ma'dān, may Allāh have mercy upon him, reported that Allāh's Messenger ﷺ said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

«*Sūrat Al-Ḥajj has been favored over the rest of the Qur'ān with two prostrations.*"»[2]

Al-Ḥāfiẓ Abu Bakr Al-Ismā'īli recorded from Abu Al-Jahm that 'Umar did the two prostrations of [*Sūrat*] *Al-Ḥajj* when he was in Al-Jābiyah, and he said, "This *Sūrah* has been favored with two prostrations."[3]

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[1] Muslim 1:87.

[2] *Al-Marāsīl*, 78. Aḥmad 17413. There are a number of narrations similar to this, the wording here represents the most authentic of them.

[3] Al-Bayhaqi 2:317.

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ
﴿١٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ
وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ
يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ
وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ
وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ
إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾ ۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟
فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ
مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ
وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟
أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ
﴿٢٢﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾﴾

﴿19. *These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.*﴾

﴿20. *With it will melt (or vanish away) what is within their bellies, as well as (their) skins.*﴾

﴿21. *And for them are hooked rods of iron.*﴾

﴿22. *Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"*﴾

## The Reason for Revelation

It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr swore that this *Āyah* –

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾

﴿*These two opponents dispute with each other about their Lord;*﴾

was revealed concerning Ḥamzah and his two companions, and 'Utbah and his two companions, on the day of Badr when

they came forward to engage in single combat. This is the wording of Al-Bukhāri in his *Tafsīr* of this *Āyah*.[1] Then Al-Bukhāri recorded that 'Ali bin Abi Ṭālib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the *Āyah* was revealed:

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾

﴿*These two opponents dispute with each other about their Lord;*﴾

He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: 'Ali, Hamzah and 'Ubaydah vs., Shaybah bin Rabī'ah, 'Utbah bin Rabī'ah and Al-Walīd bin 'Utbah." This was reported only by Al-Bukhāri.[2]

Ibn Abi Najīḥ reported that Mujāhid commented on this *Āyah*, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujāhid and 'Aṭā' commented on this *Āyah*, "This refers to the believers and the disbelievers."

The view of Mujāhid and 'Aṭā' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allāh, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarīr, and it is good.

## The Punishment of the Disbelievers

﴿فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ﴾

﴿*then as for those who disbelieved, garments of fire will be cut out for them,*﴾

meaning, pieces of fire will be prepared for them. Sa'īd bin Jubayr said: "Of copper, for it is the hottest of things when it is heated."[3]

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[1] *Fatḥ Al-Bāri* 8:297, Muslim 4:2323.

[2] *Fatḥ Al-Bāri* 8:297.

[3] Aṭ-Ṭabari, 18:590.

﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾﴾

*﴿boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾*

meaning, when the boiling water –which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarīr recorded from Abu Hurayrah that the Prophet ﷺ said:

«إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْجُمْجُمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ»

*«The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.»*[1]

It was also recorded by At-Tirmidhi, who said it is *Ḥasan Ṣaḥīḥ*.[2] This was also recorded by Ibn Abi Ḥātim, who then recorded that 'Abdullāh bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allāh says in the *Āyah*:

﴿يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾﴾

*﴿With it will melt what is within their bellies, as well as (their) skins.﴾"*[3]

﴿وَلَهُم مَّقَـٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾﴾

*﴿And for them are hooked rods of iron.﴾*

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[1] At-Ṭabari 18:591.

[2] *Tuḥfat Al-Aḥwadhi* 7:301.

[3] *Ad-Durr Al-Manthūr* 6:21.

Ibn 'Abbās said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."[1]

﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُواْ فِيهَا﴾

*﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾*

Al-A'mash reported from Abu Ẓibiyān that Salmān said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخْرُجُواْ مِنْهَا مِنْ غَمٍّ أُعِيدُواْ فِيهَا﴾

*﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾*

﴿وَذُوقُواْ عَذَابَ ٱلْحَرِيقِ﴾

*﴿"Taste the torment of burning!"﴾* This is like the *Āyah*:

﴿وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ﴾

*﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾* [32:20].

The meaning is that they will be humiliated by words and actions.

﴿إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓاْ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾﴾

*﴿23. Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾*

*﴿24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.﴾*

[1] Aṭ-Ṭabari 18:593.

## The Reward of the Believers

When Allāh tells us about the state of the people of Hell – we seek refuge with Allāh from that state of punishment, vengeance, burning and chains – and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise – we ask Allāh by His grace and kindness to admit us therein. He tells us:

﴿إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

*﴿Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,﴾*

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

﴿يُحَلَّوْنَ فِيهَا﴾

*﴿wherein they will be adorned﴾* – with jewelry –

﴿مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا﴾

*﴿with bracelets of gold and pearls﴾* means, on their arms, as the Prophet ﷺ said in the agreed-upon *Ḥadīth*:

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

*«The jewelry of the believer [in Paradise] will reach as far as his Wuḍū' reached.»*[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

*﴿and their garments therein will be of silk.﴾*

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, *Sundus* and *Istabraq*[2] fine green silk and gold embroidery, as Allāh says:

﴿عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ ۚ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾﴾

*﴿Their garments will be of green Sundus, and Istabraq. They*

[1] *Fatḥ Al-Bāri* 10:398, Muslim 1:219.

[2] See the *Tafsīr* of *Sūrat Al-Kahf* 19:31, and *Sūrat Al-Insān* 76:21-22.

*will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."* [76:21-22].

In the *Ṣaḥīḥ*, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

*«Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.»*[1]

'Abdullāh bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allāh says:

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

*﴿and their garments therein will be of silk﴾"*[2]

﴿وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ﴾

*﴿And they are guided unto goodly speech.﴾*

This is like the *Āyāt*:

﴿وَأُدْخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾﴾

*﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow – to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salām (peace!)"﴾* [14:23]

﴿وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾﴾

*﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!"﴾* [13:23-24],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

*﴿No evil vain talk will they hear therein, nor any sinful speech.*

[1] Muslim 3:1642 and 1638.

[2] An-Nasā'ī in *Al-Kubrā* 5:465.

*But only the saying of, "Peace! Peace! (Salāman! Salāman!)."* [56:25-26]

They will be guided to a place in which they will hear good speech.

﴿وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـٰمًا ﴿٧٥﴾﴾

*﴿Therein they shall be met with greetings and the word of peace and respect.﴾* [25:75],

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

﴿ذُوقُوا عَذَابَ ٱلْحَرِيقِ﴾

*﴿'Taste the torment of burning!"﴾*

﴿وَهُدُوٓا۟ إِلَى صِرَٰطِ ٱلْحَمِيدِ﴾

*﴿and they are guided to the path of Him Who is Worthy of all praises.﴾*

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the *Ṣaḥīḥ Ḥadīth*:

«إِنَّهُمْ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَسَ»

*«They will be inspired with words of glorification and praise, just as they are inspired with breath.»*[1]

Some scholars of *Tafsīr* said that the *Āyah*,

﴿وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ﴾

*﴿And they are guided unto goodly speech﴾*

refers to the Qur'ān; and it was said that it means *Lā ilāha illallāh* or words of remembrance prescribed in Islām. And the *Āyah*:

﴿وَهُدُوٓا۟ إِلَى صِرَٰطِ ٱلْحَمِيدِ﴾

*﴿and they are guided to the path of Him Who is Worthy of all praises.﴾*

means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allāh knows best.

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[1] Muslim 4:2180, 2181.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾﴾

﴿25. *Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.*﴾

## A Warning to Those Who hinder Others from the Path of Allāh and from *Al-Masjid Al-Ḥarām* and Who seek to do Evil Actions therein

Allāh rebukes the disbelievers for preventing the believers from coming to *Al-Masjid Al-Ḥarām* and performing their rites and rituals there, claiming that they were its guardians,

﴿وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ﴾

﴿*and they are not its guardians. None can be its guardians except those who have Taqwā*﴾ [8:34].

In this *Āyah* there is proof that it was revealed in Al-Madīnah, as Allāh says in *Sūrat Al-Baqarah*:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ﴾

﴿*They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām, and to drive out its inhabitants*﴾ [2:217]

And Allāh says here:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Ḥarām*﴾

meaning, not only are they disbelievers, but they also hinder people from the path of Allāh and from *Al-Masjid Al-Ḥarām*. They prevent the believers who want to go there from reaching

it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the *Āyah*:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾﴾

﴿*Those who believed, and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.*﴾ [13:28]

Not only are they believers, but their hearts also find rest in the remembrance of Allāh.

## The Issue of renting Houses in Makkah

﴿ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ﴾

﴿*which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there*﴾

meaning that they prevent people from reaching *Al-Masjid Al-Ḥarām*, which Allāh has made equally accessible to all in *Sharī'ah*, with no differentiation between those who live there and those who live far away from it.

﴿سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ﴾

﴿*the dweller in it and the visitor from the country are equal there,*﴾

Part of this equality is that everyone has equal access to all parts of the city and can live there, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*:

﴿سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ﴾

﴿*the dweller in it and the visitor from the country are equal there,*﴾

He [Ibn 'Abbās] said: "Both the people of Makkah and others can stay in *Al-Masjid Al-Ḥarām*."[1]

﴿سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ﴾

﴿*the dweller in it and the visitor from the country are equal there,*﴾

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[1] Aṭ-Ṭabari 18:596.

Mujāhid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Ṣāliḥ, 'Abdur-Raḥmān bin Sābiṭ and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Abdur-Razzāq narrated from Ma'mar, from Qatādah who said: "Its own people and others are equal therein."

This is the issue about which Ash-Shāfi'ī and Isḥāq bin Rāhwayh differed in the *Masjid* of Al-Khayf, when Aḥmad bin Hanbal was also present. Ash-Shāfi'ī was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the *Ḥadīth* of Usāmah bin Zayd who said, "I said, O Messenger of Allāh, will you go and stay tomorrow in your house in Makkah?" He said,

«وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ؟»

«*Has 'Aqīl left us any property?*»

Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

«*A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.*»

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[1] He also used as evidence the report that 'Umar bin Al-Khaṭṭāb bought a house in Makkah from Safwān bin Umayyah for four thousand *Dīnārs*, and made it into a prison. This was also the view of Tāwūs and 'Amr bin Dīnār. Isḥāq bin Rāhwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujāhid and 'Aṭā' said likewise. Isḥāq bin Rāhwayh used as evidence the report recorded by Ibn Mājah from 'Alqamah bin Naḍlah who said, "The Messenger of Allāh ﷺ, Abu Bakr and 'Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there."[2]

'Abdur-Razzāq recorded that 'Abdullāh bin 'Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: " Aṭā' would not allow people to

[1] Al-Bukhāri no. 6764, Muslim 1614.

[2] Ibn Mājah 3107.

charge rent in the *Ḥaram*, and he told me that 'Umar bin Al-Khaṭṭāb did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin 'Amr. 'Umar bin Al-Khaṭṭāb sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.' " 'Abdur-Razzāq recorded from Mujāhid that 'Umar bin Al-Khaṭṭāb said, "O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want."[1] He said: Ma'mar told us, narrating from someone who heard 'Aṭā' say about the *Āyah*,

﴿سَوَآءً ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ﴾

*﴿the dweller in it and the visitor from the country are equal there,﴾*

"They may stay wherever they want." Ad-Dāraquṭni recorded a saying reported from 'Abdullāh bin 'Amr: "Whoever charges rent for the houses of Makkah, consumes fire."[2]
Imām Aḥmad took a middle path, according to what his son Ṣāliḥ narrated from him, and he said, "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs." And Allāh knows best.

## A Warning to Those Who want to commit Evil Actions in the *Ḥaram*

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

*﴿and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾*

﴿بِظُلْمٍ﴾

﴿*or to do wrong,*﴾ means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn 'Abbās, "This means someone whose actions are intentional."[3]

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[1] *Ad-Durr Al-Manthūr* 4 :633.
[2] Ad-Dāraqutni 2 :300.
[3] Aṭ-Ṭabari 18 :601.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "The evil action of *Shirk*."[1] Al-'Awfi reported that Ibn 'Abbās said: "The evil action is allowing in the *Ḥaram* what Allāh has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."[2]

﴿بِظُلْمٍ﴾

﴿*or to do wrong,*﴾ Mujāhid said, "To do some bad action therein. This is one of the unique features of *Al-Ḥaram*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Ḥātim recorded in his *Tafsīr* that 'Abdullāh (i.e., Ibn Mas'ūd) commented about the *Āyah*,

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾

﴿*and whoever inclines to evil actions therein or to do wrong,*﴾

"If a man intends to do some evil action therein, Allāh will make him taste a painful torment."[3] This was also recorded by Aḥmad.[4] I say, [its] chain is *Ṣaḥīḥ* according to the conditions of Al-Bukhāri, and it is more likely *Mawqūf* than *Marfū'*. And Allāh knows best. Sa'īd bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing."

Ḥabīb bin Abi Thābit said:

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾

﴿*and whoever inclines to evil actions therein or to do wrong,*﴾

"Hoarding (goods) in Makkah." This was also the view of others.

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾

﴿*and whoever inclines to evil actions therein or to do wrong,*﴾

[1] Aṭ-Ṭabari 18:600.
[2] Aṭ-Ṭabari 18:600.
[3] Aṭ-Ṭabari 18:601.
[4] Aḥmad 1:428.

Ibn 'Abbās said, "This was revealed about 'Abdullāh bin Unays. The Messenger of Allāh ﷺ sent him with two men, one of whom was a Muhājir and the other from among the Anṣār. They began to boast about their lineages and 'Abdullāh bin Unays got angry and killed the Anṣāri. Then he reverted from Islām (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ﴾

*﴿and whoever inclines to evil actions therein or to do wrong,﴾*

meaning, whoever flees to *Al-Ḥaram* to do evil actions, i.e., by leaving Islām." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious.[1] Hence when the owners of the Elephant planned to destroy the House (the *Ka'bah*), Allāh sent against them birds in flocks,

﴿تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾

*﴿Striking them with stones of Sijjīl.[2] And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).﴾* [105:4-5].

means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a *Ḥadīth* that the Messenger of Allāh ﷺ said:

«يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ»

*«This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.»*[3]

﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ۝٢٦ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۝٢٧﴾

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[1] The report is recorded by Ibn Abi Ḥātim. Its chain has some deficiency in it.

[2] See volume five, the explanation of *Sūrah Hūd* (11:82).

[3] *Fatḥ Al-Bāri* 4:397.

﴿26. *And (remember) when We showed Ibrāhīm the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);"*﴾

﴿27. *And proclaim to mankind the Ḥajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj 'Amīq.*﴾

## Building of the *Ka'bah* and the Proclamation of the *Ḥajj*

This is a rebuke to those among Quraysh who worshipped others than Allāh and joined partners with Him in the place which from the outset had been established on the basis of *Tawhīd* and the worship of Allāh Alone, with no partner or associate. Allāh tells us that He showed Ibrāhīm the site of the *'Atīq* House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrāhīm was the first one to build the House and that it was not built before his time. It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr said, "I said, 'O Messenger of Allāh, which *Masjid* was the first to be built?' He said,

«الْمَسْجِدُ الْحَرَامُ»

«*Al-Masjid Al-Ḥarām.*» I said, 'Then which?' He said,

«بَيْتُ الْمَقْدِسِ»

«*Bayt Al-Maqdis.*» I said, 'How long between them?' He said,

«أَرْبَعُونَ سَنَةً»

«*Forty years.*»"[1] And Allāh says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا﴾

﴿*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing*﴾ [3:96] until the end of following two *Āyāt.*

Allāh says:

[1] *Fatḥ Al-Bāri* 6:469, Muslim 1:370.

﴿وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾﴾

*﴿and We commanded Ibrāhīm and Ismā'īl that they should purify My House for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves.﴾* [2:125]

And Allāh says here:

﴿أَن لَّا تُشْرِكْ بِى شَيْـًٔا﴾

*﴿Associate not anything with Me,﴾* meaning, 'Build it in My Name Alone.'

﴿وَطَهِّرْ بَيْتِىَ﴾

*﴿and sanctify My House﴾* Qatādah and Mujāhid said, "And purify it from *Shirk*.[1]

﴿لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

*﴿for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)﴾*

means, 'and make it purely for those who worship Allāh Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka'bah and not at any other spot on earth.

﴿وَٱلْقَآئِمِينَ﴾

*﴿and those who stand up﴾* means, in prayer. Allāh says:

﴿وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

*﴿and those who bow, and make prostration.﴾*

*Ṭawāf* and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. *Ṭawāf* is done around the *Ka'bah* and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the *Qiblah*, during battle and when praying optional prayers while traveling. And Allāh knows best.

﴿وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ﴾

[1] Aṭ-Ṭabari 18:604.

﴿*And proclaim to mankind the Ḥajj*﴾ meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrāhīm said: "O Lord, how can I convey this to people when my voice will not reach them?" It was said: "Call them and We will convey it." So Ibrāhīm stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allāh has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allāh, at Your service." This is a summary of the narrations from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr[1] and others among the Salaf. And Allāh knows best. This was recorded by Ibn Jarīr and by Ibn Abi Ḥātim at length.

﴿يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ﴾

﴿*They will come to you on foot and on every lean camel,*﴾

This *Āyah* was used as evidence by those scholars whose view is that *Ḥajj* performed on foot by those who are able, is better than *Ḥajj* performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Wakī' narrated from Abu Al-'Umays from Abu Ḥalḥalah from Muḥammad bin Ka'b that Ibn 'Abbās said, "I do not regret anything except for the fact that I wish I had performed *Ḥajj* on foot, because Allāh says,

﴿يَأْتُوكَ رِجَالًا﴾

﴿*They will come to you on foot*﴾.'"[2]

But the majority are of the view that performing *Ḥajj* while riding is better, following the example of the Messenger of Allāh ﷺ, because he performed *Ḥajj* riding, although his physical ability was sound.

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[1] Aṭ-Ṭabari 18:605, 606, 607.

[2] *Ad-Durr Al-Manthūr* 6:35.

وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

﴿بَأْتِينَ مِن كُلِّ فَجٍّ﴾

﴿*they will come from every Fajj*﴾ means every route, as Allāh says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿*and We placed therein Fijāj for them to pass*﴾ [21:31].

﴿عَمِيقٍ﴾

﴿*'Amīq*﴾ means distant. This was the view of Mujāhid, 'Aṭā', As-Suddi, Qatādah, Muqātil bin Ḥayān, Ath-Thawri and others.[1] This *Āyah* is like the *Āyah* in which Allāh tells us how Ibrāhīm prayed for his family,

﴿فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ﴾

﴿*So fill some hearts among men with love towards them*﴾ [14:37].

There is no one among the Muslims who does not long to see the *Ka'bah* and perform *Ṭawāf*, people come to this spot from every corner of the world.

﴿لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾﴾

﴿*28. That they may witness things that are of benefit to them,*

[1] Aṭ-Ṭabari 18:608.

*and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.﴾*

*﴿29. Then let them complete their prescribed duties and perform their vows, and circumambulate the 'Atīq House.﴾*

## *Ḥajj* Brings benefits in this World and in the Hereafter

﴿لِّيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

*﴿That they may witness things that are of benefit to them,﴾*

Ibn 'Abbās said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allāh's pleasure. Material benefits in this world include sacrificial animals and trade."[1] This was also the view of Mujāhid and others, that the benefits come in this world and in the Hereafter.[2] This is like the *Āyah*:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

*﴿There is no sin on you if you seek the bounty of your Lord﴾* [2:198].

﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ﴾

*﴿and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them (for sacrifice).﴾*

Shu'bah and Hushaym narrated from Abu Bishr from Sa'īd from Ibn 'Abbās, "The appointed days are the ten days (of Dhul-Ḥijjah).[3] Al-Bukhāri narrated this with a disconnected chain in a manner denoting his approval of it.[4]

Something similar was narrated from Abu Mūsā Al-Ash'ari, Mujāhid, Qatādah, 'Aṭā', Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and Ibrāhīm An-Nakha'ī.[5]

Al-Bukhāri recorded from Ibn 'Abbās that the Prophet ﷺ said:

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[1] Aṭ-Ṭabari 18:609.

[2] Aṭ-Ṭabari 18:609.

[3] *Fatḥ Al-Bāri* 2:531, Aṭ-Ṭabari 4:208.

[4] *Fatḥ Al-Bāri* 2:531.

[5] Aṭ-Ṭabari 18:610, Ar-Rāzi, 23:26.

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

*«No deeds are more virtuous than deeds done on these days.»*

They said, "Not even *Jihād* for the sake of Allāh?" He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ إِلَّا رَجُلٌ يَخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

*«Not even Jihād for the sake of Allāh, unless a man goes out risking himself and his wealth for the sake of Allāh, and does not come back with anything.»*[1]

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللهِ وَلَا أَحَبَّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

*«There are no days that are greater before Allāh or in which deeds are more beloved to Him than these ten days, so increase your Tahlīl, Takbīr, and Taḥmīd*[2] *during these days.»*[3]

Al-Bukhāri said, "Ibn 'Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say *Takbīr*, and the people would say *Takbīr* when they said *Takbīr*."[4]

These ten days include the day of *'Arafah*. It was recorded in *Ṣaḥīḥ Muslim* that Abu Qatādah said, "The Messenger of Allāh ﷺ was asked about fasting on the day of *'Arafah*, and he said,

«أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ وَالْآتِيَةَ»

*«I hope by Allāh that it will be an expiation for the previous year and the coming year.»*[5]

These ten days include the day of *An-Naḥr* (Sacrifice), which is the greatest day of *Ḥajj*, and it was recorded in a *Ḥadīth* that it is the most virtous day to Allāh.[6]

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[1] *Fatḥ Al-Bāri* 2:530.

[2] They are, respectively: saying *Lā ilāha illallāh;* saying: *Allāhu Akbar*; and saying *Al-Ḥamdu Lillāh* or their like.

[3] Aḥmad 2:75.

[4] Al-Bukhāri the Book of *Al-'Īdayn* the chapter of the Virtue of (good) Deeds during the Days of *Tashrīq*.

[5] Muslim 2:819.

[6] Aḥmad 4:350.

﴿عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ﴾

﴿over the beast of cattle that He has provided for them.﴾

means, camels, cattle and sheep, as Allāh explained in *Sūrat Al-An'ām*:

﴿ثَمَٰنِيَةَ أَزْوَٰجٍ﴾

﴿eight pairs﴾ [6:143]

﴿فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ﴾

﴿Then eat thereof and feed therewith the poor having a hard time.﴾

It was recorded that when the Messenger of Allāh ﷺ offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.[1]

﴿فَكُلُوا۟ مِنْهَا﴾

﴿Then eat thereof﴾ Hushaym narrated from Husayn, from Mujāhid, "This is like the *Āyāt*:

﴿وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟﴾

﴿But when you finish the Iḥrām, you may hunt﴾ [5:2]

﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ﴾

﴿Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land﴾ [62:10]."[2]

This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿ٱلْبَآئِسَ ٱلْفَقِيرَ﴾

﴿the poor having a hard time.﴾ 'Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help."[3]

Mujāhid said, "The one who does not stretch forth his hand

[1] Aḥmad 1:314.

[2] Aṭ-Ṭabari 18:611.

[3] Aṭ-Ṭabari 18:612.

(to ask for help)."[1]

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ﴾

*﴿Then let them complete their prescribed duties﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means ending *Iḥrām* by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on."[2] This was also reported from him by 'Aṭā' and Mujāhid.[3] This was also the view of 'Ikrimah and Muḥammad bin Ka'b Al-Qurazi.[4]

﴿وَلْيُوفُوا نُذُورَهُمْ﴾

*﴿and perform their vows,﴾* 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, this means any vows made about sacrificing a camel.[5]

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

*﴿and circumambulate the 'Atīq House.﴾* Mujāhid said, "This means the *Ṭawāf* which is obligatory on the day of Sacrifice."[6] Ibn Abi Ḥātim recorded that Abu Ḥamzah said, "Ibn 'Abbās said to me: 'Have you read in *Sūrat Al-Ḥajj* where Allāh says:

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

*﴿and circumambulate the 'Atīq House.﴾* The end of rituals is the *Ṭawāf* around the *'Atīq* House.'"[7] I say, this is what the Messenger of Allāh ﷺ did. When he came back from Minā on the day of Sacrifice, he began with stoning the *Jamrah*, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Abbās said, "The people were commanded to end their visit to the *Ka'bah* by circumambulating the House, but menstruating

[1] Aṭ-Ṭabari 18:612.

[2] Aṭ-Ṭabari 18:613.

[3] Aṭ-Ṭabari 18:610.

[4] Aṭ-Ṭabari 18:610.

[5] Aṭ-Ṭabari 18:614.

[6] *Ad-Durr Al-Manthūr* 4:643.

[7] Ibn Abi Ḥātim 8:2490.

women are exempt from this.[1]

﴿بِٱلْبَيْتِ ٱلْعَتِيقِ﴾

﴿*the 'Atīq House*﴾ the area from behind *Al-Ḥijr*, [2] because this was originally part of the *Ka'bah* built by Ibrāhīm, but the Quraysh exculded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allāh ﷺ included it in his *Ṭawāf* and said that it is part of the House. He did not acknowledge the two Shāmi corners, because they were not built precisely upon the original foundations of Ibrāhīm. Qatādah narrated that Al-Ḥasan Al-Baṣri commented on the *Āyah*,

﴿وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ﴾

﴿*and circumambulate the 'Atīq House.*﴾ "Because it is the first House established for mankind."[3] This was also the view of 'Abdur-Raḥmān bin Zayd bin Aslam.[4] It was recorded that Ikrimah said, "It was called *Al-Bayt Al-'Atīq* because it survived (*U'tiqa*) from the flood at the time of Nūḥ." Khuṣayf said, "It was called *Al-Bayt Al-'Atīq* because it was never conquered by any tyrant."[5]

﴿ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾﴾

﴿*30. That and whoever honors the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the*

[1] *Fatḥ Al-Bāri* 3:684 Muslim 2:963.

[2] The area near the *Ka'bah* that is enclosed by a low semi-circular wall.

[3] Al-Qurṭubi 12:52.

[4] Aṭ-Ṭabari 18:615.

[5] There are a few narrations reported from the Salaf saying that the meaning of *'Atīq* is "Ancient", and it is commonly translated that way. However, Ibn Kathīr's view is the common and most popularly reported view.

*Rijs of the idols, and shun false speech.﴾*

*﴿31. Ḥunafā' Lillāh, not associating partners unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds caught him in midair, or the wind had thrown him to a far off place.﴾*

## The Reward for avoiding Sin

Allāh says: 'This is what We have commanded you to do in the rituals (of *Ḥajj*), and this is the great reward that the person who does that will gain.'

﴿وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ﴾

*﴿whoever honors the sacred things of Allāh,﴾*

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

﴿فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ﴾

*﴿then that is better for him with his Lord.﴾*

means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

## Cattle are Lawful

﴿وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾

*﴿The cattle are lawful to you, except those (that will be) mentioned to you.﴾*

means, 'We have made permissible for you all the *An'ām* (cattle etc.),' and Allāh has not instituted things like *Baḥīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*.[1]

﴿إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ﴾

*﴿except those mentioned to you.﴾* the prohibition of *Al-Maytah*,[2] blood, the flesh of swine, and that on which Allāh's Name has

[1] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

[2] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nuṣub*.[1] This was the view of Ibn Jarīr, who recorded it from Qatādah.[2]

## The Command to shun *Shirk* and Lying

﴿فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ﴾

﴿*So shun the Rijis of the idols, and shun false speech.*﴾

From this it is clear what *Ar-Rijs* means, i.e., avoid the abomination, which means idols. *Shirk* is mentioned in conjunction with false speech, as in the *Āyah*:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴾

﴿*Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge".*﴾ [7:33]

This includes bearing false witness. In the Two *Ṣaḥīḥs* it was reported from Abu Bakrah that the Messenger of Allāh ﷺ said:

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«*Shall I not tell you about the worst of major sins?*»

We said, "Yes, O Messenger of Allāh." He said:

«الْإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ»

«*Associating others with Allāh, disobeying one's parents.*»

[1] See the *Tafsīr* of *Sūrat Al-Mā'idah* [5:3].

[2] Aṭ-Ṭabari 18:618.

He was reclining, then he sat up and said:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

*«and indeed giving false statements, and indeed bearing false witness...»*

and he kept on repeating it until we wished that he would stop."[1]

Imām Aḥmad recorded that Khuraym bin Fātik Al-Asadi said, "The Messenger of Allāh ﷺ prayed *Aṣ-Ṣubḥ* (*Al-Fajr*), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاكَ بِاللهِ عَزَّ وَجَلَّ»

*«Bearing false witness is on a par with the association of others with Allāh.»*

Then he recited this *Āyah*:

﴿فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ﴾

*﴿So shun the Rijs of the idols, and shun lying speech. Ḥunafā' Lillāh, not associating partners unto Him;﴾*[2]

﴿حُنَفَآءَ لِلَّهِ﴾

﴿*Ḥunafā' Lillāh*﴾ means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allāh says:

﴿غَيْرَ مُشْرِكِينَ بِهِۦ﴾

﴿*not associating partners unto Him;*﴾ Then Allāh gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ﴾

﴿*and whoever assigns partners to Allāh, it is as if he had fallen from the sky,*﴾

meaning,

﴿فَتَخْطَفُهُ ٱلطَّيْرُ﴾

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[1] *Fatḥ Al-Bāri* 10:419, Muslim 1:91.

[2] Aḥmad 4:321.

﴿*the birds caught him in midair,*﴾

﴿أَوْ تَهْوِي بِهِ ٱلرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾

﴿*or the wind had thrown him to a far off place.*﴾

means, remote and desolate, dangerous for anyone who lands there. Hence it says in the *Ḥadīth* of Al-Barā':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّتْهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاكَ»

«*When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.*»[1]

Then he recited this *Āyah*. The *Ḥadīth* has already been quoted in our explanation of *Sūrah Ibrāhīm*.[2] Allāh gives another parable of the idolators in *Sūrat Al-An'ām*, where He says:

﴿قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ﴾

﴿*Say: "Shall we invoke others besides Allāh, that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us? – like one whom the Shayāṭīn have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh's guidance is the only guidance."*﴾ [6:71]

﴿ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾﴾

﴿*32. Thus it is, and whosoever honors the Sha'ā'ir of Allāh, then it is truly from the Taqwā of the hearts.*﴾

﴿*33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the 'Atīq House.*﴾

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[1] Aḥmad 4:287.

[2] See volume five, the *Tafsīr* of *Sūrah Ibrāhīm* 14:27.

## Explanation of the *Uḍḥiyyah* and the *Sha'ā'ir* of Allāh

﴿وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ﴾

﴿*and whosoever honors the Sha'ā'ir of Allāh,*﴾ means, His commands.

﴿فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ﴾

﴿*then it is truly from the Taqwā of the hearts.*﴾

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Ḥakam said narrating from Miqsam, from Ibn 'Abbās: "Honoring them means choosing fat, healthy animals (for sacrifice)."[1] Abu Umāmah bin Sahl said: "We used to fatten the *Uḍḥiyyah* in Al-Madīnah, and the Muslims used to fatten them." This was recorded by Al-Bukhāri.[2] In *Sunan Ibn Mājah*, it was recorded from Abu Rāfi' that the Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.[3] Abu Dāwud and Ibn Mājah recorded from Jābir: "The Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams."[4] It was ﷺ said, "The Messenger of Allāh ﷺ commanded us to examine their eyes and ears, and not to sacrifice the *Muqābilah*, the *Mudābirah*, the *Sharqā*, nor the *Kharqā'*." This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.[5] As for the *Muqābilah*, it is the one whose ear is cut at the front, *Mudābirah* is the one whose ear is cut at the back, the *Shurqā* is the one whose ear is split, as Ash-Shāfi'ī said. The *Kharqā'* is the one whose ear is pierced with a hole. And Allāh knows best. It was recorded that Al-Barā' said, "The Messenger of Allāh ﷺ said:

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[1] Aṭ-Ṭabari 18:621.

[2] *Fatḥ Al-Bāri* 10:11.

[3] Aḥmad 6:8 - he is the only one who reported this version as was stated by the author in *Jāmi' Al-Masānīd was-Sunan* 14:21.

[4] Abu Dāwud 3:231, Ibn Mājah 2:1043.

[5] Aḥmad 1:108, Abu Dāwud 3:237, *Tuḥfat Al-Aḥwadhi* 5:82, An-Nasā'ī 7:217, Ibn Mājah 2:1050.

«أَرْبَعٌ لَاتَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلَعُهَا، وَالْكَسِيرَةُ الَّتِي لَاتُنْقِي»

«*Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.*»

This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.[1]

## The Benefits of the Sacrificial Camels

﴿لَكُمْ فِيهَا مَنَافِعُ﴾

﴿*In them are benefits for you*﴾ meaning, in the *Budn* (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

﴿لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴿*In them are benefits for you for an appointed term,*﴾

Miqsam reported that Ibn 'Abbās said: "Until you decide to offer them as a sacrifice."[2] It was recorded in the Two *Ṣaḥīḥs* from Anas that the Messenger of Allāh ﷺ saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

«*Ride it.*» The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

«*Ride it, woe to you!*» the second or third time.[3]

According to a report recorded by Muslim from Jābir, the Messenger of Allāh ﷺ said:

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[1] Aḥmad 4:284, Abu Dāwud 2802, At-Tirmidhi 1497, An-Nasā'ī 7:215, Ibn Mājah 3144.

[2] Aṭ-Ṭabari 18:623.

[3] *Fatḥ Al-Bāri* 5:450, Muslim 2:960.

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ
ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ
﴿٣١﴾ ذَٰلِكَ وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ
﴿٣٢﴾ لَكُمْ فِيهَا مَنَـٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ
ٱلْعَتِيقِ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ
ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَـٰمِ ۗ فَإِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ
فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَٱلصَّـٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا
رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٣٥﴾ وَٱلْبُدْنَ جَعَلْنَـٰهَا لَكُم مِّن شَعَـٰٓئِرِ
ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ فَإِذَا وَجَبَتْ
جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَـٰهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا
وَلَـٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟
ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾ ۞ إِنَّ ٱللَّهَ
يُدَافِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا»

*«Ride it gently according to your needs.»*[1]

﴿ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ﴾

*﴿and afterwards they are brought for sacrifice to the 'Atīq House.﴾*

meaning, they are eventually brought to the *'Atīq* House – which is the *Ka'bah* – as Allāh says:

﴿هَدْيًۢا بَـٰلِغَ ٱلْكَعْبَةِ﴾

*﴿an offering, brought to the Ka'bah﴾* [5:95]

﴿وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ﴾

*﴿and detained the Hady, from reaching their place of sacrifice﴾* [48:25]

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَـٰمِ ۗ فَإِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّـٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٣٥﴾﴾

*﴿34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitīn.﴾*

*﴿35. Whose hearts are filled with fear when Allāh is mentioned, and the patient who bear whatever may befall them, and who*

[1] Muslim 2:961.

*perform the Ṣalāh, and who spend out of what We have provided for them.﴾*

## Rites of Sacrifice have been prescribed for every Nation in the World

Allāh tells us that sacrifice and shedding blood in the Name of Allāh has been prescribed for all nations. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا﴾

*﴿And for every nation We have appointed religious ceremonies,﴾* "Festivals." 'Ikrimah said, "Sacrifices."

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا﴾

*﴿And for every nation We have appointed religious ceremonies,﴾*

Zayd bin Aslam said, "This means Makkah; Allāh did not appoint religious ceremonies anywhere else for any nation."[1]

﴿لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ﴾

*﴿that they may mention the Name of Allāh over the beast of cattle that He has given them for food.﴾*

It was recorded in the Two *Ṣaḥīḥs* that Anas said, "The Messenger of Allāh ﷺ brought two fat, horned rams; he said *Bismillāh* and *Allāhu Akbar*, then he put his foot on their necks.[2]

﴿فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا﴾

*﴿And your God is One God, so you must submit to Him Alone.﴾*

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allāh Alone with no partner or associate.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

*﴿And We did not send any Messenger before you but We*

[1] *Ad-Durr Al-Manthūr* 6:48.

[2] *Fatḥ Al-Bāri* 10:25, Muslim 3:1556.

*revealed to him (saying): None has the right to be worshipped but I, so worship Me.*﴾ [21:25]. Allāh says:

﴿فَلَهُۥٓ أَسْلِمُوا۟﴾

﴿*so you must submit to Him Alone.*﴾ meaning, submit to His commands and obey Him in all sincerity.

﴿وَبَشِّرِ ٱلْمُخْبِتِينَ﴾

﴿*And give glad tidings to the Mukhbitīn.*﴾ Mujāhid said about *Mukhbitīn*, "Those who find contentment in their faith." [1] Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allāh and submit to Him."[2] It is better to interpret it by what comes next, which is:

﴿ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿*Whose hearts are filled with fear when Allāh is mentioned,*﴾ meaning, their hearts fear Him.

﴿وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ﴾

﴿*and the patient who bear whatever may befall them*﴾ meaning, of afflictions.

﴿وَٱلْمُقِيمِى ٱلصَّلَوٰةِ﴾

﴿*and who perform the Ṣalāh,*﴾ they fulfill the duties which Allāh has enjoined upon them, the duty of performing the obligatory prayers.

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

﴿*and who spend out of what We have provided for them.*﴾

the good provision which Allāh has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allāh. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the *Tafsīr* of *Sūrah Barā'ah*;[3] to Allāh be praise and blessings.

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[1] Aṭ-Ṭabari 18:628.

[2] *Tafsīr Ath-Thawri* 213.

[3] See volume four, in the *Tafsīr* of *Sūrat At-Tawbah* 9:67.

﴿وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾﴾

*﴿36. And the Budn, We have made them for you as among the symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qāni' and the Mu'tarr. Thus have We made them subject to you that you may be grateful.﴾*

## The Command to slaughter the *Budn* (Sacrificial Camel)

Here Allāh reminds His servants of the blessing which He has bestowed on His servants, by creating the *Budn*[1] for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allāh, as He says:

﴿لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ﴾

*﴿Violate not the sanctity of the Sha'ā'ir of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House﴾*[5:2]

﴿وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ﴾

*﴿And the Budn, We have made them for you as among the symbols of Allāh,﴾*

Ibn Jurayj said: "Aṭā' commented on this *Āyah*, 'Cattle and camels.'"[2] A similar view was also reported from Ibn 'Umar, Sa'īd bin Al-Musayyib and Al-Ḥasan Al-Baṣri.[3] Mujāhid said: "*Al-Budn* means camels."[4] According to Muslim, Jābir bin 'Abdullāh and others said, "The Messenger of Allāh ﷺ commanded us to share in offering the sacrifice, a *Budn* (camel) for seven people, and one cow for seven people."[5]

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[1] Its explanation follows.

[2] Aṭ-Ṭabari 18:630.

[3] Muslim 2:882.

[4] Ibn Abi Shaybah the unpublished section 367.

[5] Muslim 2:882.

﴿لَكُمْ فِيهَا خَيْرٌ﴾

﴿*wherein you have much good.*﴾ means, reward in the Hereafter.

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ﴾

﴿*So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).*﴾

It was reported from Al-Muṭṭalib bin 'Abdullāh bin Ḥanṭab that Jābir bin 'Abdullāh said, "I prayed with the Messenger of Allāh ﷺ on *'Id Al-Aḍḥā*. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللهِ وَاللهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي»

«*Bismillāh, and Allāhu Akbar. O Allāh, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.*»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.[1] Muḥammad bin Isḥāq recorded from Yazīd bin Abi Habīb from Ibn 'Abbās that Jābir said, "The Messenger of Allāh ﷺ sacrificed two rams on the day of *'Id*, and when he lay them down to sacrifice them, he said:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ»

«*I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allāh, from You and to You, on behalf of Muḥammad and his Ummah.*»

Then he said, *'Bismillāh'* and *'Allāhu Akbar'* and slaughtered them."[2]

It was reported from 'Ali bin Al-Ḥusayn from Abu Rāfi' that

[1] Aḥmad 3:356, Abu Dāwud 3:230, *Tuḥfat Al-Aḥwadhi* 5:113.

[2] Abu Dāwud 3:230, 231. There are a number of narrations for this text which strengthen its authenticity.

when the Messenger of Allāh ﷺ wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَنْ أُمَّتِي جَمِيعِهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

*«O Allāh, this is on behalf of all of my Ummah, whoever bears witness of Tawḥīd of You and bears witness that I have conveyed.»*

Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

*«This is on behalf of Muḥammad and the family of Muḥammad.»*

He would give them to the poor and he and his family would eat from it as well. This was recorded by Aḥmad and Ibn Mājah.[1]

Al-A'mash narrated from Abu Ẓabiyān from Ibn 'Abbās,

﴿فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ﴾

*﴿So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).﴾*

"When they are standing on three legs, with the left foreleg tied up. He says *Bismillāh* and *Allāhu Akbar, Lā ilāha illallāh, Allāhumma Minka wa Laka* (In the Name of Allāh and Allāh is Most Great; there is no God but Allāh. O Allāh, from You and to You)."

In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, "Make it stand up fettered, (this is) the *Sunnah* of Abu Al-Qāsim (i.e. the Prophet Muḥammad ﷺ)."[2]

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾

*﴿Then, when they are down on their sides,﴾*

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[1] Aḥmad 6:8 Ibn Mājah 2:1043, 1044.

[2] Al-Bukhāri no. 1713.

Ibn Abi Najīḥ reported that Mujāhid said, "This means, when it has fallen to the ground."[1] This was narrated from Ibn 'Abbās, and a similar view was narrated from Muqātil bin Ḥayyān. 'Abdur-Raḥmān bin Zayd bin Aslam said,

﴿فَإِذَا وَجَبَتْ جُنُوبُهَا﴾

*﴿Then, when they are down on their sides,﴾*

"Meaning, when they have died."[2] This is what was meant by the comment of Ibn 'Abbās and Mujāhid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a *Marfū' Ḥadīth*:

«لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَقَ»

*«Do not rush until you are sure that the animal is dead.»*[3]

Ath-Thawri narrated in his *Jāmi'* that 'Umar bin Al-Khaṭṭāb said that, and he supported it with the *Ḥadīth* of Shaddād bin 'Aws in *Ṣaḥīḥ Muslim*:

«إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ»

*«Allāh has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.»*[4]

It was recorded that Abu Wāqid Al-Laythi said, "The Messenger of Allāh ﷺ said:

«مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

*«Whatever is cut from an animal while it is still alive is Maytah (dead flesh).»*

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi, who graded it *Ṣaḥīḥ*.[5]

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[1] Aṭ-Ṭabari 18:635.

[2] Aṭ-Ṭabari 18:635.

[3] Al-Bayhaqi 9:278.

[4] Muslim 3:1548.

[5] Aḥmad 5:518, Abu Dāwud 3:277, *Tuḥfat Al-Aḥwadhi* 5:55.

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ﴾

*﴿eat thereof, and feed Qāni' and the Mu'tarr...﴾*

This is a command which implies that this is permissible. Al-'Awfī reported that Ibn 'Abbās said, "*Qāni'* is the one who is content with what he is given and he stays in his house, and the *Mu'tarr* is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."[1] This was also the view of Mujāhid and Muḥammad bin Ka'b Al-Quraẓi.[2] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Qāni'* is the one who is too proud to ask, and *Mu'tarr* is the one who does ask."[3] This was also the view of Qatādah, Ibrāhīm An-Nakha'ī and Mujāhid, according to one report narrated from him.[4] And the opposite was also suggested. This *Āyah* has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allāh says:

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ﴾

*﴿eat thereof, and feed the poor who does not ask, and the beggar who asks.﴾*

But there is no evidence in this *Āyah* for this view. According to a *Ṣaḥīḥ Ḥadīth*, the Messenger of Allāh ﷺ said to the people:

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَكُلُوا وَادَّخِرُوا مَا بَدَا لَكُمْ»

*«I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.»*[5]

According to another report:

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[1] Aṭ-Ṭabari 18:636.

[2] Aṭ-Ṭabari 18:636.

[3] Aṭ-Ṭabari 18:363, 367.

[4] Aṭ-Ṭabari 18:363, 367.

[5] An-Nasā'ī 7:234.

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

«*Eat some, keep some and give some in charity.*»[1]

According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

«*Eat some, feed others, and give some in charity.*»[2]

As for the animal skins, it was recorded in *Musnad Aḥmad* from Qatādah bin An-Nu'mān in the *Ḥadīth* about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

«*Eat and give in charity, and make use of the skins, but do not sell them.*»[3]

## (Note)

It was recorded that Al-Barā' bin 'Azib said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ»

«*The first thing that we should do on this day of ours ('Īd) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.*» This was recorded by (Al-Bukhāri and Muslim).[4]

And in *Ṣaḥīḥ Muslim*, it is mentioned that one is not to offer the sacrifice until the Imām (leader) has offered his.[5]

It is prescribed to offer the sacrifice on the day of *Naḥr* and

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[1] An-Nasā'ī 7:170.

[2] *Fatḥ Al-Bāri* 11:29.

[3] Aḥmad 4:15.

[4] *Fatḥ Al-Bāri* 2:526, Muslim 3:1553.

[5] Similar is mentioned in no. 5083 of Muslim.

the following three days of *Tashrīq*,[1] because of the *Ḥadīth* of Jubayr bin Muṭ'im who said that the Messenger of Allāh ﷺ said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«*The days of Tashrīq are all (for) sacrifice.*» This was recorded by Aḥmad and Ibn Ḥibbān.[2]

﴿كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*Thus have We made them subject to you that you may be grateful.*﴾ means, for this reason.

﴿سَخَّرْنَٰهَا لَكُمْ﴾

﴿*Thus have We made them subject to you*﴾

means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allāh says:

﴿أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾﴾

﴿*Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.*﴾[36:71] until He said:

﴿أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

﴿*Will they not then be grateful?*﴾ [36:73]

And Allāh says in this *Āyah*:

﴿كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*Thus have We made them subject to you that you may be grateful.*﴾

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾﴾

﴿*37. It is neither their meat nor their blood that reaches Allāh,*

[1] Referring to the process of hanging the meat to dry in the sun. For more details, see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* 2:203.

[2] Aḥmad 4:82.

*but it is Taqwā from you that reaches Him. Thus have We made them subject to you that you may proclaim Allāh's greatness for His guidance to you. And give glad tidings to the doers of good.*﴾

## The Goal of the *Uḍḥiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant

Allāh says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself.

During the time of *Jāhiliyyah*, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allāh says:

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا﴾

﴿*It is neither their meat nor their blood that reaches Allāh,*﴾

Ibn Abi Ḥātim recorded that Ibn Jurayj said, "The people of the *Jāhiliyyah* used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allāh ﷺ said, "We have more right to do that." Then Allāh revealed the words:

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ﴾

﴿*It is neither their meat nor their blood that reaches Allāh, but it is Taqwā from you that reaches Him.*﴾

That is what He will accept and reward for, as mentioned in the *Ṣaḥīḥ*,

«إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«*Allāh does not look to your appearance or your colors, but He looks to your hearts and deeds.*»[1]

And in the *Ḥadīth*;

«*Indeed charity falls in the Hand of Ar-Raḥman before it falls*

[1] Muslim 4:1987.

*in the hand of the one asking.»*[1]

﴿كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ﴾

﴿*Thus have We made them subject to you*﴾ meaning, 'for this purpose We have subjugated the *Budn* for you,'

﴿لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ﴾

﴿*that you may proclaim Allāh's greatness for His guidance to you.*﴾

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

﴿وَبَشِّرِ ٱلْمُحْسِنِينَ﴾

﴿*And give glad tidings to the doers of good.*﴾

means, 'give good news, O Muḥammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allāh, who follow that which has been prescribed for them, who believe in the Messenger ﷺ and follow that which he has conveyed from his Lord.

## (Note) The *Uḍḥiyyah* is *Sunnah Mustahabbah*[2]

One animal is sufficient on behalf of all the members of one household. Ibn 'Umar said, "The Messenger of Allāh ﷺ continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi.[3] Abu Ayyūb said: "At the time of the Messenger of Allāh ﷺ, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started

[1] Meaning a recommended practice. It must be noted here that these two *Āyāt* and most of the commentary related to them, is about the *Hady* or sacrificial animal for *Ḥajj*. Much of the commentary generally applies to the sacrifice of *Uḍḥiyyah* for the non-pilgrim as well. But the ruling of *Mustaḥab*, and the sacrifice after the prayer are among the statments that are not related to the *Hady*. For more details on the *Hady* see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:196).

[2] *Al-Hiliyah* 4:81. Similar was recorded by Al-Bukhāri no. 1410.

[3] *Tuḥfat Al-Aḥwadhi* 5:96.

boasting [by sacrificing more than one] and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, and by Ibn Mājah.[1] 'Abdullāh bin Hishām used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhāri.[2]

Concerning how old the sacrificial animal should be, Muslim recorded from Jābir that the Messenger of Allāh ﷺ said:

«لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ»

*«Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.»*[3]

﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾﴾

*﴿38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate.﴾*

## Good News of Allāh's Defence for the Believers

Here Allāh tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾

*﴿Is not Allāh sufficient for His servant?﴾* [39:36]

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾﴾

*﴿And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things﴾* [65:3].

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

*﴿Verily, Allāh likes not any treacherous ingrate﴾*

means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises

[1] Abu Dāwud 5:90, Ibn Mājah 2:1051.

[2] *Fatḥ Al-Bāri* 13:213.

[3] Muslim 3:1555.

whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾﴾

*﴿39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.﴾*

*﴿40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, Ṣawāmi', Biya', Ṣalawāt, and Masjids, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (cause). Truly, Allāh is All-Strong, All-Mighty.﴾*

## Permission to fight; this is the first *Āyah* of *Jihād*

Al-'Awfī reported that Ibn 'Abbās said, "This was revealed about Muḥammad ﷺ and his Companions, when they were expelled from Makkah."[1] Mujāhid, Aḍ-Ḍaḥḥāk and others among the Salaf, such as Ibn 'Abbās, 'Urwah bin Az-Zubayr, Zayd bin Aslam, Muqātil bin Ḥayān, Qatādah and others said, "This is the first *Āyah* which was revealed about *Jihād*."[2] Ibn Jarīr recorded that Ibn 'Abbās said, "When the Prophet ﷺ was driven out of Makkah, Abu Bakr said, 'They have their Prophet. Truly, to Allāh we belong and truly, to Him we shall return; surely they are doomed.' " Ibn 'Abbās said, "Then Allāh revealed the words:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

*﴿Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allāh is*

[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643, 644, *Ad-Durr Al-Manthūr* 6:87.

*able to give them victory.﴾"*

Abu Bakr, may Allāh be pleased with him, said, "Then I knew that there would be fighting." Imām Aḥmad added: "Ibn 'Abbās said, 'This was the first *Āyah* to be revealed concerning fighting.'"[1] This was also recorded by At-Tirmidhi and An-Nasā'ī in the Book of *Tafsir* of their *Sunans*. [2] At-Tirmidhi said: "It is a *Ḥasan Ḥadīth*."

﴿وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ﴾

*﴿and surely, Allāh is able to give them victory.﴾*

means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

﴿فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ بَعۡضَكُم بِبَعۡضٖۗ وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ۝٤ سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ۝٥ وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ۝٦﴾

*﴿So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.﴾* [47:4-6]

﴿قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ۝١٤ وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝١٥﴾

*﴿Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾* [9:14-15]

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[1] Aḥmad 1:216.

[2] *Tuḥfat Al-Aḥwadhi* 9:15, An-Nasā'ī in *Al-Kubrā* 6:411.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾﴾

*﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾* [47:31].

And there are many similar *Āyāt.*

Ibn 'Abbās commented on the *Āyah,*

﴿وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

*﴿and surely, Allāh is able to give them (believers) victory.﴾*

"And this is what He did."[1] Allāh prescribed *Jihād* at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous.

When the idolators went to extremes to persecute Muslims, to expel the Prophet ﷺ and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madīnah; when they settled in Al-Madīnah and the Messenger of Allāh ﷺ joined them there, and they gathered around him and lent him their support, and they had a place where Islām prevailed, and a stronghold to which they could retreat; then Allāh prescribed *Jihād* against the enemy, and this was the first *Āyah* to be revealed for it. Allāh said:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ﴾

*﴿Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly﴾*

Al-'Awfi reported that Ibn 'Abbās said; "They were driven out of Makkah to Al-Madīnah unjustly, i.e., Muḥammad ﷺ and his Companions."[2]

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[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643.

﴿إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ﴾

﴿*only because they said: "Our Lord is Allāh."*﴾ means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allāh and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allāh says:

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ﴾

﴿*and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!*﴾ [60:1].

Then Allāh says:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ﴾

﴿*For had it not been that Allāh checks one set of people by means of another,*﴾

meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

﴿لَّهُدِّمَتْ صَوَٰمِعُ﴾

﴿*Ṣawāmi' surely have been pulled down*﴾ means the small temples used by monks. This was the view of Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ikrimah, Aḍ-Ḍaḥḥāk and others.[1] Qatādah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The *Ṣawāmi'* of the Zoroastrians." Muqātil bin Ḥayyān said, "These are houses along the roads."

﴿وَبِيَعٌ﴾

﴿*Biya'.*﴾ These are larger than the *Ṣawāmi'* and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-'Āliyah, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Sakhr,

[1] Aṭ-Ṭabari 18:647, *Ad-Durr Al-Manthūr* 6:59, 60, Ar-Rāzi 3:36.

Muqātil bin Ḥayyān, Khuṣayf and others.[1] Ibn Jubayr reported from Mujāhid and others that this referred to the synagogues of the Jews which are known to them as *Ṣalūt*. And Allāh knows best.

﴿وَصَلَوَٰتٌ﴾

﴿*Ṣalawāt*﴾ Al-'Awfī reported that Ibn 'Abbās said, "*Ṣalawāt* means churches."[2] Ikrimah, Aḍ-Ḍaḥḥāk and Qatādah said that it referred to the synagogues of the Jews. Abu Al-'Āliyah and others said, "*Ṣalawāt* refers to the places of worship of the Sabians." Ibn Abi Najīḥ reported that Mujāhid said, "*Ṣalawāt* refers to places of worship of the People of the Book and of the people of Islām along the roads."[3] *Masjids* belong to the Muslims.

﴿يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا﴾

﴿*wherein the Name of Allāh is mentioned much,*﴾

It was said that the pronoun refers to *Masjids*, because this is the closest of the words mentioned. Aḍ-Ḍaḥḥāk said, "In all of them the Name of Allāh is often mentioned." Ibn Jarīr said, "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the *Masjids* of the Muslims, in which the Name of Allāh is mentioned much, would have been destroyed – because this is the usual usage in Arabic."[4] Some of the scholars said, "This is a sequence listing the smallest to the greatest, because the *Masjids* are more frequented by more worshippers who have the correct intention and way."

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ﴾

﴿*Verily, Allāh will help those who help His (cause).*﴾

This is like the *Āyah*:

[1] Aṭ-Ṭabari 18:648.

[2] Aṭ-Ṭabari 18:649.

[3] Aṭ-Ṭabari 18:650.

[4] Aṭ-Ṭabari 18:650.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧ وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ۝٨﴾

*﴿O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain.﴾* [47:7-8]

﴿إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ﴾

*﴿Truly, Allāh is All-Strong, All-Mighty.﴾*

Allāh describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allāh says:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ۝١٧١ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ۝١٧٢ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ۝١٧٣﴾

*﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.﴾* [37:171-173]

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ۝٢١﴾

*﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾* [58:21]

﴿ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ۝٤١﴾

*﴿41. Those who, if We give them power in the land, establish the Ṣalāh, enforce the Zakāh, and they enjoin the good and forbid the evil. And with Allāh rests the end of (all) matters.﴾*

## The Duties of the Muslims when They attain Power

Ibn Abi Ḥātim recorded that 'Uthmān bin 'Affān said, "The *Āyah*:

﴿ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ﴾

*﴿Those who, if We give them power in the land, (they) establish the Ṣalāh, enforce the Zakāh, and they enjoin the good and forbid the evil.﴾*

was revealed concerning us, for we had been expelled from our homes unjustly only because we said: 'Our Lord is Allāh.' Then we were given power in the land, so we established regular prayer, paid the *Zakāh*, enjoined what is good and forbade what is evil, and with Allāh rests the end of (all) matters. This is about my companions and I.'"[1] Abu Al-'Āliyah said, "They were the Companions of Muḥammad ﷺ." Aṣ-Ṣabāh bin Suwādah Al-Kindi said, "I heard 'Umar bin 'Abdul-'Azīz give a speech and say:

﴿ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ﴾

*﴿Those who, if We give them power in the land....﴾*

Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allāh and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." 'Aṭiyah Al-'Awfi said, "This *Āyah* is like the *Āyah*:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ﴾

[1] Ibn Abi Ḥātim 8:2496, 2497.

الجزء السابع عشر ٣٣٧ سورة الحج

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن
يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ
صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ
كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ
عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ
وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾
وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ
أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّن مِّن قَرْيَةٍ
أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا
لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

﴿*Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land*﴾ [24:55].

﴿وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ﴾

﴿*And with Allāh rests the end of (all) matters.*﴾ This is like the *Āyah*:

﴿وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾

﴿*And the good end is for those who have Taqwā*﴾ [28:83].

Zayd bin Aslam said:

﴿وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ﴾

﴿*And with Allāh rests the end of (all) matters.*﴾ "And with Allāh will be the reward for what they did."[1]

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾﴾

﴿*42. And if they deny you, so did deny before them the people of Nūḥ, 'Ād and Thamūd.*﴾

﴿*43. And the people of Ibrāhīm and the people of Lūṭ,*﴾

[1] Ibn Abi Ḥātim 8:2498.

﴿44. *And the dwellers of Madyan; and denied was Mūsā. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!*﴾

﴿45. *And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashīd!*﴾

﴿46. *Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*﴾

## The Consequences for the Disbelievers

Here Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of those among his people who opposed him.

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴿*And if they deny you, so did deny before them the people of Nūḥ*﴾ until His saying,

﴿وَكُذِّبَ مُوسَىٰ﴾

﴿*and denied was Mūsā.*﴾ means, despite all the clear signs and evidence that they brought.

﴿فَأَمْلَيْتُ لِلْكَافِرِينَ﴾

﴿*But I granted respite to the disbelievers for a while,*﴾ means, 'I delayed and postponed.'

﴿ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾

﴿*then I seized them, and how (terrible) was My punishment!*﴾ means, 'how great was My vengeance against them and My punishment of them!' In the Two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Allāh lets the wrongdoer carry on until, when He seizes him, He will never let him go.*» Then he recited:

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾﴾

﴿*Such is the punishment of your Lord when He seizes the*

*towns while they are doing wrong. Verily, His punishment is painful (and) severe.*﴾ [11:102][1]

Then Allāh says:

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا﴾

﴿*And many a township did We destroy*﴾

﴿وَهِيَ ظَالِمَةٌ﴾

﴿*while they were given wrongdoing,*﴾

meaning, they were rejecting their Messengers.

﴿فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

﴿*so that it lie in ruins,*﴾ Aḍ-Ḍaḥḥāk said, "[Leveled to] their roofs,"[2] i.e., their houses and cities were destroyed.

﴿وَبِئْرٍ مُّعَطَّلَةٍ﴾

﴿*and (many) a deserted well*﴾ means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

﴿وَقَصْرٍ مَّشِيدٍ﴾

﴿*and a castle Mashīd!*﴾ 'Ikrimah said, "This means whitened with plaster."[3] Something similar was narrated from 'Ali bin Abi Ṭālib, Mujāhid, 'Aṭā', Sa'īd bin Jubayr, Abu Al-Mulayḥ and Aḍ-Ḍaḥḥāk.[4] Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allāh came upon them, as He says:

﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

﴿*"Wheresoever you may be, death will overtake you even if you are in Burūj Mushayyadah!"*﴾ [4:78]

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[1] *Fatḥ Al-Bāri* 8:205, Muslim 4:1997.

[2] Aṭ-Ṭabari 18:653.

[3] Aṭ-Ṭabari 18:654, 655.

[4] Aṭ-Ṭabari 18:655, Al-Baghawi 3:291.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

*﴿Have they not traveled through the land,﴾*

means, have they not traveled in the physical sense and also used their minds to ponder? That is sufficient, as Ibn Abi Ad-Dunyā said in his book *At-Tafakkur wal-I'tibār*, "Some of the wise people said, 'Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before.' " Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

﴿فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾

*﴿and have they hearts wherewith to understand and ears wherewith to hear?﴾*

meaning, let them learn a lesson from that.

﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

*﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾*

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾﴾

*﴿47. And they ask you to hasten on the torment! And Allāh fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.﴾*

*﴿48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾*

**The Disbelievers Demand for the Punishment**

Allāh tells His Prophet ﷺ:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

*﴿And they ask you to hasten on the torment!﴾*

meaning, these disbelievers who disbelieve in Allāh and His Book and His Messenger ﷺ and the Last Day. This is like the *Āyāt*:

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

*﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾* [8:32]

﴿وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾﴾

*﴿They say: "Our Lord! Hasten to us Qiṭṭanā (our punishment) before the Day of Reckoning!"﴾* [38:16].

﴿وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ﴾

*﴿And Allāh fails not His promise.﴾* means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

﴿وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾

*﴿And verily a day with your Lord is as a thousand years of what you reckon.﴾*

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

﴿وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾﴾

*﴿And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾*

Ibn Abi Ḥātim recorded from Abu Hurayrah that the

Messenger of Allāh ﷺ said:

«يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ»

*«The poor among the Muslims will enter Paradise half a day before the rich - five hundred years.»*

This was recorded by At-Tirmidhi and An-Nasa'ī from the *Ḥadīth* of Ath-Thawri from Muḥammad bin 'Amr. At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ."*[1]

Abu Dāwud recorded at the end of Book of *Al-Malāḥim* in his *Sunan* from Sa'd bin Abi Waqqāṣ that the Prophet ﷺ said:

«إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخِّرَهُمْ بِنِصْفِ يَوْمٍ»

*«I hope that it will not be too much for my Ummah if Allāh delays them for half a day.»*

It was said to Sa'd, "What does half a day mean?" He said, "Five hundred years."[2]

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٥١﴾﴾

﴿*49. Say: "O mankind! I am (sent) to you only as a plain warner."*﴾

﴿*50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karīm.*﴾

﴿*51. But those who strive against Our Āyāt to frustrate them, they will be dwellers of the Hellfire.*﴾

## The Recompense of the Righteous and the Unrighteous

Allāh said to His Prophet ﷺ, when the disbelievers asked him to hasten on the punishment for them:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾﴾

﴿*Say: "O mankind! I am (sent) to you only as a plain warner."*﴾

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[1] *Tuḥfat Al-Aḥwadhi* 7:21, An-Nasā'ī in *Al-Kubrā* 6:412.

[2] Abu Dāwud 4:517.

meaning, 'Allāh has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allāh: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

﴿لَا مُعَقِّبَ لِحُكْمِهِۦ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾﴾

﴿*There is none to put back His judgement and He is swift at reckoning.*﴾ [13:41]

﴿إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,*﴾

means, whose hearts believe and whose actions confirm their faith.

﴿لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

﴿*for them is forgiveness and Rizq Karīm.*﴾

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muḥammad bin Ka'b Al-Qurazi said, "When you hear Allāh's saying:

﴿وَرِزْقٌ كَرِيمٌ﴾

﴿*Rizq Karīm*﴾ this means Paradise."[1]

﴿وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ﴾

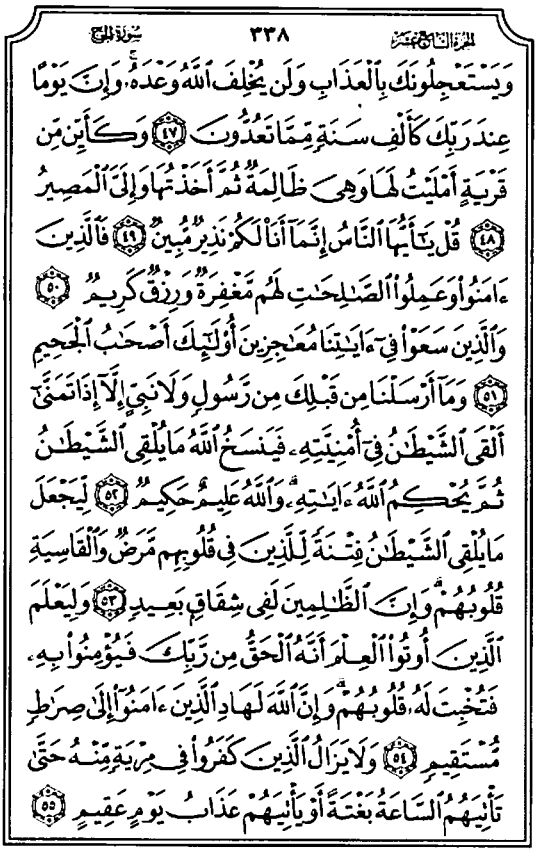
﴿*But those who strive against Our Āyāt to frustrate them,*﴾

Mujāhid said, "To discourage people from following the Prophet ﷺ."[2] This was also the view of 'Abdullāh bin Az-Zubayr, "to discourage."[3] Ibn 'Abbās said, "To frustrate them means to

[1] *Ad-Durr Al-Manthūr* 6:63.

[2] Aṭ-Ṭabari 18:662.

[3] *Ad-Durr Al-Manthūr* 6:64.


وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا
عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّن مِّن
قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ ٱلْمَصِيرُ
﴿٤٨﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾
وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ
﴿٥١﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ
أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ ۖ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ
ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِّيَجْعَلَ
مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ
قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ
فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ
تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

resist the believers stubbornly."[1]

﴿أُولَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ﴾

*﴿they will be dwellers of the Hellfire.﴾*

This refers to the agonizingly hot Fire with its severe punishment, may Allāh save us from it. Allāh says:

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ﴿٨٨﴾﴾

*﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption﴾* [16:88]

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ ۖ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٤﴾﴾

*﴿52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytān threw (some falsehood) in his recitation (of the revelation). But Yansakh Allāh that which Shaytān throws in.*

[1] *Ad-Durr Al-Manthūr* 6:64.

*Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise:﴾*

*﴿53. That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).﴾*

*﴿54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to the straight path.﴾*

## How the *Shayṭān* threw some Falsehood into the Words of the Messengers, and how Allāh abolished that

At this point many of the scholars of *Tafsīr* mentioned the story of the *Gharānīq* and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through *Mursal*[1] chains of narration and I do not think that any of them may be regarded as *Ṣaḥīḥ*. And Allāh knows best.

Al-Bukhāri said, "Ibn 'Abbās said,

﴿فِيٓ أُمۡنِيَّتِهِۦٓ﴾

*﴿in his recitation (of the revelation).﴾*

"When he spoke, the *Shayṭān* threw (some falsehood) into his speech, but Allāh abolished that which the *Shayṭān* threw in."[2]

﴿ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦ﴾

*﴿Then Allāh establishes His revelations.﴾* 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿إِنَّا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ﴾

*﴿when he did recite (the revelation), Shayṭān threw (some falsehood) in it﴾*

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[1] *Mursal*: A chain of narration that stops before the Companion.

[2] *Fatḥ Al-Bāri* 8:292.

"When he spoke, the *Shayṭān* threw (some falsehood) into his speech."[1] Mujāhid said:

﴿إِذَا تَمَنَّىٰ﴾

﴿*when he did recite*﴾ "When he spoke."[2] It was said that it refers to his recitation, whereas,

﴿إِلَّآ أَمَانِيَّ﴾

﴿*but they trust upon Amāni*﴾

means they speak but they do not write.[3] Al-Baghawi and the majority of the scholars of *Tafsīr* said:

﴿تَمَنَّىٰ﴾

﴿*he did recite*﴾ "Reciting the Book of Allāh."

﴿أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ﴾

﴿*Shayṭān threw (some falsehood) in it*﴾ "In his recitation."[4]

Aḍ-Ḍaḥḥāk said:

﴿إِذَا تَمَنَّىٰ﴾

﴿*when he did recite*﴾ "When he recited."[5] Ibn Jarīr said, "This comment is more akin to interpretation."[6]

﴿فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ﴾

﴿*But Yansakh Allāh that which Shayṭān throws in.*﴾

The meaning of the word *Naskh* in Arabic is to remove or lift away. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means, Allāh cancels out that which the *Shayṭān* throws in."[7]

﴿وَٱللَّهُ عَلِيمٌ﴾

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[1] Aṭ-Ṭabari 18:667.
[2] Aṭ-Ṭabari 18:667.
[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:78).
[4] Al-Baghawi 3:293.
[5] Aṭ-Ṭabari 18:668.
[6] Aṭ-Ṭabari 18:668.
[7] Aṭ-Ṭabari 18:668.

﴿*And Allāh is All-Knower,*﴾ means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

﴿حَكِيمٌ﴾

﴿*All-Wise.*﴾ means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

﴿لِّيَجْعَلَ مَا يُلْقِي ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿*That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease*﴾

meaning, doubt, *Shirk*, disbelief and hypocrisy. Ibn Jurayj said:

﴿ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴿*those in whose hearts is a disease*﴾ "The hypocrites, and

﴿وَٱلْقَاسِيَةِ قُلُوبُهُمْ﴾

﴿*and whose hearts are hardened.*﴾ means the idolators."[1]

﴿وَإِنَّ ٱلظَّٰلِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾

﴿*And certainly, the wrongdoers are in an opposition far-off.*﴾

means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

﴿وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ﴾

﴿*And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,*﴾

means, 'so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allāh and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

[1] Aṭ-Ṭabari 18:669.

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

*﴿Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).﴾* [41:42]

﴿فَيُؤْمِنُوا بِهِۦ﴾

*﴿so that they may believe therein,﴾* means, that they may believe that it is true and act upon it.

﴿فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ﴾

*﴿and their hearts may submit to it with humility.﴾*

means, that their hearts may humble themselves and accept it.

﴿وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

*﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾*

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

﴿وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ ۚ يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾﴾

*﴿55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm 'Aqīm.﴾*

*﴿56. The sovereignty on that Day will be that of Allāh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.﴾*

*﴿57. And those who disbelieved and denied Our Āyāt, for them will be a humiliating torment (in Hell).﴾*

**The Disbelievers will remain in Doubt and Confusion**

Allāh tells us that the disbelievers will remain in doubt concerning this Qur'ān. This was the view of Ibn Jurayj and was the view favored by Ibn Jarīr.[1]

﴿حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً﴾

﴿*until the Hour comes suddenly upon them,*﴾ Mujāhid said: "By surprise."[2] Qatādah said:

﴿بَغْتَةً﴾

﴿*suddenly*﴾ means, the command of Allāh will catch the people unaware. Allāh never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allāh does not punish anyone except the evildoers.

﴿أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ﴾

﴿*or there comes to them the torment of Yawm 'Aqīm.*﴾ Mujāhid said, "Ubay bin Ka'b said: *'Yawm 'Aqīm* means the day of Badr.'" Ikrimah and Mujāhid said: "*Yawm 'Aqīm* means the Day of Resurrection, following which there will be no night."[3] This was also the view of Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣri.[4] Allāh says:

﴿ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ﴾

﴿*The sovereignty on that Day will be that of Allāh. He will judge between them.*﴾ This is like the *Āyāt*:

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴿*The Only Owner of the Day of Recompense*﴾ [1:4]

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ۝٢٦﴾

﴿*The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers.*﴾ [25:26]

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[1] Aṭ-Ṭabari 18:670.

[2] Aṭ-Ṭabari 11:360.

[3] Al-Baghawi 3:295.

[4] Al-Baghawi 3:295.

﴿فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*So those who believed and did righteous good deeds*﴾

means, their hearts believed in Allāh and His Messenger ﷺ, and they acted in accor- dance with what they knew; their words and deeds were in harmony.

﴿فِى جَنَّٰتِ ٱلنَّعِيمِ﴾

﴿*in Gardens of Delight.*﴾ means, they will enjoy eternal bliss which will never end or fade away.

﴿وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا﴾

﴿*And those who disbelieved and denied Our Āyāt,*﴾
means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

﴿فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿*for them will be a humiliating torment.*﴾
means, in recompense for arrogantly turning away from the truth.

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

﴿*Verily, those who scorn My worship they will surely enter Hell in humiliation!*﴾ [40:60]

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾﴾

﴿*58. Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.*﴾

﴿*59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.*﴾

﴿*60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been*

*wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.*﴾

## The Great Reward for Those Who migrate in the Cause of Allāh

Allāh tells us that those who migrate for the sake of Allāh, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allāh and His Messenger to support His religion, then they are killed, i.e., in *Jihād*, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allāh says:

﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴿*And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh*﴾ [4:100]

﴿لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا﴾

﴿*surely, Allāh will provide a good provision for them.*﴾

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

﴿وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ۝٥٨ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ﴾

﴿*And verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,*﴾

This means Paradise, as Allāh says elsewhere:

﴿فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ۝٨٨ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ۝٨٩﴾

﴿*Then, if he be of those brought near (to Allāh), rest and provision, and a Garden of Delights.*﴾ [56:88-89].

Allāh tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا﴾

﴿*surely, Allāh will provide a good provision for them.*﴾ Then He says:

﴿لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ﴾

*﴿Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing,﴾*

meaning, He is All-Knowing about those who migrate and strive in *Jihād* for His sake and who deserve that (reward).

﴿حَلِيمٌ﴾

*﴿Most Forbearing,﴾* means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (*Hijrah*) and their putting their trust in Him.

Concerning those who are killed for the sake of Allāh, whether they are Muhājirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allāh says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

*﴿Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision﴾* [3:169].

There are many *Ḥādīths* on this topic, as stated previously. With regard to those who die for the sake of Allāh, whether they are emigrants or not. This *Āyah* and the *Ṣaḥīḥ Ḥādīths* guarantee that they will be well provided for and that Allāh will show them kindness. Ibn Abi Ḥātim recorded that Shuraḥbīl bin As-Simt said: "We spent a long time besieging a stronghold in the land of the Romans. Salmān Al-Fārisi, may Allāh be pleased with him, passed by me and said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ مَاتَ مُرَابِطًا أَجْرَى اللهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرَى عَلَيْهِ الرِّزْقَ، وَأَمِنَ مِنَ الْفَتَّانِينَ، وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾﴾»

*«Whoever dies guarding the borders of Islām, Allāh will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: ﴿Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And*

*verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.﴾"*[1]

He also recorded that 'Abdur-Raḥmān bin Jaḥdam Al-Khawlāni was with Faḍālah bin 'Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Faḍālah bin 'Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave?" He said, "I would not mind which of these two graves Allāh would resurrect me from, for Allāh says:

﴿وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا﴾

*﴿Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them.﴾"*

And he recited these two *Āyāt*, then said,
"What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions? By Allāh, I would not mind which of these two graves Allāh would resurrect me from."[2]

﴿ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ﴾

*﴿That is so. And whoever has retaliated with the like of that which he was made to suffer....﴾*

Muqātil bin Ḥayān and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allāh granted them victory.

﴿إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ﴾

*﴿Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.﴾*

[1] Ibn Abi Ḥātim 8:2503.

[2] Aṭ-Ṭabari 9:182.

ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ فَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَا فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾
وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟
لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ
ٱلرَّٰزِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ
ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ۞ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ
مَا عُوقِبَ بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ
لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى
ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ
﴿٦١﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن
دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾
أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ
مُخْضَرَّةً ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦٤﴾

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٦٢﴾﴾

﴿61. *That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.*﴾

﴿62. *That is because Allāh – He is the Truth, and what they invoke besides Him, it is false. And verily, Allāh – He is the Most High, the Most Great.*﴾

## The Creator and Controller of this World is Allāh

Allāh tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

﴿قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ ۖ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

﴿*Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day,*

*and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.*﴾ [3:26-27]

The meaning of "merging" the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

﴿وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ﴾

﴿*And verily, Allāh is All-Hearer, All-Seer.*﴾

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allāh tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ﴾

﴿*That is because Allāh - He is the Truth,*﴾

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

﴿وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ﴾

﴿*and what they invoke besides Him, it is false.*﴾

meaning, the idols and false gods. Everything that is worshipped instead of Him - may He be exalted - is false, because it can neither bring benefit nor cause harm.

﴿وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

﴿*And verily, Allāh - He is the Most High, the Most Great.*﴾ This is like the *Āyāt*:

﴿وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

﴿*and He is the Most High, the Most Great*﴾ [42:4]

﴿ٱلْكَبِيرُ ٱلْمُتَعَالِ﴾

﴿*the Most Great, the Most High*﴾ [13:9].

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَن تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ ﴿٦٦﴾﴾

﴿*63. See you not that Allāh sends down water from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.*﴾

﴿*64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh - He is Rich, Worthy of all praise.*﴾

﴿*65. See you not that Allāh has subjected to you all that is on the earth, and the ships that sail through the sea by His command? He withholds the heaven from falling on the earth except by His leave. Verily, Allāh is for mankind, full of kindness, Most Merciful.*﴾

﴿*66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafūrun.*﴾

## Signs of the Power of Allāh

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

﴿فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾

﴿*but when We send down water on it, it is stirred (to life), and it swells*﴾ [22:5].

﴿فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً﴾

﴿*and then the earth becomes green?*﴾ This indicates the sequence of events and how everything follows on according to its nature. This is like the *Āyah*:

﴿ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً﴾

﴿*Then We made the Nutfah*[1] *into a clot , then We made the clot into a little lump of flesh*﴾ [23:14].

It was recorded in the Two *Ṣaḥīḥs* that between each stage there are forty days.[2]
Allāh's saying,

﴿فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً﴾

﴿*and then the earth becomes green*﴾ means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Ḥijāz that the land turns green after rainfall. And Allāh knows best.

﴿إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿*Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.*﴾

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqmān said:

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

﴿*"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware.*﴾ [31:16]

And Allāh says:

﴿أَلَا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

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[1] See the explanation of *Sūrat Al-Ḥajj* (22 :4).

[2] *Fatḥ Al-Bāri* 6 :350, Muslim 4 :2036.

﴿...so they do not worship Allāh, Who brings to light what is hidden in the heavens and the earth.﴾ [27:25]

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾﴾

﴿And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.﴾ [10:61]

﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth.﴾

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ﴾

﴿See you not that Allāh has subjected to you all that is on the earth,﴾

animals, inanimate things, crops and fruits. This is like the *Āyah*:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾

﴿And has subjected to you all that is in the heavens and all that is in the earth﴾ [45:13],

meaning that all of this is a blessing and out of His kindness.

﴿وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ﴾

﴿and the ships that sail through the sea by His command﴾

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the

ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴿*He withholds the heaven from falling on the earth except by His leave.*﴾

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

﴿إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

﴿*Verily, Allāh is for mankind, full of kindness, Most Merciful.*﴾

meaning, even though they do wrong. As Allāh says elsewhere:

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ۝٦﴾

﴿*But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment*﴾ [13:6].

﴿وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ۝٦٦﴾

﴿*It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafūrun.*﴾ This is like the *Āyāt*:

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝٢٨﴾

﴿*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.*﴾ [2:28],

﴿قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ﴾

﴿*Say: "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."*﴾ [45:26],

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ
بِأَمْرِهِۦ ۖ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۚ إِنَّ
ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾
لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ
فِى ٱلْأَمْرِ ۘ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾
وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ
فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾ وَيَعْبُدُونَ مِن دُونِ
ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ
مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى
وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ
بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن
ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾

﴿قَالُوا رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

*﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"﴾* [40:11]

So how can you set up rivals to Allāh and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence?

﴿وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ﴾

*﴿It is He, Who gave you life,﴾* means, He gave you life after you were nothing, and brought you into existence.

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

*﴿and then will cause you to die, and will again give you life.﴾* means, on the Day of Resurrection.

﴿إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ﴾

*﴿Verily, man is indeed Kafūrun.﴾* meaning, denying.

﴿لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۘ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾﴾

*67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but*

*invite them to your Lord. Verily, you indeed are on the straight guidance.﴾*

*﴿68. And if they argue with you, say: "Allāh knows best of what you do."﴾*

*﴿69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."﴾*

## Every Nation has its Religious Ceremonies

Allāh tells us that He has made *Mansak* for every nation. Ibn Jarīr said, "This means that there are *Mansak* for every Prophet's nation." He said, "The origin of the word *Mansik* in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the *Manāsik* (rites) of *Ḥajj* are so called because the people return to them and adhere to them."[1] If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allāh, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of *Qadar* (divine decree), as in the *Āyah*,

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا﴾

*﴿For each nation there is a direction to which they face﴾*[2:148] Allāh says here:

﴿هُمْ نَاسِكُوهُ﴾

*﴿which they Nāsikūh﴾* meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allāh, so do not let their dispute with you over that divert you from following the truth. Allāh says:

﴿وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ﴾

*﴿but invite them to your Lord. Verily, you indeed are on the straight guidance.﴾*

[1] Aṭ-Ṭabari 18:678, 679.

i.e., a clear and straight path which will lead you to the desired end. This is like the *Āyah*:

﴿وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ﴾

﴿*And let them not turn you away from the Āyāt of Allāh after they have been sent down to you: and invite to your Lord*﴾ [28:87]

﴿وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٩﴾﴾

﴿*And if they argue with you, say: "Allāh knows best what you do."*﴾

This is like the *Āyah*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾﴾

﴿*And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴾ [10:41]

﴿ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿*Allāh knows best of what you do.*﴾

This is a stern warning and definite threat, as in the *Āyah*:

﴿هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۖ﴾

﴿*He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!*﴾[46:8].

Allāh says here:

﴿ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٩﴾﴾

﴿*Allāh will judge between you on the Day of Resurrection about that wherein you used to differ.*﴾

This is like the *Āyah*:

﴿فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ﴾

﴿*So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book."*﴾ [42:15]

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

*﴿70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾*

Allāh tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth. Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, *Al-Lawḥ Al-Maḥfūẓ*, as was reported in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr, who said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمٰوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

*«Allāh issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»*[1]

In the *Sunan*, it was reported from a group of the Companions that the Messenger of Allāh ﷺ said:

«أَوَّلُ مَا خَلَقَ اللهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

*«The first thing that Allāh created was the Pen. He said to it, "Write!" It said, "What should I write?" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.»*[2] Allāh says:

﴿إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

*﴿Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾*

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[1] Muslim 4:2044.

[2] Abu Dāwud 5:76, *Tuḥfat Al-Aḥwadhi* 9:232.

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾﴾

﴿71. *And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.*﴾

﴿72. *And when Our clear Āyāt are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Āyāt to them. Say: "Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved, and worst indeed is that destination!"*﴾

## The Idolators' worship of others besides Allāh and Their vehement rejection of the *Āyāt* of Allāh

Allāh tells us that the idolators, in their ignorance and disbelief, worship besides Allāh others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the *Āyah*:

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾﴾

﴿*And whoever calls upon, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.*﴾ [23:117] So Allāh says here:

﴿مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ﴾

﴿*for which He has sent down no authority, and of which they have no knowledge;*﴾

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the *Shaytān* beautified for them and made attractive to them. Allāh warned them:

﴿وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ﴾

*﴿and for the wrongdoers there is no helper.﴾*

meaning, no one to help them against Allāh when He sends His punishment and torment upon them. Then Allāh says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ﴾

*﴿And when Our clear Āyāt are recited to them,﴾*

means, when the *Āyāt* of the Qur'ān and clear evidence and proof for *Tawḥīd* of Allāh are mentioned to them, and they are told that there is no god besides Allāh and that the Messengers spoke the truth,

﴿تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا﴾

*﴿They are nearly ready to attack with violence those who recite Our Āyāt to them.﴾*

then they nearly attack and do harm to those who bring proof to them from the Qur'ān, and cause them harm using their tongues and hands.

﴿قُلْ﴾

*﴿Say﴾* O Muḥammad to these people,

﴿أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ﴾

*﴿Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved,﴾*

The fire and wrath and torment of Allāh are far worse than that with which you are trying to scare the believing close friends of Allāh in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

﴿وَبِئْسَ ٱلْمَصِيرُ﴾

*﴿and worst indeed is that destination!﴾* how terrible is the Fire as a final destination and abode!

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

*﴿Evil indeed it is as an abode and as a place to rest in.﴾* [25:66]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾﴾

*﴿73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.﴾*

*﴿74. They have not regarded Allāh with His rightful esteem. Verily, Allāh is All-Strong, All-Mighty.﴾*

## The insignificance of the Idols and the foolishness of their Worshippers

Here Allāh points out the insignificance of the idols and the foolishness of those who worship them.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ﴾

*﴿O mankind! A parable has been made,﴾*

meaning, a parable of that which is worshipped by those who are ignorant of Allāh and who join others as partners with Him.

﴿فَٱسْتَمِعُوا۟ لَهُۥٓ﴾

*﴿so listen to it﴾* pay attention and understand.

﴿إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ﴾

*﴿Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose.﴾*

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imām Aḥmad recorded that Abu Hurayrah recorded the *Marfū'* report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ [خَلْقًا] كَخَلْقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

*«"Who does more wrong than one who tries to create something like My creation? Let them create an ant or a fly or a seed like*

*My creation!"*»[1]

This was also recorded by the authors of the Two Ṣaḥīḥs via 'Umārah from Abu Zur'ah from Abu Hurayrah, who said that the Prophet ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

*«Allāh says: "Who does more wrong than one who tries to create (something) like My creation? Let them create an ant, let them create a grain of barley."»*[2]

Then Allāh says:

﴿وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ﴾

*﴿And if the fly snatches away a thing from them, they will have no power to release it from the fly.﴾*

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allāh's creatures. Allāh says:

﴿ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ﴾

*﴿So weak are the seeker and the sought.﴾*

Ibn 'Abbās said, "The seeker is the idol and the sought is the fly."[3] This was the view favored by Ibn Jarīr, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."[4] Then Allāh says:

﴿مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ﴾

*﴿They have not regarded Allāh with His rightful esteem.﴾*

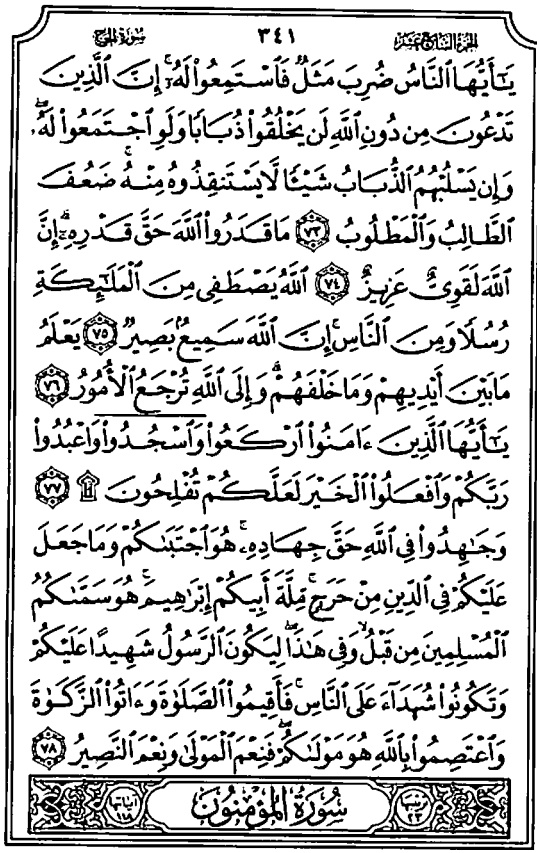
meaning, they have not recognized the might and power of Allāh when they wor- ship alongside Him those who cannot

[1] Aḥmad 2:391.

[2] *Fatḥ Al-Bāri* 13:537, Muslim 3:1671.

[3] Aṭ-Ṭabari 18:685.

[4] Al-Baghawi 3:298, from Aḍ-Ḍaḥḥāk.


الجزء الثامن عشر ٣٤١ سورة الحج
يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ
تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ
وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ
ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ
ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ
رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟
رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾
وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۖ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ
ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَٱعْتَصِمُوا۟ بِٱللَّهِ ۖ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾
سُورَةُ الْمُؤْمِنُونَ

even ward off a fly, because they are so weak and incapable.

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿*Verily, Allāh is All-Strong, All-Mighty.*﴾ means, He is the All-Strong Who, by His might and power, created all things.

﴿وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him*﴾ [30:27]

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾﴾

﴿*Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.*﴾ [85:12-13]

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

﴿*Verily, Allāh is the Provider, Owner of power, the Most Strong.*﴾ [51:58].

﴿عَزِيزٌ﴾

﴿*All-Mighty*﴾ means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾﴾

﴿75. *Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.*﴾

﴿76. *He knows what is before them, and what is behind them. And to Allāh return all matters.*﴾

## Allāh chooses Messengers from the Angels and Messengers from Mankind

Allāh tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

﴿إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ﴾

﴿*Verily, Allāh is All-Hearer, All-Seer.*﴾ means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

﴿*Allāh knows best with whom to place His Message*﴾ [6:124]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾﴾

﴿*He knows what is before them, and what is behind them. And to Allāh return all matters.*﴾

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾﴾

﴿*"The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."*﴾[72:26] until His saying;

﴿وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾﴾

﴿*and He keeps count of all things.*﴾ [72:28]

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

﴿*O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind*﴾ [5:67].

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ۝٧٧ وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ۝٧٨﴾

﴿*77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.*﴾

﴿*78. And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. He has named you Muslims both before and in this (Qur'ān), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Ṣalāh, give the Zakāh and hold fast to Allāh. He is your Mawlā, what an Excellent Mawlā and what an Excellent Helper!*﴾

## The Command to worship Allāh and engage in *Jihād*

It was reported from 'Uqbah bin 'Āmir that the Prophet ﷺ said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا»

«*Sūrat Al-Ḥajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.*»[1]

﴿وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ﴾

﴿*And strive hard in Allāh's cause as you ought to strive.*﴾ means, with your wealth and your tongues and your bodies. This is like the *Āyah*:

[1] Al-Ḥākim 1:221. The addition, "so whoever does not prostrate at them should not read them" is considered unauthentic. The source for the *Ḥadīth* was mentioned and noted earlier. See *Āyah* no. 18.

﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ﴾

*﴿Have Taqwā of Allāh as is His due.﴾* [3:102]

﴿هُوَ اجْتَبَاكُمْ﴾

*﴿He has chosen you,﴾* means, 'O *Ummah* [of Islām], Allāh has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

*﴿and has not laid upon you in religion any hardship﴾*

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the *Ṣalāh*, which is the most important pillar of Islām after the two testimonies of faith, is obligatory, four *Rak'ahs* when one is settled, which are shortened to two *Rak'ah* when one is traveling. According to some Imāms, only one *Rak'ahs* is obligatory at times of fear, as was recorded in the *Ḥadīth*.[1] A person may pray while walking or riding, facing the *Qiblah* or otherwise. When praying optional prayers while traveling, one may face the *Qiblah* or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet ﷺ said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

*«I have been sent with the easy Ḥanīfi*[2] *way.»*[3]

And he said to Mu'ādh and Abu Mūsā, when he sent them as governors to Yemen:

«بَشِّرَا وَلَا تُنَفِّرَا وَيَسِّرَا وَلَا تُعَسِّرَا»

---

[1] Abu Dāwud 2:38.

[2] Meaning monothiest. See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:30).

[3] Aḥmad 5:266.

*"Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them."*[1]

And there are many similar *Ḥādīths*. Ibn 'Abbās said concerning the *Āyah*,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

﴿*and has not laid upon you in religion any hardship*﴾, "This means difficulty."[2]

﴿مِلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ﴾

﴿*It is the religion of your father Ibrāhīm.*﴾ Ibn Jarīr said, "This refers back to the *Āyah*,

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

﴿*and has not laid upon you in religion any hardship*﴾

meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrāhīm. He said, "It may be that it means: adhere to the religion of your father Ibrāhīm."[3] I say: This interpretation of the *Āyah* is like the *Āyah*:

﴿قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

﴿*Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, a Ḥanīf*[4]﴾ [6:161]

﴿هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا﴾

﴿*He has named you Muslims both before and in this (Qur'ān),*﴾

Imām 'Abdullāh bin Al-Mubārak said, narrating from Ibn Jurayj, from 'Aṭā', from Ibn 'Abbās: concerning Allāh's saying,

﴿هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ﴾

﴿*He has named you Muslims before*﴾

---

[1] *Fatḥ Al-Bāri* 7:657.

[2] Aṭ-Ṭabari 18:689.

[3] Aṭ-Ṭabari 18:691.

[4] See earlier note.

"This refers to Allāh, may He be glorified."[1] This was also the view of Mujāhid, 'Aṭā', Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān and Qatādah.[2]

Mujāhid said, "Allāh named you Muslims before, in the previous Books and in *Adh-Dhikr*,[3]

﴿وَفِي هَٰذَا﴾

﴿*and in this*﴾ means, the Qur'ān."[4] This was also the view of others, because Allāh says:

﴿هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

﴿*He has chosen you, and has not laid upon you in religion any hardship*﴾

Then He urged them to follow the Message which His Messenger ﷺ brought, by reminding them that this was the religion of their father Ibrāhīm. Then He mentioned His blessings to this *Ummah*, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allāh says:

﴿هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ﴾

﴿*He has named you Muslims both before*﴾ meaning, before the Qur'ān,

﴿وَفِي هَٰذَا﴾

﴿*and in this.*﴾ Under the explanation of this *Āyah*, An-Nasā'ī recorded from Al-Ḥārith Al-Ash'ari from the Messenger of Allāh ﷺ, who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيِّ جَهَنَّمَ»

«*Whoever adopts the call of Jāhiliyyah, will be one of those who will crawl on their knees in Hell.*»

A man said, "O Messenger of Allāh, even if he fasts and performs *Ṣalāh*?" He said,

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[1] Aṭ-Ṭabari 18:691.

[2] Aṭ-Ṭabari 18:691, 692.

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:105).

[4] Al-Qurṭubi 12:101.

«نَعَمْ وَإِنْ صَامَ وَصَلَّى، فَادْعُوا بِدَعْوَةِ اللهِ الَّتِي سَمَّاكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللهِ»

«*Yes, even if he fasts and performs Ṣalāh. So adopt the call of Allāh whereby He called you Muslims and believers and servants of Allāh.*»[1]

﴿لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

﴿*that the Messenger may be a witness over you and you be witnesses over mankind!*﴾

means, 'thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

﴿شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

﴿*witnesses over mankind*﴾,' because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

﴿فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

﴿*So perform the Ṣalāh, give Zakāh*﴾ means, respond to this great blessing with gratitude by fulfilling your duties towards Allāh, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving *Zakāh*. *Zakāh* is a form of beneficence towards Allāh's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the *Ayāh* of *Zakāh* in *Sūrat At-Tawbah* (9:5).

﴿وَٱعْتَصِمُوا۟ بِٱللَّهِ﴾

﴿*and hold fast to Allāh.*﴾ means, seek the help and support of

[1] An-Nasā'ī in *Al-Kubrā* no. 1 :8866.

Allāh and put your trust in Him, and get strength from Him.

﴿هُوَ مَوْلَىٰكُمْ﴾

﴿*He is your Mawlā,*﴾ meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

﴿فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ﴾

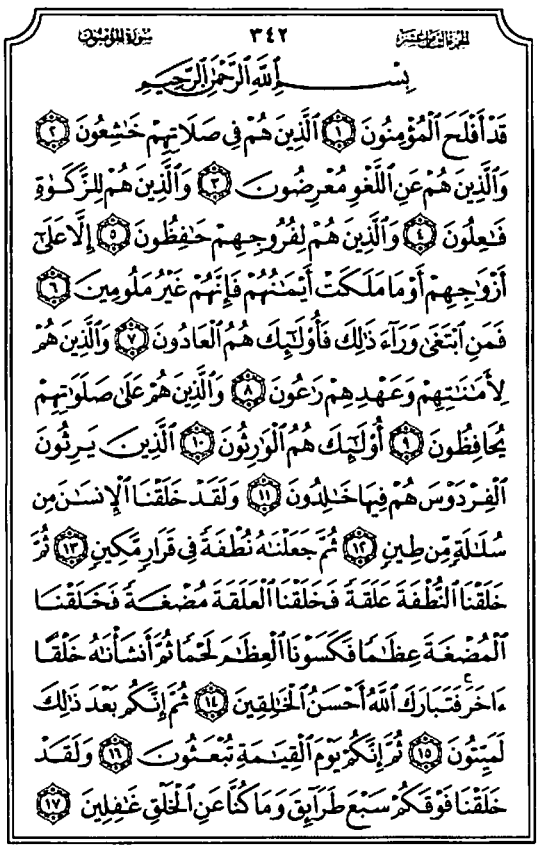
﴿*what an Excellent Mawlā and what an Excellent Helper!*﴾

He is the best *Mawlā* and the best Helper against your enemies.

This is the end of the *Tafsīr* of *Sūrat Al-Ḥajj*. May Allāh bless our Prophet Muḥammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

# The *Tafsīr* of *Sūrat Al-Mu'minūn* (Chapter - 23)

**Which was Revealed in Makkah**


الجزء الثامن عشر ٣٤٢ سورة المؤمنون
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ
يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن
سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ
خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا
آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ
لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ
خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾﴾

﴿1. *Successful indeed are the believers.*﴾

﴿2. *Those who with their Ṣalāh are Khāshi'ūn.*﴾

﴿3. *And those who turn away from Al-Laghw.*﴾

﴿4. *And those who pay the Zakāh.*﴾

﴿5. *And those who guard their private parts.*﴾

﴿6. *Except from their wives or their right hand possessions, for then, they are free from blame.*﴾

﴿7. *But whoever seeks beyond that, then those are the transgressors.*﴾

﴿8. *Those who are faithfully true to their Amānāt and to their covenants are Rā'ūn.*﴾

﴿9. *And those who strictly guard their Ṣalawāt.*﴾

﴿10. *These are indeed the heirs.*﴾

﴿11. *Who shall inherit Firdaws. They shall dwell therein forever.*﴾

## The Success is for the believers whose qualities are described here

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١﴾

﴿*Successful indeed are the believers*﴾ means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

﴿ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢﴾

﴿*Those who with their Ṣalāh are Khāshi'ūn.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿خَٰشِعُونَ﴾

"﴿*Khāshi'ūn*﴾ means those with fear and with tranquillity."[1] This was also narrated from Mujāhid, Al-Ḥasan, Qatādah and Az-Zuhri.[2] It was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him, that *Khushū'* means the *Khushū'* of the heart.[3] This was also the view of Ibrāhīm An-Nakha'i.[4] Al-Ḥasan Al-Baṣri said, "Their *Khushū'* was in their hearts." So they lowered their gaze and were humble towards others. *Khushū'* in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else

[1] Aṭ-Ṭabari 19:9.

[2] Aṭ-Ṭabari 19:8, 9.

[3] Aṭ-Ṭabari 19:9.

[4] Aṭ-Ṭabari 19:9.

besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the *Ḥadīth* recorded by Imām Aḥmad and An-Nasā'ī from Anas, who said that the Messenger of Allāh ﷺ said:

«حُبِّبَ إِلَيَّ الطِّيبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«*Fragrance and women have been made dear to me, and Ṣalāh was made the joy of my eye.*»[1]

﴿وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝٣﴾

﴿*And those who turn away from Al-Laghw.*﴾

refers to falsehood, which includes *Shirk* and sin, and any words or deeds that are of no benefit. As Allāh says:

﴿وَإِذَا مَرُّوا بِٱللَّغْوِ مَرُّوا كِرَامًا﴾

﴿*And if they pass by Al-Laghw, they pass by it with dignity*﴾[25:72].

Qatādah said: "By Allāh, there came to them from Allāh that which kept them away from that (evil)."[2]

﴿وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ۝٤﴾

﴿*And those who pay the Zakāh.*﴾

Most commentators say that the meaning here is the *Zakāh* that is paid on wealth, even though this *Āyah* was revealed in Makkah, and *Zakāh* was ordained in Al-Madīnah in the year 2 H. The apparent meaning is that the *Zakāh* that was instituted in Al-Madīnah is the one based upon the *Nuṣub*[3] and the specific amounts, apart from which it seems that the basic principle of *Zakāh* was enjoined in Makkah. As Allāh says in *Sūrat Al-An'ām*, which was also revealed in Makkah:

﴿وَءَاتُوا حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

﴿*but pay the due thereof on the day of their harvest,*﴾ [6:141]

It could be that what is meant here by *Zakāh* is purification of

[1] Aḥmad 3:199, An-Nasā'ī 7:61, 62.

[2] *Az-Zuhd* by Ibn Al-Mubarak, 55.

[3] The minimum level of wealth which dictates a person's obligation to pay *Zakāh*.

the soul from *Shirk* and filth, as in the *Āyah*:

﴿قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۝٩ وَقَدْ خَابَ مَن دَسَّىٰهَا ۝١٠﴾

*﴿Indeed he succeeds who purifies himself (Zakkāhā). And indeed he fails who corrupts himself.﴾* [91:9-10]

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allāh knows best.

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ۝٧﴾

*﴿And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.﴾*

means, those who protect their private parts from unlawful actions and do not do that which Allāh has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allāh has made permissible for them or their right hand possessions from the captives. One who seeks what Allāh has made permissible for him is not to be blamed and there is no sin on him. Allāh says:

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ﴾

*﴿they are free from blame. But whoever seeks beyond that﴾*

meaning, other than a wife or slave girl,

﴿فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ﴾

*﴿then those are the transgressors.﴾* meaning , aggressors.

﴿وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ۝٨﴾

*﴿Those who are faithfully true to their Amānāt and to their covenants﴾*

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allāh ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.*»[1]

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ۝٩﴾

﴿*And those who strictly guard their Ṣalawāt.*﴾

means, they persistently offer their prayers at their appointed times, as Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, which deed is most beloved to Allāh?' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

«*Prayer at the appointed time.*» I said, 'Then what?' He said,

«بِرُّ الْوَالِدَيْنِ»

«*Kindness to one's parents.*» I said, 'Then what?' He said,

«الْجِهَادُ فِي سَبِيلِ اللهِ»

«*Jihad in the way of Allāh.*» It was recorded in the Two *Ṣaḥīḥs*.[2] Qatādah said: "At the fixed times, with the proper bowing and prostration."[3] Allāh begins and ends this list of praiseworthy qualities with *Ṣalāh*, which is indicative of its virtue, as the Prophet ﷺ said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»

«*Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Ṣalāh. None will preserve his Wuḍū' except the believer.*»[4]

Having described them with these praiseworthy characteristics and righteous deeds, Allāh then says:

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[1] *Fatḥ Al-Bāri* 10:522.

[2] *Fatḥ Al-Bāri* 10:414, Muslim 1:89.

[3] *Ad-Durr Al-Manthūr* 6:89.

[4] Ibn Mājah 2:101.

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١﴾

﴿*These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.*﴾

It was recorded in the Two *Ṣaḥīḥ*s that the Messenger of Allāh ﷺ said:

«إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ»

«*If you ask Allāh for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.*»[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ: ﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠﴾»

«*There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allāh said: ﴿These are indeed the heirs.﴾*[2]

Ibn Jurayj narrated from Layth from Mujāhid:

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠﴾

﴿*These are indeed the heirs.*﴾

"The believers will inherit the homes of the disbelievers because they were created to worship Allāh Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in *Ṣaḥīḥ Muslim* from Abu Burdah, from his father,

[1] *Fatḥ Al-Bāri* 13:415.

[2] Ibn Mājah 2:1453.

from the Prophet ﷺ who said:

«يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَىٰ»

*«Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allāh will forgive them and put (their burden of sin) on the Jews and Christians.»*[1]

According to another version: the Messenger of Allāh ﷺ said:

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ: هَذَا فِكَاكُكَ مِنَ النَّارِ»

*«When the Day of Resurrection comes, Allāh will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire."»*

'Umar bin 'Abd Al-'Azīz asked Abu Burdah to swear by Allāh besides Whom there is no other God, three times, that his father told him that from the Prophet ﷺ, and he swore that oath.[2] I say: this *Āyah* is like Allāh's saying:

﴿تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾﴾

﴿*Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwā.*﴾ [19:63]

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾﴾

﴿*This is the Paradise which you have been made to inherit because of your deeds which you used to do.*﴾ [43:72]

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَيَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ ﴿١٦﴾﴾

﴿*12. And indeed We created man out of an extract of Ṭīn.*﴾

﴿*13. Thereafter We made him a Nutfah in a safe lodging.*﴾

[1] Muslim 4:2120.

[2] Muslim 4:2119.

﴾14. *Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.*﴿

﴾15. *After that, surely you will die.*﴿

﴾16. *Then (again), surely you will be resurrected on the Day of Resurrection.*﴿

## The Sign of Allāh in the progressive creation of Man from Clay then from *Nutfah* and thereafter

Allāh tells us how He initially created man from an extract of *Ṭīn*. This was Ādam, peace be upon him, whom Allāh created from sounding clay of altered black smooth mud. Ibn Jarīr said, "Ādam was called *Ṭīn* because he was created from it."[1] Qatādah said, "Ādam was created from *Ṭīn*."[2] This is the more apparent meaning and is closer to the context, for Ādam, upon him be peace, was created from a sticky *Ṭīn*, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allāh says:

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾﴾

﴾*And among His signs is this that He created you (Ādam) from dust, and then - behold you are human beings scattered!*﴿ [30:20]

Imām Aḥmad recorded from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذٰلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذٰلِكَ»

«*Allāh created Ādam from a handful which He picked up from throughout the earth, so the sons of Ādam came forth accordingly, red and white and black and in between, evil and good and in between.*»[3]

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[1] Aṭ-Ṭabari 19:15.

[2] Aṭ-Ṭabari 19:14.

[3] Aḥmad 4:400.

Abu Dāwud and At-Tirmidhi recorded something similar.[1] At-Tirmidhi said, "It is *Ṣaḥīḥ Ḥasan*."

﴿ثُمَّ جَعَلْنَٰهُ نُطْفَةً﴾

﴿*Thereafter We made him a Nutfah.*﴾ Here the pronoun refers back to humankind, as in another *Āyah*:

﴿وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨﴾

﴿*and He began the creation of man from clay. Then He made his offspring from semen of despised water.*﴾ [32:7,8]

meaning, weak, as He says:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝٢٠ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ۝٢١﴾

﴿*Did We not create you from a despised water? Then We placed it in a place of safety.*﴾ [77:20-21]

meaning the womb, which is prepared and readily equipped for that,

﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝٢٢ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ۝٢٣﴾

﴿*For a known period. So We did measure; and We are the Best to measure*﴾ [77:22-23]

meaning, for a known period of time, until it is established and moves from one stage to the next. Allāh says here,

﴿ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً﴾

﴿*Then We made the Nutfah into a clot,*﴾

meaning, 'then We made the *Nutfah*, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' Ikrimah said, "This is blood."

﴿فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً﴾

﴿*then We made the clot into a little lump of flesh,*﴾ which is like a piece of flesh with no shape or features.

﴿فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا﴾

[1] Abu Dāwūd 5:67, *Tuḥfat Al-Aḥwadhi* 8:290.

﴿*then We made out of that little lump of flesh bones,*﴾ meaning, 'We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

﴿فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا﴾

﴿*then We clothed the bones with flesh,*﴾ meaning, 'We gave it something to cover it and strengthen it.'

﴿ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾

﴿*and then We brought it forth as another creation.*﴾ means, 'then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.'

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

﴿*So Blessed is Allāh, the Best of creators.*﴾

﴿ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ﴾

﴿*and then We brought it forth as another creation.*﴾

Al-'Awfī reported that Ibn 'Abbās said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man."[1] Imām Aḥmad recorded in his *Musnad* that 'Abdullāh – Ibn Mas'ūd – said, "The Messenger of Allāh ﷺ, the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لَيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلٰهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«*The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he*

[1] At-Ṭabari 19:18.

*breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally the deeds of the people of Paradise and thus enter Paradise.*﴾[1]

This was recorded by Al-Bukhāri and Muslim.[2]

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

﴿*So Blessed is Allāh, the Best of creators.*﴾

means, when Allāh mentions His ability and subtlety in creating this *Nutfah* and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

﴿*So Blessed is Allāh, the Best of creators.*﴾

﴿ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾﴾

﴿*After that, surely you will die.*﴾ means, after first being created from nothing, you will eventually die.

﴿ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾﴾

﴿*Then (again), surely you will be resurrected on the Day of Resurrection.*﴾

means, you will be created anew.

﴿ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ﴾

﴿*and then Allāh will bring forth the creation of the Hereafter*﴾ [29:20]

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds

[1] Aḥmad 1:382.

[2] *Fatḥ Al-Bāri* 6:418, Muslim 4:2036.

– if they are good then he will be rewarded, and if they are bad then he will be punished.

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَٰفِلِينَ ﴿١٧﴾﴾

﴿17. *And indeed We have created above you seven Ṭarā'iq, and We are never unaware of the creation.*﴾

## His Sign in the creation of the Heavens

After mentioning the creation of man, Allāh then mentions the creation of the seven heavens. Allāh often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

﴿لَخَلْقُ السَّمَٰوَٰتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind*﴾ [40:57].

A similar *Āyah* appears at the beginning of *Sūrat As-Sajdah*, which the Messenger of Allāh ﷺ used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

﴿سَبْعَ طَرَآئِقَ﴾

﴿*seven Ṭarā'iq.*﴾ Mujāhid said, "This means the seven heavens."[1] This is like the *Āyāt*:

﴿تُسَبِّحُ لَهُ السَّمَٰوَٰتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ﴾

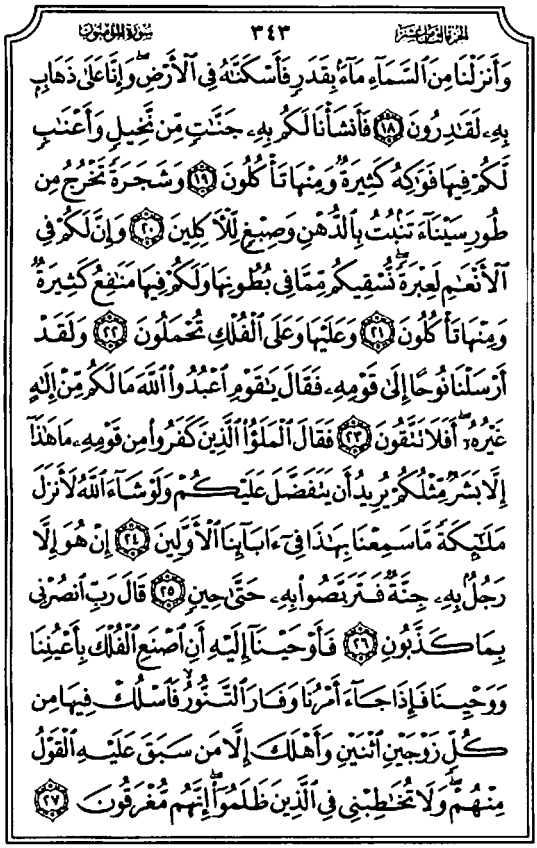
﴿*The seven heavens and the earth and all that is therein, glorify Him*﴾ [17:44]

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾﴾

﴿*See you not how Allāh has created the seven heavens one above another?*﴾ [71:15]

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾﴾

[1] *Ad-Durr Al-Manthūr* 6 :94.


الجزء الثامن عشر ٣٤٣ سورة المؤمنون
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ
بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ
لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن
طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِى
ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ
أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ
إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ
مَلَٰٓئِكَةً ۖ مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا
رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى
بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا
وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن
كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

﴿*It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge*﴾ [65:12]

Similarly, Allāh says here:

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾﴾

﴿*And indeed We have created above you seven Ṭarā'iq, and We are never unaware of the creation.*﴾

meaning, Allāh knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allāh sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

*﴿And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾* [6:59]

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾﴾

﴿18. *And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.*﴾

﴿19. *Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.*﴾

﴿20. *And a tree that springs forth from Ṭūr Sinai, that grows oil, and relish for the eaters.*﴾

﴿21. *And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.*﴾

﴿22. *And on them, and on ships you are carried.*﴾

## Allāh's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allāh mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allāh sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allāh sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

﴿فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ﴾

﴿*and We gave it lodging in the earth,*﴾

means, 'when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

﴿وَإِنَّا عَلَىٰ ذَهَابٍ بِهِۦ لَقَٰدِرُونَ﴾

﴿*and verily, We are able to take it away.*﴾

means, 'if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

﴿فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ﴾

﴿*Then We brought forth for you therewith gardens of date palms and grapes,*﴾

means, 'from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

﴿مِّن نَّخِيلٍ وَأَعْنَابٍ﴾

﴿*of date palms and grapes,*﴾ These were the kinds of gardens that were known to the people of the Ḥijāz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allāh given to them, and for which they cannot properly thank Allāh enough.

﴿لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ﴾

﴿*wherein is much fruit for you,*﴾ means, of all fruits. As Allāh says elsewhere:

﴿يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۗ﴾

*﴿With it [the rain] He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit﴾* [16:11].

﴿وَمِنۡهَا تَأۡكُلُونَ﴾

*﴿and whereof you eat.﴾* This implies that you look at its beauty, wait for it to ripen, then eat from it.

﴿وَشَجَرَةٗ تَخۡرُجُ مِن طُورِ سَيۡنَآءَ﴾

*﴿And a tree that springs forth from Ṭūr Sinai,﴾*

means the olive tree. *Ṭūr* means a mountain. Some of the scholars said, "It is called *Ṭūr* if there are trees on it, and if it is bare it is called *Jabal*, not *Ṭūr*. And Allāh knows best. Mount Sinai is the same as *Ṭūr Sinīn*, and it is the mountain on which Allāh spoke to Mūsā bin 'Imrān, peace be upon him, and in the surrounding mountains there are olive trees.

﴿تَنۢبُتُ بِٱلدُّهۡنِ﴾

*﴿that grows oil,﴾* Some scholars think it [linguistically] means that it brings forth oil. Others say it [linguistically] means "comes forth with oil." Allāh said,

﴿وَصِبۡغٖ﴾

*﴿and relish﴾* meaning a condiment. according to Qatādah.[1]

﴿لِّلۡأٓكِلِينَ﴾

*﴿for the eaters.﴾* means, it contains a beneficial oil and condiment.

'Abd bin Ḥumayd recorded in his *Musnad* and *Tafsīr* from 'Umar that the Messenger of Allāh ﷺ said:

«ائْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

*«Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.»*

[1] *Ad-Durr Al-Manthūr* 6:95.

It was recorded by At-Tirmidhi and Ibn Mājah.[1]
Allāh's saying;

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾﴾

*﴿And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried﴾*,

Here Allāh mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allāh says:

﴿وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾﴾

*﴿And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.﴾* [16:7]

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

*﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful?﴾* [36:71-73]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا

[1] *Al-Muntakhab* by 'Abd bin Ḥumayd 13, At-Tirmidhi 1815, Ibn Mājah 3319.

بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾

﴿23. *And indeed We sent Nūḥ to his people, and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"*﴾

﴿24. *But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old."*﴾

﴿25. *"He is only a man in whom is madness, so wait for him a while."*﴾

## The Story of Nūḥ, Peace be upon Him; and his people

Allāh tells us about Nūḥ, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allāh and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

﴿فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ﴾

﴿*and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"*﴾

Meaning, "Do you not fear Allāh when you associate others in worship with Him?" The chiefs or leaders of his people said:

﴿مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ﴾

﴿*He is no more than a human being like you, he seeks to make himself superior to you.*﴾

meaning, 'he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not?'

﴿وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً﴾

﴿*Had Allāh willed, He surely could have sent down angels.*﴾

meaning, 'if Allāh had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing – i.e., sending a man to our forefathers' – their predecessors in times past.

﴿إِنْ هُوَ إِلَّا رَجُلٌ بِهِۦ جِنَّةٌ﴾

﴿*He is only a man in whom is madness,*﴾

means, 'he is crazy in his claim that Allāh has sent him and chosen him from among you to receive revelation.'

﴿فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ﴾

﴿*so wait for him a while.*﴾ means, 'wait until he dies, put up with him until you are rid of him.'

﴿قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾ فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾ فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾﴾

﴿*26. He said: "O my Lord! Help me because they deny me."*﴾

﴿*27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned."*﴾

﴿*28. "And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved us from the people who are wrongdoers."*﴾

﴿*29. "And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'"*﴾

﴿*30. Verily, in this, there are indeed Āyāt, for sure We are ever putting (men) to the test.*﴾

Allāh tells us that Nūḥ, peace be upon him, invoked his Lord to help him against his people, as Allāh mentions in another *Āyah*:

﴿فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾﴾

*﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾* [54:10]. Here he says:

﴿رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ﴾

*﴿O my Lord! Help me because they deny me.﴾*

At that point, Allāh commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

﴿إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ﴾

*﴿except those thereof against whom the Word has already gone forth.﴾*

meaning, those whom Allāh had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allāh knows best.

﴿وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ﴾

*﴿And address Me not in favor of those who have done wrong. Verily, they are to be drowned.﴾*

means, 'when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in *Sūrah Hūd*, and there is no need to repeat it here.[1]

﴿فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾﴾

*﴿And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved*

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:25).

*us from the people who are wrongdoers.'*﴾

This is like the *Āyah*:

﴿وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

﴿*and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"*﴾ [43:12-14]

So, certainly, Nūḥ adhered to what he was commanded, as Allāh says elsewhere:

﴿وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرِىٰهَا وَمُرْسَىٰهَآ﴾

﴿*And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage..."*﴾[11:41]

So Nūḥ mentioned Allāh at the beginning of his journey and at the end, and Allāh said:

﴿وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾﴾

﴿*And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."*﴾

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ﴾

﴿*Verily in this, there are indeed Āyāt,*﴾ means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allāh, may He be exalted, and that Allāh does what He wills, and He is able to do all things and knows all things.

﴿وَإِن كُنَّا لَمُبْتَلِينَ﴾

﴿*for sure We are ever putting (men) to the test.*﴾ means, 'We try Our servants by means of sending the Messengers.'

﴿ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾



فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤١﴾

﴿31. *Then, after them, We created another generation.*﴾

﴿32. *And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"*﴾

﴿33. *And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink."*﴾

﴿34. *"If you were to obey a human being like yourselves, then verily, you indeed would be losers."*﴾

﴾35. *"Does he promise you that when you have died and have become dust and bones, you shall come out alive?"*﴿

﴾36. *"Far, very far is that which you are promised!"*﴿

﴾37. *"There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"*﴿

﴾38. *"He is only a man who has invented a lie against Allāh, and we are not going to believe in him."*﴿

﴾39. *He said: "O my Lord! Help me because they deny me."*﴿

﴾40. *(Allāh) said: "In a little while, they are sure to be regretful."*﴿

﴾41. *So, the Ṣayḥah*[1] *overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.*﴿

## The Story of 'Ād or Thamūd

Allāh tells us that after the people of Nūḥ, He created another nation. It was said that this was 'Ād, because they were the successors of the people of Nūḥ. Or it was said that they were Thamūd, because Allāh says:

﴿فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ﴾

﴾*So, the Ṣayḥah overtook them in truth.*﴿

Allāh sent to them a Messenger from among themselves, and he called them to worship Allāh Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allāh on the Day of Resurrection and they denied the idea of physical resurrection. They said:

﴿أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾﴾

﴾*Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised!*﴿

[1] Meaning a loud shout of cry. See volume five, the *Tafsīr* of *Sūrah Hūd*.

meaning, very unlikely.

﴿إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا﴾

*﴿He is only a man who has invented a lie against Allāh,﴾*

meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

﴿وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٣٩﴾﴾

*﴿and we are not going to believe in him. He said: "O my Lord! Help me because they deny me."﴾*

meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

﴿قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾﴾

*﴿(Allāh) said: "In a little while, they are sure to be regretful."﴾*

meaning, 'for their opposition towards you and their stubborn rejection of the Message you brought to them.'

﴿فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ﴾

*﴿So, The Ṣayḥah overtook them in truth,﴾*

meaning, they deserved that from Allāh because of their disbelief and wrongdoing. The apparent meaning is that the *Ṣayḥah* was combined with the furious cold wind,

﴿تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ﴾

*﴿Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!﴾* [46:25]

﴿فَجَعَلْنَٰهُمْ غُثَآءً﴾

*﴿and We made them as rubbish of dead plants.﴾*

means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

﴿فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾

*﴿So, away with the people who are wrongdoers.﴾*

As Allāh's statement:

﴿وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾﴾

﴿*We wronged them not, but they were the wrongdoers.*﴾ [43:76]

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allāh, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ ۖ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾﴾

﴿*42. Then, after them, We created other generations.*﴾

﴿*43. No nation can advance their term, nor can they delay it.*﴾

﴿*44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Aḥādīth. So, away with a people who believe not!*﴾

## Mention of Other Nations

Allāh says:

﴿ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿٤٢﴾﴾

﴿*Then, after them, We created other generations.*﴾ meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾﴾

﴿*No nation can advance their term, nor can they delay it.*﴾

means, they are taken at the appropriate time, as decreed by Allāh in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا﴾

﴿*Then We sent Our Messengers in succession.*﴾

Ibn 'Abbās said, "(This means) following one another in succession."[1] This is like the *Āyah*:

[1] Aṭ-Ṭabari 19:34.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

*﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt (all false deities)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾* [16:36].

﴿كُلَّ مَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ﴾

*﴿Every time there came to a nation their Messenger, they denied him;﴾*

meaning the greater majority of them. This is like the *Āyah*:

﴿يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾﴾

*﴿Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾* [36:30]

﴿فَأَتْبَعْنَا بَعْضَهُم بَعْضًا﴾

*﴿so We made them follow one another,﴾* means, 'We destroyed them,' as Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ﴾

*﴿And how many generations have We destroyed after Nūḥ!﴾* [17:17]

﴿وَجَعَلْنَاهُمْ أَحَادِيثَ﴾

*﴿and We made them as Aḥādīth﴾* meaning, stories and lessons for mankind, as Allāh says elsewhere:

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ﴾

*﴿so, We made them as tales (in the land), and We dispersed them all totally﴾* [34:19].

﴿ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾﴾

*﴿45. Then We sent Mūsā and his brother Hārūn, with Our*

*Āyāt and manifest authority,﴾*

*﴿46. To Fir'awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).﴾*

*﴿47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾*

*﴿48. So, they denied them both and became of those who were destroyed.﴾*

*﴿49. And indeed We gave Mūsā the Scripture, that they may be guided.﴾*

## The Story of Mūsā, Peace be upon Him; and Fir'awn

Allāh tells us that He sent Mūsā, peace be upon him, and his brother Hārūn to Fir'awn and his chiefs with decisive evidence and definitive proof, but Fir'awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allāh destroyed Fir'awn and his chiefs, drowning them all in one day. He revealed the Book to Mūsā, i.e., the Tawrāh, in which were rulings, commands and prohibitions, after He had destroyed Fir'awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allāh revealed the Tawrāh, Allāh did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾﴾

*﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴾* [28:43]

﴿وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾﴾

*﴿50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhāt Qarār, and Ma'īn.﴾*

**'Īsā and Maryam**

Allāh tells us about His servant and Messenger 'Īsā bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Ādam without a father or a mother, He created Ḥawwā' from a male without a female, and He created 'Īsā from a female without a male, but He created the rest of mankind from both male and female.

﴿وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾*

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said: "*Ar-Rabwah* is a raised portion of land, which is the best place for vegetation to grow."[1] This was also the view of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and Qatādah.[2] Ibn 'Abbās said,

﴿ذَاتِ قَرَارٍ﴾

*﴿Dhāt Qarār﴾* "A fertile place.

﴿وَمَعِينٍ﴾

*﴿and Ma'īn﴾* means water running on the surface."[3] This was also the view of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and Qatādah.[4] Mujāhid said: "A level hill."[5] Sa'īd bin Jubayr said that

﴿ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿Dhāt Qarār and Ma'īn﴾* means that water was flowing gently through it. Mujāhid and Qatādah said:

﴿وَمَعِينٍ﴾

*﴿and Ma'īn﴾* "Running water."[6]

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[1] *Ad-Durr Al-Manthūr* 6:100.
[2] Aṭ-Ṭabari 5:536, 537.
[3] Aṭ-Ṭabari 19:38.
[4] Aṭ-Ṭabari 19:39.
[5] Aṭ-Ṭabari 19:38.
[6] Aṭ-Ṭabari 19:39.

Ibn Abi Ḥātim recorded from Sa'īd bin Al-Musayyib:

﴿وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'īn.﴾*

"It is Damascus."[1] He said; "Something similar was also narrated from 'Abdullāh bin Salām, Al-Ḥasan, Zayd bin Aslam and Khālid bin Ma'dān." Ibn Abi Ḥātim recorded from 'Ikrimah from Ibn 'Abbās that this *Āyah* referred to the rivers of Damascus.[2] Layth bin Abi Sulaym narrated from Mujāhid that the words;

﴿وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ﴾

*﴿and We gave them refuge on a Rabwah,﴾*

referred to 'Īsā bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.[3]
'Abdur-Razzāq recorded that Abu Hurayrah said:

﴿إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿on a Rabwah, Dhāt Qarār and Ma'īn.﴾*, "It is Ramlah in Palestine."
The most correct opinion on this matter is that which was reported by Al-'Awfī from Ibn 'Abbās, who said;

﴿وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'īn.﴾*

"*Ma'īn* refers to running water, and is the river of which Allāh mentioned:

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

*﴿your Lord has provided a water stream under you.﴾*"[19:24]
Aḍ-Ḍaḥḥāk and Qatādah said;

﴿إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

*﴿on a high ground, a place of rest, security and flowing streams.﴾*

[1] Aṭ-Ṭabari 19:37.

[2] Al-Qurṭubi 12:126.

[3] *Ad-Durr Al-Manthūr* 6:100.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا
كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ
أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ
هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ
﴿٤٨﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا
ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ
﴿٥٠﴾ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ
فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٥٣﴾ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا
نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ
﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم
بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

refers to Jerusalem. This – and Allāh knows best – is the most apparent meaning, because it is mentioned in the other *Āyah*, and parts of the Qur'ān explain other parts, so it is more appropriate to interpret it by another *Āyah*, then the *Ṣaḥīḥ Ḥadīths*, then other reports.

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿51. *O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.*﴾

﴿52. *And verily, this your religion is one religion, and I am your Lord, so have Taqwā."*﴾

﴿53. *But they have broken their religion among them into sects, each group rejoicing in what is with it.*﴾

﴿54. *So, leave them in their error for a time.*﴾

﴿55. *Do they think that in wealth and children with which We prolong them*﴾

﴿56. *We hasten unto them with good things. Nay, but they perceive not.*﴾

## The Command to eat Lawful Food and to do Righteous Deeds

Allāh commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allāh reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

﴿*Eat of the Ṭayyibāt*﴾ Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This means lawful. In the *Ṣaḥīḥ* it says:

«وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ»

«*There is no Prophet who was not a shepherd.*»

They asked, "And you, O Messenger of Allāh?" He said,

«نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ»

«*Yes, I used to tend the sheep of the people of Makkah for a few Qirāts.*»[1]

In the *Ṣaḥīḥ*, it says:

«إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ»

«*Dāwud, upon him be peace, used to eat from the earnings of his own hand.*»[2]

It was recorded in *Ṣaḥīḥ Muslim*, *Jāmi' At-Tirmidhi* and *Musnad Al-Imām Aḥmad* – from whom this version comes – that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَا أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

«*O people, Allāh is Ṭayyib and only accepts that which is Ṭayyib, and Allāh commands the believers as He had*

[1] Al-Bukhāri no. 2226, Ibn Mājah 2:727. A *Qirāt* is one-twentieth, or a bit more, of a *Dinār*.

[2] *Fatḥ Al-Bāri* 4:355.

*commanded the Messengers by saying:*

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿*O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.*﴾ [23:51] and

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾

﴿*O you who believe! Eat of the Ṭayyibāt that We have provided you with*﴾[2:172].»

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِّيَ بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

«*and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, 'O Lord, O Lord!' – how can his prayer be answered.*»[1] At-Tirmidhi said that it is "*Ḥasan Gharīb.*"

## The Religion of all the Prophets is *Tawḥīd*; and the Warning against splitting into different Groups

﴿وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

﴿*And verily, this your religion is one religion,*﴾ means, 'your religion, O Prophets, is one religion and one group, which is the call to worship Allāh Alone with no partner or associate.' Allāh said:

﴿وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ﴾

﴿*and I am your Lord, so have Taqwā.*﴾ We have already discussed this in *Sūrat Al-Anbiyā'*.[2] The phrase

﴿أُمَّةً وَٰحِدَةً﴾

﴿*one nation*﴾ is descriptive.

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[1] Muslim 1:703, *Tuḥfat Al-Aḥwadhi* 8:335, Aḥmad 2:328.

[2] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:92).

﴿فَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ زُبُرٗاۖ﴾

﴿*But they have broken their religion among them into sects,*﴾ the nations to whom Prophets were sent.

﴿كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ﴾

﴿*each group rejoicing in what is with it.*﴾

means, they rejoice in their misguidance because they think that they are rightly-guided. Allāh says, threatening and warning:

﴿فَذَرۡهُمۡ فِي غَمۡرَتِهِمۡ﴾

﴿*So, leave them in their error*﴾ meaning their misguidance,

﴿حَتَّىٰ حِينٖ﴾

﴿*for a time.*﴾ means, until the appointed time of their destruction comes. This is like the *Āyah*:

﴿فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ١٧﴾

﴿*So give a respite to the disbelievers; deal gently with them for a while.*﴾ [86:17]

And Allāh says:

﴿ذَرۡهُمۡ يَأۡكُلُواْ وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُ فَسَوۡفَ يَعۡلَمُونَ ٣﴾

﴿*Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!*﴾ [15:3]

﴿أَيَحۡسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٖ وَبَنِينَ ٥٥ نُسَارِعُ لَهُمۡ فِي ٱلۡخَيۡرَٰتِۚ بَل لَّا يَشۡعُرُونَ ٥٦﴾

﴿*Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.*﴾

means, 'do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight? No, the matter is not as they claim when they say,

﴿نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ٣٥﴾

﴿*We are more in wealth and in children, and we are not going to be punished.*﴾ [34:35]

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allāh says:

﴿بَل لَّا يَشْعُرُونَ﴾

﴿*but they perceive not.*﴾ as He says elsewhere:

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world...*﴾ [9:55]

﴿إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا﴾

﴿*We postpone the punishment only so that they may increase in sinfulness*﴾ [3:178].

﴿فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ﴾

﴿*Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite.*﴾ [68:44-45]

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾﴾

﴿*Leave Me Alone (to deal) with whom I created lonely.*﴾ until His saying:

﴿عَنِيدًا﴾

﴿*opposing*﴾ [74:11-16]

﴿وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا﴾

﴿*And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...*﴾ [34:37]

And there are many other *Āyāt* which say similar things. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللهُ الدِّينَ فَقَدْ

أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَهُ»

*«Allāh has distributed your behavior to you just as He has distritbuted your provision. Allāh gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allāh is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.»*

They said, 'What is his harm, O Messenger of Allāh?' He said,

«غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ فَيُنْفِقَ مِنْهُ فَيُبَارَكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكَهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللهَ لَا يَمْحُو السَّيِّءَ بِالسَّيِّءِ وَلَكِنْ يَمْحُو السَّيِّءَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ»

*«His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allāh does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.»*﴾[1]

﴿إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَـٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ يُؤْتُونَ مَا ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾ أُو۟لَـٰٓئِكَ يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَـٰبِقُونَ ﴿٦١﴾﴾

﴿*57. Verily, those who live in awe for fear of their Lord;*﴾

﴿*58. And those who believe in the Āyāt of their Lord;*﴾

﴿*59. And those who join not anyone as partners with their Lord;*﴾

﴿*60. And those who give that which they give with their hearts*

[1] Aḥmad 1:387. The authentic narration of this text is from Ibn Mas'ūd not the Prophet ﷺ.

*full of fear, because they are sure to return to their Lord.﴾*

*﴿61. It is these who hasten in the good deeds, and they are foremost in them.﴾*

## Description of the People of Good Deeds

﴿إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾﴾

*﴿Verily, those who live in awe for fear of their Lord;﴾*

means, even though they have reached the level of *Iḥsān* and have faith and do righteous deeds, they are still in awe of Allāh and fear Him and His hidden plans for them, as Al-Ḥasan Al-Baṣri said, "The believer combines *Iḥsān* with awe, while the disbelievers combine evil deeds with a sense of security."[1]

﴿وَٱلَّذِينَ هُم بِـَٔايَـٰتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾﴾

*﴿And those who believe in the Āyāt of their Lord;﴾*

means, they believe in His universal and legislative signs, as Allāḥ says about Maryam, peace be upon her:

﴿وَصَدَّقَتْ بِكَلِمَـٰتِ رَبِّهَا وَكُتُبِهِۦ﴾

*﴿and she testified to the truth of the Words of her Lord, and His Scriptures﴾* [66:12],

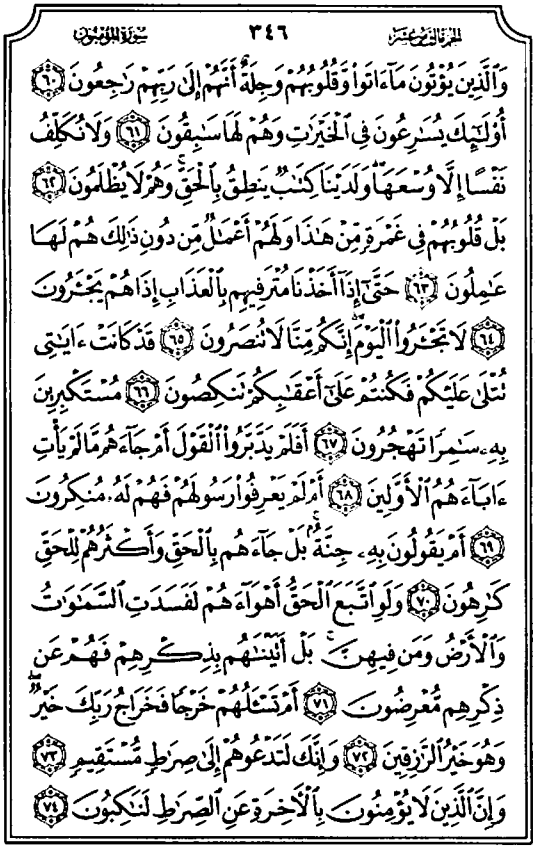
meaning that she believed that whatever existed was by the will and decree of Allāh, and that whatever Allāh decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the *Āyah*:

﴿وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾﴾

*﴿And those who join not anyone (in worship) as partners with their Lord;﴾*

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allāh Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is

[1] Aṭ-Ṭabari 19:45.


الجزء الثامن عشر ٣٤٦ سورة المؤمنون

وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾
أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ ﴿٦١﴾ وَلَا نُكَلِّفُ
نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا
عَٰمِلُونَ ﴿٦٣﴾ حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ
﴿٦٤﴾ لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدْ كَانَتْ ءَايَٰتِى
تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ
بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ
ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ
﴿٦٩﴾ أَمْ يَقُولُونَ بِهِۦ جِنَّةٌ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ
كَٰرِهُونَ ﴿٧٠﴾ وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ
وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن
ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾ أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ
وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾
وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾

none comparable or equal unto Him.

﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾﴾

*﴿And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.﴾*

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imām Aḥmad recorded from 'Ā'ishah: I said: "O Messenger of Allāh,

﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ﴾

*﴿And those who give that which they give with their hearts full of fear...﴾*

Are these the ones who steal and commit *Zinā* and drink alcohol while fearing Allāh?" The Messenger of Allāh ﷺ replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُ الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللهَ عَزَّ وَجَلَّ»

*«No, O daughter of Abu Bakr. O daughter of Aṣ-Ṣiddīq, the one who prays, fast and gives in charity, fearing Allāh.»*[1]

[1] Aḥmad 6:159.

This was recorded by At-Tirmidhi, and Ibn Abi Ḥātim recorded something similar in which the Prophet ﷺ said:

«لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمُ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا يُقْبَلَ مِنْهُمْ: ﴿أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ﴾»

«*No, O daughter of Aṣ-Ṣiddīq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, ﴿It is these who hasten in the good deeds.﴾*»

This is also how Ibn 'Abbās, Muḥammad bin Ka'b Al-Qurazi and Al-Ḥasan Al-Baṣri interpreted this *Āyah*.[1]

﴿وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ ﴿٦٤﴾ لَا تَجْأَرُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾ قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾﴾

﴿62. *And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.*﴾

﴿63. *Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.*﴾

﴿64. *Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.*﴾

﴿65. *Invoke not loudly this day! Certainly you shall not be helped by Us.*﴾

﴿66. *Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.*﴾

﴿67. *In pride, talking evil about it by night.*﴾

## The Justice of Allāh and the Frivolity of the Idolators

Allāh tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to

[1] Aṭ-Ṭabari 19:45, 46.

account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

﴿وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ﴾

﴿*and with Us is a Record which speaks the truth,*﴾ meaning, the Book of deeds

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴿*and they will not be wronged.*﴾ means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allāh says, denouncing the disbelievers and idolators of the Quraysh:

﴿بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ﴾

﴿*Nay, but their hearts are covered*﴾, meaning because of negligence and misguidance,

﴿مِّنْ هَٰذَا﴾

﴿*from this.*﴾ means, the Qur'ān which Allāh revealed to His Messenger ﷺ.

﴿وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ﴾

﴿*and they have other deeds, besides which they are doing.*﴾

Al-Ḥakam bin Abān narrated from 'Ikrimah, from Ibn 'Abbās that

﴿وَلَهُمْ أَعْمَٰلٌ﴾

﴿*and they have other deeds,*﴾ means, evil deeds apart from that, i.e., *Shirk*,

﴿هُمْ لَهَا عَٰمِلُونَ﴾

﴿*which they are doing.*﴾ means, which they will inevitably do.[1]

This was also narrated from Mujāhid, Al-Ḥasan and others.[2] Others said that this phrase means:

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[1] *Ad-Durr Al-Manthūr* 6:107.

[2] Aṭ-Ṭabari 19:49, Al-Qurṭubi 12:134.

﴿وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ﴾

﴿*And they have other deeds, besides which they are doing.*﴾ It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqātil bin Ḥayyān, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam.[1] This is a clear and appropriate meaning. We have already quoted from the *Ḥadīth* of Ibn Mas'ūd:

«فَوَ الَّذِي لَا إِلٰهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا»

«*By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...*»[2]

﴿حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ ﴿٦٤﴾﴾

﴿*Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.*﴾

means, when the punishment and vengeance of Allāh comes to those who are living a happy life of luxury in this world and overtakes them,

﴿إِذَا هُمْ يَجْـَٔرُونَ﴾

﴿*behold, they make humble invocation with a loud voice.*﴾

means, they scream their calls for help. This is like the *Āyāt*:

﴿وَذَرْنِي وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾﴾

﴿*And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.*﴾ [73:11-12]

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[1] Aṭ-Ṭabari 19:50.

[2] Aḥmad 1:382.

﴿كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ ۝٣﴾

﴿*How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.*﴾ [38:3]

﴿لَا تَجْـَٔرُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ۝١٦﴾

﴿*Invoke not loudly this day! Certainly you shall not be helped by Us.*﴾

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allāh mentions the greatest of their sins:

﴿قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ۝١٦﴾

﴿*Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.*﴾

meaning, when you were called, you refused and resisted.

﴿ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ اللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِىِّ الْكَبِيرِ ۝١٢﴾

﴿*"This is because, when Allāh Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allāh, the Most High, the Most Great!"*﴾ [40:12]

﴿مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ۝١٧﴾

﴿*In pride, talking evil about it by night.*﴾

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the *Ka'bah*, when in fact this was not the case. As An-Nasā'i said in his *Tafsīr* of this *Āyah* in his *Sunan*: Aḥmad bin Sulaymān told us that 'Ubaydullāh told us from Isrā'īl, from 'Abdul-A'lā that he heard Sa'īd bin Jubayr narrating that Ibn 'Abbās said, "Talking by late night became disapproved of when this *Āyah* was revealed:

﴿مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ۝١٧﴾

﴿*In pride, talking evil about it by night.*﴾

He said, "They boasted about the *Ka'bah* and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the *Ka'bah*. They did not use it for the proper purpose, and so in effect they had abandoned it."[1]

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُم مَّا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾ وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ ﴿٧٤﴾ ۞ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾﴾

*﴿68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾*

*﴿69. Or is it that they did not recognize their Messenger so they deny him?﴾*

*﴿70. Or they say: There is madness in him? Nay, but he brought them the truth, but most of them are averse to the truth.﴾*

*﴿71. And if Al-Ḥaqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾*

*﴿72. Or is it that you ask them for some Kharj? But the recompense of your Lord is better, and He is the Best of those who give sustenance.﴾*

*﴿73. And certainly, you call them to the straight path.﴾*

*﴿74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾*

*﴿75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾*

[1] An-Nasā'ī in *Al-Kubrā* 6:412.

## Refutation and Condemnation of the Idolators

Allāh denounces the idolators for not understanding the Qur'ān or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allāh did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the *Jāhiliyyah*. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger ﷺ, may Allāh be pleased with them.

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾

*﴿Have they not pondered over the Word,﴾*

Qatādah said, "Because, by Allāh, if the people had pondered the meaning and understood it properly, they would have found in the Qur'ān a deterrent to disobeying Allāh. But they only paid attention to the *Āyāt* which are not entirely clear, and so they were destroyed because of that."[1]

Then Allāh says, denouncing the disbelievers of the Quraysh:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾﴾

*﴿Or is it that they did not recognize their Messenger so they deny him?﴾*

means, 'do they not recognize Muḥammad and the honesty, trustworthiness and good character with which he grew up among them? Can they deny that or argue against it?' Ja'far bin Abi Ṭālib said to An-Najāshi, the king of Ethiopia: "O King, Allāh has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us."[2] Al-Mughīrah bin Shu'bah said something similar to the deputy of Kisrā when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyān Sakhr bin Ḥarb and his companions – who were

[1] *Ad-Durr Al-Manthūr* 6:110.

[2] Ibn Hishām 1:357.

still disbelievers and had not yet become Muslim – about the characteristics, lineage, honesty and trustworthiness of the Prophet ﷺ, they could only tell the truth and admit that he was indeed noble and truthful.[1]

﴿أَمْ يَقُولُونَ بِهِۦ جِنَّةٌ﴾

*﴿Or they say: There is madness in him?﴾*

This is a narration of what the Quraysh said about the Prophet ﷺ. They said that he was making up the Qur'ān by himself, or that he was crazy and did not know what he was saying. Allāh tells us that their hearts did not believe that, they knew that what they were saying about the Qur'ān was falsehood, for it had come to them from the Words of Allāh and could not be resisted or rejected. So Allāh challenged them and all the people of the world to produce something like it if they could – but they could not and would never be able to do so. So Allāh says:

﴿بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ﴾

*﴿Nay, but he brought them Al-Ḥaqq, but most of them are averse to the truth.﴾*

## Truth does not follow Whims and Desires

Allāh says;

﴿وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

*﴿And if Al-Ḥaqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!﴾*

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "*Al-Ḥaqq* is Allāh, may He be glorified."[2] What is meant by the *Āyah* is that if Allāh had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allāh says of them elsewhere:

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[1] *Fatḥ Al-Bāri* 1:42.

[2] Aṭ-Ṭabari 19:57, Al-Qurṭubi 12:140.

﴿لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

﴿*"Why is not this Qur'ān sent down to some great man of the two towns?"*﴾ [43:31]

Then He says:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿*Is it they who would portion out the mercy of your Lord?*﴾ [43:32]

And Allāh says:

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنفَاقِ﴾

﴿*Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it."*﴾ [17:100],

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾﴾

﴿*Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.*[1]﴾ [4:53]

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allāh, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

﴿بَل أَتَيْنَٰهُم بِذِكْرِهِمْ﴾

﴿*Nay, We have brought them their reminder,*﴾ meaning the Qur'ān,

﴿فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ﴾

﴿*but they turn away from their reminder.*﴾

[1] The speck on the back of a date stone. See the commentary of this *Āyah* in volume two.

**The Prophet ﷺ does not ask for any payment, and he calls to the straight path.**

﴿أَمْ تَسْـَٔلُهُمْ خَرْجًا﴾

﴿*Or is it that you ask them for some Kharj?*﴾ Al-Ḥasan said, "A reward."[1] Qatādah said, "Some payment."[2]

﴿فَخَرَاجُ رَبِّكَ خَيْرٌ﴾

﴿*But the recompense of your Lord is better,*﴾

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allāh, as He says:

﴿قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ﴾

﴿*Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only."*﴾ [34:47]

﴿قُلْ مَا أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾﴾

﴿*Say: "No wage do I ask of you for this, nor am I one of the pretenders."*﴾ [38:86]

﴿قُل لَّا أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

﴿*Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."*﴾ [42:23]

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن لَّا يَسْـَٔلُكُمْ أَجْرًا﴾

﴿*And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided."*﴾ [35:20-21]

﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ ﴿٧٤﴾﴾

[1] Aṭ-Ṭabari 19:58.

[2] *Ad-Durr Al-Manthūr* 6:110.

﴿*And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.*﴾

## The Situation of the Disbelievers

﴿وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾﴾

﴿*And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.*﴾

meaning, they have gone astray and deviated.

﴿وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾﴾

﴿*And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.*﴾

Here Allāh tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'ān, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the *Āyāt*:

﴿وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴿*Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.*﴾ [8:23]

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ﴾

﴿*And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.*﴾ [6:27-29]

Until His statement:

﴿يَعْمَهُونَ ﴿٧٩﴾﴾

﴿ وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ
يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ
وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ
ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا۟ مِثْلَ مَا قَالَ
ٱلْأَوَّلُونَ ﴿٨١﴾ قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ
﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ
﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾

﴿be resurrected﴾ This has to do with the knowledge of Allāh. He knows about something that will not happen, but if it were to happen, He knows how it would be. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās: "Everything that is implied in the word:

﴿لَوْ﴾

﴿If (Lauw)﴾ is something that will never happen."

﴿وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ﴿٨١﴾ قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾﴾

*﴿76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾*

*﴿77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾*

*﴿78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.﴾*

*﴿79. And it is He Who has created you on the earth, and to*

*Him you shall be gathered back.﴾*

*﴿80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?﴾*

*﴿81. Nay, but they say the like of what the men of old said.﴾*

*﴿82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"﴾*

*﴿83. "Verily, this we have been promised – we and our fathers before! This is only (from) tales of the ancients!"﴾*

Allāh's saying:

﴿وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ﴾

*﴿And indeed We seized them with punishment,﴾*

means, 'We tried and tested them with difficulties and calamities.'

His saying:

﴿فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾

*﴿but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾*

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

﴿فَمَا ٱسْتَكَانُوا۟﴾

*﴿but they humbled not themselves﴾*

﴿وَمَا يَتَضَرَّعُونَ﴾

*﴿nor did they invoke (Allāh) with submission to Him.﴾* they did not call on Him. This is like the *Āyah*:

﴿فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ﴾

*﴿When Our torment reached them, why then did they not humble themselves? But their hearts became hardened,﴾* [6:43]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Abu Sufyān came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, I ask you by Allāh and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allāh revealed,

﴿وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟﴾

*﴿And indeed We seized them with punishment, but they humbled not themselves.﴾*

This was also recorded by An-Nasā'ī.[1] The basis of this *Ḥadīth* is in the Two *Ṣaḥīḥs*, where it says that the Messenger of Allāh ﷺ prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ»

*«O Allāh, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yūsuf.»*[2]

﴿حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾﴾

*﴿Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾*

When the command of Allāh reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allāh which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

## A reminder of the Blessings of Allāh and His immense Power

Then Allāh mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allāh and indicate that He is the One Who does what He wills and chooses what He wants.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

*﴿Little thanks you give.﴾* means, how little you thank Allāh for the blessings He has given you. This is like the *Āyah*:

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

*﴿And most of mankind will not believe even if you desire it eagerly.﴾* [12:103]

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[1] An-Nasā'ī in *Al-Kubrā* 6:413.

[2] *Fatḥ Al-Bāri* 8:435, Muslim 4:2156.

Then Allāh tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allāh said:

﴿وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ﴾

﴿*And it is He Who gives life and causes death,*﴾ meaning, He will bring the scattered bones back to life and cause the death of the nations,

﴿وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴿*and His is the alternation of night and day.*﴾

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allāh says:

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

﴿*It is not for the sun to overtake the moon, nor does the night outstrip the day*﴾[36:40].

﴿أَفَلَا تَعْقِلُونَ﴾

﴿*Will you not then understand?*﴾ means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit?

## The Idolators thought that Resurrection after Death was very unlikely

Then Allāh tells us about those who denied the resurrection, who were like the disbelievers who came before them:

﴿بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ﴿٨١﴾ قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾﴾

﴿*Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones,*

*shall we be resurrected indeed?"*﴾

They thought it very unlikely that this would happen after they had disintegrated into nothing.

﴿لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴿*"Verily, this we have been promised – we and our fathers before (us)! This is only the tales of the ancients!"*﴾

This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the *Āyah* where Allāh tells us about them:

﴿أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*"Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!" But it will be only a single Zajrah,*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴾ [79:11-14]

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿*Does not man see that We have created him from Nutfah.*[2] *Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴾ [36:77-79]

﴿قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا

[1] See the comments on *Sūrat An-Nāzi'āt* (79:13) and *Sūrat Aṣ-Ṣaffāt* 37:19.

[2] This was explained earlier. See *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13).

تَتَّقُونَ ﴿٨٤﴾ قُل مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٦﴾ قُل مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٨﴾ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٩﴾

﴿84. *Say: "Whose is the earth and whosoever is therein? If you know!"*﴾

﴿85. *They will say: "It is Allāh's!" Say: "Will you not then remember?"*﴾

﴿86. *Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"*﴾

﴿87. *They will say: "Allāh." Say: "Will you not then have Taqwā?"*﴾

﴿88. *Say: "In Whose Hand is the sovereignty of everything? And He protects, while against Whom there is no protector, if you know?"*﴾

﴿89. *They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"*﴾

﴿90. *Nay, but We have brought them the truth, and verily, they are liars.*﴾

## The Idolators believe in *Tawḥīd Ar-Rubūbiyyah*, which requires them to believe in *Tawḥīd Al-Ulūhiyyah*

Allāh states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muḥammad ﷺ to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allāh,

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴿*We worship them only that they may bring us near to Allāh*﴾ [39:3].

So Allāh says:

﴿قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ﴾

﴿*Say: "Whose is the earth and whosoever is therein?"*﴾

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation?"

﴿إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ﴾

﴿*"If you know!" They will say: "It is Allāh's!"*﴾ means, they will admit that this belongs to Allāh Alone with no partner or associate. If that is the case,

﴿قُلْ أَفَلَا تَذَكَّرُونَ﴾

﴿*Say: "Will you not then remember?"*﴾ that none should be worshipped except the Creator and Provider.

﴿قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾﴾

﴿*Say: "Who is Lord of the seven heavens, and Lord of the Great Throne?"*﴾

means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions? Who is the Lord of the Great Throne, which is the highest of all created things?"
Allāh says here:

﴿وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ﴾

﴿*and Lord of the Great Throne*﴾, meaning the Mighty Throne. At the end of the *Sūrah*, Allāh says:

﴿رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ﴾

﴿*the Lord of the Supreme Throne!*﴾ [23:116], meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ūd said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."[1]

[1] *Al-'Aẓamah* no. 147, by Abu Ash-Shaykh. This narration is not authentic, however Muslim recorded a *Ḥadīth* from the Prophet ﷺ that is somewhat similar in meaning. See the Book of Faith, the chapter; "Did the Prophet ﷺ see his Lord?" *Ḥadīth* no. 445.

﴿سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾﴾

﴿*They will say: "Allāh." Say: "Will you not then have Taqwā?"*﴾

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him?

﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ﴾

﴿*Say: "In Whose Hand is the sovereignty of everything?"*﴾ i.e., sovereignty is in His Hands.

﴿مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾

﴿*There is not a moving creature but He has grasp of its forelock*﴾ [11:56].

meaning, He has control over it. The Messenger of Allāh ﷺ used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

«*By the One in Whose hand is my soul.*» When he swore an oath, he would say,

«لَا وَمُقَلِّبِ الْقُلُوبِ»

«*By the One Who turns over (controls) the hearts.*»

He, may He be glorified, is the Creator, the Sovereign, the Controller,

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿*And He protects (all), while against Whom there is no protector, if you know?*﴾

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allāh says:

﴿وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

﴿*And He protects (all), while against Whom there is no protector,*﴾

meaning, He is the greatest Master, and there is none greater

than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allāh says:

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

*﴿He cannot be questioned about what He does, while they will be questioned.﴾* [21:23]

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allāh says:

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

*﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾* [15:92-93]

﴿سَيَقُولُونَ لِلَّهِ﴾

*﴿They will say: "(All that belongs) to Allāh."﴾*

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allāh Alone, with no partner or associate.

﴿قُلْ فَأَنَّىٰ تُسْحَرُونَ﴾

*﴿Say: "How then are you deceived and turn away from the truth?"﴾*

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that? Then Allāh says:

﴿بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ﴾

*﴿Nay, but We have brought them the truth,﴾*

which is the declaration that there is no god worthy of worship besides Allāh, and the establishment of clear, definitive and sound proof to that effect,

﴿وَإِنَّهُمْ لَكَٰذِبُونَ﴾

*﴿and verily, they are liars.﴾* means, in their worship of others alongside Allāh when they have no evidence for doing so, as Allāh says at the end of this *Sūrah*:

بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ
وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا
بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ
إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ
رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ
ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ
هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ
فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾
فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ
خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا
بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ
رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿١١٧﴾﴾

*﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾* [23:117]

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allāh describes them:

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

*﴿"We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾* [43:23]

﴿مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ
عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا
يُشْرِكُونَ ﴿٩٢﴾﴾

*﴿91. No son (or offspring) did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾*

﴿92. *All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!*﴾

## Allāh has no Partner or Associate

Allāh declares Himself to be above having any child or partner in dominion, control and worship. He says:

﴿مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ﴾

﴿*No son did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.*﴾

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

﴿مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ﴾

﴿*you can see no fault in the creation of the Most Gracious*﴾ [65:3].

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of *'Ilm-ul-Kalām,*[1] who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential [i.e., Allāh] cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and

[1] A term used to denote the discipline of the Muslim scholars who utilized philosophy in their teachings.

not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allāh says:

﴿وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ﴾

*﴿and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾*

meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

﴿عَالِمِ الْغَيْبِ وَالشَّهَادَةِ﴾

*﴿All-Knower of the unseen and the seen!﴾* means, He knows what is hidden from His creatures and what they see.

﴿فَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

*﴿Exalted be He over all that they associate as partners to Him!﴾*

means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

﴿قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

*﴿93. Say: "My Lord! If You would show me that with which they are threatened,"﴾*

*﴿94. "My Lord! Then, put me not amongst the people who are the wrongdoers."﴾*

*﴿95. And indeed We are able to show you that with which We have threatened them.﴾*

*﴿96. Repel evil with that which is better. We are best-acquainted with the things they utter.﴾*

*﴿97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."﴾*

*﴿98. "And I seek refuge with You, My Lord! lest they should come near me."﴾*

**The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh**

Allāh commands His Prophet Muḥammad ﷺ to call on Him with this supplication when calamity strikes:

﴿رَبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ﴾

*﴿My Lord! If You would show me that with which they are threatened.﴾*

meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the *Ḥadīth* recorded by Imām Aḥmad and At-Tirmidhi, who graded it *Ṣaḥīḥ*:

«وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي إِلَيْكَ غَيْرَ مَفْتُونٍ»

*«If You want to test people, then take me to You [cause me to die] without having to undergo the test.»*[1]

﴿وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ۝٩٥﴾

*﴿And indeed We are able to show you that with which We have threatened them.﴾*

means, 'if We willed, We could show you the punishment and test that We will send upon them.'

Then Allāh shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allāh says:

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ﴾

*﴿Repel evil with that which is better.﴾* This is like the *Āyah*:

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ۝٣٤ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟﴾

*﴿Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except*

[1] Aḥmad 5:243, *Tuḥfat Al-Aḥwadhi* 9:108.

*those who are patient*﴾ [41:34-35].

meaning, nobody will be helped or inspired to follow this advice or attain this quality,

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟﴾

﴿*except those who are patient*﴾ meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

﴿وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴿*and none is granted it except the owner of the great portion*﴾ means, in this world and the Hereafter.

And Allāh says:

﴿وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾﴾

﴿*And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."*﴾

Allāh commanded him to seek refuge with Him from the *Shayāṭīn*, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing *Isti'ādhah* (seeking refuge),[1] that the Messenger of Allāh ﷺ used to say,

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«*I seek refuge with Allāh, the All-Hearing, All-Seeing, from the accursed Shayāṭīn, from his whisperings, evil suggestions and insinuations.*»[2]

His saying:

﴿وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾﴾

﴿*"And I seek refuge with You, My Lord! lest they should come near me."*﴾

means, in any issue of my life. So we are commanded to mention Allāh at the beginning of any undertaking, in order to ward off the *Shayāṭīn* at the time of eating, intercourse,

[1] See volume one, prior to the *Tafsīr* of *Sūrat Al-Fātiḥah*.

[2] Abu Dawud 1 :490.

slaughtering animals for food, etc. Abu Dāwud recorded that the Messenger of Allāh ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَدْمِ وَمِنَ الْغَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ»

*«O Allāh, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayāṭīn at the time of death.»*[1]

﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

*﴿99. Until, when death comes to one of them, he says: "My Lord! Send me back,"﴾*

*﴿100. "So that I may do good in that which I have left behind!" No! (Kallā) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.﴾*

## The Disbelievers' Hope when death approaches

Allāh tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allāh. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allāh says:

﴿رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ ۚ﴾

*﴿"My Lord! Send me back, so that I may do good in that which I have left behind!" No!﴾*

This is like the *Āyāt*:

﴿وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ﴾

*﴿And spend of that with which We have provided you before death comes to one of you,﴾*

until His saying:

[1] Abu Dāwud 2:194.

﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعۡمَلُونَ ۝١١﴾

﴿*And Allāh is All-Aware of what you do*﴾ [63:10-11]

﴿وَأَنذِرِ ٱلنَّاسَ يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ﴾

﴿*And warn mankind of the Day when the torment will come unto them*﴾

﴿مَا لَكُم مِّن زَوَالٍ ۝٤٤﴾

upto His saying;

﴿*that you would not leave (the world for the Hereafter).*﴾ [14:44]

And His saying:

﴿يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ﴾

﴿*On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?"*﴾ [7:53]

And:

﴿وَلَوۡ تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ رُءُوسِهِمۡ عِندَ رَبِّهِمۡ رَبَّنَآ أَبۡصَرۡنَا وَسَمِعۡنَا فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا إِنَّا مُوقِنُونَ ۝١٢﴾

﴿*And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."*﴾ [32:12]

And;

﴿وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَٰلَيۡتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا﴾

﴿*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord..."*﴾

until His saying;

﴿وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٧﴾﴾

﴿*And indeed they are liars.*﴾ [6:27-28]

﴿وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾﴾

﴿*And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"*﴾ [42:44]

﴿قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾﴾

﴿*They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"*﴾ [40:11]

and the *Āyah* after it:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴿*Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."*﴾ [35:37]

Allāh says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allāh) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allāh says:

﴿كَلَّآ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا﴾

﴿*No! It is but a word that he speaks;*﴾

The word *Kallā* (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

﴿إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا﴾

﴿*It is but a word that he speaks*﴾

refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied

by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allāh says:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

﴿*But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars*﴾ [6:28].

Qatādah said: "By Allāh he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allāh. May Allāh have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

## *Barzakh* and Punishment therein

﴿وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

﴿*and in front of them is Barzakh until the Day when they will be resurrected.*﴾

Abu Ṣāliḥ and others said that:

﴿وَمِن وَرَآئِهِم﴾

﴿*and in front of them*﴾ means before them. Mujāhid said, *Al-Barzakh* is a barrier between this world and the Hereafter. Muḥammad bin Ka'b said, "*Al-Barzakh* is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "*Al-Barzakh* refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."[1]

﴿وَمِن وَرَآئِهِم بَرْزَخٌ﴾

﴿*and in front of them is Barzakh*﴾. In these words is a threat to those wrongdoers at the time of death, of the punishment of *Barzakh*. This is similar to the *Āyāt*:

﴿مِّن وَرَآئِهِمْ جَهَنَّمُ﴾

﴿*In front of them there is Hell*﴾ [45:10].

[1] *Ad-Durr Al-Manthūr* 6:116.

﴿وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ﴾

*﴿and in front of him will be a great torment﴾* [14:17].

﴿إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

*﴿until the Day when they will be resurrected﴾*.

means, he will be punished continually until the Day of Resurrection, as it says in the *Ḥadīth*:

«فَلَا يَزَالُ مُعَذَّبًا فِيهَا»

*«He will continue to be punished in it.»* meaning, in the earth.[1]

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾﴾

*﴿101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾*

*﴿102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.﴾*

*﴿103. And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.﴾*

*﴿104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).﴾*

## The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allāh says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾

*﴿there will be no kinship among them that Day, nor will they ask of one another.﴾*

meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allāh says:

[1] *Tuḥfat Al-Aḥwadhi* 4 :183.

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝١٠ يُبَصَّرُونَهُمْ﴾

*﴿And no friend will ask a friend (about his condition), though they shall be made to see one another﴾* [70:10-11].

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allāh says:

﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ۝٣٤ وَأُمِّهِۦ وَأَبِيهِ ۝٣٥ وَصَٰحِبَتِهِۦ وَبَنِيهِ ۝٣٦﴾

*﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾* [80:34-36]

Ibn Mas'ūd said, "On the Day of Resurrection, Allāh will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little." This is confirmed in the Book of Allāh, where Allāh says:

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ۝١٠١﴾

*﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾*

This was recorded by Ibn Abi Ḥātim.[1]

﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

*﴿Then, those whose Scales are heavy, these! they are the successful.﴾*

means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn 'Abbās.[2]

﴿فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

*﴿they are the successful.﴾* means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn 'Abbās said, "These are the ones who have attained what they wanted

[1] Aṭ-Ṭabari 19:72.

[2] *Ad-Durr Al-Manthūr* 6:418.

and been saved from an evil from which there is no escape."

﴿وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ﴾

﴿*And those whose Scales are light,*﴾ means, their evil deeds outweigh their good deeds.

﴿فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ﴾

﴿*they are those who lose themselves,*﴾

means, they are doomed and have ended up with the worst deal. Allāh says:

﴿فِى جَهَنَّمَ خَٰلِدُونَ﴾

﴿*in Hell will they abide.*﴾ meaning, they will stay there forever and will never leave.

﴿تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ﴾

﴿*The Fire will burn their faces,*﴾ This is like the *Āyah*:

﴿وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ﴾

﴿*and fire will cover their faces*﴾ [14:50].

and:

﴿لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ﴾

﴿*If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs*﴾ [21:39].

﴿وَهُمْ فِيهَا كَٰلِحُونَ﴾

﴿*and therein they will grin, with displaced lips.*﴾

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, "Frowning."[1]

﴿أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾﴾

﴿*105. "Were not My Āyāt recited to you, and then you used to deny them?"*﴾

﴿*106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people."*﴾

[1] Aṭ-Ṭabari 19:74.

﴿107. *"Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers."*﴾

## Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allāh to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allāh says:

﴿أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ﴾

﴿*"Were not My Āyāt recited to you, and then you used to deny them?"*﴾

meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the *Āyāt*:

﴿لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ﴾

﴿*in order that mankind should have no plea against Allāh after the Messengers*﴾ [4:165]

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿*And We never punish until We have sent a Messenger*﴾ [17:15].

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾

﴿*Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"*﴾ Until His saying;

﴿فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

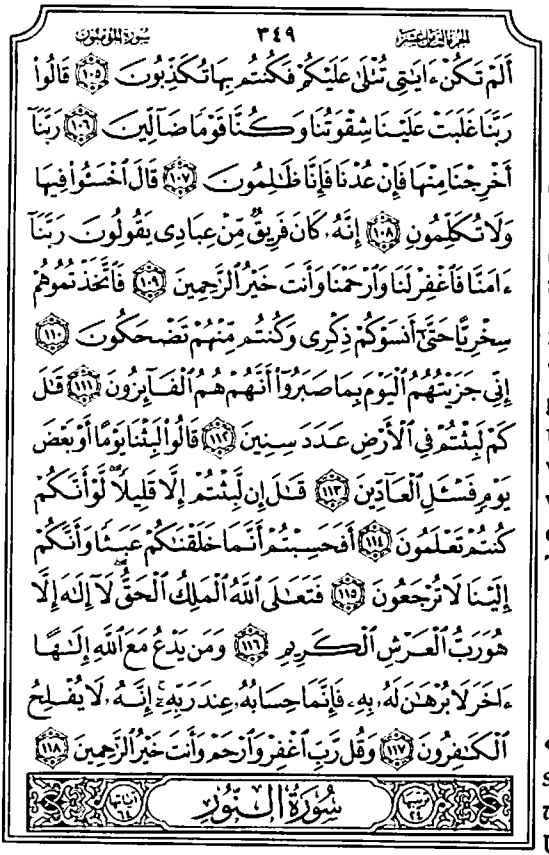
﴿*So, away with the dwellers of the blazing Fire!*﴾

They will say:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ﴾

﴿*Our Lord! Our wretchedness overcame us, and we were (an) erring people.*﴾

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:




﴿رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾﴾

*﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.﴾*

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the *Āyāt*:

﴿فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾﴾

*﴿Now we confess our sins, then is there any way to get out?﴾*

Until His statement:

﴿فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِيِّ ٱلْكَبِيرِ﴾

*﴿So the judgment is only with Allāh, the Most High, the Most Great!"﴾* [40:11-12]

meaning, there will be no way out, because you used to associate partners in worship with Allāh whereas the believers worshipped Him Alone.

﴿قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِي وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾﴾

*﴿108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"﴾*

﴿109. *Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!"*﴾

﴿110. *But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!*﴾

﴿111. *Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.*﴾

## Allāh's Response and Rejection of the Disbelievers

This is the response of Allāh to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

﴿اخْسَـُٔوا۟ فِيهَا﴾

﴿*Remain you in it with ignominy!*﴾ meaning, abide therein, humiliated, despised and scorned.

﴿وَلَا تُكَلِّمُونِ﴾

﴿*And speak you not to Me!*﴾ means, 'do not ask for this again, for I will not respond to you. Al-'Awfī reported from Ibn 'Abbās concerning this *Āyah*,

﴿اخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ﴾

﴿*Remain you in it with ignominy! And speak you not to Me!*﴾ "These are the words of Ar-Raḥmān when silencing them."[1]

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "The people of Hell will call on Mālik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allāh, their cries will mean nothing to Mālik or to the Lord of Mālik. Then they will call on their Lord and will say,

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـٰلِمُونَ ﴿١٠٧﴾﴾

﴿*Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return*

[1] Aṭ-Ṭabari 19:79.

*(to evil), then indeed we shall be wrongdoers.*﴾ [23:106-107]

Allāh will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

﴿ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ﴾

﴿*Remain you in it with ignominy! And speak you not to Me!*﴾

By Allāh, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone."[1]

Then Allāh will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

﴿إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا﴾

﴿*Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,*﴾

meaning, 'you made fun of them for calling on Me and praying to Me,'

﴿حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى﴾

﴿*so much so that they made you forget My remembrance*﴾

means, your hatred for them made you forget what I would do to you.

﴿وَكُنتُم مِّنْهُمْ تَضْحَكُونَ﴾

﴿*while you used to laugh at them!*﴾ means, at their deeds and worship. This is like the *Āyah*:

﴿إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾﴾

﴿*Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.*﴾ [83:29-30]

---

[1] *Az-Zuhd* by Hannād bin Al-Sirri 1:158.

meaning, they used to slander them in mockery. Then Allāh tells us how He will reward His friends and righteous servants, and says:

﴿إِنِّي جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓاْ﴾

*﴿Verily, I have rewarded them this Day for their patience;﴾*

meaning, 'for the harm and mockery that you inflicted on them,

﴿أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ﴾

*﴿they are indeed the ones that are successful.﴾*

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

﴿قَٰلَ كَمْ لَبِثْتُمْ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

*﴿112. He will say: "What number of years did you stay on earth?"﴾*

*﴿113. They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾*

*﴿114. He will say: "You stayed not but a little, if you had only known!"﴾*

*﴿115. "Did you think that We had created you in play, and that you would not be brought back to Us?"﴾*

*﴿116. So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾*

Allāh tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

﴿قَٰلَ كَمْ لَبِثْتُمْ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾﴾

*﴿He will say: "What number of years did you stay on earth?"﴾*

means, how long did you stay in this world?

﴿قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾﴾

﴿They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

meaning, those who keep the records.

﴿قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾

﴿He will say: "You stayed not but a little..."﴾ meaning, it was only a short time, no matter how you look at it.

﴿لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ﴾

﴿if you had only known!﴾ means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allāh in this short period. If you had patiently obeyed Allāh and worshipped Him as the believers did, you would have attained victory just as they did.

## Allāh did not create His Servants in vain

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا﴾

﴿Did you think that We had created you in play,﴾

means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part?' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allāh and carry out His commands.

﴿وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

﴿and that you would not be brought back to Us?﴾

means, that you would not be brought back to the Hereafter. This is like the *Āyah*:

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾﴾

﴿Does man think that he will be left neglected?﴾ [75:36]

﴿فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ﴾

﴿So Exalted be Allāh, the True King.﴾ means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

﴿لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ﴾

﴿*None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!*﴾

The Throne is mentioned because it is the highest point of all creation, and it is described as *Karīm*, meaning beautiful in appearance and splendid in form, as Allāh says elsewhere:

﴿أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ﴾

﴿*every good kind We cause to grow therein*﴾ [26:7].

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾﴾

﴿*117. And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.*﴾

﴿*118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"*﴾

## *Shirk* is the Worst form of Wrong, its Practitioner shall never succeed.

Allāh threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allāh:

﴿لَا بُرْهَٰنَ لَهُۥ﴾

﴿*of whom he has no proof*﴾, meaning no evidence for what he says. Then Allāh says:

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ﴾

﴿*And whoever invokes, besides Allāh, any other god, of whom he has no proof;*﴾

this is a conditional sentence, whose fulfilling clause is:

﴿فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ﴾

﴿*then his reckoning is only with his Lord.*﴾ meaning, Allāh will call him to account for that. Then Allāh tells us:

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ﴾

﴿*Surely, disbelievers will not be successful.*﴾

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

﴿وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾﴾

*﴿And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!"﴾*

Here Allāh is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of Volume Six. Volume Seven begins with *Sūrat An-Nūr.*

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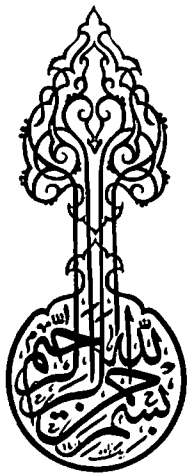


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# *Contents*


**Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr** 14
**The *Tafsīr* of *Sūrat An-Nūr* (Chapter - 24)** 17
The Importance of *Sūrat An-Nūr* 18
**The Explanation of the Prescribed Punishment for *Zinā* (Illicit Sex)** 18
Do not feel pity for Them when carrying out the Prescribed Punishment 20
Carry out the Prescribed Punishment in Public 21
**The Prescribed Punishment for slandering Chaste Women** 23
Explaining the Repentance of the One Who makes a False Accusation 24
**Details of *Al-Li'ān*** 25
The Reason why the *Āyah* of *Li'ān* was revealed 27
*Al-Ifk* (the Slander) 33
Disciplining the Believers for spreading the Slander 41
The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent 44
Further Discipline 46
Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers 48
A Reminder of the Grace of Allāh and a Warning against following the Footsteps of *Shayṭān* 49
Urging Those Who have been blessed with Wealth to give and to be tolerant 51
A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers 53
The Goodness of 'Ā'ishah because She is married to the best of Mankind 56
**Seeking Permission and the Etiquette of entering Houses** 58
**The Command to lower the Gaze** 64
**The Rulings of *Ḥijāb*** 67
**The Etiquette of Women walking in the Street** 73
**The Command to marry** 75
**The Command to keep Oneself Chaste if One is not able**

**to get married** 77
**The Command to grant Slaves a Contract of Emancipation** 78
**The Prohibition of forcing One's Slave-Girls to commit *Zinā*** 80
The Parable of the Light of Allāh 83
The Virtues of the *Masjids*, the Correct Etiquette, and the Virtues of Those who take care of them 89
Two Examples of two kinds of Disbelievers 98
Everything glorifies Allāh, and to Him belongs the Sovereignty 101
The Power of Allāh to create the Clouds and that which comes from Them 103
Allāh's Power in His creation of the Animals 105
The Treachery of the Hypocrites and the Attitude of the Believers 107
Allāh's Promise to the Believers that He would grant them Succession 113
**The Command to pray, give the *Zakāh* and obey the Messenger ﷺ** 120
The Times when Servants and Young Children should seek Permission to enter 122
**There is no Sin on Elderly Women if They do not wear a *Jilbāb*** 123
Eating from One's Relatives' Houses 125
Asking Permission to leave when They are doing something together 131
The Etiquette of addressing the Prophet ﷺ 132
**The Prohibition of going against the Messenger's Commandment** 133
Allāh knows your Condition 134
**The *Tafsīr* of *Sūrat Al-Furqān* (Chapter - 25)** 137
Blessed be Allāh 137
The Foolishness of the Idolators 141
What the Disbelievers said about the Qur'ān 142
What the Disbelievers said about the Messenger ﷺ 146
Is the Fire better, or Paradise? 150
The gods of the Idolators will disown Them on the Day of Resurrection 152
All of the Previous Messengers were Human 155
The Stubbornness of the Disbelievers 157
The Abode of the People of Paradise 162
The Terrors of the Day of Resurrection, and how the

Wrongdoers will wish that They had taken a Path with the Messenger ﷺ 164
The Messenger ﷺ will complain against His Opponents 167
The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End 169
Frightening the Idolators of Quraysh 171
How the Disbelievers mocked the Messenger ﷺ 175
They took Their Desires as their gods and were more astray than Cattle 176
Evidence of the existence of the Creator and the extent of His Power 177
The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind 183
The Ignorance of the Idolators 188
The Messenger ﷺ brings Glad Tidings and Warnings 188
The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities 189
Condemnation of the Idolators 192
Mentioning the Might and Power of Allāh 193
Attributes of the Servants of the Most Gracious 196
The Attributes of the Servants of the Most Gracious include avoiding *Shirk*, Murder and *Zinā* 199
More Attributes of the Servants of the Most Gracious 204
The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah 208
**The *Tafsīr* of *Sūrat Ash-Shu'arā'* (Chapter - 26)** 211
The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed 212
Between Mūsā and Fira'wn 216
After the Rational Proof, Fir'awn resorts to Force 223
Between Mūsā, peace be upon him, and the Sorcerers 226
Between Fir'awn and the Sorcerers 229
The Exodus of the Children of Israel from Egypt 231
Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned 234
How the Close Friend of Allāh, Ibrāhīm spoke out against *Shirk* 237
Ibrāhīm mentions Allāh's Kindness towards Him 239
The Prayer of Ibrāhīm for Himself and for His Father 241
Those Who have *Taqwā* and the Astray on the Day of Resurrection 246

Nūḥ's preaching to His People, and Their Response 249
The Demand of the People of Nūḥ and His Response 250
His People's Threat, Nūḥ's Prayer against Tthem, and Their Destruction 252
Hūd's preaching to His People 'Ād 253
The Response of the People of Hūd, and Their Punishment 256
Ṣālih and the People of Thamūd 260
A Reminder to Them of their Circumstances and the Blessings They enjoyed 261
The Response of Thamūd, Their Demand for a Sign, and Their Punishment 262
Lūṭ and His Call 265
Lūṭ's Denunciation of His People's Deeds, Their Response and Their Punishment . 266
Shu'ayb and His Preaching to the Dwellers of *Al-Aykah* 268
The Command to give Full Measure 269
The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them 271
The Qur'ān was revealed by Allāh 275
The Qur'ān was mentioned in the Previous Scriptures 276
The Intense Disbelief of Quraysh 277
The Deniers will never believe until They see the Torment 279
The Qur'ān was brought down by Jibrīl, not *Shayṭān* 283
The Command to warn His Tribe of near Kindred 285
Refutation of the Fabrications of the Idolators 290
Refutation of the Claim that the Prophet ﷺ was a Poet 292
The Exception of the Poets of Islām 294
**The *Tafsīr* of *Sūrat An-Naml* (Chapter - 27)** 299
The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh 300
The Story of Mūsā and the End of Fir'awn 303
Dāwud and Sulaymān (peace be upon them), the organization of Sulaymān's Troops and His passage through the Valley of the Ants 308
The Absence of the Hoopoe 311
How the Hoopoe came before Sulaymān and told Him about Saba' 314
Sulaymān's Letter to Bilqīs 317
Bilqīs consults with Her Chiefs 319
The Gift and the Response of Sulaymān 321
How the Throne of Bilqīs was brought in an Instant 323

The Test of Bilqīs 327
Verily, it is a *Ṣarḥ Mumarrad* of *Qawārīr* 329
Ṣāliḥ and Thamūd 330
The Plot of the Mischief-Makers and the End of the People of Thamūd 333
Lūṭ and His People 336
The Command to praise Allāh and send Blessings on His Messengers 338
Some more Proofs of *Tawḥīd* 339
The Story of a *Mujāhid* who fought for the sake of Allāh 344
The Inheritance of the Earth 345
The One Who knows the Unseen is Allāh 349
Scepticism about the Resurrection and Its Refutation 351
The Qur'ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them 356
The Command to put One's Trust in Allāh and to convey the Message 357
The Emergence of the Beast of the Earth 358
Gathering the Wrongdoers on the Day of Resurrection 362
The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds 365
The Command to worship Allāh and to call People with the Qur'ān 371
**The *Tafsīr* of *Sūrat Al-Qaṣaṣ* (Chapter - 28)** 375
The Story of Mūsā and Fir'awn, and what Allāh intended for Their Peoples 376
How Mūsā's Mother was inspired and shown what to do 378
Mūsā, peace be upon him, in the House of Fir'awn 379
The intense Grief of Mūsā's Mother, and how He was returned to Her 382
How Mūsā killed a Coptic Man 385
How the Secret of this Killing became known 387
Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women 390
Mūsā, the Father of the Two Women, and His Marriage to One of Them 392
Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way 397
How Mūsā asked for the Support of His Brother and was granted that by Allāh 401
Mūsā before Fir'awn and His People 405

The Arrogance of Fir'awn and His ultimate Destiny 406
The Blessings which Allāh bestowed upon Mūsā 410
Proof of the Prophethood of Muḥammad ﷺ 411
The stubborn Response of the Disbelievers 416
The Rebellious do not believe in Miracles 417
False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic 417
The Response to this False Accusation 417
The Believers among the People of the Book 420
Allāh guides Whom He wills 424
The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses 426
The Destruction of Towns, which are not destroyed until Evidence is established against Them 427
This World is transient and the One concerned with this World is not equal to the One Whose concerned with the Hereafter 430
The Idolators and Their Partners and the Emnity between Them in the Hereafter 433
Their attitude towards the Messengers on the Day of Resurrection 435
Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice 436
Night and Day are among the Blessings of Allāh and are Signs of *Tawḥīd* 439
Rebuking the Idolators 440
Qārūn and His People's exhortation 441
How Qārūn went forth in His Finery, and His People's Comments 445
How Qārūn and His Dwelling Place were swallowed up by the Earth 447
His People learned a Lesson from Him being swallowed up 448
The Blessings of the Hereafter for the humble Believers 449
The Command to convey the Message of *Tawḥīd* 452
**The *Tafsīr* of *Sūrat Al-'Ankabūt* (Chapter - 29)** 457
The Believers are tested so that it may be known Who is Sincere and Who is Lying 457
The Evildoers cannot escape from Allāh 459
Allāh will fulfill the Hopes of the Righteous 460
**The Command to be Good and Dutiful to Parents** 462
The Attitudes of the Hypocrites and the Ways in which

Allāh tests People 464
The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return To Disbelief 466
Nūḥ and his People 470
Ibrāhīm's preaching to His People 472
The Evidence for Life after Death 475
The Response of Ibrāhīm's People – and how Allāh controlled the Fire 478
The Faith of Lūṭ and His Emigration with Ibrāhīm 480
Allāh gave Ibrāhīm, Isḥāq and Ya'qūb, and ordained Prophethood in His Offspring 481
The preaching of Lūṭ and what happened between Him and His People 484
The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both 486
Shu'ayb and His People 488
The Destruction of Nations Who rejected Their Messengers 490
Likening the gods of the Idolators to the House of a Spider 492
The Command to convey the Message, to recite the Qur'ān and to pray 493
Arguing with the People of the Book 495
Evidence that the Qur'ān was revealed from Allāh 498
The Idolators's demand for Signs, and the Response 501
How the Idolators asked for the Torment to be hastened on 505
Advice to migrate and the Promise of Provision and a Goodly Reward 508
Evidences of *Tawḥīd* 511
The Blessing of the Sanctuary 514
**The *Tafsīr* of *Sūrat Ar-Rūm* (Chapter - 30)** 517
Foretelling the Victory of the Romans 518
Who were the Romans? 520
How Caesar defeated Chosroes (Kisrā) 522
Signs of *Tawḥīd* 526
The Command to pray Five Times Daily 531
Among the Signs of Allāh 533
Repeating the Creation is easier for Allāh 540
A Parable of *Tawḥīd* 541
The Command to adhere to *Tawḥīd* 543
**Splitting into Sects and the Saved Sect** 546
How man sways between *Tawḥīd* and *Shirk*, and between Joy and Despair, according to His Circumstances 548

**The Command to uphold the Ties of Kinship and the Prohibition of *Ribā*** 551
Creation, Provision, Life and Death are all in the Hand of Allāh 552
The Effects of Sin in this World 554
The Command to follow the Straight Path before the Day of Resurrection 556
Among the Signs of Allāh are the Winds 557
The Revival of the Earth is a Sign of the Resurrection 560
The Disbelievers are like the Dead, Deaf and Blind 563
The Different Stages of Man 564
The Ignorance of the Disbelievers in this World and in the Hereafter 565
Parables in the Qur'ān and how the Disbelievers do not learn from them 567
Reports concerning the Virtues of this *Sūrah* and that it is recommended to recite it during *Fajr* 568
**The *Tafsīr* of *Sūrah Luqmān* (Chapter - 31)** 569
The Doomed are preoccupied with Idle Talk and They turn away from the *Āyāt* of Allāh 570
The Good Destiny of the Believers 572
Proofs of *Tawḥīd* 574
Luqmān 576
Luqmān's Advice to His Son 578
**The Command to be Moderate in Walking** 584
The Advice of Luqmān 585
Reminder of Blessings 586
The Idolators admitted that Allāh is the Creator 589
The Words of Allāh cannot be counted or exhausted 590
The Might and Power of Allāh 593
The Command to fear Allāh and remember the Day of Resurrection 597
The Knower of the Unseen is Allāh 598
**The *Tafsīr* of *Sūrah Alif Lām Mīm As-Sajdah* (Chapter - 32)** 605
The Virtues of *Sūrah Alif Lām Mīm As-Sajdah* 605
The Qur'ān: the Book of Allāh in which there is no Doubt 606
Allāh is the Creator and Controller of the Universe 607
The Creation of Man in Stages 609
Refutation of Those Who think Resurrection is unlikely 610
The Bad State in which the Idolators will be on the Day of Resurrection 612

The State of the People of Faith and Their Reward 615
The Believer and the Rebellious are not equal 619
The Book of Mūsā and the Leadership of the Children of Israel 622
Learning the Lessons of the Past 625
The Revival of the Earth with Water is Proof of the Resurrection to come 626
How the Disbelievers sought to hasten the Punishment, and what happened to Them 627
**The *Tafsīr* of *Sūrat Al-Aḥzāb* (Chapter - 33)** 631
The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him 632
**Abolition of Adoption** 633
**An Adopted Child should be named after His Real Father** 635
Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers 641
The Covenant of the Prophets 644
The Campaign of the Confederates (*Al-Aḥzāb*) 646
How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq 651
The Command to follow the Messenger ﷺ 658
The Attitude of the Believers towards the Confederates 658
Praise for the Believers' Attitude, and leaving the ultimate End of the Hypocrites to Allāh 660
Allāh drove back the Confederates disappointed and lost 665
The Campaign against Banu Qurayẓah 667
Giving the Wives of the Prophet ﷺ the Choice 672
The Wives of the Prophet ﷺ are not like Other Women 676
**Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of *Tabarruj*** 678
The Wives of the Prophet ﷺ are Members of His Household (*Ahl Al-Bayt*) 680
The Command to follow the Qur'ān and Sunnah 682
Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab 695
Praise for Those Who convey the Message 700
The Messenger ﷺ is not the Father of any Man 701
He is the Last of the Prophets 701
The Virtue of remembering Allāh much 707
The Meaning of *Ṣalāh* 710

The Attributes of the Messenger of Allāh ﷺ 713
**A Gift and no (*Iddah*) for Women Who are divorced before Consummation of the Marriage** 716
The Women who are Lawful for the Prophet ﷺ 720

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

## Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Sūrat An-Nūr* (Chapter - 24)

**Which was Revealed in Al-Madīnah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

﴿سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾﴾

﴿1. *A Sūrah which We have sent down and which We have enjoined (Faraḍnāhā), and in it We have revealed manifest Āyāt, that you may remember.*﴾

﴿2. *The Zāniyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.*﴾

## The Importance of *Sūrat An-Nūr*

﴿سُورَةٌ أَنزَلْنَٰهَا﴾

*﴿A Sūrah which We have sent down﴾*

Here Allāh is pointing out the high esteem in which He holds this *Sūrah*, which is not to say that other *Sūrahs* are not important.

﴿وَفَرَضْنَٰهَا﴾

*﴿and which We have enjoined,﴾* Mujāhid and Qatādah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments."[1] Al-Bukhāri said, "Those who read it: *Faraḍnāhā*, say that it means: "We have enjoined them upon you and those who come after you."[2]

﴿وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾

*﴿and in it We have revealed manifest Āyāt,﴾* means, clearly explained,

﴿لَّعَلَّكُمْ تَذَكَّرُونَ﴾

*﴿that you may remember.﴾*

## The Explanation of the Prescribed Punishment for *Zinā* (Illicit Sex)

Then Allāh says:

﴿ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ﴾

*﴿The Zāniyah and the Zāni, flog each of them with a hundred stripes.﴾*

This honorable *Āyah* contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

[1] Aṭ-Ṭabari 19:89, *Ad-Durr Al-Manthūr* 6:124.

[2] *Fatḥ Al-Bāri* 8:301.

punishment is one hundred stripes, as stated in this *Āyah*. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the *Ḥadīth* about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed *Zinā* with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ تَعَالَى، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَاغْدُ يَا أُنَيْسُ! - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةِ هٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا»

*«By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays - he said to a man from the tribe of Aslam - go to this man's wife, and if she confesses, then stone her to death.»*

Unays went to her and she confessed, so he stoned her to death.[1]

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the *Āyah* of stoning to death, which we have recited and

[1] *Fatḥ Al-Bāri* 5:355, Muslim 3:1324.

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the *Āyah* of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it."[1] It was also recorded in the Two *Ṣaḥīḥs* in the lengthy *Ḥadīth* of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.[2]

## Do not feel pity for Them when carrying out the Prescribed Punishment

﴿وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

*﴿Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴾*

Meaning, with a ruling prescribed by Allāh. So the meaning of the *Āyah* is: "Do not feel too sorry for them where the laws of Allāh are established." This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

﴿وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

*﴿Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴾*

"If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped." This was also narrated from Sa'īd bin Jubayr and 'Atā' bin Abi Rabāḥ.[3] It was recorded in a *Ḥadīth*:

«تَعَافَوْا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ»

[1] *Muwaṭṭā'* 2:823.

[2] *Fatḥ Al-Bāri* 13:148, Muslim 3:1317.

[3] Al-Baghawi 3:321.

«*Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.*»[1]

Allāh's saying:

﴿إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿*if you believe in Allāh and the Last Day.*﴾

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In *Al-Musnad*, it was recorded that one of the Companions said, "O Messenger of Allāh, when I slaughter a sheep I feel pity for it." He said,

«وَلَكَ فِي ذٰلِكَ أَجْرٌ»

«*You be rewarded for that.*»[2]

## Carry out the Prescribed Punishment in Public

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

﴿*And let a party of the believers witness their punishment.*﴾

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Ḥasan Al-Baṣri said,

﴿وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

﴿*And let a party of the believers witness their punishment.*﴾

"Publicly."

﴿الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾﴾

﴿3. *The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik.*

[1] Abu Dāwud 4:540.

[2] Aḥmad 5:34. The wording varies slightly.

*Such a thing is forbidden to the believers.*﴾

Here Allāh tells us that the *Zāni* (male who is guilty of illegal sex) does not have intercourse except with a *Zāniyah* (female who is guilty of illegal sex) or a *Mushrikah* (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of *Zinâ*, or a *Mushrikah* who does not think it is unlawful. By the same token,

﴿وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ﴾

﴿*and the Zāniyah, none marries her except a Zāni*﴾ a sinful man who is guilty of fornication,

﴿أَوْ مُشْرِكٌ﴾

﴿*or a Mushrik*﴾ (a man) who does not think it is unlawful.

﴿وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ﴾

﴿*Such a thing is forbidden to the believers.*﴾

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātil bin Ḥayyān said: "Allāh forbade the believers from marrying prostitutes."[1] This *Āyah* is like the *Āyah* (about marrying slave-girls):

﴿مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَآتِ أَخْدَانٍ﴾

﴿*they should be chaste, not committing illegal sex, nor taking boyfriends.*﴾ [4:25]

And His saying:

﴿مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ﴾

﴿*desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends*﴾ [5:5].

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

[1] *Ad-Durr Al-Manthūr* 6:127.

So he asked the Messenger of Allāh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allāh ﷺ recited to him:

﴿ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾﴾

﴿*The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except Zāni or a Mushrik. Such a thing is forbidden to the believers.*﴾ [24:3]

Ibn Abi Ḥātim recorded that Abu Hurayrah ﷺ said,

«لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ»

«*A Zāni who has been flogged should not marry anyone except someone who is like him.*»

A similar report was recorded by Abu Dāwud in his *Sunan*.[1]

﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

﴿*4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.*﴾

﴿*5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

## The Prescribed Punishment for slandering Chaste Women

This *Āyah* states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allāh said:

﴿ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

﴿*and produce not four witnesses, flog them with eighty stripes,*

[1] Abu Dāwud 2:543.

*and reject their testimony forever. They indeed are the rebellious.﴾*

If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allāh or of mankind.

## Explaining the Repentance of the One Who makes a False Accusation

Then Allāh says:

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.﴾*

This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa'īd bin Al-Musayyib – the leader of the *Tābi'īn*[1] – and also a group among the Salaf.[2]

Ash-Sha'bi and Aḍ-Ḍaḥḥāk said, "His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted."[3] And Allāh knows best.

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ۝٦ وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ۝٧ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ۝٨ وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ۝٩ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ۝١٠﴾

﴿*6. And for those who accuse their wives, but have no*

[1] Referring to the generation after the Companions.

[2] Aṭ-Ṭabari 19:105.

[3] Aṭ-Ṭabari 19:103, 108.

*witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.﴾*

*﴿7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.﴾*

*﴿8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.﴾*

*﴿9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾*

*﴿10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.﴾*

## Details of *Al-Li'ān*

This *Āyah* offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the *Li'ān* (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

﴿إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ﴾

﴿*that he is one of those who speak the truth*﴾ in his accusation of her adultery.

﴿وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ۝٧﴾

﴿*And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.*﴾

If he says that, then she is divorced from him by the very act of this *Li'ān*; she is forever forbidden for him and he must give her *Mahr* to her. The punishment for *Zinā* should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (*Li'ān*) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

﴿وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ۝٩﴾

﴿*And the fifth; should be that the crath of Allāh be upon her if he speaks the truth.*﴾

Allāh says:

﴿وَيَدْرَؤُا عَنْهَا الْعَذَابَ﴾

﴿*But she shall avert the punishment*﴾ meaning, the prescribed punishment.

﴿أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾﴾

*﴿if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾*

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of *Zinā* unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

*﴿And had it not been for the grace of Allāh and His mercy on you!﴾*

meaning, many of your affairs would have been too difficult for you,

﴿وَأَنَّ اللَّهَ تَوَّابٌ﴾

*﴿And that Allāh is the One Who forgives and accepts repentance,﴾*

means, from His servants, even if that comes after they have sworn a confirmed oath.

﴿حَكِيمٌ﴾

*﴿the All-Wise.﴾* in what He prescribes and commands and forbids. There are *Ḥadīths* which explain how we are to put this *Āyah* into effect, why it was revealed and concerning whom among the Companions it was revealed.

## The Reason why the *Āyah* of *Li'ān* was revealed

Imām Aḥmad recorded that Ibn 'Abbās said: "When the *Āyah*

﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا﴾

*﴿And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever﴾* [24:4]

was revealed, Sa'd bin 'Ubādah, may Allāh be pleased with him, – the leader of the Anṣār – said, 'Is this how it was revealed, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ؟»

*«O Anṣār, did you hear what your leader said?»*

They said, 'O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa'd said, 'By Allāh, O Messenger of Allāh, I know that it (the *Āyah*) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!' A little while later, Hilāl bin Umayyah – one of the three whose repentance had been accepted[1] – came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, 'We were being tested by what Sa'd bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.' Hilāl said: 'By Allāh, I hope that

[1] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:118).

Allāh will make for me a way out from this problem.' Hilāl said, 'O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.' By Allāh, the Messenger of Allāh ﷺ wanted to have him flogged, but then Allāh sent revelation to His Messenger ﷺ. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the *Āyah*:

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ﴾

*﴿And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh...,﴾*

Then the revelation was finished and the Messenger of Allāh ﷺ said,

«أَبْشِرْ يَا هِلَالُ فَقَدْ جَعَلَ اللهُ لَكَ فَرَجًا وَمَخْرَجًا»

*«Rejoice, O Hilāl, for Allāh has made a way out for you.»*

Hilāl said, 'I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allāh ﷺ said:

«أَرْسِلُوا إِلَيْهَا»

*«Send for her.»*

So they sent for her and she came. The Messenger of Allāh ﷺ recited this *Āyah* to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, 'By Allāh, O Messenger of Allāh, I have spoken the truth about her.' She said, 'He is lying.' The Messenger of Allāh ﷺ said,

«لَاعِنُوا بَيْنَهُمَا»

*«Make them both swear the Li'ān.»*

So Hilāl was told, 'Testify.' So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, 'O Hilāl, have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, 'By Allāh, Allāh will not punish me for it, just as He has not caused me

to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أُصَيْهِبَ [أُرَيْسِحَ] حَمْشَ السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أُوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ»

*«If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.»*

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

«لَوْلَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

*«Were it not for the oath that she swore, I would deal with her.»"*

'Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dāwud recorded a similar but briefer report.[1]

This *Ḥadīth* has corroborating reports in the books of *Ṣaḥīḥ*

[1] Abu Dāwud 2:688.

and elsewhere, with many chains of narration, including the report narrated by Al-Bukhāri from Ibn 'Abbās, that Hilāl bin Umayyah accused his wife before the Prophet ﷺ with Sharīk bin Saḥmā'. The Prophet ﷺ said,

«الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ»

«*Evidence or the punishment on your back.*»

He said, "O Messenger of Allāh, if any one of us saw a man with his wife, how could he go and get evidence?" The Prophet ﷺ again said,

«الْبَيِّنَةَ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»

«*Evidence otherwise the punishment on your back.*»

Hilāl said, "By the One Who sent you with the truth! I am telling the truth and Allāh will reveal something that will protect my back from the punishment." Then Jibrīl came down and brought the revelation,

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾

﴿*And for those who accuse their wives,*﴾

Then he recited until he reached:

﴿إِن كَانَ مِنَ ٱلصَّٰدِقِينَ﴾

﴿*that he is one of those who speak the truth*﴾ [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilāl came and gave his testimony, and the Prophet ﷺ said,

«إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

«*Allāh knows that one of you is lying. Will one of you repent?*»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, "If you swear the fifth oath and you are lying, the curse of Allāh will be inevitable." Ibn 'Abbās said, "She hesitated and kept quiet until we thought that she had changed her mind, then she said, 'I will not dishonor my people today', and she went ahead. Then the Messenger of Allāh ﷺ said,

«أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكٍ

ابْنِ سَحْمَاءَ»

*«Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharīk bin Sahmā'.»*

She gave birth to a child who matched this description, and the Prophet ﷺ said,

«لَوْلَا مَا مَضَى مِنْ كِتَابِ اللهِ لَكَانَ لِي وَ لَهَا شَأْنٌ»

*«Were it not for the Book of Allāh, I would deal with her.»*

This version was recorded only by Al-Bukhāri,[1] but the event has been narrated with additional chains of narration from Ibn 'Abbās and others.[2]

Imām Aḥmad recorded that Sa'īd bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in *Li'ān*, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn 'Umar, and said, "O Abu 'Abdur-Raḥmān, should the couple who engage in *Li'ān* be separated?" He said, "*Subḥān Allāh*, the first one to ask about this was so-and-so the son of so-and-so. He said, 'O Messenger of Allāh, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.' [The Prophet ﷺ] kept quiet and did not answer him. Later on, he came to him and said, 'What I asked you about is something with which I myself being tested with.'

Then Allāh revealed the *Āyāt*,

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾

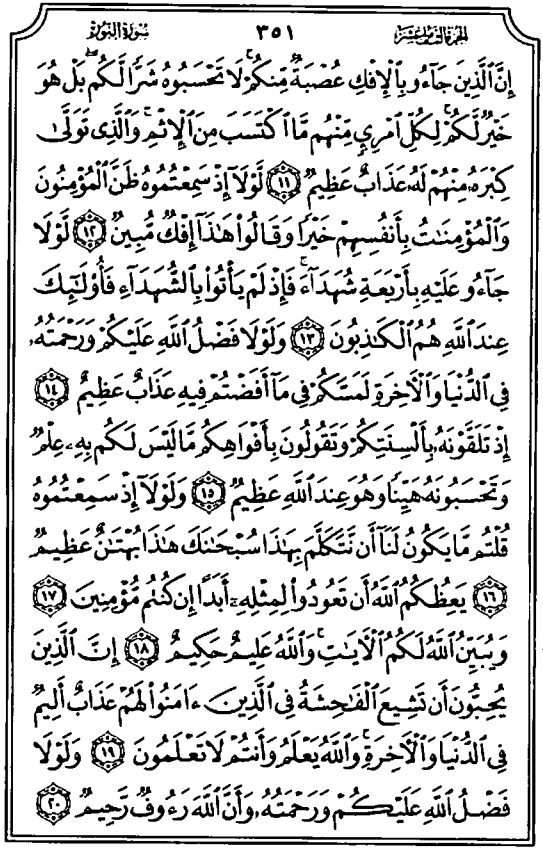
﴿*And for those who accuse their wives,*﴾ until he reached:

﴿أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ﴾

﴿*That the wrath of Allāh be upon her if he speaks the truth.*﴾

[1] *Fatḥ Al-Bāri* 8:303

[2] *Tuḥfat Al-Ashrāf* 5:170.




He started to advise the man and remind him about Allāh, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: 'By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allāh, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, 'By the One Who sent you with the truth, he is lying.' So [the Prophet ﷺ] started with the man, who swore four times by Allāh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allāh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allāh that he was lying, and swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth. Then he separated them."[1] It was also recorded by An-Nasā'ī in his *Tafsīr*,[2] and by Al-Bukhāri and Muslim in the Two *Ṣaḥīḥs*.[3]

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا

[1] Aḥmad 2:19.

[2] An-Nasā'ī in *Al-Kubrā* 6:414.

[3] *Fatḥ Al-Bāri* 9:367, Muslim 2:1130, from Ibn 'Umar.

﴿ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾

﴿11. *Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.*﴾

## *Al-Ifk* (the Slander)

The next ten *Āyāt* were all revealed concerning 'Ā'ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ﴾

﴿*Verily, those who brought forth the slander are a group among you.*﴾

meaning they were not one or two, but a group. Foremost among this group was 'Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'ān was revealed. This is reported in *Ṣaḥīḥ Ḥadīths*.

Imām Aḥmad recorded that Az-Zuhri said: Sa'īd bin Al-Musayyib, 'Urwah bin Az-Zubayr, 'Alqamah bin Waqqāṣ and 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd told me about the story of 'Ā'ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from 'Ā'ishah herself, and what one told me confirmed what the others said. They mentioned that 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ

wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." 'Ā'ishah, may Allāh be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allāh ﷺ. This was after the commandment of *Hijāb* had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allāh ﷺ completed his campaign, then we returned. As we were approaching Al-Madīnah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwān bin Al-Mu'aṭṭal Aṣ-Ṣulami Adh-Dhakwāni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before *Ḥijāb* was made obligatory for me. When he saw me and said 'Truly, to Allāh we belong, and truly, to Him we shall return,' I woke up, and covered my face with my *Jilbāb* (outer garment). By Allāh, he did not speak a word to me and I did not hear him say anything except 'Truly, to Allāh we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at *Ẓuhr* time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was 'Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madīnah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

«كَيْفَ تِيكُمْ؟»

*«How is that (lady)?»*

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Misṭaḥ went out with me, walking towards Al-Manāṣi', which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Misṭaḥ, who was the daughter of Abu Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Āmir, the paternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Misṭaḥ bin Uthāthah bin 'Abbād bin Al-Muṭṭalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Misṭaḥ and I came back towards my house. Umm Misṭaḥ stumbled over her apron and said, 'May Misṭaḥ be ruined!' I said to her, 'What a bad thing you have said! Are you abusing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

«كَيْفَ تِيكُمْ؟»

*«How is that (lady)?»*

I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing

it from them. The Messenger of Allāh ﷺ gave me permission, so I went to my parents and asked my mother, 'O my mother, what are the people talking about?' My mother said, 'Calm down, for by Allāh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, '*Subhān Allāh*! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allāh ﷺ called 'Ali bin Abi Ṭālib and Usāmah bin Zayd, and consulted with them about divorcing his wife. As for Usāmah bin Zayd, he told the Messenger of Allāh ﷺ about what he knew of his wife's innocence and his fondness for her. He said, 'O Messenger of Allāh, she is your wife, and we do not know anything about her but good.' But 'Ali bin Abi Ṭālib said, 'O Messenger of Allāh, Allāh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allāh ﷺ called Barīrah and said,

«أَيْ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيبُكِ مِنْ عَائِشَةَ؟»

«*O Barīrah, have you ever seen anything that might make you suspicious about 'Ā'ishah?*»

Barīrah said to him, 'By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allāh ﷺ got up and (addressed the people) and asked who could sort out 'Abdullāh bin Ubayy bin Salūl for him. While he was standing on the *Minbar*, the Messenger of Allāh ﷺ said,

«يَامَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

«*O Muslims, who will help me against a man who has hurt me by slandering my family? By Allāh, I know nothing about my*

«أَبْشِرِي يَا عَائِشَةُ، أَمَّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ»

«*Be glad O 'Ā'ishah, Allāh has declared your innocence.*»

My mother said to me, 'Get up and go to him.' I said, 'By Allāh, I will not go to him and I will not give praise to anyone except Allāh, may He be glorified, for He is the One Who has proven my innocence.' So Allāh revealed:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

﴿*Verily, those who brought forth the slander are a group among you.*﴾, until

the ten *Āyāt*. Allāh revealed these *Āyāt* concerning my innocence. Abu Bakr, may Allāh be pleased with him, who used to spend on Misṭaḥ bin Uthāthah because he was a close relative and because he was poor, said, 'By Allāh, I will never spend anything on him again after what he has said about 'Ā'ishah.' Then Allāh revealed,

﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ﴾

﴿*And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.*﴾ until His saying:

﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful*﴾ [24:22].

So Abu Bakr said, 'By Allāh, certainly I love that Allāh should forgive me.' So he resumed spending on Misṭaḥ as he had spent on him before, and he said, 'By Allāh, I shall never stop spending on him.'

The Messenger of Allāh ﷺ asked Zaynab bint Jaḥsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟»

«*O Zaynab, what do you know and what have you seen?*»

She said, 'O Messenger of Allāh, may Allāh protect my hearing and my sight. By Allāh, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allāh protected her (from telling lies) because of her piety. But her sister Ḥamnah bint Jaḥsh kept on

fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihāb said, "This is as much as we know about this group of people."[1] It was also by Al-Bukhāri and Muslim in their *Ṣaḥīḥs* from the *Ḥadīth* of Az-Zuhri,[2] and by Ibn Isḥāq also from Az-Zuhri.[3] He also said: "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr told me from his father, from 'Ā'ishah, may Allāh be pleased with her, and 'Abdullāh bin Abi Bakr bin Muḥammad bin 'Amr bin Ḥazm Al-Anṣāri told me from 'Amrah, from 'Ā'ishah, (a report) similar to that quoted above. And Allāh knows best.
Allāh's saying:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ﴾

﴿*Verily, those who brought forth the slander*﴾ means, the lies, falsehood and fabrications.

﴿عُصْبَةٌ﴾

﴿*are a group*﴾ means, a gang among you.

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُم﴾

﴿*Consider it not a bad thing for you.*﴾ O family of Abu Bakr,

﴿بَلْ هُوَ خَيْرٌ لَّكُمْ﴾

﴿*Nay, it is good for you.*﴾ means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended 'Ā'ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur'ān,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ﴾

﴿*Falsehood cannot come to it from before it or behind it...*﴾ [41:42].

Ibn 'Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

[1] Aḥmad 1:194.
[2] *Fatḥ Al-Bāri* 8:306, Muslim 4:2129.
[3] Ibn Hishām 3:309.

he did not marry any virgin other than you, and your innocence was revealed from heaven."[1]

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ﴾

﴿*Unto every man among them will be paid that which he had earned of the sin,*﴾

means, each of those who spoke about this matter and accused the Mother of the believers 'Ā'ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ﴾

﴿*and as for him among them who had the greater share therein,*﴾

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

﴿لَهُۥ عَذَابٌ عَظِيمٌ﴾

﴿*his will be a great torment.*﴾ means, for that. He was 'Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾﴾

﴿*12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie?"*﴾

﴿*13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.*﴾

## Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of 'Ā'ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

[1] *Fath Al-Bāri* 8:340.

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ﴾

*﴿Why then, when you heard it,﴾*

meaning, the talk which accused the Mother of the believers, may Allāh be pleased with her,

﴿ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا﴾

*﴿the believers, men and women, think good of their own people﴾* means, why did they not compare what was said to themselves – if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyūb Khālid bin Zayd Al-Anṣāri and his wife, may Allāh be pleased with them. Imām Muḥammad bin Isḥāq bin Yasār narrated, "The wife of Abu Ayyūb Khālid bin Zayd Al-Anṣāri, Umm Ayyūb, said to him, 'O Abu Ayyūb, have you heard what the people are saying about 'Ā'ishah?' He said, 'Yes, and it is all lies. Would you do that, O Umm Ayyūb?' She said, 'No, by Allāh, I would not do that.' He said, 'And by Allāh, 'Ā'ishah is better than you.' When the Qur'ān was revealed, Allāh mentioned those who spoke about the evil deed among the people of the slander,

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

*﴿Verily, those who brought forth the slander are a group among you.﴾* [24:1]

This refers to Ḥassān and his companions who said what they said. Then Allāh said,

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ﴾

*﴿Why then, did not the believers, men, when you heard it, think...﴾*

means, as Abu Ayyūb and his wife did."[1]
Allāh's saying:

﴿ظَنَّ ٱلْمُؤْمِنُونَ﴾

*﴿the believers, men think...﴾*

meaning, 'why did they not think good, because the Mother of

[1] Aṭ-Ṭabari 19:129.

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

﴿وَقَالُوا﴾

﴿*and say:*﴾ means, with their tongues, verbally,

﴿هَٰذَآ إِفْكٌ مُّبِينٌ﴾

﴿*"This (charge) is an obvious lie?"*﴾ means, a clear untruth told about the Mother of the believers, may Allāh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwān bin Al-Mu'aṭṭal at midday, with the entire army watching and the Messenger of Allāh ﷺ among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allāh said:

﴿لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ﴾

﴿*Why did they not produce four witnesses against him?*﴾ meaning, to prove that what they were saying was true.

﴿فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَآءِ فَأُولَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ﴾

﴿*Since they have not produced witnesses! Then with Allāh they are the liars.*﴾

Allāh has ruled that they are indeed wicked liars.

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾﴾

﴿*14. Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.*﴾

﴿*15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,*

*you counted it a little thing, while with Allāh it was very great.﴾*

## The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent

Allāh says,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾

*﴿Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter,﴾*

This is addressed to those who were indulging in discussing the matter of 'Ā'ishah, informing them that Allāh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ﴾

*﴿would have touched you for that whereof you had spoken.﴾*

with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

*﴿a great torment﴾* This refers to those who had faith in Allāh because of their repentance, such as Misṭaḥ, Ḥassān and Ḥamnah bint Jaḥsh the sister of Zaynab bint Jaḥsh. As for the hypocrites who indulged in the slander, such as 'Abdullāh bin Ubayy bin Salūl and his like, they are not the ones who are referred to in this *Āyah* , because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allāh says:

﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ﴾

*﴿When you were propagating it with your tongues,﴾*

Mujāhid and Sa'īd bin Jubayr said, "Some of you were relating it to others,"[1] where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them

[1] Aṭ-Ṭabari 19:132

mentioned such and such.'
Others recited the *Āyah*:

(إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ)

("When you were inventing a lie with your tongues...")

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded that 'Ā'ishah recited it like that.[1] According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from 'Ā'ishah, the Mother of the believers.

﴿وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ﴾

*﴿and uttering with your mouths that whereof you had no knowledge,﴾*

means, you were speaking about something which you knew nothing about. Then Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ﴾

*﴿you counted it a little thing, while with Allāh it was very great.﴾*

means, 'you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ?' It is a very serious matter with Allāh that such a thing should be said about the wife of His Messenger! For Allāh, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Ādam in this world and the next? Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ﴾

*﴿you counted it a little thing, while with Allāh it was very great.﴾*

[1] *Fatḥ Al-Bāri* 8:340

In the Two *Ṣaḥīḥs* it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ، لَا يَدْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

*«A man may say a word that angers Allāh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.»*

According to another report:

«لَا يُلْقِي لَهَا بَالًا»

*«And he may not pay any attention to it.»*[1]

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾﴾

*﴿16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allāh)! This is a great lie."﴾*

*﴿17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.﴾*

*﴿18. And Allāh makes the Āyāt plain to you, and Allāh is All-Knowing, All-Wise.﴾*

## Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by *Shayṭān*, he should not speak about that, for the Prophet ﷺ said:

«إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

*«Allāh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.»*

[1] *Fatḥ Al-Bāri* 11:314, Muslim 4:2290.

This was reported in the Two *Ṣaḥīḥs*.[1]
Allāh's saying:

﴿وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا﴾

*﴿And why did you not, when you heard it, say: "It is not right for us to speak of this".﴾*

meaning, we should not talk about it or mention it to anyone.

﴿سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ﴾

*﴿Glory be to You (O Allāh)! This is a great lie.﴾*

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.
Then Allāh says,

﴿يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا﴾

*﴿Allāh forbids you from it and warns you not to repeat the like of it forever,﴾*

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

﴿إِن كُنتُم مُّؤْمِنِينَ﴾

*﴿if you are believers.﴾* meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

﴿وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ﴾

*﴿And Allāh makes the Āyāt plain to you,﴾*

meaning, He makes clear to you the rulings of *Sharī'ah* and His divine decrees.

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

*﴿and Allāh is All-Knowing, All-Wise.﴾* means, He knows what is right for His servants and He is Wise in His Laws and decrees.

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾﴾

[1] *Fatḥ Al-Bāri* 11:557, Muslim 1:116, 117.

*﴿19. Verily, those who like that Fāḥishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.﴾*

## Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allāh says:

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿Verily, those who like that Fāḥshah should be circulated among those who believe, they will have a painful torment﴾*

meaning, those who like to see evil talk about them (the believers) appear,

﴿لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا﴾

*﴿they will have a painful torment in this world﴾*

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

﴿وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

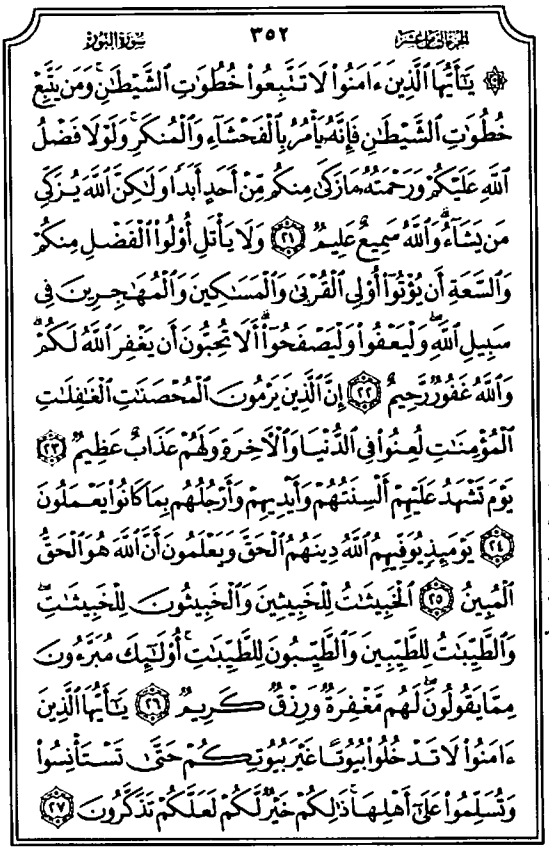
*﴿And Allāh knows and you know not.﴾*

means, return the matter to Him and you will be guided. Imām Aḥmad recorded from Thawbān that the Prophet ﷺ said:

«لَا تُؤْذُوا عِبَادَ اللهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ طَلَبَ اللهُ عَوْرَتَهُ، حَتَّى يَفْضَحَهُ فِي بَيْتِهِ»

*«Do not annoy the servants of Allāh, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allāh will expose his faults and degrade him, even if he is hiding in his house.»*[1]

[1] Aḥmad 5:279.




﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

*﴿20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾*

*﴿21. O you who believe! Follow not the Khuṭuwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Faḥshā' and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.﴾*

## A Reminder of the Grace of Allāh and a Warning against following the Footsteps of *Shayṭān*

Allāh says:

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾﴾

*﴿And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾*

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of

kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allāh says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ﴾

﴿*O you who believe! Follow not the Khuṭuwāt of Shayṭān.*﴾

meaning, his ways and paths and what he commands,

﴿وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

﴿*And whosoever follows the footsteps of Shayṭān, then, verily, he commands immorality and the evil deeds.*﴾

This is a warning given in the most concise and eloquent manner. 'Ali bin Abi Ṭalḥah recorded from Ibn 'Abbās that

﴿خُطُوَٰتِ ٱلشَّيْطَٰنِ﴾

﴿*the Khuṭuwāt of Shayṭān*﴾ means his deeds.[1] Ikrimah said that it means his evil whispers. Qatādah said: "Every sin is one of the footsteps of *Shayṭān.*"[2] Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of *Shayṭān.*"[3] Then Allāh says:

﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا﴾

﴿*And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins.*﴾

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from *Shirk*, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

﴿وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ﴾

﴿*But Allāh purifies whom He wills*﴾ means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

﴿وَٱللَّهُ سَمِيعٌ﴾

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[1] Aṭ-Ṭabari 3:301.

[2] *Ad-Durr Al-Manthūr* 1:404.

[3] Aṭ-Ṭabari 3:301.

﴿*and Allāh is All-Hearer,*﴾ means, He hears what His servants say,

﴿عَلِيمٌ﴾

﴿*All-Knower.*﴾ of who deserves to be guided and who deserves to be misguided.

﴿وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾

*﴿22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.﴾*

## Urging Those Who have been blessed with Wealth to give and to be tolerant

Allāh says,

﴿وَلَا يَأْتَلِ﴾

﴿*And let not swear*﴾ meaning, make an oath,

﴿أُوْلُوا الْفَضْلِ مِنكُمْ﴾

﴿*those among you who are blessed with graces*﴾ means, those who have the means to give charity and do good,

﴿وَالسَّعَةِ﴾

﴿*and wealth*﴾ means, good fortune,

﴿أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾

*﴿to give to their kinsmen, the poor, and those who left their homes for Allāh's cause.﴾*

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allāh, which is the ultimate act of kindness in the area of upholding kinship ties. Allāh says,

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا﴾

﴿*Let them pardon and forgive.*﴾ past insults and bad treatment. This is part of the patience, generosity and kindness of Allāh

towards His creation, despite the fact that they wrong themselves.

This *Āyah* was revealed concerning Aṣ-Ṣiddīq, may Allāh be pleased with him, when he swore that he would not help Misṭaḥ bin Uthāthah after he said what he said about 'Ā'ishah, as we have already seen in the *Ḥadīth*.

When Allāh revealed the innocence of the Mother of the believers, 'Ā'ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allāh started to soften the heart of Aṣ-Ṣiddīq towards his relative Misṭaḥ bin Uthāthah. Misṭaḥ was the cousin of Aṣ-Ṣiddīq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allāh. He had invented the lies and the slander, but then Allāh accepted his repentance from that and the prescribed punishment was carried out on him. Aṣ-Ṣiddīq was known for his generosity and he did favors to his relatives and strangers alike. When this *Āyah* was revealed:

﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾

﴿*Do you not love that Allāh should forgive you?*﴾,

which shows that the reward fits the action, and that 'if you forgive others, you will be forgiven,' then Aṣ-Ṣiddīq said, "Of course, by Allāh, we love – O our Lord – that You should forgive us." Then he resumed his spending on Misṭaḥ and said, "By Allāh I will never stop spending on him." This was to counteract what he had said previously, "By Allāh I will never spend on him." This proves that he deserved to be called Aṣ-Ṣiddīq, may Allāh be pleased with him and his daughter.

﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾﴾

﴿23. *Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and*

*for them will be a great torment.﴾*

*﴿24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.﴾*

*﴿25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.﴾*

## A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allāh to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this *Āyah* being revealed: 'Ā'ishah bint Aṣ-Ṣiddīq, may Allāh be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this *Āyah*, is a disbeliever, because of his being obstinate with the Qur'ān. The same ruling applies to all of the Mothers of the believers.

﴿لُعِنُوا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ﴾

*﴿are cursed in this life and in the Hereafter,﴾* This is like the *Āyah*:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

*﴿Verily, those who annoy Allāh and His Messenger,﴾* [33:57]

'Abdur-Raḥmān bin Zayd bin Aslam said, "This is about 'Ā'ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but 'Ā'ishah is the one who is primarily referred to here."[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

[1] Aṭ-Ṭabari 19:139.

«*Shun the seven destructive sins.*»

He was asked, "What are they, O Messenger of Allāh?" He said:

«الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

«*Associating partners with Allāh; magic; killing a soul whom Allāh has forbidden to be killed, except with just cause; consuming Ribā; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.*»

This was recorded by Al-Bukhāri and Muslim in the Two *Ṣaḥīḥs*.[1]

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾

﴿*On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.*﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform *Ṣalāh*. They will say, 'Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allāh."[2]

Ibn Abi Ḥātim also recorded that Anas bin Mālik said, "We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

«*Do you know why I am smiling?*» We said, 'Allāh and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا

[1] *Fatḥ Al-Bāri* 5:462, Muslim 1:92.

[2] *Ad-Durr Al-Manthūr* 7:319, Aṭ-Ṭabari 8:373.

وَبِالْكِرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ أُنَاضِلُ»

*«Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong?" Allāh will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allāh will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!"»*

This was recorded by Muslim and An-Nasā'ī.[1]

﴿يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ﴾

*﴿On that Day Allāh will pay Dīnahum,﴾*

Ibn 'Abbās said,

﴿دِينَهُمُ﴾

*﴿Dīnahum﴾* "Meaning 'their account.' Every time *Dīnahum* appears in the Qur'ān it means 'their account.'" This was also the view of other scholars.[2]

﴿وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

*﴿and they will know that Allāh, He is the Manifest Truth.﴾*

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

*﴿26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.﴾*

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[1] Muslim 2969.

[2] At-Ṭabari 19:141.

## The Goodness of 'Ā'ishah because She is married to the best of Mankind

Ibn 'Abbās said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning 'Ā'ishah and the people of the slander."[1] This was also narrated from Mujāhid, 'Atā', Sa'īd bin Jubayr, Ash-Sha'bi, Al-Ḥasan bin Abu Al-Ḥasan Al-Baṣri, Habīb bin Abi Thābit and Aḍ-Daḥḥāk, and it was also the view favored by Ibn Jarīr.[2] He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to 'Ā'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

﴿أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾

*﴿such (good people) are innocent of (every) bad statement which they say;﴾*

'Abdur-Raḥmān bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women."[3]

This also necessarily refers back to what they said, i.e., Allāh would not have made 'Ā'ishah the wife of His Messenger ﷺ unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

﴿أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾

*﴿such are innocent of (every) bad statement which they say;﴾*

meaning, they are remote from what the people of slander and enmity say.

﴿لَهُم مَّغْفِرَةٌ﴾

*﴿for them is forgiveness,﴾* means, because of the lies that were told about them,

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[1] Aṭ-Ṭabari 19:142, *Ad-Durr Al-Manthūr* 6:167.

[2] Aṭ-Ṭabari 19:143, 144.

[3] Aṭ-Ṭabari 19:144.

فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن
قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾
قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَٰتِ
يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ
ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ
أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ
ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟
إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

﴿وَرِزْقٌ كَرِيمٌ﴾

*﴿and honored provision.﴾*

meaning, with Allāh in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allāh ﷺ in Paradise.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟
بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ
تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۖ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا۟ فِيهَآ
أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ
وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ هُوَ
أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ
لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾﴾

*﴿27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾*

*﴿28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾*

*﴿29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.﴾*

## Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of *Salām* after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the *Ṣaḥīḥ* that when Abu Mūsā asked 'Umar three times for permission to enter and he did not give him permission, he went away. Then 'Umar said, "Did I not hear the voice of 'Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, 'Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَنْصَرِفْ»

*«If any one of you asks for permission three times and it is not given, then let him go away.»"*

'Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Anṣār and told them what 'Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa'īd Al-Khudri went with him and told 'Umar about that. 'Umar said, "What kept me from learning that was my being busy in the marketplace."[1]

Imām Aḥmad recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa'd bin 'Ubādah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ»

*«As-Salāmu 'Alayka wa Raḥmatullāh»*

Sa'd said, *"Wa 'Alaykas-Salām Wa Rahmatullāh,"* but the Prophet ﷺ did not hear the returned greeting until he had

[1] At-Ṭabari 19:144.

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said,"O Messenger of Allāh, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your *Salāms* and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ، وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ»

*«May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.»*[1]

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the *Ḥadīth* recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allāh ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

*«As-Salāmu 'Alaykum, As-Salāmu 'Alaykum.»*

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.[2]

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ امْرَءًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

*«If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.»*[3]

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[1] Aḥmad 3:138.

[2] Abu Dāwud 5:374.

[3] *Fatḥ Al-Bāri* 12:253, Muslim 3:1699.

The Group recorded that Jābir said, "I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

«*Who is that?*»

I said, "I am!" He said,

«أَنَا أَنَا»

«*I? I?*» as if he disliked it."[1]

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the *Āyah*. Al-'Awfī narrated from Ibn 'Abbās, "Putting people at ease means seeking permission to enter." This was also the view of others.[2]

Imām Aḥmad recorded from Kaladah bin Al-Ḥanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, "I entered upon the Prophet ﷺ and I did not give the greeting of *Salām* nor ask for permission to enter. The Prophet ﷺ said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟»

«*Go back and say: "As-Salāmu 'Alaykum, may I enter?"*»

This was after Ṣafwān had become Muslim."[3]

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Gharīb.*"[4] Ibn Jurayj said that he heard 'Atā' bin Abi Rabāḥ narrating that Ibn 'Abbās, may Allāh be pleased with him, said, "There are three *Āyāt* whose rulings people neglect. Allāh says,

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[1] *Fatḥ Al-Bāri* 11:37, Muslim 3:1296, Abu Dāwud 5:374, *Tuḥfat Al-Aḥwadhi* 7:491, An-Nasā'ī in *Al-Kubrā* 6:90, Ibn Mājah 2:1222.

[2] Aṭ-Ṭabari 19:146.

[3] Aḥmad 3:414.

[4] Abu Dāwud 5:368, *Tuḥfat Al-Aḥwadhi* 7:490, An-Nasā'ī in *Al-Kubrā* 6:87.

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَىٰكُمْ﴾

﴿*Verily, the most honorable of you with Allāh is the one who has the most Taqwā*﴾ [49:13],

But (now) they say that the most honorable of them with Allāh is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house?" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked?" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allāh?" I said, "Yes." He said, "Then ask for permission."

Ibn Jurayj said, "Ibn Ṭāwus told me that his father said, 'There are no women whom I hate to see naked more than those who are my *Maḥrams*.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shuraḥbīl Al-Awdi Al-A'mā (say that) he heard Ibn Mas'ūd say, 'You have to seek permission to enter upon your mothers.'"

Ibn Jurayj said, "I said to 'Atā': 'Does a man have to seek permission to enter upon his wife?' He said, 'No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.'"

Abu Ja'far bin Jarīr narrated from the nephew of Zaynab – the wife of 'Abdullāh bin Mas'ūd – that Zaynab, may Allāh be pleased with her, said, "When 'Abdullāh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked."[1] Its chain of narration is *Ṣaḥīḥ*.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

﴿*O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;*﴾

Muqātil bin Ḥayyān said: "During the *Jāhiliyyah*, when a man

[1] Aṭ-Ṭabari 19:148. This reference applies to the previous four narrations, as well.

met his friend, he would not greet him with *Salām*; rather he would say *"Huyyita Sabāhan"* or *"Ḥuyyita Masā'an"* [equivalent to "Good morning" or "Good evening"]. This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allāh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allāh said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا﴾

*﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...﴾*[1]

What Muqātil said is good. Allāh said:

﴿ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ﴾

*﴿that is better for you,﴾* meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

﴿لَعَلَّكُمۡ تَذَكَّرُونَ﴾

*﴿in order that you may remember.﴾*

﴿فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا حَتَّىٰ يُؤۡذَنَ لَكُمۡ﴾

*﴿And if you find no one therein, still enter not until permission has been given.﴾*

This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

﴿وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْ هُوَ أَزۡكَىٰ لَكُمۡ﴾

*﴿And if you are asked to go back, go back, for it is purer for you.﴾*

[1] *Ad-Durr Al-Manthūr* 6:176.

means, if you are turned away at the door, before or after permission has been given,

﴿فَٱرۡجِعُواْ هُوَ أَزۡكَىٰ لَكُمۡ﴾

﴿*go back, for it is purer for you.*﴾ means, going back is purer and better for you.

﴿وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٌ﴾

﴿*And Allāh is All-Knower of what you do.*﴾

Qatādah said that one of the emigrants said: "All my life I tried to follow this *Āyah*, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allāh says,

﴿وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْ هُوَ أَزۡكَىٰ لَكُمۡ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٌ﴾

﴿*And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.*﴾"[1]

﴿وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْ﴾

﴿*And if you are asked to go back, go back....*﴾

Sa'īd bin Jubayr said, "This means, do not stand at people's doors."

﴿لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ﴾

﴿*There is no sin on you that you enter houses uninhabited,*﴾

This *Āyah* is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests – if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn 'Abbās said:

﴿لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ﴾

﴿*Enter not houses other than your own,*﴾

then this was abrogated and an exception was made, and Allāh said:

﴿لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡ﴾

[1] Aṭ-Ṭabari 19:150.

﴿*There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.*﴾

This was also narrated from 'Ikrimah[1] and Al-Ḥasan Al-Baṣri.

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾﴾

﴿*30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.*﴾

## The Command to lower the Gaze

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his *Ṣaḥīḥ* that Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him, said, "I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away."[2]

In the *Ṣaḥīḥ* it is narrated that Abu Sa'īd said that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ»

«*Beware of sitting in the streets.*»

They said, "O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allāh ﷺ said:

«إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

«*If you insist, then give the street its rights.*»

They asked, "What are the rights of the street, O Messenger of Allāh?" He said,

[1] Aṭ-Ṭabari 19:153.

[2] Muslim 3:1699.

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

«*Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil.*»[1]

Abu Al-Qāsim Al-Baghawi recorded that Abu Umāmah said, "I heard the Messenger of Allāh ﷺ say:

«اكْفُلُوا لِي سِتًّا أَكْفُلْ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ، وَإِذَا ائْتُمِنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ، وَغُضُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ»

«*Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.*»[2]

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

﴿*Tell the believing men to lower their gaze, and protect their private parts.*﴾

Sometimes protecting the private parts may involve keeping them from committing *Zinā*, as Allāh says:

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ﴾

﴿*And those who guard their chastity*﴾ [23:5].

Sometimes it may involve not looking at certain things, as in the *Ḥadīth* in *Musnad Aḥmad* and the *Sunan*:

«احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

«*Guard your private parts except from your wife and those whom your right hands possess.*»[3]

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[1] *Fatḥ Al-Bāri* 5:134.

[2] *Tārīkh Al-Khaṭīb* 7:392, Aṭ-Ṭabarāni in *Al-Mu'jam Al-Kabīr* 8:314, Ibn Ḥibbān in *Al-Majrūḥīn* 2:204.

[3] Aḥmad 5:3, Abu Dāwud 4:304, At-Tirmidhi 8:53, An-Nasā'ī in *Al-Kubrā* 5:313, Ibn Mājah 1:618

﴿ذَٰلِكَ أَزْكَىٰ لَهُمْ﴾

﴿*That is purer for them.*﴾ means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

﴿إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ﴾

﴿*Verily, Allāh is All-Aware of what they do.*﴾ This is like the *Āyah*:

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴿*Allāh knows the fraud of the eyes and all that the breasts conceal.*﴾ [40:19]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَزِنَا الْأُذُنَيْنِ الِاسْتِمَاعُ، وَزِنَا الْيَدَيْنِ الْبَطْشُ، وَزِنَا الرِّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

«*The son of Ādam has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.*»

It was recorded by Al-Bukhāri without a complete chain.[1] Muslim recorded a similar report with a different chain of narration.[2]

Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys."

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ

[1] *Fatḥ Al-Bāri* 11:28.

[2] Muslim 4:2047.

ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

﴿31. *And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.*﴾

## The Rulings of *Ḥijāb*

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the *Jāhiliyyah* and the deeds of the pagan women. The reason for the revelation of this *Āyah* was mentioned by Muqātil bin Ḥayyān, when he said: "We heard – and Allāh knows best – that Jābir bin 'Abdullāh Al-Anṣāri narrated that Asmā' bint Murshidah was in a house of hers in Bani Ḥārithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā' said: 'How ugly this is!' Then Allāh revealed:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴿*And tell the believing women to lower their gaze...*﴾"[1]

And Allāh says:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴿*And tell the believing women to lower their gaze*﴾

[1] This is a *Mursal* narration recorded by Ibn Abi Ḥātim, no. 14389.

meaning, from that which Allāh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-*Maḥram* men without desire, as it was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ was watching the Ethiopians playing with spears in the *Masjid* on the day of *'Īd*, and 'Ā'ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.[1]

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴿*and protect their private parts*﴾. Sa'īd bin Jubayr said: "From immoral actions." Abu Al-'Āliyah said: "Every *Āyah* of the Qur'ān in which protecting the private parts is mentioned means protecting them from *Zinā*, except for this *Āyah* –

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴿*and protect their private parts*﴾, which means protecting them from being seen by anybody."[2]

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

﴿*and not to show off their adornment except that which is apparent,*﴾

means, they should not show anything of their adornment to non-*Maḥram* men except for whatever it is impossible to hide. Ibn Mas'ūd said: "Such as clothes and outer garments,"[3]

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Ḥasan, Ibn Sīrīn, Abu Al-Jawzā', Ibrāhīm An-Nakha'ī and others also had the same view as Ibn Mas'ūd.[4]

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

[1] Al-Bukhāri no. 454, etc.

[2] Aṭ-Ṭabari 19:154.

[3] Aṭ-Ṭabari 19:156.

[4] Aṭ-Ṭabari 19:156.

﴿and to draw their veils all over their Juyūb﴾

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the *Jāhiliyyah*, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allāh commanded the believing women to cover themselves, as He says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

*﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed﴾* [33:59]

And in this noble *Āyah* He said:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

*﴿and to draw their (Khumur) veils all over their Juyūb﴾*

*Khumur* (veils) is the plural of *Khimār*, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.
Sa'īd bin Jubayr said:

﴿وَلْيَضْرِبْنَ﴾

*﴿and to draw﴾* means to pull it around and tie it securely.

﴿بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

*﴿their veils all over their Juyub﴾* means, over their necks and chests so that nothing can be seen of them.[1]

Al-Bukhāri recorded that 'Ā'ishah, may Allāh be pleased with her, said: "May Allāh have mercy on the women of the early emigrants. When Allāh revealed the *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

*﴿and to draw their veils all over their Juyūb﴾*, they tore their

[1] *Ad-Durr Al-Manthūr* 6:182.

aprons and *Akhtamar*[1] themselves with them."[2]

He also narrated from Ṣafiyyah bint Shaybah that 'Ā'ishah, may Allāh be pleased with her, used to say: "When this *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿*and to draw their veils all over their Juyub*﴾ was revealed, they took their *Izars* (waistsheets) and tore them at the edges, and *Akhtamar* themselves with them."[3]

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ﴾

*﴿and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,﴾*

All of these are a woman's close relatives whom she can never marry (*Maḥram*) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that 'Ikrimah commented on this *Āyah*,

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ﴾

*﴿and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...﴾*,

"The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her *Khimār* in front of her paternal or maternal uncle."[4] With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

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[1] Ibn Kathīr is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this *Tafsīr* to present their own views, especially when they may contradict the author's.

[2] *Fatḥ Al-Bāri* 8:347.

[3] *Fatḥ Al-Bāri* 8:347.

[4] Aṭ-Ṭabari 19:160.

﴿أَوْ نِسَآئِهِنَّ﴾

﴿*or their women,*﴾ this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of *Ahl Adh-Dhimmah* (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of *Ahl Adh-Dhimmah*, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allāh ﷺ said:

«لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا»

«*No woman should describe another woman to her husband so that it is as if he is looking at her.*»

It was recorded in the Two *Ṣaḥīḥs* from Ibn Mas'ūd.[1]

﴿أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ﴾

﴿*or their right hand possessions.*﴾

Ibn Jarīr said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl."[2] This was also the view of Sa'īd bin Al-Musayyib.[3]

Allāh says;

﴿أَوِ ٱلتَّـٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ﴾

﴿*Tābi'īn among men who do not have desire,*﴾

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn 'Abbās said, "This is the kind of person who has no desire."[4]

Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the *Ṣaḥīḥ* from 'Ā'ishah that a

[1] *Fatḥ Al-Bāri* 9:250.

[2] Aṭ-Ṭabari 19:160.

[3] *Ad-Durr Al-Manthūr* 6:183.

[4] Aṭ-Ṭabari 19:161.

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ»

*«Lo! I think this person knows what is they are; he should never enter upon you.»*

He expelled him, and he stayed in Al-Baydā' and only came on Fridays to get food.[1]

﴿أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ﴾

*﴿or children who are not aware of the nakedness of women.﴾*

Because they are so young they do not understand anything about women or their *'Awrah* or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

*«Avoid entering upon women.»*

It was said, "O Messenger of Allāh, what do you think about the male in-laws?" He said:

«الْحَمْوُ: الْمَوْتُ»

*«The male in-law is death.»*[2]

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[1] Muslim 4:1715, 1716, Aḥmad 6:152, Abu Dāwud 5:224, An-Nasā'ī in *Al-Kubrā* 5:395.

[2] *Fatḥ Al-Bāri* 5:242, Muslim 4:1171. *Al-Ḥamū* refers to the male in-laws that the woman may marry if she was divorced from her husband.

**The Etiquette of Women walking in the Street**

Allāh's saying:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

*﴿And let them not stamp their feet...﴾*

During *Jāhiliyyah*, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

*﴿And let them not stamp their feet...﴾* to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu Īsā At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا»

*«Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such»* – meaning an adulteress.

He said, "And there is a similar report from Abu Hurayrah, and this is *Ḥasan Ṣaḥīḥ*."[1] It was also recorded by Abu Dāwud and An-Nasā'ī.[2]

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣāri said that he heard the Messenger of Allāh ﷺ, as he was coming out of the *Masjid* and men and women were mixing in the street, telling the women:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ»

[1] *Tuḥfat Al-Aḥwadhi* 8:70.

[2] Abu Dāwud 4:400, An-Nasā'ī 8:153.

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن
يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾
وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا
تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ
﴿٣٣﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ ۞ ٱللَّهُ نُورُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ
نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَـٰلَ
لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ ۙ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ﴿٣٦﴾

«*Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.*»

The women used to cling to the walls so much that their clothes would catch on the walls.[1]

﴿وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿*And all of you beg Allāh to forgive you all, O believers, that you may be successful.*﴾

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of *Jāhiliyyah*, for the greatest success is to be found in doing what Allāh and His Messenger ﷺ command and avoiding what He forbids. And Allāh is the source of strength.

﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَـٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ وَمَثَلًا

[1] Abu Dāwud 5:422. This is a weak narration, there are other narrations to support the meaning of the *Ḥadīth* which would classify it as *Ḥasan*. See *Ṣaḥīḥ Al-Jāmi' Aṣ-Ṣaghīr*.

مِنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

﴿32. *And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maidservants. If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficent, All-Knowing.*﴾

﴿33. *And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿34. *And indeed We have sent down for you Āyāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.*﴾

## The Command to marry

These clear *Āyāt* include a group of unambiguous rulings and firm commands.

﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ﴾

﴿*And marry those among you who are single (Al-Ayāmā)....*﴾

This is a command to marry. The Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.*»

This was recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Ibn Mas'ūd.[1] In the *Sunan*, it was recorded from more than one

[1] *Fatḥ Al-Bāri* 9:14, Muslim 2:1019.

person that the Messenger of Allāh ﷺ said:

«تَزَوَّجُوا تَوَالَدُوا تَنَاسَلُوا فَإِنِّي مُبَاهٍ بِكُمُ الْأُمَمَ يَوْمَ الْقِيَامَةِ»

«*Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.*»[1]

The word *Al-Ayāmā*, the plural form of *Ayyim*, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

﴿إِن يَكُونُوا فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*If they be poor, Allāh will enrich them out of His bounty.*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."[2]

﴿إِن يَكُونُوا فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*If they be poor, Allāh will enrich them out of His bounty.*﴾

It was recorded that Ibn Mas'ūd said: "Seek the richness through marriage, for Allāh says:

﴿إِن يَكُونُوا فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*If they be poor, Allāh will enrich them out of His bounty.*﴾"

This was recorded by Ibn Jarīr.[3]

Al-Baghawi also recorded something similar from 'Umar.[4]

It was reported from Al-Layth from Muḥammad bin 'Ajlān from Sa'īd Al-Maqburi from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللهِ عَوْنُهُمْ: النَّاكِحُ يُرِيدُ الْعَفَافَ، وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ، وَالْغَازِي فِي سَبِيلِ اللهِ»

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[1] A report with similar wording was narrated by Abu Dāwud and An-Nasā'ī

[2] Aṭ-Ṭabari 19:166

[3] Aṭ-Ṭabari 19:166

[4] Al-Baghawi 3:342

«*There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.*»

This was recorded by Imām Aḥmad, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.[1]

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the *Mahr* his promise to teach her whatever he knew of the Qur'ān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

## The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

﴿وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.*﴾

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.*»[2]

This *Āyah* is general in meaning, and the *Āyah* in *Sūrat An-Nisā'* is more specific, where Allāh says:

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[1] Aḥmad 2:251, *Tuḥfat Al-Aḥwadhi* 5:296, An-Nasā'ī 6:61, Ibn Mājah 2:841

[2] *Fatḥ Al-Bāri* 9:14.

﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَاتِ﴾

*﴿And whoever of you have not the means wherewith to wed free believing women﴾*

until His statement;

﴿وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ﴾

*﴿but it is better for you that you practise self-restraint﴾* [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

*﴿and Allāh is Oft-Forgiving, Most Merciful﴾* [4:25].

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾

*﴿And let those who find not the financial means for marriage keep themselves chaste,﴾*

Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allāh grants him means of livelihood."

## The Command to grant Slaves a Contract of Emancipation

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

*﴿And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.﴾*

This is a command from Allāh to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhāri said: "Rawḥ narrated from Ibn Jurayj: 'I said to 'Atā', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?" He said, "I do

not think it can be anything but obligatory." 'Amr bin Dīnār said: "I said to 'Atā', 'Are you narrating this from anybody?' He said, 'No,' then he told me that Mūsā bin Anas told him that Sīrīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to 'Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, 'Write it for him.' He refused, so 'Umar hit him with his whip and recited,

﴿فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

*﴿give them such writing, if you find that there is good and honesty in them.﴾*

Then he wrote the contract." This was mentioned by Al-Bukhāri with a disconnected chain of narration.[1] It was also narrated by 'Abdur-Razzāq who said Ibn Jurayj told them: I said to 'Aṭā', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?" He said, 'I do not think it can be anything but obligatory.'"[2] [It was also said by 'Amr bin Dīnār who said, "I said to 'Aṭā', 'Are you narrating this from anybody?' He said, 'No.'"] Ibn Jarīr recorded that Sīrīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then 'Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is *Ṣaḥīḥ*.[3]

Allāh's saying:

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

*﴿if you find that there is good and honesty in them.﴾*

Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

﴿وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾

*﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾*

This is the share of the wealth of *Zakāh* that Allāh stated to be their right. This is the opinion of Al-Ḥasan, 'Abdur-Raḥmān

[1] *Fatḥ Al-Bāri* 5:219.

[2] 'Abdur-Razzāq 8:371.

[3] Aṭ-Ṭabari 19:167.

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.[1]

﴿وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ﴾

*﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾*

Ibrāhīm An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslami and Qatādah. Ibn 'Abbās said: "Allāh commanded the believers to help in freeing slaves."

## The Prohibition of forcing One's Slave-Girls to commit *Zinā*

Allāh's saying:

﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

*﴿And force not your slave-girls to prostitution...﴾*

Among the people of the *Jāhiliyyah*, there were some who, if he had a slave-girl, he would send her out to commit *Zinā* and would charge money for that, which he would take from her every time. When Islām came, Allah forbade the believers to do that. The reason why this *Āyah* was revealed, according to the reports of a number of earlier and later scholars of *Tafsīr*, had to do with 'Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

## Reports narrated on this Topic

In his *Musnad*, Al-Ḥāfiẓ Abu Bakr Aḥmad bin 'Amr bin 'Abd Al-Khāliq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, "Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Mu'ādhah, whom he forced into prostitution. When Islām came, the *Āyah*

﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

*﴿And force not your slave-girls to prostitution...﴾* was

[1] Aṭ-Ṭabari 19:173, Al-Baghawi 3:343.

revealed."[1]

Al-A'mash narrated from Abu Sufyān that Jābir said concerning this *Āyah*, "This was revealed about a slave-girl belonging to 'Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this *Āyah*:

﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴿*And force not your slave-girls to prostitution,*﴾ until His saying;

﴿وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾

﴿*But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.*﴾"[2]

An-Nasā'ī also recorded something similar.[3]

Muqātil bin Ḥayyān said, "I heard – and Allāh knows best – that this *Āyah* was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣāri], and Umaymah the mother of Musaykah belonged to 'Abdullāh bin Ubayy. Mu'ādhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

﴿وَلَا تُكْرِهُوا فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ﴾

﴿*And force not your slave-girls to prostitution*﴾, meaning *Zinā*.[4]

﴿إِنْ أَرَدْنَ تَحَصُّنًا﴾

﴿*if they desire chastity,*﴾ means, if they want to be chaste, which is the case with the majority of slave-girls.

﴿لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*in order that you may make a gain in the goods of this worldly life.*﴾

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[1] *Kashf Al-Astār* 3:61.

[2] Aṭ-Ṭabari 19:174.

[3] An-Nasā'ī in *Al-Kubrā* 6:419.

[4] *Ad-Durr Al-Manthūr* 6:193

meaning, from the money they earn and their children. The Messenger of Allāh ﷺ forbade the money earned by the cupper, the prostitute and the fortune-teller.[1] According to another report:

«مَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ، وَثَمَنُ الْكَلْبِ خَبِيثٌ»

*«The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.»*[2]

﴿وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ﴾

*﴿But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾*

meaning, towards them, as has already been stated in the *Ḥadīth* narrated from Jābir.[3] Ibn Abi Ṭalḥah narrated that Ibn 'Abbās said, "If you do that, then Allāh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that."[4] This was also the view of Mujāhid, 'Aṭā' Al-Khurāsāni, Al-A'mash and Qatādah.[5]

After explaining these rulings in detail, Allāh says:

﴿وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ﴾

*﴿And indeed We have sent down for you Āyāt that make things plain,﴾*

meaning, in the Qur'ān there are *Āyāt* which are clear and explain matters in detail.

﴿وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ﴾

*﴿and the example of those who passed away before you,﴾*

means, reports about the nations of the past and what happened to them when they went against the commandments of Allāh, as Allāh says:

﴿فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

[1] Muslim 3:1198

[2] Muslim 3:1199

[3] An-Nasā'ī in *Al-Kubrā* 6:419

[4] Aṭ-Ṭabari 19:175

[5] Aṭ-Ṭabari 19:175, 176, *Ad-Durr Al-Manthūr* 6:195

﴿*And We made them a precedent, and an example to later generations.*﴾ [43:56];

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

﴿لِّلْمُتَّقِينَ﴾

﴿*for those who have Taqwā.*﴾ meaning, for those who remember and fear Allāh.

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾﴾

﴿*35. Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.*﴾

## The Parable of the Light of Allāh

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Allāh is the Light of the heavens and the earth.*﴾ means, the Guide of the inhabitants of the heavens and the earth.[1] Ibn Jurayj said: "Mujāhid and Ibn 'Abbās said concerning the *Āyah*:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Allāh is the Light of the heavens and the earth.*﴾

He is controlling their affairs and their stars and sun and moon."[2]

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[1] Aṭ-Ṭabari 19:177.

[2] Aṭ-Ṭabari 19:177.

As-Suddi said concerning the *Āyah*:

﴿اللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Allāh is the Light of the heavens and the earth.﴾*

by His Light the heavens and earth are illuminated.

In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

*«O Allāh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.»*[1]

It was narrated that Ibn Mas'ūd said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."[2]

﴿مَثَلُ نُورِهِۦ﴾

*﴿The parable of His Light﴾* There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allāh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

﴿كَمِشْكَوٰةٍ﴾

*﴿as a niche﴾* This was the view of Ibn 'Abbās.[3] The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'ān which is in accordance with his natural inclinations are, as Allāh says:

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

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[1] *Fatḥ Al-Bāri* 5:3, Muslim 1:532.

[2] See the discussion of *Āyah* no. 86 of *Sūrat Al-Mu'minūn*.

[3] Aṭ-Ṭabari 19:179.

﴿*Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)*﴾ [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'ān and *Sharī'ah* by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

﴿كَمِشْكَوٰةٍ﴾

﴿*as (if there were) a niche*﴾ Ibn 'Abbās, Mujāhid, Muḥammad bin Ka'b and others said, "This refers to the position of the wick in the lamp."[1] This is well-known, and hence Allāh then says:

﴿فِيهَا مِصْبَاحٌ﴾

﴿*and within it a lamp.*﴾ This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b said, "The lamp is the light, and this refers to the Qur'ān and the faith that is in his heart."[2] As-Suddi said, "It is the lamp."

﴿اَلْمِصْبَاحُ فِى زُجَاجَةٍ﴾

﴿*the lamp is in a glass,*﴾ means, this light is shining in a clear glass. Ubayy bin Ka'b and others said, "This is the likeness of the heart of the believer."[3]

﴿اَلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ﴾

﴿*the glass as it were a star Durriyyun,*﴾ Some authorities recite the word *Durriyyun* with a *Ḍammah* on the *Dāl* and without a *Hamzah*, which means pearls, i.e., as if it were a star made of pearls (*Durr*). Others recite it as *Dirri'un* or *Durri'un*, with a *Kasrah* on the *Dāl*, or *Ḍammah* on the *Dāl*, and with a *Hamzah* at the end, which means reflection (*Dir'*), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know *Darārī*. Ubayy bin

[1] Aṭ-Ṭabari 19:180, 183.
[2] Aṭ-Ṭabari 19:181
[3] Aṭ-Ṭabari 19:178

Ka'b said: a shining star. Qatādah said: "Huge, bright and clear."

﴿يُوقَدُ مِن شَجَرَةٍ مُّبَـٰرَكَةٍ﴾

﴿*lit from a blessed tree,*﴾ means, it is derived from olive oil, from a blessed tree.

﴿زَيْتُونَةٍ﴾

﴿*an olive,*﴾ This refers to the blessed tree mentioned previously.

﴿لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*neither of the east nor of the west,*﴾ means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented on:

﴿زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*an olive, neither of the east nor of the west,*﴾

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."[1] Mujāhid commented on:

﴿لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿*neither of the east nor of the west,*﴾

saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."[2] Sa'īd bin Jubayr commented:

﴿زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ﴾

﴿*an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)*﴾

"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

[1] Ibn Abi Ḥātim 8:2600.

[2] Aṭ-Ṭabari 19:186.

so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

﴿يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾

﴿*whose oil would almost glow forth (of itself), though no fire touched it.*﴾

'Abdur-Raḥmān bin Zayd bin Aslam said (this means) because the oil itself is shining.[1]

﴿نُّورٌ عَلَىٰ نُورٍ﴾

﴿*Light upon Light!*﴾ Al-'Awfī narrated from Ibn 'Abbās that this meant the faith and deeds of a person.[2] As-Suddi said:

﴿نُّورٌ عَلَىٰ نُورٍ﴾

﴿*Light upon Light!*﴾

"Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'ān and the light of faith give light when they are combined, and neither can do so without the other."[3]

﴿يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

﴿*Allāh guides to His Light whom He wills.*﴾ means, Allāh shows the way to the ones whom He chooses, as it says in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr, who said, "I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللهِ عَزَّ وَجَلَّ»

«*Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.*»"[4]

[1] Aṭ-Ṭabari 19:183.

[2] Aṭ-Ṭabari 19:182.

[3] *Ad-Durr Al-Manthūr* 6:202.

[4] Aḥmad 2:176.

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

*﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾*

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allāh ends this *Āyah* with the words:

﴿وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

*﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾*

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يُزْهِرُ، وَقَلْبٌ أَغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، وَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ الْبَقْلَةِ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

*«Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.»*[1]

[1] Aḥmad 3:17.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ
ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾
لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ
مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ
بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا
وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾
أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن
فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ
يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ
ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ
عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى
سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ
خِلَٰلِهِۦ ۚ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ
وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

Its chain of narrators is good (*Jayyid*) although they (Al-Bukhāri and Muslim) did not record it.

﴿فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا
بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا
تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ
وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ
وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ
مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ
يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾﴾

﴿36. *In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,*﴾

﴿37. *Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned.*﴾

﴿38. *That Allāh may reward them according to the best of their deeds, and add even more for them out of His grace. And Allāh provides without measure to whom He wills.*﴾

## The Virtues of the *Masjids*, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allāh then states where it belongs, which is in the *Masjids*, the places on earth that are most beloved to

Allāh. The *Masjids* are His houses where He Alone is worshipped. So Allāh says:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ﴾

*﴿In houses which Allāh has ordered to be raised,﴾*

meaning, Allāh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ﴾

*﴿In houses which Allāh has ordered to be raised,﴾*

he said; "Allāh forbade idle talk in them."[1] This was also the view of 'Ikrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Nāfi' bin Jubayr, Abu Bakr bin Sulaymān bin Abi Hathamah, Sufyān bin Husayn and others among the scholars of *Tafsīr*.

Many *Ḥadīths* have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allāh. With Allāh's help we will mention here a few of these *Hādūths*, if Allāh wills. In Allāh we put our trust and reliance.

'Uthmān bin 'Affān, the Commander of the faithful, may Allāh be pleased with him, said; "I heard the Messenger of Allāh ﷺ say:

«مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللهِ بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»

*«Whoever builds a Masjid seeking the Face of Allāh, Allāh will build for him something similar to it in Paradise.»*

It was narrated in the Two *Ṣaḥīḥs*.[2]

Ibn Mājah narrated that 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said; "The Messenger of Allāh ﷺ said:

«مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

*«Whoever builds a Masjid in which the Name of Allāh is*

[1] Aṭ-Ṭabari 19:191.

[2] *Fatḥ Al-Bāri* 1:648, Muslim 1:378.

*remembered, Allāh will build for him a house in Paradise.*»[1]

An-Nasā'ī mentioned something similar.[2] There are very many *Ḥadīths* which say this. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ commanded us to build *Masjids* among the houses, and to clean them and perfume them." This was recorded by Aḥmad and the *Sunan* compilers with the exception of An-Nasā'ī.[3] Aḥmad and Abu Dāwud recorded a similar report from Samurah bin Jundub.[4]

Al-Bukhāri said: "Umar said: 'Build for the people a place to worship Allāh, and beware of using red or yellow for adornment and decoration and distracting the people thereby.' "[5]

Abu Dāwud narrated that Ibn 'Abbās said, "The Messenger of Allāh ﷺ said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

«*I was not commanded to Tashyīd the Masjids.*»

Ibn 'Abbās said, "Decorating them as the Jews and Christians did."[6]

Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»

«*The Hour will not come until people show off in building Masjids.*»

It was recorded by Aḥmad and the compilers of the *Sunan*, with the exception of At-Tirmidhi.[7]

Buraydah narrated that a man called out in the *Masjid* and

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[1] Ibn Mājah 1:243.

[2] An-Nasā'ī 2:31.

[3] Aḥmad 6:279, *Tuḥfat Al-Aḥwadhi* 3:206, Ibn Mājah 1:250.

[4] Aḥmad 5:17, Abu Dāwud 1:310.

[5] *Fatḥ Al-Bāri* 1:642. This was stated by Al-Bukhāri without a chain of narration.

[6] Abu Dāwud 1:310.

[7] Aḥmad 3:134, Abu Dāwud 1:311, An-Nasā'ī 2:32, Ibn Mājah 1:244.

said, "Has any body said anything about a red camel?" The Prophet ﷺ said:

«لَا، وَجَدْتَ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

*«May you never find it! The Masjids were built only for what they were built for.»*

This was narrated by Muslim.[1]

Abu Hurayrah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْبَحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ عَلَيْكَ»

*«If you see someone buying or selling in the Masjid, say to him, "May Allāh never make your business profitable!" And if you see someone calling out about lost property, say, "May Allāh never return it to you!"»*

This was recorded by At-Tirmidhi, who said: "*Ḥasan Gharīb.*"[2]

Al-Bukhāri recorded that As-Sā'ib bin Yazīd Al-Kindi said, "I was standing in the *Masjid* and a man threw pebbles at me, so I looked and saw 'Umar bin Al-Khaṭṭāb who said, 'Go and bring me these two men.' I went and brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?' They said, 'We are from Aṭ-Ṭā'if.' 'Umar said, 'If you had been from this town I would have hit you, for you are raising your voices in the *Masjid* of the Messenger of Allāh ﷺ.'"[3]

An-Nasā'ī recorded that Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf said: "Umar heard the voice of a man in the *Masjid* and said: 'Do you know where you are?'" This is also *Ṣaḥīḥ*.[4]

Al-Ḥāfiẓ Abu Ya'lā Al-Mūṣili recorded from Ibn 'Umar that 'Umar used to burn incense in the *Masjid* of the Messenger of Allāh ﷺ every Friday. Its chain of narration is *Ḥasan* and there is nothing wrong with it, Allāh knows best.[5]

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[1] Muslim 1 :397

[2] *Tuḥfat Al-Aḥwadhi* 4 :550

[3] *Fatḥ Al-Bāri* 1 :667.

[4] *Tuḥfat Al-Aḥwadhi* 8 :4.

[5] Abi Ya'la 1 :170.

It is confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ»

«*A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wuḍū' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.*»[1]

The following is recorded in the *Sunan*:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»

«*Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.*»[2]

When entering the *Masjid*, it is recommended to enter with one's right foot, and to say the supplication recorded in *Ṣaḥīḥ Al-Bukhāri*, where it is narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ used to say, when he entered the *Masjid*:

«أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

«*I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shayṭān.*»

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the *Shayṭān* says: "He will be protected

[1] Al-Bukhāri 647, Muslim 649.

[2] Abu Dâwud 561, At-Tirmidhi 223.

from me all day long."[1]

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

*«When anyone of you enters the Masjid, let him say: "O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: "O Allāh, I ask You of Your bounty."»*[2]

An-Nasā'ī also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ . وَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلِ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

*«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allāh, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allāh, protect me from the accursed Shayṭān."»*[3]

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*.[4]

﴿وَيُذْكَرَ فِيهَا ٱسْمُهُۥ﴾

﴿*in them His Name is remembered.*﴾ meaning, the Name of Allāh. This is like the *Āyāt*:

﴿يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿*O Children of Ādam! Take your adornment to every Masjid...*﴾ [7:31]

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[1] Abu Dāwud 2:318.

[2] Muslim 1:494.

[3] An-Nasā'ī 2:53.

[4] Ibn Mājah 1:254, Ibn Khuzaymah 1:231, Ibn Ḥibbān 3:246, 247.

﴿وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

*﴿and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him﴾* [7:29].

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ﴾

*﴿And the Masjids are for Allāh﴾* [72:18].

﴿وَيُذْكَرَ فِيهَا اسْمُهُ﴾

*﴿in them His Name is remembered.﴾* Ibn 'Abbās said, "This means that His Book is recited therein."[1]

﴿يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾

*﴿Therein glorify Him in the mornings and in the evenings.﴾*

﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ﴾

*﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾*

This is like the *Āyāt*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ﴾

*﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.﴾* [63:9]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

*﴿O you who believe! When the call is proclaimed for the Ṣalāh on Friday, hasten earnestly to the remembrance of Allāh and leave off business.﴾* [62:9]

Allāh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allāh says:

﴿لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ﴾

[1] Aṭ-Ṭabari 19:191.

﴿*Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh*﴾.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Sālim from 'Abdullāh bin 'Umar that he was in the marketplace when the *Iqāmah* for prayer was called, so they closed their stores and entered the *Masjid*. Ibn 'Umar said: "Concerning them the *Āyah* was revealed:

﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾

﴿*Men whom neither trade nor business diverts from the remembrance of Allāh*﴾."

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[1]

﴿لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾

﴿*Men whom neither trade nor business diverts from the remembrance of Allāh*﴾.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This meant from the prescribed prayers."[2] This was also the view of Muqātil bin Ḥayyān and Ar-Rabī' bin Anas. As-Suddi said: "From prayer in congregation." Muqātil bin Ḥayyān said, "That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer."

﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ ﴿٣٧﴾﴾

﴿*They fear a Day when hearts and eyes will be overturned.*﴾

means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the *Āyah*:

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْـَٔازِفَةِ﴾

﴿*And warn them of the Day that is drawing near...*﴾ [40:18],

[1] Ibn Abi Ḥātim 8:2607.

[2] Aṭ-Ṭabari 19:193.

﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

*﴿but He gives them respite up to a Day when the eyes will stare in horror﴾* [14:42].

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ۝٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝١٠ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝١١ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝١٢﴾

*﴿And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient﴾* [76:8-12].

And Allāh says here:

﴿لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا﴾

*﴿That Allāh may reward them according to the best of their deeds,﴾*

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

﴿وَيَزِيدَهُم مِّن فَضْلِهِ﴾

*﴿and add even more for them out of His grace.﴾*

means, He will accept their good deeds and multiply them for them, as Allāh says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

*﴿Surely, Allāh wrongs not even of the weight of a speck of dust.﴾* [4:40]

﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

*﴿Whoever brings a good deed shall have ten times the like thereof to his credit.﴾* [6:160]

﴿مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿Who is he that will lend to Allāh a goodly loan.﴾ [2:245]

﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾

﴿Allāh gives manifold increase to whom He wills.﴾ [2:261]

And Allāh says here:

﴿وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ﴾

﴿And Allāh provides without measure to whom He wills.﴾

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ۚ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾﴾

﴿39. As for those who disbelieved, their deeds are like a mirage in a Qī'ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.﴾

﴿40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.﴾

## Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of *Sūrat Al-Baqarah*: one involving fire and the other involving water.[1] Similarly, in *Sūrat Ar-Ra'd* He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;[2] we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

[1] See *Sūrat Al-Baqarah* [2:17-19].

[2] See *Sūrat Ar-Ra'd* [13:17].

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word *Qī'ah* refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

﴿لَمْ يَجِدْهُ شَيْـًٔا﴾

﴿*he finds it to be nothing.*﴾; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the *Sharī'ah*. As Allāh says:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

﴿*And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.*﴾ [25:23]. And He says here:

﴿وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ﴾

﴿*but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.*﴾

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.[1]

In the Two *Ṣaḥīḥs*, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship?" They will say, "We used to worship 'Uzayr the son of Allāh." It will be said to them, "You have lied. Allāh has not begotten a son. What do you want?" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see?" Then Hell will be shown to them as if

[1] At-Ṭabari 19:196.

it is a mirage, parts of it consuming other parts, and they will go and fall into it.[1]

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allāh says:

﴿أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا﴾

*﴿Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!﴾*

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?" He said, "With them." He was asked, "Where are they going?" He said, "I do not know."

﴿ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ﴾

*﴿darkness upon darkness﴾* Ubayy bin Ka'b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell."[2] As-Suddi and Ar-Rabī' bin Anas also said something similar.

﴿وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ﴾

*﴿And he for whom Allāh has not appointed light, for him there is no light.﴾*

One whom Allāh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the *Āyah*:

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ﴾

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[1] *Fath Al-Bāri* 13:431, Muslim 1:168.

[2] Aṭ-Ṭabari 19:198.

﴿*Whomsoever Allāh sends astray, none can guide him*﴾ [7:186]

This is in contrast to what Allāh says about the believers:

﴿يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ﴾

﴿*Allāh guides to His Light whom He wills.*﴾ [24:35]

We ask Allāh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾﴾

﴿*41. See you not that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Ṣalāh and his glorification; and Allāh is All-Aware of what they do.*﴾

﴿*42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return.*﴾

## Everything glorifies Allāh, may He be exalted, and to Him belongs the Sovereignty

Allāh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, *Jinn*, animals and even inanimate objects, all glorify Him. This is like the *Āyah*:

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

﴿*The seven heavens and the earth and all that is therein, glorify Him*﴾ [17:44],

﴿وَٱلطَّيْرُ صَٰٓفَّٰتٍ﴾

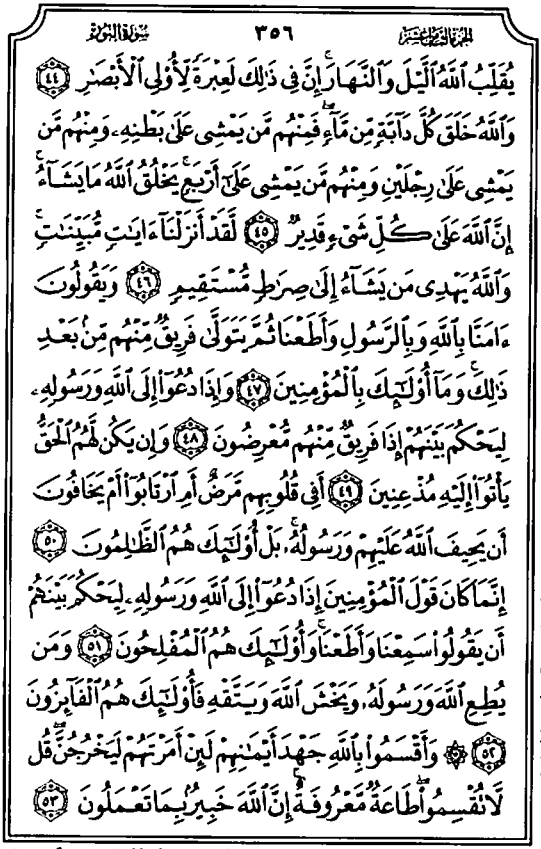
﴿*and the birds with wings outspread*﴾

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allāh knows what they are doing, and so He says:

﴿كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ﴾

﴿*Of each one He knows indeed his Ṣalāh and his glorification;*﴾

meaning, He has guided every creature to its own way of


الجزء الثامن عشر ٣٥٦ سورة النور
يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾
وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ ۖ وَمِنْهُم مَّن
يَمْشِى عَلَىٰ رِجْلَيْنِ ۖ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ
ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ
ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ
يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ
أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾
إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ
أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن
يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ
﴿٥٢﴾ ۞ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل
لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾

worshipping Allāh, may He be glorified. Then Allāh tells us that He knows all of that and nothing at all is hidden from Him. He says:

﴿وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ﴾

*﴿and Allāh is All-Aware of what they do.﴾*

Then Allāh tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

*﴿and to Allāh is the return﴾* means, on the Day of Resurrection, when He will judge as He wills,

﴿لِيَجْزِيَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟﴾

*﴿that He may requite those who do evil with that which they have done...﴾* [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۚ وَيُنَزِّلُ
مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ ۖ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ
يَذْهَبُ بِٱلْأَبْصَـٰرِ ﴿٤٣﴾ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿٤٤﴾﴾

*﴿43. See you not that Allāh drives the clouds gently, then joins*

*them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.*﴾

﴿*44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.*﴾

## The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

﴿ثُمَّ يُؤَلِّفُ بَيْنَهُۥ﴾

﴿*then joins them together,*﴾ means, He brings them together after they have been scattered.

﴿ثُمَّ يَجْعَلُهُۥ رُكَامًا﴾

﴿*then makes them into a heap of layers,*﴾ means, He piles them up on top of one another.

﴿فَتَرَى ٱلْوَدْقَ﴾

﴿*and you see the Wadq*﴾ meaning the rain,

﴿يَخْرُجُ مِنْ خِلَٰلِهِۦ﴾

﴿*come forth from between them;*﴾

means, from the gaps between them. This is how it was understood by Ibn 'Abbās and Aḍ-Ḍaḥḥāk.[1] 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or 'seeds' the clouds." This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[2]

﴿وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ﴾

[1] Aṭ-Ṭabari 19:202.

[2] Aṭ-Ṭabari 19:201.

﴿*and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice,*﴾

Some of the grammarians said that the first *Min* describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of *Tafsīr* who say that,

﴿مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ﴾

﴿*from [Min] mountains in it of [Min] ice*﴾

means that there are mountains of hail in the sky from which Allāh sends down ice. As for those who say that "mountains" here is used as a metaphor for clouds, they think that the second *Min* is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allāh knows best.

﴿فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ﴾

﴿*and strikes therewith whom He wills, and averts it from whom He wills.*﴾

It may be that the phrase

﴿فَيُصِيبُ بِهِۦ﴾

﴿*and strikes therewith*﴾ means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

﴿فَيُصِيبُ بِهِۦ مَن يَشَآءُ﴾

﴿*and strikes therewith whom He wills*﴾ means, by His mercy towards them, and

﴿وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ﴾

﴿*and averts it from whom He wills.*﴾ means, He withholds rain from them. Or it may be that

﴿فَيُصِيبُ بِهِۦ﴾

﴿*and strikes therewith*﴾ means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

﴿يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ﴾

﴿*The vivid flash of its lightning nearly blinds the sight.*﴾

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

﴿يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

﴿*Allāh causes the night and the day to succeed each other.*﴾

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allāh is the One Who is controlling that by His command, power, might and knowledge.

﴿إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ﴾

﴿*Truly, in this is indeed a lesson for those who have insight.*﴾

means, this is an indication of His greatness, may He be exalted. This is like the *Āyah*:

﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾

﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.*﴾ [3:190] and thereafter.

﴿وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ ۖ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ ۖ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾﴾

﴿*45. Allāh has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is able to do all things.*﴾

## Allāh's Power in His creation of the Animals

Allāh mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

﴿فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ﴾

﴿*Of them there are some that creep on their bellies,*﴾ like snakes and so on;

﴿وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ﴾

﴿*and some that walk on two legs,*﴾ like humans and birds;

﴿وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ﴾

﴿*and some that walk on four,*﴾ like cattle and all kinds of animals. Allāh says:

﴿يَخْلُقُ ٱللَّهُ مَا يَشَآءُ﴾

﴿*Allāh creates what He wills.*﴾ meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*Verily, Allāh is able to do all things.*﴾

﴿لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾﴾

﴿*46. We have indeed sent down manifest Āyāt. And Allāh guides whom He wills to the straight path.*﴾

Allāh states that in this Qur'ān He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

﴿وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*And Allāh guides whom He wills to the Straight Path.*﴾

﴿وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾﴾

﴿*47. They say: "We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.*﴾

﴿*48. And when they are called to Allāh and His Messenger, to*

*judge between them, lo! a party of them refuses and turns away.*﴾

﴿49. *But if the truth is on their side, they come to him willingly with submission.*﴾

﴿50. *Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.*﴾

﴿51. *The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.*﴾

﴿52. *And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.*﴾

## The Treachery of the Hypocrites and the Attitude of the Believers

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

﴿ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ﴾

﴿*"We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,*﴾

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

﴿وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ﴾

﴿*such are not believers.*﴾

﴿وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ﴾

﴿*And when they are called to Allāh and His Messenger, to judge between them...*﴾

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger ﷺ, they turn away and are too arrogantly proud of themselves to follow him. This is like the *Āyah*:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

﴿*Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,*﴾ until His saying:

﴿رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا﴾

﴿*you see the hypocrites turn away from you with aversion*﴾ [4:60-61].

﴿وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾﴾

﴿*But if the truth is on their side, they come to him willingly with submission.*﴾

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

﴿مُذْعِنِينَ﴾

﴿*willingly with submission.*﴾ But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allāh said:

﴿أَفِى قُلُوبِهِم مَّرَضٌ﴾

﴿*Is there a disease in their hearts?...*﴾ meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allāh and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allāh knows which of these characteristics each one of them has.

﴿بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*Nay, it is they themselves who are the wrongdoers.*﴾

means, they are the evildoers who commit immoral actions, and Allāh and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allāh and His Messenger ﷺ above such a thing.

Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ﴾

*﴿The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey".﴾*

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

*﴿And such are the successful.﴾*

Concerning the *Āyah*:

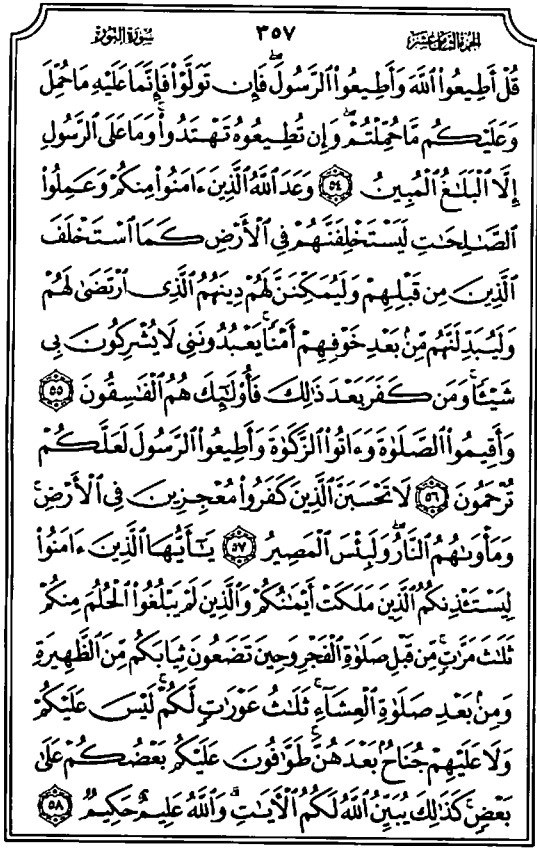
﴿أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ﴾

*﴿they say: "We hear and we obey".﴾*,

Qatādah said: "We were told that when 'Ubādah bin As-Sāmit, who had been present at Al-'Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due?' He said, 'Yes.' He said: 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.'"[1]

Qatādah said: We were told that Abu Ad-Dardā' said, "There is no Islām except through obedience to Allāh, and no goodness except in *Jamā'ah*. Sincerity is to Allāh and His Messenger ﷺ, and to the Khalīfah and all the believers." He said: "And we were told that 'Umar bin Al-Khaṭṭāb, may Allāh

[1] Ibn Abi Ḥātim 8:2623.




be pleased with him, used to say; 'The bonds of Islām are *Lā ilāha illallāh*, establishing prayer, paying *Zakāh* and obeying those whom Allāh has given authority over the affairs of the Muslims.'" This was recorded by Ibn Abi Ḥātim.[1] There are very many *Ḥadīths* and reports which state that it is obligatory to obey the Book of Allāh, the Sunnah of His Messenger, the Rightly-Guided Khalīfahs and the Imāms when they command us to obey Allāh; there are too many of these reports to quote them all here.

﴿وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ﴾

﴿*And whosoever obeys Allāh and His Messenger,*﴾ in what he is commanded with, and avoid what he is forbidden,

﴿وَيَخْشَ اللَّهَ﴾

﴿*fears Allāh,*﴾ means, for his past sins,

﴿وَيَتَّقْهِ﴾

﴿*and has Taqwā of Him,*﴾ regarding sins he may commit in the future.

[1] Ibn Abi Hātim 8:2623, 2624.

﴿فَأُولَٰئِكَ هُمُ ٱلْفَآئِزُونَ﴾

﴿*such are the successful.*﴾ means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾﴾

﴿*53. They swear by Allāh their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allāh knows well what you do."*﴾

﴿*54. Say: "Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way."*﴾

Allāh says about the hypocrites who had promised the Messenger ﷺ and sworn that if he were to command them to go out for battle, they would go:

﴿قُل لَّا تُقْسِمُوا۟﴾

﴿*Say: "Swear you not..."*﴾ meaning, do not swear this oath.

﴿طَاعَةٌ مَّعْرُوفَةٌ﴾

﴿*obedience is known.*﴾ It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the *Āyah*:

﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ﴾

﴿*They swear to you that you may be pleased with them...*﴾ [9:96]

And Allāh says:

﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً﴾

﴿*They have made their oaths a screen (for their evil actions).*﴾ [58:16]

It is part of their nature to tell lies, even in the issues they choose, as Allāh says:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾﴾

*﴿Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.﴾* [59:11-12]

Then Allāh says:

﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ﴾

*﴿Say: "Obey Allāh and obey the Messenger...﴾*

meaning, follow the Book of Allāh and the Sunnah of His Messenger ﷺ.

﴿فَإِن تَوَلَّوْا۟﴾

*﴿but if you turn away,﴾* if you ignore what he has brought to you,

﴿فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ﴾

*﴿he is only responsible for the duty placed on him﴾*, conveying the Message and fulfilling the trust.

﴿وَعَلَيْكُم مَّا حُمِّلْتُمْ﴾

*﴿and you for that placed on you.﴾* accepting that, and venerating it and doing as it commanded.

﴿وَإِن تُطِيعُوهُ تَهْتَدُوا۟﴾

*﴿If you obey him, you shall be on the right guidance.﴾* because he calls to the straight path,

﴿صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

*﴿The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth...﴾* [42:53]

﴿وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

*﴿The Messenger's duty is only to convey in a clear way.﴾* This is like the *Āyāt*:

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾﴾

*﴿your duty is only to convey and on Us is the reckoning.﴾* [13:40]

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

*﴿So remind them – you are only one who reminds. You are not a dictator over them.﴾* [88:21-22]

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾﴾

*﴿55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.﴾*

## Allāh's Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his *Ummah* to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until

He had given him victory over Makkah, Khaybar, Baḥrayn, all of the Arabian Peninsula and Yemen; and he took *Jizyah* from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najāshi of Abyssinia, who had become king after Aṣḥamah, may Allāh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalīfah) Abu Bakr Aṣ-Ṣiddīq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khālid bin Al-Walīd, may Allāh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubaydah, may Allāh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'Ās, may Allāh be pleased with him, to Egypt. Allāh enabled the army sent to Syria to conquer Buṣrā and Damascus and their provinces the land of Ḥawrān and its environs. Then Allāh chose for Abu Bakr to honor him with Him and he died.

The people of Islām were blessed that Aṣ-Ṣiddīq was inspired to appoint 'Umar Al-Fārūq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrā was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allāh, as the Messenger of Allāh ﷺ had foretold and promised. May Allāh's perfect peace and purest blessing be upon him.

During the rule of 'Uthmān, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan[1]

[1] During the author's time, this city was the capital of Tunisia.

and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisrā was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasān and Al-Ahwāz were conquered. The Muslims killed a great number of Turks and Allāh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the *Ummah* together to preserve and protect it. In the *Ṣaḥīḥ* it was recorded that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

*«Allāh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.»*[1]

And now we are enjoying that which Allāh and His Messenger ﷺ promised us, for Allāh and His Messenger ﷺ spoke the truth. We ask Allāh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا﴾

*﴿Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...﴾*

Ar-Rabī' bin Anas narrated that Abu Al-'Āliyah said, "The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allāh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate

[1] Muslim 4:2215.

to Al-Madīnah. When they came to Al-Madīnah, then Allāh instructed them to fight. In Al-Madīnah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allāh willed..." Then Allāh revealed this *Āyah*.[1]

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allāh took His Prophet ﷺ and they remained safe throughout the time of Abu Bakr, 'Umar and 'Uthmān, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The *Khilāfah* of Abu Bakr and 'Umar was true and adhered to the Book of Allāh. Then he recited this *Āyah*."

Al-Barā' bin 'Āzib said, "This *Āyah* was revealed when we were in a state of extreme fear."[2] This *Āyah* is like the *Āyah*:

﴿وَٱذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ﴾

*﴿And remember when you were few and were reckoned weak in the land﴾*

Until His statement:

﴿لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

*﴿so that you might be grateful﴾* [8:26].

﴿كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

*﴿as He granted succession to those before them,﴾*

This is like the *Āyah* where Allāh tells us that Mūsā said to his people:

﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ﴾

*﴿"It may be that your Lord will destroy your enemy and make you successors on the earth..."﴾* [7:129]

And Allāh says:

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُواْ فِى ٱلْأَرْضِ﴾

[1] Aṭ-Ṭabari 19:209. A shorter version was recorded by Al-Ḥākim.

[2] *Ad-Durr Al-Manthūr* 6:215.

﴿*And We wished to do a favor to those who were weak in the land,*﴾ until the two *Ayāt* there after. [28:5-6]

﴿وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ﴾

﴿*and that He will grant them the authority to practise their religion which He has chosen for them...*﴾

As the Messenger of Allāh ﷺ said to 'Adiyy bin Ḥātim when he came to him in a delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

«*Do you know Al-Ḥīrah?*» He said, "I do not know it, but I have heard of it." The Messenger of Allāh ﷺ said:

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَيُتِمَّنَّ اللهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارِ أَحَدٍ، وَلَتُفْتَحُنَّ كُنُوزُ كِسْرَى بْنِ هُرْمُزَ»

«*By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Ḥīrah*[1] *and perform Ṭawāf around the House without needing the protection of anybody, and the treasures of Kisrā the son of Hurmuz will be opened.*»

He said, "Kisrā the son of Hurmuz?" He said,

«نَعَمْ، كِسْرَى بْنُ هُرْمُزَ، وَلَيُبْذَلَنَّ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ»

«*Yes, Kisrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.*»

'Adiyy bin Ḥātim said: "Now it is happening that a woman riding a camel comes from Al-Ḥīrah and performs *Ṭawāf* around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it."[2]

﴿يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا﴾

﴿*if they worship Me and do not associate anything with Me.*﴾

Imām Aḥmad recorded from Anas that Mu'ādh bin Jabal told

[1] A section of modern Iraq.

[2] Aḥmad 4:257. Similar was recorded by Al-Bukhāri no. 3595.

him, "While I was riding behind the Prophet ﷺ on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

*«O Mu'ādh bin Jabal.»*

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

*«O Mu'ādh bin Jabal.»*

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

*«O Mu'ādh bin Jabal.»*

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ؟»

*«Do you know the rights that Allāh has over His servants?»*

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

*«The rights that Allāh has over His servants are that they should worship Him and not associate anything with Him.»*

Then a while passed, then he said,

«يَا مُعَاذُ بْنَ جَبَلٍ»

*«O Mu'ādh bin Jabal.»*

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟»

*«Do you know the rights that people have over Allāh if they do that?»*

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ»

*«The rights that people have over Allāh is that He will not*

*punish them.*»[1]

This was also recorded in the Two Ṣaḥīḥs.[2]

﴿وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿*But whoever disbelieved after this, they are the rebellious.*﴾

means, 'whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions – may Allāh be pleased with them – were the most committed of people after the Prophet ﷺ to the commands of Allāh and the most obedient to Allāh. Their victories were in accordance with their level of commitment. They caused the Word of Allāh to prevail in the east and the west, and Allāh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ»

«*There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.*»[3]

According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذَلِكَ»

«*.. until the command of Allāh comes to pass and they are like that.*»[4]

According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَّالَ»

«*... until they fight the Dajjāl.*»[5]

[1] Aḥmad 5:242.
[2] *Fatḥ Al-Bāri* 10:412, Muslim 1:58.
[3] Muslim 1:137.
[4] Muslim 3:1523.
[5] Aḥmad 437.

According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

*«... until 'Īsā bin Maryam comes down and they are prevailing.»*[1]

All of these reports are *Ṣaḥīḥ*, and there is no contradiction between them.

﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَىٰهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾﴾

*﴿56. And perform the Ṣalāh, and give the Zakāh and obey the Messenger that you may receive mercy.﴾*

*﴿57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.﴾*

## The Command to pray, give the *Zakāh* and obey the Messenger ﷺ; the inability of the Disbelievers to escape, and the ultimate Destiny

Allāh commands His believing servants to establish prayer, which means worshipping Allāh Alone with no partner or associate; to pay the *Zakāh*, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allāh ﷺ, i.e., to do as he commands them and to avoid what he forbids them; so that Allāh will have mercy on them for that. No doubt, whoever does that, Allāh will have mercy on him, as Allāh says in another *Āyah*:

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

*﴿Allāh will have His mercy on them﴾* [9:71]

﴿لَا تَحْسَبَنَّ﴾

*﴿Consider not﴾* means, 'do not think, O Muḥammad,' that:

﴿الَّذِينَ كَفَرُوا﴾

*﴿the disbelievers﴾* meaning, those who opposed and denied you,

[1] *Fatḥ Al-Bāri* 13:306.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦٠﴾ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ
حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟
مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ
أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ
أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ
أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ
أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟
جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

﴿مُعْجِزِينَ فِى ٱلْأَرْضِ﴾

﴿*can escape in the land.*﴾ means, that they can flee from Allāh. No, Allāh is able to deal with them and He will punish them most severely for that. Allāh says:

﴿وَمَأْوَىٰهُمُ﴾

﴿*Their abode*﴾ meaning, in the Hereafter,

﴿ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ﴾

﴿*shall be the Fire - and worst indeed is that destination.*﴾ means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ مِّن
قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ ۚ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ
ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ
بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾﴾

*﴿58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and*

*while you put off your clothes during the afternoon, and after the 'Ishā' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Āyāt to you. And Allāh is All-Knowing, All-Wise.﴾*

*﴿59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allāh makes clear His Āyāt for you. And Allāh is All-Knowing, All-Wise.﴾*

*﴿60. And the Qawā'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allāh is All-Hearer, All-Knower.﴾*

## The Times when Servants and Young Children should seek Permission to enter

These *Āyāt* include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the *Sūrah* had to do with how unrelated people should seek permission to enter upon one another. Allāh commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the *Fajr* prayer, because people are asleep in their beds at that time.

﴿وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ﴾

*﴿and while you put off your clothes during the afternoon,﴾*

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

﴿وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِ﴾

*﴿and after the 'Ishā' prayer.﴾* because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allāh says:

﴿ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ﴾

﴿*(These) three (times) are of privacy for you; other than these times there is no sin on you or on them*﴾

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this *Āyah* is quite clear and has not been abrogated, people hardly follow it, and 'Abdullāh bin 'Abbās denounced the people for that.

Abu Dāwud recorded that Ibn 'Abbās said: "Most of the people do not follow it, the *Āyah* that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dāwud said: 'Aṭā' also narrated that Ibn 'Abbās commanded this.[1] Ath-Thawri narrated that Mūsā bin Abi 'Ā'ishah said, "I asked Ash-Sha'bi [about the *Āyah*]:

﴿لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ﴾

﴿*Let your slaves and slave-girls ask your permission.*﴾

He said, 'It has not been abrogated.' I said: 'But the people do not do that.' He said, 'May Allāh help them.' "[2] Then Allāh says:

﴿وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)*﴾

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

## There is no Sin on Elderly Women if They do not wear a Cloak

﴿وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ﴾

[1] Abu Dāwud 5:377.

[2] Aṭ-Ṭabari 19:213.

﴿*And the Qawā'id among women.*﴾

Sa'īd bin Jubayr, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and Qatādah said that these are the women who no longer think that they can bear children,

﴿ٱلَّتِى لَا يَرْجُونَ نِكَاحًا﴾

﴿*who do not hope for marriage,*﴾ meaning, they no longer have any desire for marriage,

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ﴾

﴿*it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.*﴾

meaning, they do not have to cover themselves in the same way that other women have to.[1]

Abu Dāwud recorded that Ibn 'Abbās said that the *Āyah*:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

﴿*And tell the believing women to lower their gaze*﴾ [24:31]

was abrogated and an exception was made in the case of:

﴿وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّتِى لَا يَرْجُونَ نِكَاحًا﴾

﴿*the past childbearing among women who do not hope for marriage,.*﴾[2]

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ﴾

﴿*it is no sin on them if they discard their (outer) clothing*﴾

Ibn Mas'ūd said about (outer) clothing„ "The *Jilbāb* or *Ridā'*."[3] A similar view was also narrated from Ibn 'Abbās, Ibn 'Umar, Mujāhid, Sa'īd bin Jubayr, Abu Ash-Sha'thā', Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Az-Zuhri, Al-'Awzā'ī and others.[4]

﴿غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ﴾

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[1] *Ad-Durr Al-Manthūr* 6:222, Aṭ-Ṭabari 19:216.

[2] Abu Dāwud 4:361.

[3] Aṭ-Ṭabari 19:217. Here *Jilbāb* and *Ridā'* imply the same meaning; a large cloth used to surround the *Khimār* and clothing of the woman.

[4] Aṭ-Ṭabari 19:217, 218.

﴿*in such a way as not to show their adornment.*﴾

Sa'īd bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

﴿وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ﴾

﴿*But to refrain is better for them.*﴾ means, not removing their outer garment, even though that is permissible for them, is better for them.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿*And Allāh is All-Hearer, All-Knower.*﴾

﴿لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴾

﴿*61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh, blessed and good. Thus Allāh makes clear the Āyāt to you that you may understand.*﴾

## Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to

eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allāh revealed this *Āyah*, granting them a dispensation in this matter. This was the view of Sa'īd bin Jubayr and Miqsam.[1]

Aḍ-Ḍaḥḥāk said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allāh revealed this *Āyah*."[2]

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

*﴿nor any restriction on the lame,﴾*

'Abdur-Razzāq recorded that Mujāhid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this *Āyah* was revealed granting permission for that."[3]

As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allāh revealed:

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

*﴿There is no restriction on the blind...﴾*

﴿وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ﴾

*﴿nor on yourselves, if you eat from your houses,﴾*

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the *Musnad* and the *Sunan*, it is reported through several

[1] *Ad-Durr Al-Manthūr* 6:223, Aṭ-Ṭabari 19:221.

[2] Aṭ-Ṭabari 19:219.

[3] 'Abdur-Razzāq 3:64.

routes that the Messenger of Allāh ﷺ said:

«أَنْتَ وَمَالُكَ لِأَبِيكَ»

«*You and your wealth belong to your father.*»[1]

﴿أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَـٰتِكُمْ﴾

﴿*or the houses of your fathers, or the houses of your mothers,*﴾ until His statement;

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴿*or (from that) whereof you hold keys,*﴾

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴿*or (from that) whereof you hold keys,*﴾ Sa'īd bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from 'Urwah that 'Ā'isha, may Allāh be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allāh ﷺ and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allāh revealed:

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

﴿*or (from that) whereof you hold keys*﴾."[2]

﴿أَوْ صَدِيقِكُمْ﴾

﴿*or (from the house) of a friend.*﴾ means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴾

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[1] Aḥmad 2:279, 204, 214, Ibn Mājah 2:769.

[2] *Kashaf Al-Astār* 3:61, 62.

﴿*No sin on you whether you eat together or apart.*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*, "When Allāh revealed the *Āyah*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾

﴿*O you who believe! Eat not up your property among yourselves unjustly*﴾ [4:29],

the Muslims said, 'Allāh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allāh revealed:

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

﴿*There is no restriction on the blind,*﴾ until His statement;

﴿أَوْ صَدِيقِكُمْ﴾

﴿*or (from the house) of a friend.*﴾

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allāh made the matter easier for them and said:

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴾

﴿*No sin on you whether you eat together or apart.*﴾"[1]

Qatādah said, "This was a clan of Banu Kinānah who during the *Jāhiliyyah* thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allāh revealed:

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا﴾

﴿*No sin on you whether you eat together or apart.*﴾[2]

So this was a dispensation from Allāh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

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[1] Aṭ-Ṭabari 19:224.

[2] Aṭ-Ṭabari 19:224.

Imām Aḥmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللهِ، يُبَارَكْ لَكُمْ فِيهِ»

*«Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.»*

It was also recorded by Abu Dāwud and Ibn Mājah.[1] Ibn Mājah also recorded that Sālim reported from his father from 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«كُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ»

*«Eat together and not separately, for the blessing is in being together.»*[2]

﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ﴾

*﴿But when you enter the houses, greet one another﴾*

Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣri, Qatādah and Az-Zuhri said, "This means greet one another with *Salām.*"[3] Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jābir bin 'Abdullāh say, 'When you enter upon your family, greet them with a greeting from Allāh, blessed and good.' He said, 'I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyād said that Ibn Ṭāwus used to say: 'When any one of you enters his house, let him say *Salām.*'"[4]

Mujāhid said: "And when you enter the *Masjid*, say: 'Peace be upon the Messenger of Allāh'; when you enter upon your families, greet them with *Salām*; and when you enter a house in which there is nobody, say: *'Aṣ-Ṣalāmu 'Alaynā wa 'Alā 'Ibād-Allāh-iṣ-Ṣāliḥīn* (peace be upon us and upon the righteous servants of Allāh)."[5] This is what one is

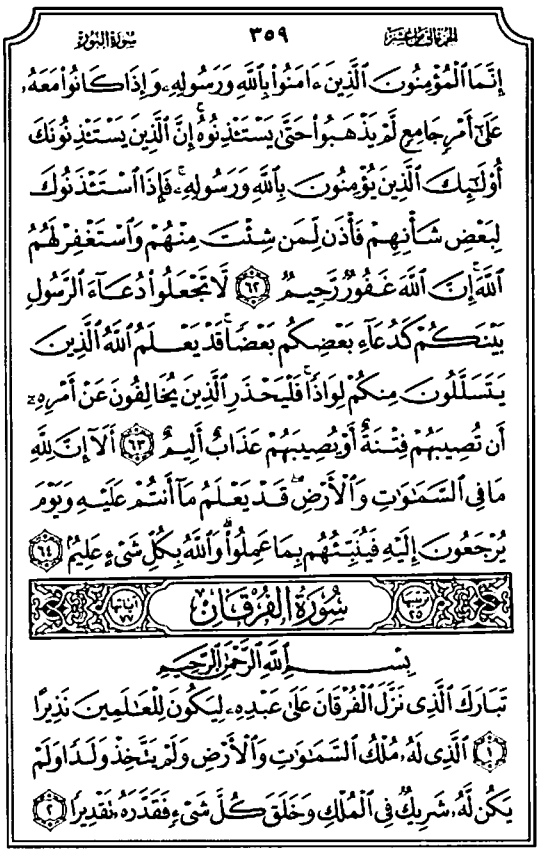
[1] Aḥmad 3:501, Abi Dāwud 3764, Ibn Mājah 3286.

[2] Ibn Mājah 3287.

[3] Al-Baghawi 3:358, Aṭ-Ṭabari 19:226.

[4] Aṭ-Ṭabari 19:225.

[5] 'Abdur-Razzāq 3:66.




commanded to do, and it has been narrated to us that the angels will return his greeting."[1]

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَٰتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

*﴿Thus Allāh makes clear the Āyāt to you that you may understand.﴾*

When Allāh mentioned what wise rulings and reasonable, well-constructed laws are contained in this *Sūrah*, He points out to His servants that He explains the *Āyāt* to them clearly so that they may ponder them and understand their meanings.

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾﴾

*﴿62. The believers are only those who believe in Allāh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly,*

[1] *Ad-Durr Al-Manthūr* 6 :228.

*Allāh is Oft-Forgiving, Most Merciful.*﴾

## Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allāh has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, *'Īd*, or congregational prayers, or a meeting for the purpose of consultation and so on. Allāh commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allāh commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

﴿فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ﴾

﴿*give permission to whom you will of them, and ask Allāh for their forgiveness.*﴾

Abu Dāwud reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتِ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ»

«*When any of you joins a gathering, let him say Salām, and when he wants to leave, let him say Salām. The former is not more important than the latter.*»[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said: "It is a Ḥasan *Ḥadīth.*"[2]

﴿لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾

﴿*63. Make not the calling of the Messenger among you as your calling one of another. Allāh knows those of you who slip away under shelter. And let those beware who oppose the Messenger's*

[1] Abu Dāwud 5:386.

[2] *Tuḥfat Al-Aḥwadhi* 7:485, An-Nasā'ī in *Al-Kubrā* 6:100.

*commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.﴾*

## The Etiquette of addressing the Prophet ﷺ

Aḍ-Ḍaḥḥāk said, reporting from Ibn 'Abbās: "They used to say, 'O Muḥammad,' or 'O Abu Al-Qāsim,' but Allāh forbade them to do that, as a sign of respect towards His Prophet ﷺ, and told them to say, 'O Prophet of Allāh,' 'O Messenger of Allāh.' "[1] This was also the view of Mujāhid and Sa'īd bin Jubayr.[2] Qatādah said: "Allāh commanded that His Prophet ﷺ should be treated with respect and honor, and that he should be a leader."[3] Muqātil said concerning the *Āyah*:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

*﴾Make not the calling of the Messenger among you as your calling one of another.﴿*

"When you address him, do not say, 'O Muḥammad,' or 'O son of 'Abdullāh'; rather honor him and say, 'O Prophet of Allāh,' or, 'O Messenger of Allāh.'

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

*﴾Make not the calling of the Messenger among you as your calling one of another.﴿*

A second view concerning the meaning of the *Āyah* is that it means 'do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.' Ibn Abi Ḥātim recorded this from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and 'Aṭiyyah Al-'Awfī. And Allāh knows best.[4]

﴿قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا﴾

*﴾Allāh knows those of you who slip away under shelter.﴿*

Muqātil bin Ḥayyān said, "This refers to the hypocrites who used to find it too difficult to listen to the *Khuṭbah* on Fridays, so they would hide behind some of the Companions of

[1] *Ad-Durr Al-Manthūr* 6:230.

[2] Aṭ-Ṭabari 19:230.

[3] Aṭ-Ṭabari 19:230.

[4] Aṭ-Ṭabari 19:230.

Muḥammad ﷺ and sneak out of the *Masjid*. It was not proper for a man to leave on Fridays once the *Khuṭbah* began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the *Khuṭbah* and a man spoke, it would invalidate his Friday prayer."[1] As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

## The Prohibition of going against the Messenger's Commandment

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ﴾

﴿*And let those beware who oppose the Messenger's commandment*﴾

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two *Ṣaḥīḥs* and elsewhere that the Messenger of Allāh ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«*Whoever does a deed that is not in accordance with this matter of ours will have it rejected.*»[2]

meaning, let those beware who go against the *Sharī'ah* of the Messenger ﷺ, in secret and in the open,

﴿أَن تُصِيبَهُمْ فِتْنَةٌ﴾

﴿*lest some Fitnah should befall them*﴾, i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

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[1] *Ad-Durr Al-Manthūr* 6:231.

[2] *Fatḥ Al-Bāri* 4:416, Muslim 3:1343.

﴿*or a painful torment be inflicted on them.*﴾ means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّاتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا - قَالَ: - فَذَلِكَ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا»

«*The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.*»

This was also narrated by Al-Bukhāri and Muslim.[1]

﴿أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٤﴾﴾

﴿*64. Certainly, to Allāh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.*﴾

## Allāh knows your Condition

Allāh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

﴿قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ﴾

﴿*Indeed, He knows your condition*﴾ He knows and it is visible to Him, and not one iota is hidden from him. This is like the *Āyah*:

﴿وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾﴾

[1] Aḥmad 2:312, Muslim 2284.

﴿*And put your trust in the All-Mighty, the Most Merciful,*﴾ until His saying;

﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾﴾

﴿*Verily, He, only He, is the All-Hearer, the All-Knower*﴾ [26:217-220].

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾﴾

﴿*Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.*﴾ [10:61]

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ﴾

﴿*Is then He Who takes charge of every person and knows all that he has earned?*﴾ [13:33]

He sees all that His servants do, good and evil alike. And Allāh says:

﴿أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ﴾

﴿*Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal*﴾ [11:5].

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ.﴾

﴿*It is the same (to Him) whether any of you conceals his speech or declares it openly*﴾ [13:10].

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾﴾

﴿*And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.*﴾ [11:6]

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴿*And with Him are the keys of the Unseen, none knows them*

*but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾ [6:59]

And there are many *Āyāt* and *Ḥadīths* which say similar things.

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ﴾

﴿*the Day when they will be brought back to Him,*﴾

means, the day when all creatures will be brought back to Allāh, which is the Day of Resurrection.

﴿فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ﴾

﴿*then He will inform them of what they did.*﴾

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allāh says:

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

﴿*On that Day man will be informed of what he sent forward (of deeds), and what he left behind.*﴾ [75:13]

﴿وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿*And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.*﴾ [18:49]

Allāh says here:

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.*﴾

Praise be to Allāh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the *Tafsīr* of *Sūrat An-Nūr*, to Allāh be praise and thanks.

# The *Tafsīr* of *Sūrat Al-Furqān* (Chapter - 25)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ۝٢﴾

﴿*1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.*﴾

﴿*2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.*﴾

**Blessed be Allāh**

Here Allāh praises Himself for the Noble Qur'ān He has revealed to His noble Messenger ﷺ. This is like the *Āyāt*:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجًا ۝١ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ﴾

﴿*All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...*﴾ [18:1-2]

Here Allāh says:

﴿تَبَارَكَ﴾

﴿*Blessed be He.*﴾ The verbal form used here implies an ongoing, permanent, eternal blessing.

﴿الَّذِي نَزَّلَ الْفُرْقَانَ﴾

﴿*Who sent down the criterion*﴾ The verb *Nazzala* is a form which implies something done a great deal and often. This is like the *Ayāh*:

﴿وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

﴿*And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)*﴾ (4:136).

Each of the previous Books was sent down at one time, but the Qur'ān was revealed gradually, in stages, *Āyāt* after *Āyāt*, rulings after rulings, *Sūrahs* after *Sūrahs*. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allāh says later in this *Sūrah*:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴾

﴿*And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.*﴾ (25:32-33)

This *Sūrah* was named *Al-Furqān*, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

﴿عَلَىٰ عَبْدِهِۦ﴾

﴿*to His servant*﴾ This description is one of praise and commendation, because here Allāh is connecting him to Himself, describing him as His servant. Allāh also described him in this manner when referring to the noblest of events, the Night of the *Isrā'*, as He said:

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴾

﴿*Glorified be He Who took His servant for a journey by night*﴾ (17:1).

Allāh also described him in this way when He described how he stood and called to Him:

﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾﴾

﴿*And when the servant of Allāh stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).*﴾ (72:19)

This description is also used here when Allāh describes how the Book is revealed to him and how the angel comes down to him:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١﴾

﴿*Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.*﴾

﴿لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا﴾

﴿*that he may be a warner to all nations.*﴾ means, he alone has been blessed with this great, detailed, clear Book which,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

﴿*Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).*﴾ (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«*I have been sent to the red and the black.*»[1]

And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي»

«*I have been given five things which no Prophet before me was given.*»

Among them he mentioned:

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind.*»[2]

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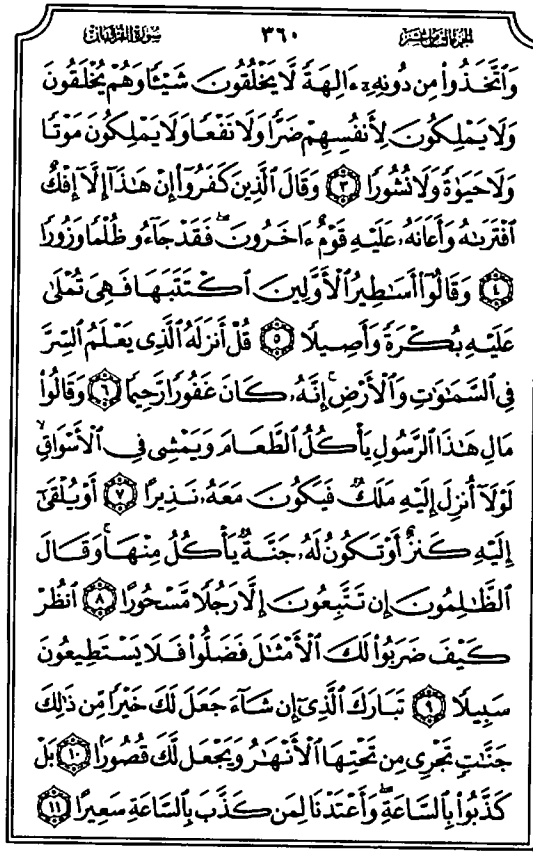
[1] Aḥmad 5:145.

[2] *Fatḥ Al-Bāri* 1:634.


وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ
ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا
﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ
عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾ وَقَالُوا۟
مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ
لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ
إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ
كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ
كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

And Allāh says:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

*﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾* (7:158), meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allāh says here:

﴿ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ﴾

*﴿He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.﴾*

Allāh states that He is above having any offspring or partner. Then He tells us:

﴿خَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾

*﴿He has created everything, and has measured it exactly according to its due measurements.﴾*

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

﴿وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾﴾

﴿3. *Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.*﴾

## The Foolishness of the Idolators

Allāh tells us of the ignorance of the idolators in taking other gods instead of Allāh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا﴾

﴿*and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.*﴾

means, they could not do any of that at all; that power belongs only to Allāh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person*﴾ (31:28).

This is like the *Āyāt*;

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾ (54:50)

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴾ (79:13-14)

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[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37 :19].

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

﴿*It will be a single Zajrah, and behold, they will be staring!*﴾ (37:19)

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴿*It will be but a single Ṣayḥah, so behold they will all be brought up before Us!*﴾ (36:53).

He is Allāh besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓاْ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾﴾

﴿*4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.*﴾

﴿*5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."*﴾

﴿*6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."*﴾

## What the Disbelievers said about the Qur'ān

Allāh tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'ān:

﴿إِنْ هَٰذَآ إِلَّآ إِفْكٌ﴾

﴿*This is nothing but a lie*﴾, meaning an untruth.

﴿ٱفْتَرَىٰهُ﴾

﴿*that he has invented,*﴾ meaning the Prophet ﷺ.

﴿وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ﴾

﴿*and others have helped him in it.*﴾ means, he asked other people to help him compile it. So Allāh said:

﴿فَقَدْ جَآءُو ظُلْمًا وَزُورًا﴾

﴿*In fact, they have produced an unjust wrong and a lie.*﴾

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

﴿وَقَالُوٓا أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا﴾

﴿*And they say: "Tales of the ancients which he has written down..."*﴾

meaning, the ancients wrote them down, and he has copied it.

﴿فَهِىَ تُمْلَىٰ عَلَيْهِ﴾

﴿*and they are dictated to him*﴾ means, they are read or recited to him.

﴿بُكْرَةً وَأَصِيلًا﴾

﴿*morning and afternoon.*﴾ at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through *Mutawātir* reports and is a common fact that Muḥammad the Messenger of Allāh ﷺ never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him *Al-Amīn* (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allāh honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allāh said:

﴿انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾﴾

*﴿See what examples they have put forward for you. So they have gone astray, and never can they find a way.﴾* (17:48)

In response to their stubbornness, Allāh says here:

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

*﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".﴾*

meaning, He has revealed the Qur'ān which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

﴿الَّذِي يَعْلَمُ السِّرَّ﴾

*﴿Who knows the secret﴾* means, Allāh is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

﴿إِنَّهُ كَانَ غَفُورًا رَّحِيمًا﴾

*﴿Truly, He is Oft-Forgiving, Most Merciful.﴾*

This is an invitation to them to repent and turn back to Allāh, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger ﷺ and the Qur'ān, He still invites them to repent and give up their sin, and to come to Islām and true guidance. This is like the *Āyāt*:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾﴾

*﴿Surely, disbelievers are those who said: "Allāh is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-*

إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ
أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾
لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ
أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ كَانَتْ
لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا
يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى
هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾ قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ
يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ
وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ﴿١٨﴾ فَقَدْ
كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾
وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ
ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

*Forgiving, Most Merciful.* (5:73-74)

﴿إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ
جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾﴾

*Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.* (85:10)

Al-Ḥasan Al-Baṣri said: "Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy."

﴿وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ
سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

*7. And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?"*

﴾8. *"Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."*﴿

﴾9. *See how they coin similitudes for you, so they have gone astray, and they cannot find a path.*﴿

﴾10. *Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow and will assign you palaces.*﴿

﴾11. *Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.*﴿

﴾12. *When it sees them from a far place, they will hear its raging and its roaring.*﴿

﴾13. *And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.*﴿

﴾14. *Exclaim not today for one destruction, but exclaim for many destructions.*﴿

## What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

﴿مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ﴾

﴾*Why does this Messenger eat food,*﴿ meaning, 'as we eat, and why does he need food as we need it?'

﴿وَيَمْشِى فِى ٱلْأَسْوَاقِ﴾

﴾*and walk about in the markets.*﴿ means, he walks around and goes there often seeking to trade and earn a living.

﴿لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا﴾

﴾*Why is not an angel sent down to him to be a warner with him?*﴿

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:

﴿فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾﴾

*"Why then are not golden bracelets bestowed on him, or angels sent along with him?"* (43:53).

These people had a similar mentality and said the same kind of thing. They said:

﴿أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ﴾

*Or (why) has not a treasure been granted to him?* meaning, treasure that he could spend on his needs and wants.

﴿أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

*or why has he not a garden whereof he may eat?*

meaning, a garden that would go with him wherever he went. All of this is easy for Allāh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

﴿وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾

*And the wrongdoers say: "You follow none but a man bewitched."* Allāh said:

﴿ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟﴾

*See how they coin similitudes for you, so they have gone astray,*

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allāh says:

﴿فَضَلُّوا۟﴾

*so they have gone astray* from the path of guidance.

﴿فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

*and they cannot find a path.* Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allāh tells His Prophet ﷺ that if He willed, He could

bestow on him in this world something far better than what they were saying. He said:

﴿تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ﴾

*﴿Blessed be He Who, if He wills, will assign you better than (all) that...﴾*

Mujāhid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a 'palace', whether it was large or small."[1]

﴿بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ﴾

*﴿Nay, they deny the Hour,﴾* means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

﴿وَأَعْتَدْنَا﴾

*﴿And We have prepared﴾* means, 'We have made ready,'

﴿لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا﴾

*﴿for those who deny the Hour, a flaming Fire.﴾*

means, an unbearably hot and painful torment in the fire of Hell.

﴿إِذَا رَأَتْهُم﴾

*﴿When it sees them﴾* means, when Hell sees them,

﴿مِّن مَّكَانٍۭ بَعِيدٍ﴾

*﴿from a far place,﴾* means from the place of gathering (on the Day of Resurrection),

﴿سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا﴾

*﴿they will hear its raging and its roaring.﴾* means, (it will make those sounds) out of hatred towards them. This is like the *Āyah,*

﴿إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ﴾

*﴿When they are cast therein, they will hear the (terrible)*

[1] Aṭ-Ṭabari 19:243.

*drawing in of its breath as it blazes forth. It almost bursts up with fury*﴾ (67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja'far bin Jarīr narrated that Ibn 'Abbās said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Raḥmān will say to it: 'What is the matter with you?' It will say: 'He is seeking refuge from me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell and he will say, 'O Lord, I never expected this from You.' Allāh will say, 'What did you expect?' The man will say, 'I expected that Your mercy would be great enough to include me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone."[1] Its chain of narrators is *Ṣaḥīḥ*.

﴿سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا﴾

﴿*they will hear its raging and its roaring.*﴾

'Abdur-Razzāq recorded that 'Ubayd bin 'Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: 'O Lord, I do not ask You for salvation this Day except for myself.' "[2]

﴿وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ﴾

﴿*And when they shall be thrown into a narrow place thereof, chained together,*﴾

Qatādah narrated from Abu Ayyūb that 'Abdullāh bin 'Amr said: "Like the point of a spear, i.e., in its narrowness."[3]

﴿مُّقَرَّنِينَ﴾

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[1] Aṭ-Ṭabari 9:370.

[2] 'Abdur-Razzāq 3:67.

[3] *Ad-Durr Al-Manthūr* 6:240, *Az-Zuhd* by Ibn Al-Mubārak in *Az-Zawā'id* 86.

﴿*chained together,*﴾ Abu Ṣāliḥ said, "This means, tied from their shoulders."

﴿دَعَوْا هُنَالِكَ ثُبُورًا﴾

﴿*they will exclaim therein for destruction.*﴾ means, they will utter cries of woe, regret and sorrow.

﴿لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا﴾

﴿*Exclaim not today for one destruction...*﴾

﴿قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾﴾

﴿*15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwā?" It will be theirs as a reward and final destination.*﴾

﴿*16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa'dan Mas'ūla.*﴾

## Is the Fire better, or Paradise?

Here Allāh says: 'O Muḥammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allāh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?'

﴿لَّهُمْ فِيهَا مَا يَشَاءُونَ﴾

﴿*For them there will be therein all that they desire,*﴾

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allāh has promised to those whom He has blessed and to

whom He has shown His favor. He says:

﴿كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا﴾

﴿*It is a upon your Lord a Wa'dan Mas'ūla*﴾ meaning, it must inevitably come to pass. Abu Ja'far bin Jarīr reported from some of the scholars of the Arabic language that the words

﴿وَعْدًا مَّسْئُولًا﴾

﴿*Wa'dan Mas'ūla*﴾ mean: a binding pledge.[1]

In this *Sūrah* Allāh mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in *Sūrat Aṣ-Ṣāffāt* where Allāh mentions the status of the people of Paradise, with its beauty and joy, then He says:

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾﴾

﴿*Is that better entertainment or the tree of Zaqqūm? Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of Shayāṭīn. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!*﴾ (37:62-70)

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾﴾

﴿*17. And on the Day when He will gather them together and that which they worship besides Allāh. He will say: "Was it you who misled these My servants or did they stray from the*

[1] Aṭ-Ṭabari 19:247.

*path?"﴾*

*﴿18. They will say: "Glorified be You! It was not for us to take any Awliyā' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."﴾*

*﴿19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.﴾*

## The gods of the Idolators will disown Them on the Day of Resurrection

Allāh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allāh, angels and others, will rebuke them. Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ﴾

*﴿And on the Day when He will gather them together and that which they worship besides Allāh.﴾*

Mujāhid said, "This means 'Īsā, 'Uzayr and the angels."[1]

﴿فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ﴾

*﴿He will say: "Was it you who misled these My servants...?"﴾*

Allāh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the *Āyah,*

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ﴾

*﴿And when Allāh will say: "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You*

[1] Aṭ-Ṭabari 19:247.

*would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say."* (5:116-117)

Describing how those who were worshipped will respond on the Day of Resurrection, Allāh says:

﴿قَالُوا سُبْحَانَكَ مَا كَانَ يَنبَغِي لَنَا أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ﴾

*﴿They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliyā' besides You..."﴾*

Most of the scholars recite a *Fatḥah* on the *Nūn* of the word *Nattakhidh* in His saying:

﴿نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ﴾

*﴿"...for us to take (Nattakhidh) any Awliyā' besides You,"﴾*

meaning, 'it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the *Āyah,*

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ﴾

*﴿And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You!"﴾* (34:40-41)

Other scholars understand this phrase to mean: 'it is not proper for us to take anyone except You as protectors or helpers (*Awliyā'*),' meaning, 'it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

﴿وَلَٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ﴾

*﴿but You gave them and their fathers comfort﴾*

means, 'You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

﴿وَكَانُوا قَوْمًا بُورًا﴾

﴿*and became a lost people.*﴾ Ibn 'Abbās said, "This means, they were destroyed."[1] Al-Ḥasan Al-Baṣri and Mālik narrated from Az-Zuhri: "There was no good in them."[2]
And Allāh says:

﴿فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ﴾

﴿*Thus they will deny you because of what you say;*﴾
meaning, 'those whom you used to worship besides Allāh will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allāh.' This is like the *Āyāt*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝﴾

﴿*And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴾ (46:5-6)

﴿فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا﴾

﴿*then you can neither avert nor find help.*﴾
means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

﴿وَمَن يَظْلِم مِّنكُمْ﴾

﴿*And whoever among you does wrong,*﴾
means by associating others in worship with Allāh,

﴿نُذِقْهُ عَذَابًا كَبِيرًا﴾

﴿*We shall make him taste a great torment.*﴾

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ۝﴾

[1] Aṭ-Ṭabari 19:248.
[2] Aṭ-Ṭabari 19:248.

﴿20. *And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.*﴾

## All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This *Āyah* is similar to the *Āyāt*;

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓ﴾

﴿*And We sent not before you any but men unto whom We revealed, from among the people of townships*﴾ (12:109).

﴿وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا لَّا يَأۡكُلُونَ ٱلطَّعَامَ﴾

﴿*And We did not create them bodies that ate not food*﴾ (21:8).

﴿وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ﴾

﴿*And We have made some of you as a trial for others; will you have patience?*﴾

means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allāh says:

﴿أَتَصۡبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرٗا﴾

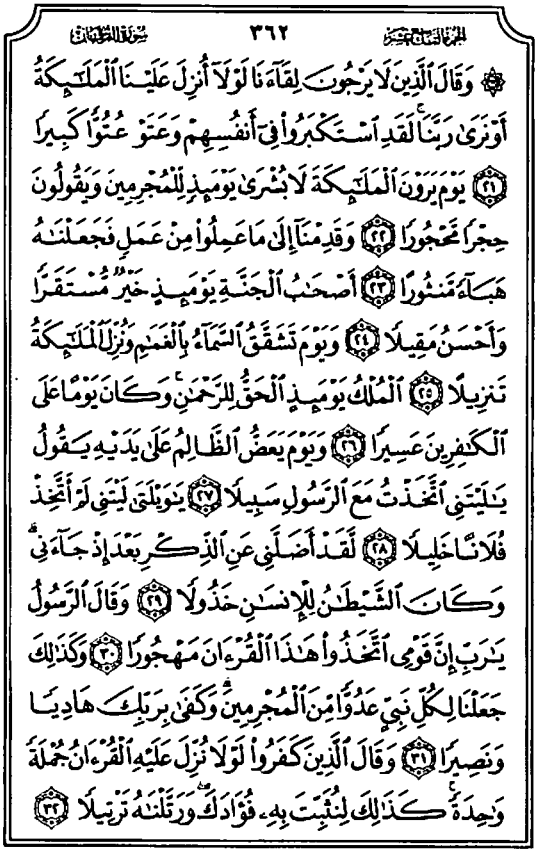
﴿*will you have patience? And your Lord is Ever All-Seer.*﴾

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

﴿ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ﴾

﴿*Allāh knows best with whom to place His Message*﴾ (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.


الجزء الثامن عشر ٣٦٢ سورة الفرقان

﴿ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ
أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا
﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ
حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ
هَبَآءً مَّنثُورًا ﴿٢٣﴾ أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ
تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى
ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ
يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ
فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ
وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ
يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ
جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا
وَنَصِيرًا ﴿٣١﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً
وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ﴾

﴿*And We have made some of you as a trial for others. Will you have patience?*﴾

Muḥammad bin Isḥāq said: Allāh is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them."[1]

In *Ṣaḥīḥ Muslim* it is narrated from 'Iyād bin Ḥimār that the Messenger of Allāh ﷺ said:

«يَقُولُ اللهُ تَعَالَى: إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ»

«*Allāh says: "I will test you and test others by means of you."*»[2]

In the *Ṣaḥīḥ* it is recorded that he ﷺ was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

﴿وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾ أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*21. And those who expect not a meeting with Us said: "Why*

[1] Aṭ-Ṭabari 19:377

[2] Muslim 2865

*are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.*﴾

﴿22. *On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Ḥijran Maḥjūra."*﴾

﴿23. *And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.*﴾

﴿24. *The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

## The Stubbornness of the Disbelievers

Allāh describes how stubborn the disbelievers were in their disbelief when they said:

﴿لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ﴾

﴿*Why are not the angels sent down to us,*﴾

meaning, 'so that we may see them with our own eyes and they may tell us that Muḥammad is the Messenger of Allāh.' This is like when they said:

﴿أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا﴾

﴿*or you bring Allāh and the angels before (us) face to face*﴾ (17:92).

Hence they also said:

﴿أَوْ نَرَىٰ رَبَّنَا﴾

﴿*or why do we not see our Lord?*﴾ Allāh said:

﴿لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا﴾

﴿*Indeed they think too highly of themselves, and are scornful with great pride.*﴾

And Allāh says:

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ﴾

﴿*And even if We had sent down unto them angels, and the dead had spoken unto them...*﴾ (6:111)

﴿يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾﴾

﴿*On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Ḥijran Maḥjūra."*﴾

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allāh says:

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ﴾

﴿*And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs...*"﴾ (8:50)

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ﴾

﴿*And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.*﴾

that is, to beat them:

﴿أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾﴾

﴿*(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"*﴾ (6:93)

Hence in this *Āyah* Allāh says:

﴿يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ﴾

﴿*On the Day they will see the angels – no good news will there be for the criminals*﴾

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allāh says:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

*﴿Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful."﴾* (41:30-32)

According to an authentic *Ḥadīth* narrated from Al-Barā' bin 'Āzib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry."[1] Other scholars said that the *Āyah*:

﴿يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ﴾

*﴿On the Day they will see the angels – no good news﴾*

refers to the Day of Resurrection. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others. But there is no contradiction between these two views, because on both of these days – the day of death and the Day of Resurrection – the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

﴿وَيَقُولُونَ حِجْرًا مَّحْجُورًا﴾

*﴿And they (angels) will say: "Ḥijran Maḥjūra."﴾*

The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of *Al-Ḥijr* is preventing or prohibition, hence the word is used in the phrase "*Ḥajara Al-*

[1] Muslim 4 :2202.

*Qāḍī 'Ala Fulān*" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of *Al-Ḥijr* (the low semicircular wall near the *Ka'bah*) is also derived from this root, because it prevents people from *Ṭawāf* inside it, since they have to go behind it. The mind is also called *Al-Ḥijr*, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

﴿وَيَقُولُونَ﴾

﴿*And they will say*﴾

refers to the angels. This was the view of Mujāhid, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyyah Al-'Awfī, 'Aṭā' Al-Khurāsāni, Khuṣayf and others; it was also the view favored by Ibn Jarīr.[1] Ibn Jarīr recorded that Ibn Jurayj said that this referred to the words of the idolators.[2]

﴿يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ﴾

﴿*On the Day they will see the angels*﴾ means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

﴿حِجْرًا مَّحْجُورًا﴾

﴿*"Ḥijran Maḥjūra."*﴾ Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ﴾

﴿*And We shall turn to whatever deeds they did,*﴾

This refers to the Day of Resurrection, when Allāh will bring mankind to account for their deeds, good and bad alike. Allāh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the *Shari'ah* or Laws of Allāh, whether in terms of sincere intention or in terms of following the Laws set out by Allāh. Every deed that is neither sincere nor in accordance with the Laws of Allāh is futile, and the

[1] Aṭ-Ṭabari 19:256, *Al-Muḥarrar Al-Wajīz* 4:206.

[2] Aṭ-Ṭabari 19:254.

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

*﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾*

Sufyān Ath-Thawri, narrated from Abu Isḥāq, from Al-Ḥārith that 'Ali, may Allāh be pleased with him, commented on Allāh's saying:

﴿فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا﴾

*﴿and We shall make such deeds as scattered floating particles of dust (Habā').﴾*

"The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from 'Ali, and something similar was also narrated from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddī, Aḍ-Ḍaḥḥāk and others.[1]

Al-Ḥasan Al-Baṣri said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot."[2] Abu Al-Aḥwaṣ narrated from Abu Isḥāq from Al-Ḥārith that 'Ali said: "*Habā'* refers to the dust raised by animals." A similar view was also narrated from Ibn 'Abbās and Aḍ-Ḍaḥḥāk, and this was also said by 'Abdur-Raḥmān bin Zayd bin Aslam.

﴿هَبَآءً مَّنثُورًا﴾

*﴿scattered floating particles of dust (Habā').﴾*

Qatādah said: "Have you not seen dry trees when they are blown by the wind? This refers to those leaves."[3]

It was narrated that Ya'lā bin 'Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

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[1] Aṭ-Ṭabari 19:257 258.

[2] Aṭ-Ṭabari 19:257.

[3] Aṭ-Ṭabari 19:258.

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ﴾

﴿*The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously*﴾ (14:18).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

﴿*O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,*﴾ until His saying:

﴿لَا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟﴾

﴿*They are not able to do anything with what they have earned*﴾ (2:264).

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا﴾

﴿*As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing*﴾ (24:39).

## The Abode of the People of Paradise

Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

meaning, on the Day of Resurrection.

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful*﴾ (59:20).

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

﴿خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾﴾

﴿*Abiding therein – excellent it is as an abode, and as a place to rest in.*﴾ (25:76)

The people of Hell will go down to the lowest levels and

continual regret, with all kinds of punishments and torments.

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

﴿*Evil indeed it (Hell) is as an abode and as a place to rest in.*﴾(25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allāh points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Sa'īd bin Jubayr said: "Allāh will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

'Ikrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allāh says:

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

﴿*The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.*﴾

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا

عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾

﴿25. *And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.*﴾

﴿26. *The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.*﴾

﴿27. *And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."*﴾

﴿28. *"Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"*﴾

﴿29. *"He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter."*﴾

## The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger ﷺ

Here Allāh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujāhid said, "This is as Allāh says:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ﴾

﴿*Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?*﴾" (2:210)[1]

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ﴾

[1] Aṭ-Ṭabari 19:260.

﴿*The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,*﴾

This is like the *Āyah,*

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾﴾

﴿*Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistable!*﴾ (40:16)

In the *Ṣaḥīḥ* it says:

«أَنَّ اللهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الْأَرَضِينَ بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«*Allāh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogants?"*»[1]

﴿وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا﴾

﴿*and it will be a hard Day for the disbelievers.*﴾

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allāh says:

﴿فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿*Truly, that Day will be a hard Day - Far from easy for the disbelievers*﴾ (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allāh says:

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴾

﴿*The greatest terror will not grieve them.*﴾

﴿وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾﴾

﴿*And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger."*﴾

Here Allāh tells us of the regret felt by the wrongdoer who

[1] *Fath Al-Bāri* 11:379, Muslim 4:2148.

rejected the path of the Messenger ﷺ and what he brought from Allāh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this *Āyah* was revealed concerning 'Uqbah bin Abi Mu'īṭ or someone else among the doomed, it applies to every wrongdoer, as Allāh says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي ٱلنَّارِ﴾

﴿*On the Day when their faces will be turned over in the Fire*﴾ as mentioned in those two *Āyāt* [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

﴿يَٰلَيْتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾﴾

﴿*O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!*﴾

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

﴿لَّقَدْ أَضَلَّنِي عَنِ ٱلذِّكْرِ﴾

﴿*He indeed led me astray from the Reminder*﴾ means the Qur'ān,

﴿بَعْدَ إِذْ جَآءَنِي﴾

﴿*after it had come to me.*﴾ means, after it had reached me.

Allāh says:

﴿وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا﴾

﴿*And Shayṭān is to man ever a deserter (in the hour of need).*﴾

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

﴿وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِي ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾﴾

﴿30. *And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."*﴾

﴿31. *Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.*﴾

## The Messenger ﷺ will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad ﷺ will say: "O my Lord! Verily, my people deserted this Qur'ān." The idolators would not listen to the Qur'ān, as Allāh says:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ﴾

﴿*And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of it."*﴾ (41:26).

When he would recite Qur'ān to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ﴾

﴿*Thus have We made for every Prophet an enemy among the criminals.*﴾

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur'ān, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ
مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا اذْهَبَا إِلَى
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ
نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ
آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا
وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا
لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ
الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ
كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾ إِن كَادَ
لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ
مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ﴾

﴿*And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and Jinn*﴾ as stated in these two *Āyāt*. (6:112)

Allāh says here:

﴿وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾

﴿*But sufficient is your Lord as a Guide and Helper.*﴾

meaning, for the one who follows His Messenger ﷺ and believes in His Book, Allāh will be his Guide and Helper in this world and the Hereafter. Allāh says

﴿هَادِيًا وَنَصِيرًا﴾

﴿*a Guide and Helper.*﴾ because the idolators used to try to prevent people from following the Qur'ān lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'ān. Allāh says:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ﴾

﴿*Thus have We made for every Prophet an enemy among the criminals.*﴾

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ
تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾﴾

﴿32. *And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.*﴾

﴿33. *And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.*﴾

﴿34. *Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.*﴾

## The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

﴿لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَٰحِدَةً﴾

﴿*"Why is not the Qur'ān revealed to him all at once?"*﴾

meaning, why was this Qur'ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrāh, Injīl, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

﴿وَقُرْءَانًا فَرَقْنَٰهُ﴾

﴿*And (it is) a Qur'ān which We have divided (into parts)...*﴾ (17:106).

Allāh says:

﴿لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا﴾

﴿*that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.*﴾

Qatādah said it means: "We have explained it." 'Abdur-Raḥmān bin Zayd bin Aslam said it means: "We have given its interpretation."[1]

[1] Aṭ-Ṭabari 19:266.

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ﴾

*﴿And no example or similitude do they bring,﴾*

This means no arguments or doubts,

﴿إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾

*﴿but We reveal to you the truth, and the better explanation thereof.﴾*

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded that Ibn 'Abbās said, "The Qur'ān was sent down all at once to the first heaven on *Laylatul-Qadr* (the Night of Power), then it was revealed over twenty years."[1] Allāh says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾﴾

*﴿And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴾* and:

﴿وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا ﴿١٠٦﴾﴾

*﴿And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages﴾* (17:106).

Then Allāh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

﴿الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾﴾

*﴿Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾*

In the *Ṣaḥīḥ*, it is reported from Anas that a man said, "O Messenger of Allāh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

«إِنَّ الَّذِي أَمْشَاهُ عَلَى رِجْلَيْهِ قَادِرٌ أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ»

«*The One Who caused him to walk on his two feet is able to*

[1] An-Nasā'ī in *Al-Kubrā* 6:421.

*make him walk on his face on the Day of Resurrection.*»[1]

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾﴾

﴿35. *And indeed We gave Mūsā the Scripture, and placed his brother Hārūn with him as a helper;*﴾

﴿36. *And We said: "Go you both to the people who have denied Our Āyāt." Then We destroyed them with utter destruction.*﴾

﴿37. *And Nūḥ's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.*﴾

﴿38. *And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.*﴾

﴿39. *And for each We put forward examples, and each We brought to utter ruin.*﴾

﴿40. *And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.*﴾

## Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muḥammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Hārūn as a helper – i.e., as another Prophet who helped and supported him – but Fir'awn and his chiefs denied them both:

﴿دَمَّرَ ٱللَّهُ عَلَيْهِمْ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا﴾

﴿*Allāh destroyed them completely, and similar (awaits) the*

[1] Aḥmad 3:229.

*disbelievers*﴾ (47:10).

And when the people of Nūḥ denied him, Allāh destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allāh had sent all His Messengers to them, they would have denied them all. Allāh says:

﴿وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ﴾

﴿*And Nūḥ's people, when they denied the Messengers,*﴾

although Allāh sent only Nūḥ to them, and he stayed among them for 950 years, calling them to Allāh and warning them of His punishment,

﴿وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

﴿*And none believed with him, except a few*﴾ (11:40).

For this reason Allāh drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

﴿وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً﴾

﴿*and We made them a sign for mankind.*﴾ meaning a lesson to be learned. This is like the *Āyah*,

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴿*Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it*﴾ (69:11-12),

which means: 'We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allāh towards you when He saved you from drowning, and made you the descendants of those who believed in Allāh and followed His commandments.'

﴿وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ﴾

﴿*And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass,*﴾

We have already discussed their story, which is referred to in more than one *Sūrah*, such as *Sūrat Al-A'rāf*,[1] and there is

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf*.

no need to repeat it here. As for the Dwellers of *Ar-Rass*, Ibn Jurayj narrated from Ibn 'Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.[1] Ath-Thawri narrated from Abu Bukayr from Ikrimah that *Ar-Rass* was a well where they buried (*Rassu*) their Prophet.[2]

﴿وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا﴾

﴿*and many generations in between.*﴾ means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

﴿وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ﴾

﴿*And for each We put forward examples,*﴾

meaning, 'We showed them the proof and gave them clear evidence,' as Qatādah said, "They had no excuse."[3]

﴿وَكُلًّا تَبَّرْنَا تَتْبِيرًا﴾

﴿*and each (of them) We brought to utter ruin.*﴾

means, 'We destroyed them completely.' This is like the *Āyah*,

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ﴾

﴿*And how many generations (Qurūn) have We destroyed after Nūḥ!*﴾ (17:17).

"Generations" (*Qurūn*) here refers to nations among mankind. This is like the *Āyah*,

﴿ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ﴾

﴿*Then, after them, We created other generations (Qurūn).*﴾ (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two *Ṣaḥīḥs*:

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[1] Aṭ-Ṭabari 19:269.

[2] Al-Baghawi 3:369, Al-Qurṭubi 13:32.

[3] Aṭ-Ṭabari 19:272.

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

*"The best of generations is my generation, then the one that follows it, then the one that follows that."*[1]

﴿وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ﴾

*﴿And indeed they have passed by the town on which was rained the evil rain.﴾*

refers to the town of the people of Lūṭ, which was called Sodom, and the way in which Allāh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾﴾

*﴿And We rained on them a rain. And how evil was the rain of those who had been warned!﴾* (26:176),

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

*﴿Verily, you pass by them in the morning. And at night; will you not then reflect?﴾* (37:137-138),

﴿وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾﴾

*﴿And verily, they were right on the highroad.﴾* (15:76),

﴿وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ﴾

*﴿They are both on an open highway, plain to see﴾* (15:79).

Allāh says:

﴿أَفَلَمْ يَكُونُوا يَرَوْنَهَا﴾

*﴿Did they not then see it?﴾* meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger ﷺ and going against the commands of Allāh.

﴿بَل كَانُوا لَا يَرْجُونَ نُشُورًا﴾

*﴿Nay! But they used not to expect any resurrection.﴾*

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

[1] *Fatḥ Al-Bāri* 5:306, Muslim 4:1963.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا
كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ
الظِّلَّ ۖ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا
﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ
لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾
وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ
لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا
لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِعِ الْكَافِرِينَ
وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ الَّذِي مَرَجَ
الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

the Day of Judgement.

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا
هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ
رَسُولًا ﴿٤١﴾ إِن كَادَ لَيُضِلُّنَا عَنْ
آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ
وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ
الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ
مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ
تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ
تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ
هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾

﴿41. *And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"*﴾

﴿42. *"He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!*﴾

﴿43. *Have you seen him who has taken as his god his own vain desire? Would you then be a guardian over him?*﴾

﴿44. *Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther astray from the path.*﴾

## How the Disbelievers mocked the Messenger ﷺ

Allāh tells us how the disbelievers mocked the Messenger ﷺ when they saw him. This is like the *Āyah*,

﴿وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا﴾

*﴿And when the disbelievers see you, they take you not except for mockery﴾* (21:36),

which means that they tried to find faults and shortcomings in him. Here Allāh says:

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾﴾

*﴿And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"﴾*

i.e., they said this by way of belittling and trying to undermine him, so Allāh put them in their place, and said:

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ﴾

*﴿And indeed Messengers before you were mocked at﴾* (6:10)

﴿إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا﴾

*﴿He would have nearly misled us from our gods,﴾*

They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allāh said, warning and threatening them:

﴿وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ﴾

*﴿And they will know, when they see the torment...﴾*

## They took Their Desires as their gods and were more astray than Cattle

Then Allāh tells His Prophet ﷺ that if Allāh decrees that someone will be misguided and wretched, then no one can guide him except Allāh, glory be to Him:

﴿أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ﴾

*﴿Have you seen him who has taken as his god his own vain desire?﴾*

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allāh says:

﴿أَفَمَن زُيِّنَ لَهُ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ﴾

﴿*Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom he wills.*﴾ [35:8]

﴿أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا﴾

﴿*Would you then be a guardian over him?*﴾

Ibn 'Abbās said: "During the *Jāhiliyyah*, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first."[1]

Then Allāh said:

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ﴾

﴿*Or do you think that most of them hear or understand?*﴾

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾﴾

﴿*45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still - but We have made the sun its guide.*﴾

﴿*46. Then We withdraw it towards Ourselves - a gradual withdrawal.*﴾

﴿*47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.*﴾

## Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

[1] *Ad-Durr Al-Manthūr* 6:260.

and His perfect power to create various things and pairs of opposites. Allāh says:

﴿أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ﴾

*﴿Have you not seen how your Lord spread the shadow.﴾*

Ibn 'Abbās, Ibn 'Umar, Abu Al-'Āliyah, Abu Mālik, Masrūq, Mujāhid, Sa'īd bin Jubayr, An-Nakha'ī, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddī and others said, "This refers to the period from the beginning of the dawn until the sun rises."[1]

﴿وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا﴾

*﴿If He willed, He could have made it still﴾*

meaning, immobile, never changing. This is like the *Āyāt*:

﴿قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا﴾

*﴿Say : "Tell me! If Allāh made the night continuous for you..."﴾* (28:71)

﴿ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا﴾

*﴿but We have made the sun its guide.﴾*

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatādah and As-Suddī said, "The sun is a guide which follows the shade until the shade disappears."[2]

﴿ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾﴾

*﴿Then We withdraw it towards Ourselves - a gradual withdrawal.﴾*

This refers to the shade.

﴿يَسِيرًا﴾

*﴿gradual﴾* meaning slowly. As-Suddī said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

﴿قَبْضًا يَسِيرًا﴾

*﴿a gradual withdrawal.﴾* Ayyūb bin Mūsā said: "Little by

[1] Aṭ-Ṭabari 19:275, Al-Qurṭubi 13:37.

[2] *Ad-Durr Al-Manthūr* 6:262.

little.[1]

﴿وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا﴾

﴿*And it is He Who makes the night a covering for you,*﴾ It covers and conceals all things. This is like the *Āyah*:

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾

﴿*By the night as it envelops*﴾ (92:1).

﴿وَٱلنَّوْمَ سُبَاتًا﴾

﴿*and the sleep a repose,*﴾ means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

﴿وَجَعَلَ ٱلنَّهَارَ نُشُورًا﴾

﴿*and makes the day Nushūr*﴾ meaning, people get up and go out to earn a living and attend to their business. This is like the *Āyah*:

﴿وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴿*It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...*﴾ (28:73)

﴿وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ۝٤٨ لِّنُحْيِىَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ۝٤٩ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ ۖ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ۝٥٠﴾

﴿*48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,*﴾

﴿*49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.*﴾

[1] *Ad-Durr Al-Manthūr* 6 :262.

﴿50. *And indeed We have distributed it among them in order that they may remember the grace of Allāh, but most men refuse (out of) gratitude.*﴾

This is also part of His complete power and supreme authority: Allāh sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allāh says:

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا﴾

﴿*and We send down pure water from the sky*﴾, meaning, as a means of purifying it.

Abu Sa'īd said, "It was said: "O Messenger of Allāh, can we perform *Wuḍu'* with the water of the well of Buḍā'ah? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

«إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ»

«*Water is pure and nothing makes it impure.*»

This was recorded by Ash-Shāfi'ī and Aḥmad, who graded it *Ṣaḥīḥ*, and also by Abu Dāwud and At-Tirmidhi, who graded it *Ḥasan*, and by An-Nasā'ī.[1]

His saying:

﴿لِّنُحْيِۦَ بِهِۦ بَلْدَةً مَّيْتًا﴾

﴿*That We may give life thereby to a dead land,*﴾

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allāh says:

﴿فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ﴾

﴿*but when We send down water to it, it is stirred to life and*

[1] *Musnad Ash-Shāfi'ī* 1:21, Aḥmad 3:31; Abu Dāwud 1:53, *Tuḥfat Al-Aḥwadhi* 1:203, An-Nasā'ī 1:174

*growth...*﴾ (41:39).

His saying:

﴿وَنُسْقِيَهُ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِيَّ كَثِيرًا﴾

﴿*and We give to drink thereof many of the cattle and men that We had created.*﴾

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the *Āyah*:

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴿*And He it is Who sends down the rain after they have despaired,*﴾ (42:28)

﴿فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

﴿*Look then at the effects of Allāh's mercy, how He revives the earth after its death.*﴾ (30:50)

His saying:

﴿وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟﴾

﴿*And indeed We have distributed it among them in order that they may remember*﴾

means, 'We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn 'Abbās and Ibn Mas'ūd, may Allāh be pleased with them said: "One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this *Āyah*:

﴿وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾﴾

﴿*And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.*﴾"[1]

meaning, so that they may be reminded, when Allāh brings

[1] Aṭ-Ṭabari 19:280.

the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

﴿فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا﴾

﴿*but most men refuse (out of) ingratitude.*﴾

Ikrimah said, "This refers to those who say that rain comes because of such and such a star."[1] This view of Ikrimah is similar to the authentic *Ḥadīth* recorded in *Ṣaḥīḥ Muslim*; one day after a night's rain, the Messenger of Allāh ﷺ said to his Companions:

«أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«*Do you know what your Lord says?*»

They said: "Allāh and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَاكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

«*He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, 'We have been given rain by the mercy and grace of Allāh,' he is a believer in Me and a disbeliever in the stars. As for the one who said, 'We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars."*»[2]

﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾ فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾﴾

﴿*51. And had We willed, We would have raised a warner in every town.*﴾

﴿*52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.*﴾

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[1] Aṭ-Ṭabari 19:280.

[2] Muslim 1:83.

﴿53. *And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.*﴾

﴿54. *And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.*﴾

## The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind

Allāh says:

﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾﴾

﴿*And had We willed, We would have raised a warner in every town.*﴾

'Calling them to Allāh, but We have singled you out, O Muḥammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'ān,'

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach*﴾ (6:19).

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place*﴾ (11:17).

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿*that you may warn the Mother of the Towns and all around it*﴾ (42:7).

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."*﴾ (7:158).

In the Two *Ṣaḥīḥs* (it is reported that the Prophet ﷺ said:)

«بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ»

«*I have been sent to the red and the black.*» And:

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

*«...A Prophet would be sent to his own people, but I have been sent to all of mankind.»*[1]

Allāh says:

﴿فَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَجَـٰهِدْهُم بِهِۦ﴾

*﴿So obey not the disbelievers, but strive hard against them with it.﴾*

meaning, with the Qur'ān. This was the view of Ibn 'Abbās.[2]

﴿جِهَادًا كَبِيرًا﴾

*﴿with the utmost endeavour.﴾* This is like the *Āyah*,

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ﴾

*﴿O Prophet! Strive hard against the disbelievers and the hypocrites,﴾* (9:73)

﴿وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَـٰذَا عَذْبٌ فُرَاتٌ وَهَـٰذَا مِلْحٌ أُجَاجٌ﴾

*﴿And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;﴾*

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarīr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allāh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allāh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

﴿وَهَـٰذَا مِلْحٌ أُجَاجٌ﴾

[1] Muslim 1:370, *Fath Al-Bāri* 1:634.

[2] At-Ṭabari 19:281.

﴿*and that is salty and bitter;*﴾ meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for *Wuḍu'*, he said:

«هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ»

«*Its water is pure and its dead are lawful.*»

This was recorded by Mālik, Ash-Shāfiʿī and Aḥmad, and by the scholars of *Sunan* with a good [*Jayyid*] chain of narration.[1]

﴿وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا﴾

﴿*and He has set a barrier and a complete partition between them.*﴾

meaning, between the sweet water and the saltwater.

﴿بَرْزَخًا﴾

﴿*a barrier*﴾ means a partition, which is dry land.

﴿وَحِجْرًا مَّحْجُورًا﴾

[1] *Al-Muwaṭṭā'* 1:22, *Musnad Ash-Shāfiʿī* 1:23, Aḥmad 2:361, Abu Dāwud 1:64, *Tuḥfat Al-Aḥwadhi* 1:224, An-Nasāʾī 1:50, Ibn Mājah 1:136.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ
عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا
فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۛ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ
خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ
أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ تَبَارَكَ ٱلَّذِى جَعَلَ
فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ
ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ
شُكُورًا ﴿٦٢﴾ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ
يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ
رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا
﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟
لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

﴿*and a complete partition*﴾ means, a barrier, to prevent one of them from reaching the other. This is like the *Āyāt*:

﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا
بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٢١﴾﴾

﴿*He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny?*﴾ (55:19-21)

﴿أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ
خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ
وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٦١﴾﴾

﴿*Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not!*﴾ (27:61)

﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا﴾

﴿*And it is He Who has created man from water,*﴾

means, He created man from a weak *Nutfah*,[1] then gave him shape and formed him, and completed his form, male and female, as He willed.

[1] A discussion of this term appeared earlier. See the explanation of *Sūrat Al-Ḥajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13.

﴿فَجَعَلَهُۥ نَسَبًا وَصِهْرًا﴾

*﴿and has appointed for him kindred by blood, and kindred by marriage.﴾*

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allāh says:

﴿وَكَانَ رَبُّكَ قَدِيرًا﴾

*﴿And your Lord is Ever All-Powerful to do what He wills.﴾*

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۛ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾﴾

*﴿55. And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.﴾*

*﴿56. And We have sent you only as a bearer of good news and a warner.﴾*

*﴿57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."﴾*

*﴿58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,﴾*

*﴿59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾*

*﴿60. And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.﴾*

## The Ignorance of the Idolators

Allāh tells us how ignorant the idolators are; instead of worshipping Allāh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allāh and His Messenger ﷺ and the believers for their sake. Similarly Allāh says:

﴿وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا﴾

*﴿and the disbeliever is ever a helper against his Lord.﴾*

meaning, he is a supporter of *Shayṭān* against the party of Allāh, but the party of Allāh are the ones who will prevail, as Allāh says:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾﴾

*﴿And they have taken besides Allāh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.﴾* (36:74-75)

meaning, the gods which they worshipped instead of Allāh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allāh and His Messenger ﷺ and the believers, in this world and the Hereafter.

﴿وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا﴾

*﴿and the disbeliever is ever a helper against his Lord.﴾*

Mujāhid said: "He supports and helps the *Shayṭān* in disobedience towards Allāh.

## The Messenger ﷺ brings Glad Tidings and Warnings

Then Allāh tells His Messenger ﷺ:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

*﴿And We have sent you only as a bearer of good news and a*

*warner.*﴾

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿*Say: "No reward do I ask of you for this..."*﴾

'for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.'

﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾﴾

﴿*To whomsoever among you who wills to walk straight*﴾ (81:28).

﴿إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا﴾

﴿*save that whosoever wills, may take a path to his Lord.*﴾

means, a way and a methodology to be followed.

## The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ﴾

﴿*And put your trust in the Ever Living One Who dies not,*﴾

meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything*﴾ (57:3).

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allāh says:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

*﴿O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind﴾* (5:67).

﴿وَسَبِّحْ بِحَمْدِهِۦ﴾

*﴿and glorify His praises,﴾* means, combine praising Him with glorifying Him. Hence the Messenger of Allāh ﷺ used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

*«Glory be to You, O Allāh, and with Your praise.»*[1]

So the *Āyah* means: be sincere in worshipping Him and putting your trust in Him. This is like the *Āyāt*:

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

*﴿The Lord of the east and the west; there is no God but He. So take Him as a Trustee.﴾* (73:9)

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

*﴿So worship Him and put your trust in Him﴾* (11:123).

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا﴾

*﴿Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust."﴾* (67:29)

﴿وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا﴾

*﴿and sufficient is He as the All-Knower of the sins of His servants﴾*

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

﴿ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

*﴿Who created the heavens and the earth...﴾*

[1] *Fath Al-Bāri* 2:328.

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

﴿فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

*﴿in six Days. Then He rose over the Throne.﴾*

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَٰنُ فَاسْأَلْ بِهِ خَبِيرًا﴾

*﴿Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾*

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muḥammad ﷺ, the absolute leader of the sons of Ādam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ﴾

*﴿(And) if you differ in anything among yourselves...﴾* (4:59).

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

*﴿And in whatsoever you differ, the decision thereof is with Allāh﴾* (42:10).

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

*﴿And the Word of your Lord has been fulfilled in truth and in justice﴾* (6:115).

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

﴿فَاسْأَلْ بِهِ خَبِيرًا﴾

﴿*Ask Him, as He is Al-Knower.*﴾

## Condemnation of the Idolators

Then Allāh rebukes the idolators who prostrate to idols and rivals instead of Allāh:

﴿وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ﴾

﴿*And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān?"*﴾

meaning: we do not know Ar-Raḥmān. They did not like to call Allāh by His Name Ar-Raḥmān (the Most Gracious), as they objected on the day of (the treaty of) Al-Ḥudaybiyyah, when the Prophet ﷺ told the scribe:

«اكْتُبْ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»

«*Write: "In the Name of Allāh, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful)."*»

They said, "We do not know Ar-Raḥmān or Ar-Raḥīm. Write what you used to write: '*Bismika Allahumma* (in Your Name, O Allāh).' "[1] So Allāh revealed the words:

﴿قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

﴿*Say: "Invoke Allāh or invoke Ar-Raḥmān, by whatever name you invoke Him (it is the same), for to Him belong the Best Names*﴾ (17:110).

meaning, He is Allāh and He is the Most Gracious. And in this *Āyah*, Allāh said:

﴿وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ﴾

﴿*And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is the Ar-Raḥmān?"*﴾

meaning: we do not know or approve of this Name.

﴿أَنَسْجُدُ لِمَا تَأْمُرُنَا﴾

﴿*Shall we fall down in prostration to that which you command us?*﴾

means, "Just because you tell us to?"

[1] Aḥmad 3:268, similar with Muslim no. 1784.

﴿وَزَادَهُمْ نُفُورًا﴾

«*And it increases in them only aversion.*»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in *Sūrat Al-Furqān*, and Allāh knows best.

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾ وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

*﴿61. Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp, and a moon giving light.﴾*

*﴿62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.﴾*

## Mentioning the Might and Power of Allāh

Here Allāh glorifies Himself and praises the beauty He created in the heavens of *Al-Burūj*, the giant stars, according to the view of Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Al-Ḥasan and Qatādah.[1] This is like the *Āyah*,

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾

*﴿And indeed We have adorned the nearest heaven with lamps﴾* (67:5).

Allāh says:

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا﴾

*﴿Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp,﴾*

which is the sun which shines like a lamp, as Allāh says:

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾﴾

*﴿And We have made (therein) a shining lamp﴾* (78:13).

[1] Aṭ-Ṭabari 19:289, Al-Baghawi 3:374.

﴿وَقَمَرًا مُّنِيرًا﴾

﴿*and a moon giving light.*﴾ means, shining and illuminated by the light of something else, different from the light of the sun, as Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا﴾

﴿*It is He Who made the sun a shining thing and the moon as a light*﴾ (10:5).

And Allāh tells us that Nūḥ, peace be upon him, said to his people:

﴿أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾﴾

﴿*See you not how Allāh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?*﴾ (71:15-16).

Then Allāh says:

﴿وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً﴾

﴿*And He it is Who has put the night and the day in succession (Khilfatan),*﴾

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allāh says:

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ﴾

﴿*And He has made the sun and the moon, both constantly pursuing their courses*﴾ (14:33).

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴿*He brings the night as a cover over the day, seeking it rapidly*﴾ (7:54).

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

﴿*It is not for the sun to overtake the moon*﴾ (36:40).

﴿لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾

﴿for such who desires to remember or desires to show his gratitude.﴾

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a *Ṣaḥīḥ Ḥadīth*:

«إِنَّ اللهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ»

«*Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.*»[1]

Mujāhid and Qatādah said: "*Khilfatan* means different, i.e., because one is dark and the other is light."[2]

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾﴾

﴿63. *And the servants of the Most Gracious are those who walk on the earth Hawna, and when the foolish address them they say; "Salāma."*﴾

﴿64. *And those who spend the night in worship of their Lord, prostrate and standing.*﴾

﴿65. *And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."*﴾

﴿66. *Evil indeed it is as an abode and as a place to rest in.*﴾

﴿67. *And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.*﴾

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[1] Muslim 4:2113.

[2] Aṭ-Ṭabari 19:290, 291.

## Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴿ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا﴾

﴿*those who walk on the earth Hawna,*﴾

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the *Āyah*:

﴿وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا﴾

﴿*And walk not on the earth with conceit and arrogance...*﴾ (17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by *Hawn* is serenity and dignity, as the Messenger of Allāh ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

«*When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.*»[1]

﴿وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا﴾

﴿*and when the foolish address them they say: "Salāma."*﴾

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ﴾

﴿*And when they hear Al-Laghw (evil or vain talk), they withdraw from it*﴾ (28:55).

[1] *Fath Al-Bāri* 2:453.

Then Allāh says that their nights are the best of nights, as He says:

﴿وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَـٰمًا ﴿٦٤﴾﴾

﴿*And those who spend the night in worship of their Lord, prostrate and standing.*﴾

meaning, worshipping and obeying Him. This is like the *Āyāt*:

﴿كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

﴿*They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness*﴾ (51:17-18).

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴿*Their sides forsake their beds...*﴾ (32:16).

﴿أَمَّنْ هُوَ قَـٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْـَٔاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴿*Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...*﴾ (39:9).

Allāh says:

﴿وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾﴾

﴿*And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment."*﴾

meaning, ever-present and never ending.
Al-Ḥasan said concerning the *Āyah*,

﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

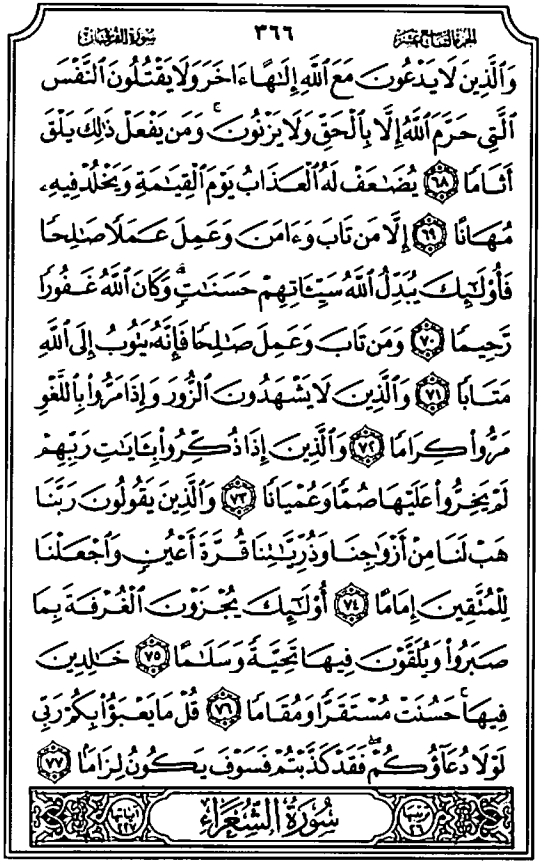
﴿*Verily, its torment is ever an inseparable, permanent punishment.*﴾

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.[1] This was also the view of Sulaymān At-Taymi.[2]

﴿إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

[1] Aṭ-Ṭabari 19:297.

[2] 'Abdur-Razzāq 3:72.


الفرقان مكية ٣٦٦ سورة الفرقان
وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ
أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ
مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا
فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا
رَّحِيمًا ﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ
مَتَابًا ﴿٧١﴾ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ
مَرُّوا۟ كِرَامًا ﴿٧٢﴾ وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُو۟لَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا
صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾ خَٰلِدِينَ
فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى
لَوْلَا دُعَآؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾
سُورَةُ الشُّعَرَآءِ

﴿*Evil indeed it is as an abode and as a place to rest in.*﴾ means, how evil it looks as a place to dwell and how evil it is as a place to rest.

﴿وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟﴾

﴿*And those who, when they spend, are neither extravagant nor stingy...*﴾ They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

﴿وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾

﴿*but are in a just balance between them.*﴾ This is like the *Āyah*,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ﴾

﴿*And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.*﴾(17:29)

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾﴾

﴾68. *And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive Athāma.*﴿

﴾69. *The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;*﴿

﴾70. *Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.*﴿

﴾71. *And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.*﴿

## The Attributes of the Servants of the Most Gracious include avoiding *Shirk*, Murder and *Zinā*

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ was asked which sin is the most serious?" He said:

«أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ»

«*That you appoint a rival to Allāh when He has created you.*»

He asked, "Then what?" He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«*That you kill your child for fear that he may eat with you.*»

He said, "Then what?" He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*That you commit adultery with your neighbor's wife.*»

'Abdullāh said, "Then Allāh revealed, confirming that:

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴾*And those who invoke not any other god along with Allāh....*﴿»[1]

This was also recorded by An-Nasā'ī,[2] and by Al-Bukhāri

[1] Aḥmad 1:380.

[2] An-Nasā'ī in *Al-Kubrā* 6:420.

and Muslim.[1]

It was narrated that Sa'īd bin Jubayr heard Ibn 'Abbās saying that some of the people of *Shirk* killed a great deal and committed *Zinā* a great deal, then they came to Muḥammad ﷺ and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the *Āyah*:

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴿*And those who invoke not any other god along with Allāh...*﴾ was revealed, as was the *Āyah*,

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ﴾

﴿*Say: "O My servants who have transgressed against themselves!"*﴾ (39:53).[2]

﴿وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾

﴿*and whoever does this shall receive Athāma.*﴾

It was recorded that 'Abdullāh bin 'Amr said: "*Athāma* is a valley in Hell."[3] 'Ikrimah also said that *Athāma* refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa'īd bin Jubayr and Mujāhid.[4] As-Suddī said that *Athāma* referred to punishment, which is closer to the apparent meaning of the *Āyah*. This interpretation makes it interchangeable with what comes next, the *Āyah*:

﴿يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*The torment will be doubled for him on the Day of Resurrection,*﴾ i.e., repetitive and intensified.

﴿وَيَخْلُدْ فِيهِۦ مُهَانًا﴾

﴿*and he will abide therein in disgrace;*﴾ scorned and humiliated.

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾

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[1] *Fath Al-Bāri* 12:116, Muslim 1:90 91.

[2] Aṭ-Ṭabari 9:414.

[3] Aṭ-Ṭabari 19:308.

[4] Aṭ-Ṭabari 19:308.

﴿*Except those who repent and believe, and do righteous deeds;*﴾ means, those who do these evil deeds will be punished in the manner described,

﴿إِلَّا مَن تَابَ﴾

﴿*Except those who repent*﴾, that is; those who repent in this world to Allāh from all of those deeds, for then Allāh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the *Āyah* in *Sūrat An-Nisā'*:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴿*And whoever kills a believer intentionally*﴾ (4:93),

because even though this was revealed in Al-Madīnah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this *Āyah* states that forgiveness is only for those who repent. Moreover Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾

﴿*Verily, Allāh forgives not that partners should be set up with Him, but He forgives except that to whom He wills*﴾ (4:48).

And in the authentic Sunnah, it is reported from the Messenger of Allāh ﷺ that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allāh accepted his repentance, and other *Ḥadīths*.[1]

﴿فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿*for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.*﴾

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحُّوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُوهُ عَنْ صِغَارِهَا، قَالَ: فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ

[1] Al-Bukhāri no. 3470, and Muslim no. 7008.

أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيُقَالُ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هٰهُنَا»

«*I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes," and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here."*»

He (Abu Dharr) said: "And the Messenger of Allāh ﷺ smiled so broadly that his molars could be seen."[1] Muslim recorded it.[2]

Ibn Abi Ḥātim recorded that Abu Jābir heard Makḥūl say, "A very old man with sunken eyes came and said, 'O Messenger of Allāh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?" The Messenger of Allāh ﷺ said:

«أَأَسْلَمْتَ؟»

«*Have you become Muslim?*»

He said, "As for me, I bear witness that there is no God but Allāh Alone, with no partner or associate, and that Muḥammad is His servant and Messenger." The Prophet ﷺ said:

«فَإِنَّ اللهَ غَافِرٌ لَكَ مَا كُنْتَ كَذٰلِكَ، وَمُبَدِّلُ سَيِّئَاتِكَ حَسَنَاتٍ»

«*Allāh will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.*»

The man said: "O Messenger of Allāh, even my betrayals and immoral actions?" The Prophet ﷺ said:

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[1] Aḥmad 5:170.

[2] Muslim 1:177.

«وَغَدَرَاتُكَ وَفَجَرَاتُكَ»

«*Even your betrayals and immoral actions.*»

"The man went away saying *'Lā ilāha illallāh'* and *'Allāhu Akbar.'*"[1]

Allāh tells us how His mercy extends to all His creatrues, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allāh says:

﴿وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾﴾

﴿*And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.*﴾

meaning, Allāh will accept his repentance. This is like the *Āyāt*:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴿*And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful*﴾ (4:110).

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴿*Know they not that Allāh accepts repentance from His servants?...*﴾ (9:104).

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

﴿*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."*﴾ (39:53) - for those who repent to Him.

﴿وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

﴿*72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with*

[1] Ibn Abi Ḥātim and *Ad-Durr Al-Manthūr* 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Ya'lā, Al-Bazzār, and Aṭ-Ṭabarāni.

*dignity.﴾*

*﴿73. And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾*

*﴿74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwā."﴾*

## More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the *Āyah*,

﴿لَا يَشْهَدُونَ الزُّورَ﴾

*﴿And those who do not bear witness to falsehood,﴾*

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two *Ṣaḥīḥs* that Abu Bakrah said, "The Messenger of Allāh ﷺ said three times:

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

*«Shall I not tell you of the greatest of major sins?»*

We said, "Of course, O Messenger of Allāh." The Messenger of Allāh ﷺ said:

«الشِّرْكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ»

*«Associating others in worship with Allāh and disobeying one's parents.»*

He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

*«Beware false speech, and bearing witness to falsehood.»*

and he kept repeating it until we thought, would that he would stop."[1]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

[1] *Fatḥ Al-Bāri* 5:309, Muslim 1:91.

are not present when it happens. Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

*﴿and if they pass by some evil play or evil talk, they pass by it with dignity.﴾*

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allāh says:

﴿مَرُّوا كِرَامًا﴾

*﴿they pass by it with dignity.﴾*

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾﴾

*﴿And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾*

This is also a characteristic of the believers,

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

*﴿Those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord.﴾* (8:2)

Unlike the disbelievers. When they hear the Words of Allāh, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allāh says:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

*﴿And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt﴾* (9:124-125).

﴿لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

*﴿fall not deaf and blind thereat.﴾* means, unlike the disbelievers

who, when they hear the *Āyāt* of Allāh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾

*﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴾*

means those who ask Allāh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn 'Abbās said, "This means (offspring) who will strive to obey Allāh and bring them joy in this world and the Hereafter."[1]

Imām Aḥmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdād bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allāh ﷺ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdād got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allāh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allāh, there are people who saw the Messenger of Allāh ﷺ, and Allāh will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allāh brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allāh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allāh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allāh referred to in the *Āyah*,

[1] Aṭ-Ṭabari 19:318.

﴿وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ﴾

*﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."﴾*

Its chain of narrators is *Ṣaḥīḥ*, although they did not report it.[1]

﴿وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

*﴿and make us leaders of those who have Taqwā.﴾*

Ibn 'Abbās, Al-Ḥasan, As-Suddī, Qatādah and Rabī' bin Anas said: "Leaders who would be taken as examples in good."[2]

Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

*«When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.»*[3]

﴿أُولَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾ خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾﴾

*﴿75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴾*

*﴿76. Abiding therein – excellent it is as an abode, and as a place to rest in.﴾*

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[1] Aḥmad 6:2.

[2] Aṭ-Ṭabari 19:319.

[3] Muslim 3:1255.

﴿77. *Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."*﴾

## The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allāh then says:

﴿أُولَٰئِكَ﴾

﴿*Those*﴾ meaning, the people who are described in this manner,

﴿يُجْزَوْنَ﴾

﴿*will be rewarded*﴾ on the Day of Resurrection,

﴿الْغُرْفَةَ﴾

﴿*with the highest place*﴾, which is Paradise. Abu Ja'far Al-Bāqir, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and As-Suddī said, "It was so called because of its elevation."

﴿بِمَا صَبَرُوا﴾

﴿*because of their patience.*﴾ means, their patience in doing what they did.

﴿وَيُلَقَّوْنَ فِيهَا﴾

﴿*Therein they shall be met*﴾ means, in Paradise.

﴿تَحِيَّةً وَسَلَامًا﴾

﴿*with greetings and the word of peace and respect.*﴾

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

﴿خَالِدِينَ فِيهَا﴾

﴿*Abiding therein*﴾ means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the *Āyah*,

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

*﴿And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure﴾* (11:108).

﴿حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

*﴿excellent it is as an abode, and as a place to rest in.﴾*

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allāh says:

﴿قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى﴾

*﴿Say: "My Lord pays attention to you only because of your invocation to Him..."﴾*

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.
His saying:

﴿فَقَدْ كَذَّبْتُمْ﴾

*﴿But now you have indeed denied.﴾* "O you disbelievers."

﴿فَسَوْفَ يَكُونُ لِزَامًا﴾

*﴿So the torment will be yours forever.﴾*

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Muḥammad bin Ka'b Al-Qurazi, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddī and others.[1]

﴿فَسَوْفَ يَكُونُ لِزَامًا﴾

*﴿So the torment will be yours forever.﴾*

Al-Ḥasan Al-Baṣri said: "The Day of Resurrection."[2] And there is no conflict between the two interpretations.

This is the end of the *Tafsīr* of *Sūrat Al-Furqān*, all praise and thanks are due to Allāh.

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[1] Aṭ-Ṭabari 19:324, 'Abdur-Razzāq 3:72.

[2] *Ad-Durr Al-Manthūr* 6:287.

# The *Tafsīr* of *Sūrat Ash-Shu'arā'*

# (Chapter - 26)

**Which was revealed in Makkah**

(In the *Tafsīr* that was narrated from Mālik it was said that this *Sūrah* is also known as *Sūrat Al-Jāmi'ah*)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾

﴿1. *Ṭa Sīn Mīm.*﴾

﴿2. *These are Āyāt of the Book Mubīn.*﴾

﴿3. *It may be that you are going Bākhi' yourself, that they do not become believers.*﴾

﴿4. *If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.*﴾

﴿5. *And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.*﴾

﴿6. *So, they have indeed denied, then the news of what they mocked at will come to them.*﴾

﴿7. *Do they not observe the earth – how much of every good kind We cause to grow therein?*﴾

﴿8. *Verily, in this is an Āyah, yet most of them are not believers.*﴾

﴿9. *And verily your Lord, He is truly the All-Mighty, the Most Merciful.*﴾

## The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed

At the beginning of the explanation of *Sūrat Al-Baqarah* we discussed the letters which appear at the beginning of some *Sūrahs*. Allāh's saying:

﴿تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْمُبِينِ﴾

﴿*These are the Āyāt of the Book Mubīn.*﴾

means, these are the verses of the Clear Qur'ān, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

﴿لَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ﴾

﴿*It may be that you are going Bākhi' yourself,*﴾

means, destroy yourself – because of your keenness that they should be guided and your grief for them.

﴿أَلَّا يَكُونُوا۟ مُؤْمِنِينَ﴾

﴿*that they do not become believers.*﴾

Here Allāh is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the *Āyāt*:

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So destroy not yourself in sorrow for them*﴾ (35:8).

﴿فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾﴾

﴿*Perhaps, you would Bākhi' yourself, over their footsteps, because they believe not in this narration*﴾ (18:6).

Mujāhid, 'Ikrimah, Qatādah, 'Aṭiyyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said that:

﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ﴾

﴿*It may be that you are going Bākhi' yourself,*﴾

means, 'kill yourself.'[1]

Then Allāh says:

﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ۝٤﴾

﴿*If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.*﴾

meaning, 'if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allāh says:

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ۝٩٩﴾

﴿*And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.*﴾ (10:99)

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً﴾

﴿*And if your Lord had so willed, He could surely, have made mankind one Ummah...*﴾ (11:118)

But Allāh's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allāh says:

﴿وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ۝٥﴾

﴿*And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.*﴾

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[1] Aṭ-Ṭabari 19:330, *Ad-Durr Al-Manthūr* 6:360.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allāh says:

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾ (12:103)

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾﴾

﴿*Alas for mankind! There never came a Messenger to them but they used to mock at him.*﴾ (36:30)

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ﴾

﴿*Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...*﴾ (23:44).

Allāh says here:

﴿فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾﴾

﴿*So, they have indeed denied, then the news of what they mocked at will come to them.*﴾

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

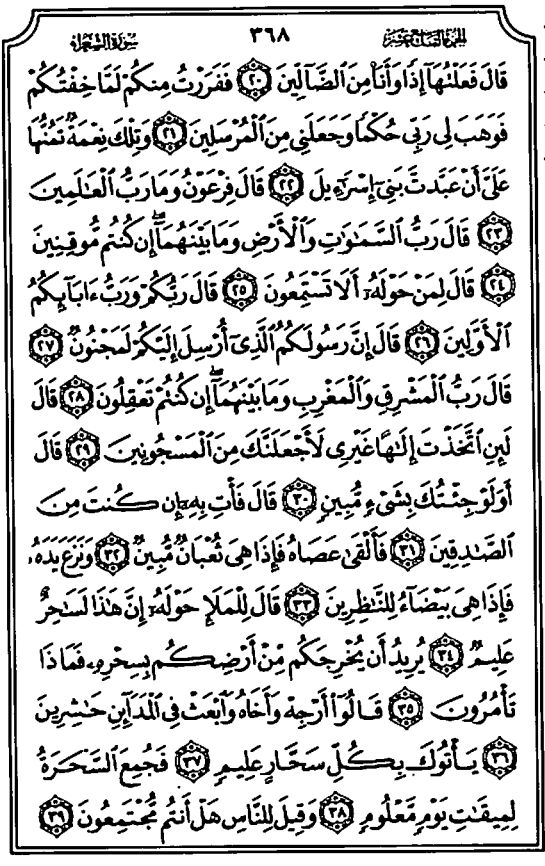
﴿*And those who do wrong will come to know by what overturning they will be overturned*﴾ (26:227).

Then Allāh tells those who dared to oppose His Messenger ﷺ and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyān Ath-Thawri narrated from a man from Ash-Sha'bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.[1]

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً﴾

﴿*Verily, in this is an Āyah,*﴾ meaning an evidence of the power of

[1] *Ad-Durr Al-Manthūr* 6:289.


٣٦٨
قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا
عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ
﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ
﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ
ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ
لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ
أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا
تَأْمُرُونَ ﴿٣٥﴾ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ ٱلسَّحَرَةُ
لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

﴿وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ﴾

﴿*And verily your Lord, He is truly the All-Mighty,*﴾

means, the One Who has power over all things, to subdue and control them,

﴿ٱلرَّحِيمُ﴾

﴿*the Most Merciful.*﴾

means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-'Āliyah, Qatādah, Ar-Rabī' bin Anas and Ibn Isḥāq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him."[1] Sa'īd bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّىٓ أَخَافُ
أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ
أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ

[1] Aṭ-Ṭabari 33:304, 3:260, 5:511.

رَبُّ ٱلْعَٰلَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾

﴿10. *And (remember) when your Lord called Mūsā (saying): "Go to the people who are wrongdoers."*﴾

﴿11. *"The people of Fira'wn. Will they not have Taqwā?"*﴾

﴿12. *He said: "My Lord! Verily, I fear that they will deny me,"*﴾

﴿13. *"And my breast straitens, and my tongue expresses not well. So send for Hārūn."*﴾

﴿14. *"And they have a charge of crime against me, and I fear they will kill me."*﴾

﴿15. *(Allāh) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening."*﴾

﴿16. *"And go both of you to Fira'wn, and say: 'We are the Messengers of the Lord of Al-'Ālamīn,'*﴾

﴿17. *'So allow the Children of Israel to go with us.'"*﴾

﴿18. *(Fir'awn) said (to Mūsā): "Did we not bring you up among us as a child? And you did dwell many years of your life with us."*﴾

﴿19. *"And you did your deed, which you did. While you were one of the ingrates."*﴾

﴿20. *Mūsā said: "I did it then, when I was in error."*﴾

﴿21. *"So, I fled from you when I feared you. But my Lord has granted me Ḥukm,*[1] *and made me one of the Messengers."*﴾

﴿22. *"And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel."*﴾

## Between Mūsā and Fir'awn

Allāh tells us what He commanded His servant, son of 'Imrān and Messenger Mūsā, peace be upon him, who spoke with

[1] See *Āyah* no. 83 as follows later.

Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

﴿أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾﴾

*﴿And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."﴾*

So, Mūsā asked Allāh to remove these difficulties for him, as he said in *Sūrah Ṭa Ha*:

﴿قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾﴾

*﴿Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."﴾* (20:25-26)

until:

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ﴾

*﴿You are granted your request, O Mūsā!﴾* (20:36)

﴿وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾﴾

*﴿And they have a charge of crime against me, and I fear they will kill me.﴾*

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

﴿قَالَ كَلَّا ۖ﴾

*﴿(Allāh) said: "Nay!..."﴾* Allāh told him: do not be afraid of anything like that. This is like the *Āyah*,

﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا﴾

*﴿Allāh said: "We will strengthen your arm through your brother, and give you both power﴾* meaning, proof;

﴿فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَـٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ﴾

﴿*so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors*﴾ (28:35),

﴿فَٱذْهَبَا بِـَٔايَـٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ﴾

﴿*Go you both with Our signs. Verily, We shall be with you, listening.*﴾

This is like the *Āyah*,

﴿إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ﴾

﴿*I am with you both, hearing and seeing*﴾ (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

﴿فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦﴾﴾

﴿*And go both of you to Fir'awn, and say: 'We are the Messengers of the Lord of the all that exists.'*﴾

This is like the *Āyah*,

﴿إِنَّا رَسُولَا رَبِّكَ﴾

﴿*Verily, we are both Messengers of your Lord*﴾ (20:47).

which means, 'both of us have been sent to you,'

﴿أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾﴾

﴿*So allow the Children of Israel to go with us.*﴾

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allāh, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

﴿أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا﴾

﴿*Did we not bring you up among us as a child?*﴾

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this

manner: you killed one of our men and denied our favors to you.' So he said to him:

﴿وَأَنتَ مِنَ ٱلْكَٰفِرِينَ﴾

*﴿While you were one of the ingrates.﴾*

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Raḥmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.[1]

﴿قَالَ فَعَلْتُهَآ إِذًا﴾

*﴿(Mūsā) said: "I did it then..."﴾* meaning, at that time,

﴿وَأَنَا۠ مِنَ ٱلضَّآلِّينَ﴾

*﴿when I was in error.﴾* meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

﴿فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾﴾

*﴿So, I fled from you when I feared you. But my Lord has granted me Ḥukm, and made me one of the Messengers.﴾*

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

﴿وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾﴾

*﴿And this is the past favor with which you reproach me, – that you have enslaved the Children of Israel.﴾*

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ

[1] Aṭ-Ṭabari 19:340.

رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

﴿23. *Fir'awn said: "And what is the Lord of Al-'Ālamīn?"*﴾

﴿24. *(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."*﴾

﴿25. *(Fir'awn) said to those around: "Do you not hear (what he says)?"*﴾

﴿26. *(Mūsā) said: "Your Lord and the Lord of your ancient fathers!"*﴾

﴿27. *(Fir'awn) said: "Verily, your Messenger who has been sent to you is a madman!"*﴾

﴿28. *(Mūsā) said: "Lord of the east and the west, and all that is between them, if you did but understand!"*﴾

Allāh tells us about the disbelief, rebellion, oppression and denial of Fir'awn, as He says:

﴿وَمَا رَبُّ ٱلْعَٰلَمِينَ﴾

﴿*(Fir'awn said:) "And what is the Lord of the 'Ālamīn?"*﴾

This is because he used to say to his people:

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴿*I know not that you have a god other than me.*﴾ (28:28)

﴿فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ﴾

﴿*Thus he fooled his people, and they obeyed him.*﴾ (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir'awn. When Mūsā said to them: "I am the Messenger of the Lord of the worlds," Fir'awn said to him, "Who is this who you are claiming is the Lord of *Al-'Ālamīn* other than me?" This is how it was interpreted by the scholars of the Salaf and the Imāms of later generations. As-Suddī said, "This *Āyah* is like the *Āyah*,

﴿قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾﴾

﴿*(Fir'awn) said: "Who then, O Mūsā, is the Lord of you*

*two?" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."* (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir'awn asked him about the Lord of *Al-'Ālamīn*, Mūsā said:

﴿قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ﴾

*(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them..."*

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

﴿إِن كُنتُم مُّوقِنِينَ﴾

*if you seek to be convinced with certainty.*

means, if you have believing hearts and clear insight. At this, Fir'awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

﴿أَلَا تَسْتَمِعُونَ﴾

*"Do you not hear?"* meaning, 'are you not amazed by what this man is claiming – that you have another god other than me?' Mūsā said to them:

﴿رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ﴾

*Your Lord and the Lord of your ancient fathers!*

meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

﴿قَالَ﴾

﴿*He said*﴾ that is, Fir'awn said:

﴿إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾

﴿*Verily, your Messenger who has been sent to you is a madman!*﴾

meaning, there is no sense in his claim that there is any god other than me!'

﴿قَالَ﴾

﴿*(Mūsā) said*﴾ – to those in whose hearts Fir'awn had planted doubts:

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ﴾

﴿*Lord of the east and the west, and all that is between them, if you did but understand!*﴾

'He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the *Āyah*,

﴿ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

﴿*who disputed with Ibrāhīm about his Lord, because Allāh had given him the kingdom? When Ibrāhīm said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east. So cause it to rise from the west."*﴾ (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mūsā, peace be upon him, so he said, as Allāh tells us:

﴿قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾﴾

*﴿29. He said: "If you choose a god other than me, I will certainly put you among the prisoners."﴾*

*﴿30. He said: "Even if I bring you something manifest?"﴾*

*﴿31. He said: "Bring it forth then, if you are of the truthful!"﴾*

*﴿32. So he threw his stick, and behold, it was a serpent, manifest.﴾*

*﴿33. And he drew out his hand, and behold, it was white to all beholders!﴾*

*﴿34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."﴾*

*﴿35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"﴾*

*﴿36. They said: "Put him off and his brother (for a while), and send callers to the cities;"﴾*

*﴿37. "To bring up to you every well-versed sorcerer."﴾*

## After the Rational Proof, Fir'awn resorts to Force

When proof had been established against Fir'awn, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

﴿لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ﴾

*﴿If you choose a god other than me, I will certainly put you among the prisoners.﴾*

To this, Mūsā responded:

﴿أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ﴾

*﴿Even if I bring you something manifest?﴾* meaning, clear and definitive proof.

﴿قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾﴾

*﴿Fir'awn said: "Bring it forth then, if you are of the truthful!" So he threw his stick, and behold, it was a serpent, manifest.﴾*

meanig, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

﴿وَنَزَعَ يَدَهُۥ﴾

*﴿And he drew out his hand,﴾* meaning, from his sleeve,

﴿فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ﴾

*﴿and behold, it was white to all beholders!﴾*

It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

﴿إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ﴾

*﴿Verily, this is indeed a well-versed sorcerer.﴾*

One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

﴿يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ﴾

*﴿He wants to drive you out of your land by his sorcery...﴾*

meaning, 'he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?'

﴿قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾﴾

*﴿They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."﴾*

meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ
﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾
رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾ قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ
لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ
إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ
أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم
مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾ إِنَّ هَٰٓؤُلَآءِ
لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

would happen to them, so that all the people would gather in one place and the signs and proof of Allāh would be made manifest before them all in one day.

﴿فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ
مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم
مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن
كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ
ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا
إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم
مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟
حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ
فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ
مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ
سَٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾﴾

﴿38. *So, the sorcerers were assembled at a fixed time on a day appointed.*﴾

﴿39. *And it was said to the people: "Are you (too) going to assemble?"*﴾

﴿40. *"That we may follow the sorcerers if they are the winners."*﴾

﴿41. *So, when the sorcerers arrived, they said to Fir'awn: "Will there surely be a reward for us if we are the winners?"*﴾

﴿42. *He said: "Yes, and you shall then verily be of those brought near (to myself)."*﴾

﴿43. *Mūsā said to them: "Throw what you are going to*

*throw!"﴾*

*﴿44. So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"﴾*

*﴿45. Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!﴾*

*﴿46. And the sorcerers fell down prostrate.﴾*

*﴿47. Saying: "We believe in the Lord of Al-'Ālamīn."﴾*

*﴿48. "The Lord of Mūsā and Hārūn."﴾*

## Between Mūsā, peace be upon him, and the Sorcerers

Allāh describes the actual encounter between Mūsā, peace be upon him, and the Egyptians in *Sūrat Al-A'rāf*, *Sūrah Ṭa Ha*,[1] and in this *Sūrah*. The Egyptians wanted to extinguish the Light of Allāh with their words, but Allāh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾﴾

*﴿Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.﴾* (21:18)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

*﴿And say: "Truth has come and falsehood has vanished."﴾* (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allāh Alone, one of them said:

﴿لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾﴾

*﴿That we may follow the sorcerers if they are the winners.﴾*

[1] See volume four, *Surat Al-A'rāf* (7:79-82), and volume six, *Sūrah Ṭa Ha* (20:59-76).

They did not say: 'we will follow the truth, whether it rests with the sorcerers or with Mūsā;' the people were followers of the religion of their king.

﴿فَلَمَّا جَآءَ ٱلسَّحَرَةُ﴾

﴿*So, when the sorcerers arrived,*﴾ means, when they reached the court of Fir'awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir'awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

﴿أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾﴾

﴿*"Will there surely be a reward for us if we are the winners?" He said: "Yes, and you shall then verily be of those brought near."*﴾

meaning, 'and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

﴿قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟﴾

﴿*They said: "O Mūsā! Either you throw first or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"*﴾ (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

﴿أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾﴾

﴿*"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"*﴾

This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-so!' In *Sūrat Al-A'rāf* Allāh mentioned that they:

﴿سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾﴾

﴿*They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic*﴾ (7:116).

And in *Sūrah Ṭa Ha* He said:

﴿فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾﴾

﴿*Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.*﴾

until Allāh saying:

﴿وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ﴾

﴿*and the magician will never be successful, whatever the amount (of skill) he may attain*﴾ (20:69).

And here Allāh says:

﴿فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾﴾

﴿*Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!*﴾

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allāh says:

﴿فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾﴾

﴿*Thus truth was confirmed, and all that they did was made of no effect.*﴾ until

﴿رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾﴾

﴿*The Lord of Mūsā and Hārūn.*﴾ (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mūsā, were themselves defeated. At that moment they believed in Mūsā and prostrated to Allāh, the Lord of *Al-'Ālamīn* Who sent Mūsā and Hārūn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allāh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿*Verily, he is your chief who has taught you magic*﴾ (20:71).

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ﴾

﴿*Surely, this is a plot which you have plotted in the city*﴾ (7:123).

﴿قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾﴾

﴿*49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."*﴾

﴿*50. They said: "No harm! Surely, to our Lord we are to return."*﴾

﴿*51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."*﴾

## Between Fir'awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir'awn said to them:

﴿آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ﴾

﴿*You have believed in him before I give you leave.*﴾

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

﴿*Surely, he indeed is your chief, who has taught you magic!*﴾

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Mūsā before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this.

Then Fir'awn threatened to cut off their hands and feet, and crucify them. They said:

﴿لَا ضَيْرَ﴾

﴿*No harm!*﴾ meaning, 'no problem, that will not harm us and we do not care.'

﴿إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ﴾

﴿*Surely, to our Lord we are to return.*﴾

means, 'the return of us all is to Allāh, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

﴿إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ﴾

﴿*Verily, we really hope that our Lord will forgive us our sins,*﴾

'the sins we have committed and the magic you forced us to do.'

﴿أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ﴾

﴿*as we are the first of the believers,*﴾

means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

﴿۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾
إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ
وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*52. And We revealed to Mūsā, saying: "Depart by night with My servants, verily, you will be pursued."*﴾

﴿*53. Then Fir'awn sent callers to (all) the cities.*﴾

﴿*54. (Saying): "Verily, these indeed are but a small band."*﴾

﴿*55. "And verily, they have done what has enraged us."*﴾

﴿*56. "But we are a host all assembled, amply forewarned."*﴾

﴿*57. So, We expelled them from gardens and springs,*﴾

﴿58. *Treasures, and every kind of honorable place.*﴾

﴿59. *Thus and We caused the Children of Israel to inherit them.*﴾

## The Exodus of the Children of Israel from Egypt

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of *Tafsīr* have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.[1] And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.[2]

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

﴿إِنَّ هَٰٓؤُلَآءِ﴾

﴿*Verily, these*﴾ meaning, the Children of Israel,

﴿لَشِرْذِمَةٌ قَلِيلُونَ﴾

[1] Aṭ-Ṭabari 19:354.

[2] Aṭ-Ṭabari 19:354.

﴿*indeed are but a small band.*﴾ meaning, a small group.

﴿وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾﴾

﴿*And verily, they have done what has enraged us.*﴾ means, 'every time we have heard anything about them, it has upset us and made us angry.'

﴿وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾﴾

﴿*But we are a host all assembled, amply forewarned.*﴾ means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allāh says:

﴿فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾﴾

﴿*So, We expelled them from gardens and springs, treasures, and every kind of honorable place.*﴾

meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*Thus and We caused the Children of Israel to inherit them.*﴾ This is like the *Āyāt*:

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا﴾

﴿*And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed*﴾ (7:137).

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾﴾

﴿*And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors*﴾ The two *Āyat* thereafter: [28:5-6].

﴿فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَٰٓءَا
ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا
لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى
سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ
ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ
كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾
وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ
وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا
ٱلْـَٔاخَرِينَ ﴿٦٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا
كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾

﴿60. So, they pursued them at sunrise.﴾

﴿61. And when the two hosts saw each other, the companions of Mūsā said: "We are sure to be overtaken."﴾

﴿62. (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."﴾

﴿63. Then We revealed to Mūsā (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.﴾

﴿64. Then We brought near the others to that place.﴾

﴿65. And We saved Mūsā and all those with him.﴾

﴿66. Then We drowned the others.﴾

﴿67. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾



فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ
كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب
بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾
وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾
ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾ وَٱتْلُ عَلَيْهِمْ
نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا۟
نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ
تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ
وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ
﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ
﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى ثُمَّ
يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ
﴿٨٢﴾ رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾

## Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of *Tafsīr* said that Fir'awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

﴿فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾﴾

﴿*So, they pursued them at sunrise.*﴾ means, they caught up with the Children of Israel at sunrise.

﴿فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ﴾

﴿*And when the two hosts saw each other,*﴾ means, each group saw the other. At that point,

﴿قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ﴾

﴿*the companions of Mūsā said: "We are sure to be overtaken."*﴾

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence they said:

﴿إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾﴾

﴿*"We are sure to be overtaken." (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."*﴾

meaning, 'nothing of what you fear will happen to you, for Allāh is the One Who commanded me to bring you here, and He does not go back on His promise.' Hārūn, peace be upon him, was in the front, with Yūsha' bin Nūn and a believer from the family of Fir'awn, and Mūsā, peace be upon him, was in the rear.

More than one of the scholars of *Tafsīr* said that they stood there not knowing what to do, and Yūsha' bin Nūn or the believer from the family of Fir'awn said to Mūsā, peace be upon him, "O Prophet of Allāh, is it here that your Lord commanded you to bring us?" He said: "Yes." Then Fir'awn and his troops drew near and were very close indeed. At that point Allāh commanded his Prophet Mūsā, peace be upon him,

to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

﴿فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ﴾

*﴿And it parted, and each separate part became like huge mountain.﴾*

meaning, like mighty mountains. This was the view of Ibn Mas'ūd, Ibn 'Abbās, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Qatādah and others.[1] 'Aṭā' Al-Khurasāni said, "It refers to a pass between two mountains." Ibn 'Abbās said, "The sea divided into twelve paths, one for each of the tribes."[2] As-Suddī added, "And in it there were windows through which they could see one another, and the water was erected like walls."[3] Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

﴿فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ﴾

*﴿and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid﴾* (20:77).

And here He says:

﴿وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾﴾

*﴿Then We brought near the others to that place.﴾*

Ibn 'Abbās, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddī said:

﴿وَأَزْلَفْنَا﴾

*﴿Then We brought near﴾* means, "We brought Fir'awn and his troops near to the sea."[4]

﴿وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾﴾

*﴿And We saved Mūsā and all those with him. Then We drowned the others.﴾*

meaning: We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

[1] Aṭ-Ṭabari 19:358.

[2] *Ad-Durr Al-Manthūr* 6:299.

[3] Aṭ-Ṭabari 19:357.

[4] Aṭ-Ṭabari 19:359.

destroyed, but Fir'awn and his troops were drowned and not one of them remained alive, but was destroyed.'
Then Allāh says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً﴾

﴿*Verily, in this is indeed a sign,*﴾ meaning, this story with its wonders and tales of aid to the believing servants of Allāh is definitive proof and evidence of Allāh's wisdom.

﴿وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٨﴾﴾

﴿*yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.*﴾

The explanation of this phrase has already been discussed above.[1]

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾﴾

﴿*69. And recite to them the story of Ibrāhīm.*﴾

﴿*70. When he said to his father and his people: "What do you worship?"*﴾

﴿*71. They said: "We worship idols, and to them we are ever devoted."*﴾

﴿*72. He said: "Do they hear you when you call?"*﴾

﴿*73. "Or do they benefit you or do they cause harm?"*﴾

﴿*74. They said: "(Nay) but we found our fathers doing so."*﴾

﴿*75. He said: "Do you observe that which you have been worshipping –"*﴾

﴿*76. "You and your ancient fathers?"*﴾

﴿*77. "Verily, they are enemies to me, save the Lord of Al-'Ālamīn,"*﴾

[1] See *Āyah* no. 9 of this *Sūrah*.

## How the Close Friend of Allāh, Ibrāhīm spoke out against *Shirk*

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad ﷺ to recite this story to his *Ummah* so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing *Shirk* and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾﴾

*﴿When he said to his father and his people: "What do you worship?"﴾*

meaning: what are these statues to which you are so devoted?

﴿قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾﴾

*﴿They said: "We worship idols, and to them we are ever devoted."﴾*

meaning: we are devoted to worshipping them and praying to them.

﴿قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾﴾

*﴿He said: "Do they hear you when you call? Or do they benefit you or do they cause harm?" They said: "(Nay) but we found our fathers doing so."﴾*

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

﴿أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾﴾

*﴿Do you observe that which you have been worshipping -you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-'Ālamīn.﴾*

meaning, 'if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allāh described Nūḥ:

﴿فَأَجْمِعُوٓاْ أَمْرَكُمْ وَشُرَكَآءَكُمْ﴾

﴿*So devise your plot, you and your partners*﴾ (10:71).

And Hūd, upon him be peace, said:

﴿إِنِّيٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓاْ أَنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴿*"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path*﴾ (11:54-56).

Similarly, Ibrāhīm denounced their gods and idols and said:

﴿وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ﴾

﴿*And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh*﴾ (6:81).

And Allāh said:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ﴾

﴿*Indeed there has been an excellent example for you in Ibrāhīm*﴾ until His saying;

﴿حَتَّىٰ تُؤْمِنُواْ بِٱللَّهِ وَحْدَهُۥٓ﴾

﴿*until you believe in Allāh Alone*﴾ (60:4).

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِي عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾

﴿*And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he*

*made it a Word lasting among his offspring, that they may turn back*﴾ (43:26-28).

meaning: "*Lā Ilāha Illallāh.*"

﴿ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾﴾

﴿*78. Who has created me, and it is He Who guides me.*﴾

﴿*79. And it is He Who feeds me and gives me to drink.*﴾

﴿*80. And when I am ill, it is He Who cures me.*﴾

﴿*81. And Who will cause me to die, and then will bring me to life.*﴾

﴿*82. And Who, I hope, will forgive me my faults on the Day of Recompense.*﴾

## Ibrāhīm mentions Allāh's Kindness towards Him

Ibrāhīm said, "I will not worship any but the One Who does these things:

﴿ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾﴾

﴿*Who has created me, and it is He Who guides me.*﴾

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allāh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

﴿وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾﴾

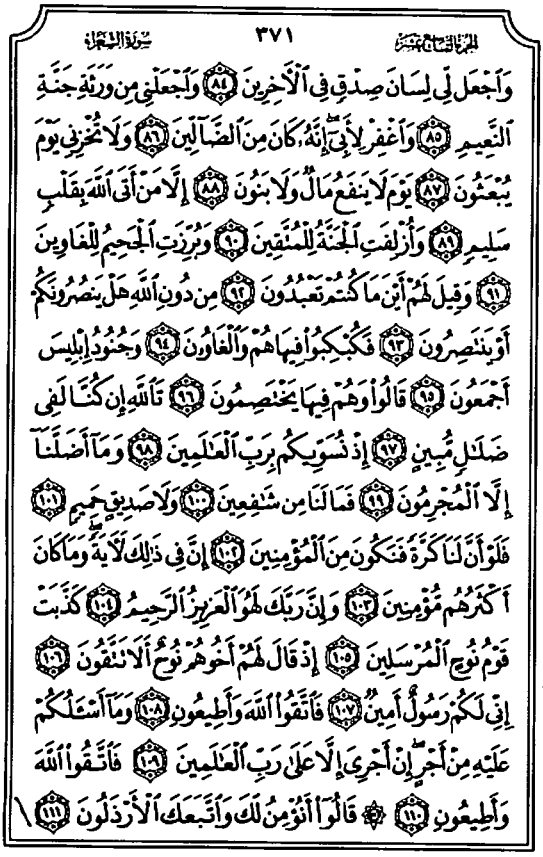
﴿*And it is He Who feeds me and gives me to drink.*﴾

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾

﴿*And when I am ill, it is He Who cures me.*﴾

Here he attributed sickness to himself, even though it is Allāh




Who decrees it, out of respect towards Allāh. By the same token, Allāh commands us to say in the prayer,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾﴾

﴿*Guide us to the straight way*﴾ (1:6) to the end of the *Sūrah*. Grace and guidance are attributed to Allāh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the *Jinn* said:

﴿وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

﴿*And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path*﴾ (72:10)

Similarly, Ibrāhīm said:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾

﴿*And when I am ill, it is He Who cures me.*﴾

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

﴿وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ﴿٨١﴾﴾

﴿*And Who will cause me to die, and then will bring me to life.*﴾

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

﴿وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾﴾

﴿*And Who, I hope, will forgive me my faults on the Day of Recompense.*﴾

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allāh? For He is the One Who does whatever He wills.

﴿رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾ وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْـَٔاخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾ وَٱغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

﴿*83. My Lord! Bestow Ḥukm on me, and join me with the righteous.*﴾

﴿*84. And grant me an honorable mention in later generations.*﴾

﴿*85. And make me one of the inheritors of the Paradise of Delight.*﴾

﴿*86. And forgive my father, verily, he is of the erring.*﴾

﴿*87. And disgrace me not on the Day when they will be resurrected.*﴾

﴿*88. The Day whereon neither wealth nor sons will avail,*﴾

﴿*89. Except him who brings to Allāh a clean heart.*﴾

## The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him *Ḥukm*. Ibn 'Abbās said, "This is knowledge."[1]

﴿وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ﴾

﴿*and join me with the righteous.*﴾ means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

«اللَّهُمَّ! فِي الرَّفِيقِ الْأَعْلَى»

«*O Allāh, with the Exalted Companion (of Paradise)*».[2]

﴿وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْـَٔاخِرِينَ ﴿٨٤﴾﴾

[1] Al-Baghawi 3:390.

[2] *Fatḥ Al-Bāri* 7:743.

﴿*And grant me an honorable mention in later generations.*﴾

meaning, 'cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the *Āyah*,

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾﴾

﴿*And We left for him (a goodly remembrance) among the later generations: "Salām (peace) be upon Ibrahīm. Thus indeed do we reward the good doers.*﴾ (37:108-110)

﴿وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾﴾

﴿*And make me one of the inheritors of the Paradise of Delight.*﴾

meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

﴿وَاغْفِرْ لِأَبِي﴾

﴿*And forgive my father,*﴾ This is like the *Āyah*,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ﴾

﴿*My Lord! Forgive me, and my parents*﴾ (71:28).

But this is something which Ibrāhīm, peace be upon him, later stopped doing, as Allāh says:

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾

﴿*And Ibrāhīm's supplication for his father's forgiveness was only because of a promise he had made to him*﴾ (9:114) until:

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

﴿*Verily, Ibrāhīm was Awwāh*[1] *and was forbearing*﴾ (9:114).

Allāh stopped Ibrāhīm from asking for forgiveness for his father, as He says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

﴿*Indeed there has been an excellent example for you in Ibrāhīm and those with him*﴾, until His saying:

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[1] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:114).

﴿وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖ﴾

﴿*but I have no power to do anything for you before Allāh.*﴾ (60:4),

﴿وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ۝٨٧﴾

﴿*And disgrace me not on the Day when they will be resurrected.*﴾

means, 'protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبَرَةُ وَالْقَتَرَةُ»

«*Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.*»[1]

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

«*Ibrāhīm will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allāh will say to him: "I have forbidden Paradise to the disbelievers."*»[2]

He also recorded this in the *Ḥadīths* about the Prophets, upon them be peace, where the wording is:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ! انْظُرْ تَحْتَ رِجْلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ»

«*Ibrāhīm will meet his father Āzar on the Day of Resurrection,*

[1] *Fatḥ Al-Bāri* 8:357.

[2] *Fatḥ Al-Bāri* 8:357.

*and there will be dust and darkness on Āzar's face. Ibrāhīm will say to him, "Did I not tell you not to disobey me?" His father will say to him: "Today I will not disobey you." Ibrāhīm will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allāh will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrāhīm! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire."*[1]

This was also recorded by Abu 'Abdur-Raḥmān An-Nasā'ī in the *Tafsīr* of his *Sunan Al-Kubrā*.[2]

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾﴾

﴿*The Day whereon neither wealth nor sons will avail,*﴾

means, a man's wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

﴿وَلَا بَنُونَ﴾

﴿*nor sons*﴾ means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of *Shirk* and its people. Allāh says:

﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

﴿*Except him who brings to Allāh a clean heart.*﴾

meaning, free from any impurity or *Shirk*. Ibn Sīrīn said, "The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves."[3] Sa'īd bin Al-Musayyib said, "The clean heart is the sound heart."[4] This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

[1] *Fatḥ Al-Bāri* 6:445. This was previously explained in volume three, the *Tafsīr* of *Sūrat Al-Anā'm* (6:79).

[2] An-Nasā'ī in *Al-Kubrā* 6:422.

[3] Aṭ-Ṭabari 19:366.

[4] Al-Baghawi 3:390.

﴿فِي قُلُوبِهِم مَّرَضٌ﴾

﴿*In their hearts is a disease*﴾ (2:10).

Abu 'Uthmān An-Nīsābūri said, "It is the heart that is free from innovation and is content with the Sunnah."

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾﴾

﴿*90. And Paradise will be brought near to those who had Taqwā.*﴾

﴿*91. And the (Hell) Fire will be placed in full view of the astray.*﴾

﴿*92. And it will be said to them: "Where are those that you used to worship."*﴾

﴿*93. "Instead of Allāh? Can they help you or help themselves?"*﴾

﴿*94. Then they will be thrown on their faces into it (the Fire), they and the astray.*﴾

﴿*95. And all of the hosts of Iblīs together.*﴾

﴿*96. They will say while contending therein,*﴾

﴿*97. "By Allāh, we were truly in a manifest error,*﴾

﴿*98. "When we held you as equals with the Lord of all that exists;"*﴾

﴿*99. "And none has brought us into error except the criminals."*﴾

﴿*100. "Now we have no intercessors,"*﴾

﴿*101. "Nor a close friend."*﴾

﴿*102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!"*﴾

﴿*103. Verily, in this is indeed a sign, yet most of them are not*

*believers.*﴾

﴿*104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.*﴾

## Those Who have *Taqwā* and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ﴾

﴿*And Paradise will be brought near*﴾ means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

﴿وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾﴾

﴿*And the (Hell) Fire will be placed in full view of the astray.*﴾

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

﴿أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾﴾

﴿*Where are those that you used to worship instead of Allāh? Can they help you or help themselves?*﴾

meaning, 'the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

﴿فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾﴾

﴿*Then they will be thrown on their faces into it (the Fire), they and the astray.*﴾

Mujāhid said, "This means, they will be hurled into it."[1]

Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to *Shirk*."

[1] Aṭ-Ṭabari 19:367.

﴿وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾﴾

﴿*And all of the hosts of Iblīs together.*﴾

they will all be thrown into it.

﴿قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾﴾

﴿*They will say while contending therein, "By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists."*﴾

The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire?' Then they will realize that themselves are to blame and will say:

﴿تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾﴾

﴿*By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.*﴾

meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of the all that exits, and we worshipped you along with the Lord of all that exits.'

﴿وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾﴾

﴿*And none has brought us into error except the criminals.*﴾

meaning, 'nobody called us to do that except the evildoers.'

﴿فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾﴾

﴿*Now we have no intercessors.*﴾ This is like the *Āyah* which tells us that they will say:

﴿فَهَل لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿*...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?*﴾ (7:53).

Similarly, in this *Sūrah*, Allāh tells us that they will say:

﴿فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾﴾

﴿*Now we have no intercessors, nor a close friend.*﴾

﴿فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

*﴿(Alas!) If we only had a chance to return, we shall truly be among the believers!﴾*

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord – as they claim – but Allāh knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allāh tells us in *Sūrah Ṣād* about how the people of Hell will argue with one another, as He says:

﴿إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ﴾

*﴿Verily, that is the very truth – the mutual dispute of the people of the Fire!﴾* (38:64)

Then He says:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ﴾

*﴿Verily, in this is indeed a sign, yet most of them are not believers.﴾*

meaning, in the dispute of Ibrāhīm with his people and his proof of *Tawḥīd* there is a sign, i.e., clear evidence that there is no God but Allāh.

﴿وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ﴾

*﴿yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.﴾*

﴿كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ وَمَا أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ﴾

*﴿105. The people of Nūḥ denied the Messengers.﴾*

*﴿106. When their brother Nūḥ said to them: "Will you not have Taqwā?"﴾*

*﴿107. "I am a trustworthy Messenger to you."﴾*

*﴿108. "So have Taqwā of Allāh, and obey me."﴾*

*﴿109. "No reward do I ask of you for it; my reward is only*

*from the Lord of all that exists."*﴾

﴿110. *"So have Taqwā of Allāh, and obey me."*﴾

## Nūḥ's preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūḥ, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾﴾

﴿*The people of Nūḥ belied the Messengers. When their brother Nūḥ said to them: "Will you not have Taqwā?"*﴾

meaning, 'do you not fear Allāh when you worship others instead of Him?'

﴿إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾﴾

﴿*I am a trustworthy Messenger to you.*﴾

means, 'I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿*So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;*﴾

means, 'I do not want any payment for the advice I give you; I will save my reward for it with Allāh.'

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ﴾

﴿*So have Taqwā of Allāh, and obey me.*﴾

'It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.'

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي
لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ
﴿١١٥﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ
رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ
مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ
﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ
عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ
آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾
وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣٥﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

﴿قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ
الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي بِمَا
كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا
عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا
بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ
مُبِينٌ ﴿١١٥﴾﴾

﴿111. *They said: "Shall we believe in you, when the inferior follow you?"*﴾

﴿112. *He said: "And what knowledge have I of what they used to do?"*﴾

﴿113. *"Their account is only with my Lord, if you could (but) know."*﴾

﴿114. *"And I am not going to drive away the believers."*﴾

﴿115. *"I am only a plain warner."*﴾

## The Demand of the People of Nūḥ and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

﴿قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾﴾

﴿*They said: "Shall we believe in you, when the inferior follow you?" He said: "And what knowledge have I of what they used to do?"*﴾

meaning, 'what does it have to do with me if they follow me? No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is

accept it if they believe in me; whatever is in their hearts is for Allāh to know.'

﴿إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾﴾

*﴿Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.﴾*

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

﴿وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾﴾

*﴿And I am not going to drive away the believers. I am only a plain warner.﴾*

meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

﴿قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾﴾

*﴿116. They said: "If you cease not, O Nūḥ you will surely be among those stoned."﴾*

*﴿117. He said: "My Lord! Verily, my people have denied me."﴾*

*﴿118. "Therefore judge You between me and them, and save me and those of the believers who are with me."﴾*

*﴿119. And We saved him and those with him in the laden ship.﴾*

*﴿120. Then We drowned the rest thereafter.﴾*

*﴿121. Verily, in this is indeed a sign, yet most of them are not believers.﴾*

*﴿122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾*

## His People's Threat, Nūḥ's Prayer against them, and Their Destruction

Nūḥ stayed among his people for a long time, calling them to Allāh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

﴿لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ﴾

﴿*If you cease not, O Nūḥ you will surely be among those stoned.*﴾

meaning, 'if you do not stop calling us to your religion,'

﴿لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ﴾

﴿*you will surely be among those stoned.*﴾

meaning, 'we will stone you.' At that point, he prayed against them, and Allāh responded to his prayer. Nūḥ said:

﴿رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾ فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا﴾

﴿*My Lord! Verily, my people have denied me. Therefore judge You between me and them.*﴾

This is like the *Āyah*:

﴿فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾﴾

﴿*Then he invoked his Lord (saying): "I have been overcome, so help (me)!"*﴾(54:10)

And Allāh says here:

﴿فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾﴾

﴿*And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.*﴾

The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This *Āyah* means: 'We saved Nūḥ and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾﴾

﴿*Verily, in this is indeed a sign, yet most of them are not*

*believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.*﴾

﴿كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا
ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ
رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
فَٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَٱتَّقُوا ٱلَّذِيٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّٰتٍ
وَعُيُونٍ ﴿١٣٤﴾ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾﴾

﴿123. *'Ād denied the Messengers.*﴾

﴿124. *When their brother Hūd said to them: "Will you not have Taqwā?"*﴾

﴿125. *"Verily, I am a trustworthy Messenger to you."*﴾

﴿126. *"So, have Taqwā of Allāh, and obey me."*﴾

﴿127. *"No reward do I ask of you for it; my reward is only from the Lord of all that exists."*﴾

﴿128. *"Do you build on every Rī' an Āyah for your amusement?"*﴾

﴿129. *"And do you get for yourselves Maṣāni' as if you will live therein forever?"*﴾

﴿130. *"And when you seize (somebody), seize you (him) as tyrants?"*﴾

﴿131. *"So have Taqwā of Allāh, and obey me."*﴾

﴿132. *"And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know."*﴾

﴿133. *"He has aided you with cattle and children."*﴾

﴿134. *"And gardens and springs."*﴾

﴿135. *"Verily, I fear for you the torment of a Great Day."*﴾

## Hūd's preaching to His People 'Ād

Here Allāh tells us about His servant and Messenger Hūd, when he called his people 'Ād. His people used to live in the *Ahqāf*, curved sand-hills near Ḥaḍramawt, on the borders of Yemen. They lived after the time of Nūḥ, as Allāh says in *Sūrat Al-A'rāf*:

﴿وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً﴾

*﴿And remember that He made you successors after the people of Nūḥ and increased you amply in stature﴾* (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūḥ had said to his people:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾﴾

*﴿Do you build on every Rī' an Āyah for your amusement?﴾*

The scholars of *Tafsīr* differed over the meaning of the word *Rī'*. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً﴾

*﴿Do you build on every Rī' an Āyah﴾* i.e., a well-known landmark,

﴿تَعْبَثُونَ﴾

*﴿for your amusement﴾* meaning, 'you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

﴿وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾﴾

*﴿And do you get for yourselves Maṣāni' as if you will live therein forever?﴾*

Mujāhid said, "This means fortresses built up strong and high and structures that are built to last."

﴿لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾﴾

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ
فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ
لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ
إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾
فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ
إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾ قَالَ
هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا
بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟
نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

﴿*as if you will live therein forever*﴾ means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

﴿وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾﴾

﴿*And when you seize (somebody), seize you (him) as tyrants?*﴾ They are described as being strong, violent and tyrannical.

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُونِ﴾

﴿*So, have Taqwā of Allāh, and obey me.*﴾ 'Worship your Lord and obey your Messenger.' Then Hūd began reminding them of the blessings that Allāh had bestowed upon them. He said:

﴿وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾﴾

*﴿And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.﴾*

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allāh with words of encouragement and words of warning, but it was to no avail.

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ

بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٤٠﴾

*﴿136. They said: "It is the same to us whether you preach or be not of those who preach."﴾*

*﴿137. "This is no other than Khuluq of the ancients,"﴾*

*﴿138. "And we are not going to be punished."﴾*

*﴿139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.﴾*

*﴿140. And verily your Lord, He is indeed the Almighty, the Most Merciful.﴾*

## The Response of the People of Hūd, and Their Punishment

Allāh tells us how the people of Hūd responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

﴿قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾﴾

*﴿They said: "It is the same to us whether you preach or be not of those who preach."﴾*

meaning, 'we will not give up our ways.'

﴿وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾﴾

*﴿And we shall not leave our gods for your (mere) saying! And we are not believers in you﴾* (11:53).

This is how it was, as Allāh says:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾﴾

*﴿Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe﴾* (2:6).

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾﴾

*﴿Truly, those, against whom the Word of your Lord has been justified, will not believe﴾* (10:96-97).

And they said:

﴿إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾﴾

﴿*This is no other than Khuluq of the ancients.*﴾

Some scholars read this: "*Khalq*". According to Ibn Mas'ūd and according to 'Abdullāh bin 'Abbās – as reported from Al-'Awfī – and 'Alqamah and Mujāhid, they meant, "What you have brought to us is nothing but the tales (*Akhlāq*) of the ancients."[1] This is like what the idolators of Quraysh said:

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴿*And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."*﴾ (25:5)

And Allāh said:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴿*Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients..."*﴾ (25:4-5)

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾﴾

﴿*And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!"*﴾ (16:24).

Some other scholars recited it,

﴿إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾﴾

﴿*This is no other than Khuluq of the ancients,*﴾

"as *Khuluq*," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

﴿وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾﴾

[1] Aṭ-Ṭabari 19:378.

﴿And we are not going to be punished.﴾

Allāh's saying;

﴿فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ﴾

﴿So they denied him, and We destroyed them.﴾

meaning, they continued to disbelieve and stubbornly oppose Allāh's Prophet Hūd, so Allāh destroyed them. The means of their destruction has been described in more than one place in the Qur'ān: Allāh sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allāh overpowered them with something that was even stronger and fiercer than them, as Allāh says:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ ٱلْعِمَادِ ۝٧﴾

﴿Have you not seen how your Lord dealt with 'Ād of Iram? Possesors of the pillars﴾ (89:6-7).

This refers to the former 'Ād, as Allāh says:

﴿وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ۝٥٠﴾

﴿And that it is He Who destroyed the former 'Ād﴾ (53:50).

They were descendents of Iram bin Sām bin Nūḥ,

﴿ذَاتِ ٱلْعِمَادِ﴾

﴿Possesors of the pillars﴾ They used to live among pillars. Those who claim that Iram was a city take this idea from *Isrā'īliyyāt*[1] narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allāh says:

﴿ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ۝٨﴾

﴿The like of which were not created in the land﴾ (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allāh says:

﴿فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى

[1] See the author's introduction to volume one.

﴿خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾﴾

﴿*As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!*﴾ (41:15)

And Allāh says:

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾﴾

﴿*And as for 'Ād, they were destroyed by a furious violent wind!*﴾ until His saying:

﴿حُسُومًا﴾

﴿*in succession*﴾ (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾

﴿*so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!*﴾ (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴾

﴿*Verily, the term given by Allāh, when it comes, cannot be delayed*﴾ (71:4). Allāh says here:

﴿فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴾

﴿*So they denied him, and We destroyed them.*﴾

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾﴾

﴿*141. Thamūd denied the Messengers.*﴾

﴾142. *When their brother Ṣāliḥ said to them: "Will you not have Taqwā?"*﴿

﴾143. *"I am a trustworthy Messenger to you."*﴿

﴾144. *"So, have Taqwā of Allāh, and obey me."*﴿

﴾145. *"No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."*﴿

## Ṣālih and the People of Thamūd

Here Allāh tells us about His servant and Messenger Ṣāliḥ, whom He sent to his people Thamūd. They were Arabs living in the city of Al-Ḥijr – which is between Wādi Al-Qurā and Greater Syria. Their location is well known. In our explanation of *Sūrat Al-A'raf*, we mentioned the *Ḥadīths* which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabūk, then he went back to Al-Madīnah to prepare himself for the campaign.[1]

Thamūd came after 'Ād and before Ibrāhīm, peace be upon him. Their Prophet Ṣāliḥ called them to Allāh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allāh. Then he reminded them of the blessings of Allāh.

﴿أَتُتْرَكُونَ فِي مَا هَٰهُنَا ءَامِنِينَ ﴿١٤٦﴾ فِي جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾﴾

﴾146. *"Will you be left secure in that which you have here?"*﴿

﴾147. *"In gardens and springs."*﴿

﴾148. *"And crops and date palms with soft clusters."*﴿

﴾149. *"And you hew out in the mountains, houses with great skill."*﴿

﴾150. *"So, have Taqwā of Allāh, and obey me."*﴿

﴾151. *"And follow not the command of the extravagant,"*﴿

﴾152. *Who make mischief in the land, and reform not."*﴿

## A Reminder to Them of their Circumstances and the Blessings They enjoyed

Ṣāliḥ preached to them, warning them that the punishment of Allāh could overtake them and reminding them of the blessings that Allāh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

﴿وَنَخْلٍ طَلْعُهَا هَضِيمٌ﴾

﴿*and date palms with soft clusters.*﴾ Al-'Awfī narrated from Ibn 'Abbās, "Ripe and rich."[1] 'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās that this meant growing luxuriantly. Ismā'īl bin Abi Khālid narrated from 'Amr bin Abi 'Amr – who met the Companions – from Ibn 'Abbās that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Ḥātim, then he said: "And something similar was narrated from Abu Ṣāliḥ."

﴿وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾﴾

﴿*And you hew out in the mountains, houses with great skill.*﴾

Ibn 'Abbās and others said, "With great skill."[2] According to another report from him: "They were greedy and extravagant." This was the view of Mujāhid and another group.[3] There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Ṣāliḥ said to them:

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ﴾

﴿*So, have Taqwā of Allāh, and obey me.*﴾

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

[1] *Fatḥ Al-Bāri* 7:731. See the *Tafsīr* of *Sūrat Al-A'rāf* (7:79).
[2] Aṭ-Ṭabari 19:380.
[3] Aṭ-Ṭabari 19:382.
[4] Aṭ-Ṭabari 19:383.

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

﴿وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾﴾

﴿*And follow not the command of the extravagant, who make mischief in the land, and reform not.*﴾

meaning, their chiefs and leaders, who called them to *Shirk*, disbelief and opposition to the truth.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿١٥٤﴾ قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَـٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾﴾

﴿*153. They said: "You are only of those bewitched!"*﴾

﴿*154. "You are but a human being like us. Then bring us a sign if you are of the truthful."*﴾

﴿*155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."*﴾

﴿*156. "And touch her not with harm, lest the torment of a Great Day should seize you."*﴾

﴿*157. But they killed her, and then they became regretful.*﴾

﴿*158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.*﴾

﴿*159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.*﴾

## The Response of Thamūd, Their Demand for a Sign, and Their Punishment

Allāh tells us how Thamūd responded to their Prophet Ṣāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾﴾

﴿*They said: "You are only of those bewitched!"*﴾

Mujāhid said, "They meant he was one affected by

witchcraft."[1] Then they said:

﴿مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا﴾

﴿*You are but a human being like us.*﴾ meaning, 'how can you receive Revelation when we do not?' This is like the *Āyah* where they are described as saying:

﴿أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾﴾

﴿*"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!*﴾ (54:26-27)

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh's Prophet Ṣāliḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Ṣāliḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, excactly as they had requested. So some of them believed, but most of them disbelieved.

﴿قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾﴾

﴿*He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.*﴾

meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

﴿وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾﴾

﴿*And touch her not with harm, lest the torment of a Great Day should seize you.*﴾

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

[1] Aṭ-Ṭabari 19:384, 385.

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ
﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ
أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٤﴾
أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم
مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَـٰلُوطُ
لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾
رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَـٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾
إِلَّا عَجُوزًا فِي ٱلْغَـٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم
مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَـٰبُ
لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٨٠﴾ أَوْفُوا۟ ٱلْكَيْلَ وَلَا
تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ﴿١٨٢﴾
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِي ٱلْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

﴿فَعَقَرُوهَا فَأَصْبَحُوا۟ نَـٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ﴾

*﴿But they killed her, and then they became regretful. So, the torment overtook them.﴾*

Their land was shaken by a strong earthquake, and there came to them an overwhelming *Ṣayḥah* (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

﴿إِنَّ فِي ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾﴾

*﴿Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾*

﴿كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٤﴾﴾

*﴿160. The people of Lūṭ denied the Messengers.﴾*

*﴿161. When their brother Lūṭ said to them: "Will you not have Taqwā?"﴾*

﴿162. *"Verily, I am a trustworthy Messenger to you."*﴾

﴿163. *"So, have Taqwā of Allāh, and obey me."*﴾

﴿164. *"No reward do I ask of you for it; my reward is only from the Lord of all that exits."*﴾

## Lūṭ and His Call

Here Allāh tells us about His servant and Messenger Lūṭ, peace be upon him. He was Lūṭ bin Hārān bin Azār, the nephew of Ibrāhīm Al-Khalīl, upon him be peace. Allāh sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allāh destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allāh, to worship Him alone with no partner or associate, and to obey the Messenger whom Allāh sent to them. He forbade from disobeying Allāh and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allāh said:

﴿أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾﴾

﴿165. *"Go you in unto the males of Al-'Ālamīn (people),"*﴾

﴿166. *"And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"*﴾

﴿167. *They said: "If you cease not, O Lūṭ, verily, you will be one of those who are driven out!"*﴾

﴿168. *He said: "I am indeed of those who disapprove with severe anger and fury your behavior."*﴾

﴿169. *"My Lord! Save me and my family from what they do."*﴾

﴿170. *So, We saved him and his family, all,*﴾

﴿171. *Except an old woman among those who remained behind.*﴾

﴿172. *Then afterward We destroyed the others.*﴾

﴿173. *And We rained on them a rain, and how evil was the rain of those who had been warned!*﴾

﴿174. *Verily, in this is indeed a sign, yet most of them are not believers.*﴾

﴿175. *And verily your Lord, He is indeed the All-Mighty, the Most Merciful.*﴾

## Lūṭ's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allāh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allāh had created for them. Their response was only to say:

﴿لَئِن لَّمْ تَنتَهِ يَٰلُوطُ﴾

﴿*If you cease not, O Lūṭ,*﴾ meaning, 'if you do not give up what you have brought,'

﴿لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ﴾

﴿*verily, you will be one of those who are driven out!*﴾

meaning, 'we will expel you from among us.' This is like the *Āyah,*

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾﴾

﴿*There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"*﴾ (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

﴿إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ﴾

﴿*I am, indeed, of those who disapprove with severe anger and*

*fury*﴾

'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allāh against them and said:

﴿رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾﴾

﴿*My Lord! Save me and my family from what they do.*﴾

Allāh says:

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ﴾

﴿*So, We saved him and his family, all. Except an old woman among those who remained behind.*﴾

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allāh says about them in *Sūrat Al-A'rāf* and *Sūrah Hūd*, and in *Sūrat Al-Ḥijr*,[1] where Allāh commanded him to take his family at night, except for his wife, and not to turn around when they heard the *Ṣayḥah* as it came upon his people. So they patiently obeyed the command of Allāh and persevered, and Allāh sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allāh says:

﴿ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا﴾

﴿*Then afterward We destroyed the others. And We rained on them a rain*﴾[2] until Allāh's saying;

﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٩﴾﴾

﴿*And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.*﴾

﴿كَذَّبَ أَصْحَابُ لْئَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾﴾

﴿*176. The companions of Al-Aykah denied the Messengers.*﴾

[1] See 7:80-81, 11:77, 15:58-76.

[2] That was a storm of stones. See the previous refrences for its explanation.

﴿177. *When Shu'ayb said to them: "Will you not have Taqwā?"*﴾

﴿178. *"I am a trustworthy Messenger to you."*﴾

﴿179. *"So, have Taqwā of Allāh, and obey me."*﴾

﴿180. *"No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."*﴾

## Shu'ayb and His Preaching to the Dwellers of *Al-Aykah*

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allāh Shu'ayb was one of them, but it does not say here, their brother Shu'ayb, because they called themselves by a name denoting their deification of *Al-Aykah*, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allāh said that the companions of *Al-Aykah* denied the Messengers, He did not say, "When their brother Shu'ayb said to them." Rather, He said:

﴿إِذْ قَالَ لَهُمْ شُعَيْبٌ﴾

﴿*When Shu'ayb said to them*﴾ He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of *Al-Aykah* were different from the people of Madyan, and claimed that Shu'ayb was sent to two nations; some said that he was sent to three.

﴿أَصْحَٰبُ لْـَٔيْكَةِ﴾

﴿*The companions of Al-Aykah*﴾ were the people of Shu'ayb. This was the view of Isḥāq bin Bishr.[1] Someone besides Juwaybir said, "The dwellers of *Al-Aykah* and the people of Madyan are one and the same."[2] And Allāh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different

[1] *Ad-Durr Al-Manthūr* 6:318

[2] Aṭ-Ṭabari 19:390.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا أَنتَ
مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ
الْكَاذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ
مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ
فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ
الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ
مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ
عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَاهُ
فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ
الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا
هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ
إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

places. Shu'ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ
الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ
وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾﴾

*﴿181. "Give full measure, and cause no loss (to others)."﴾*

*﴿182. "And weigh with the true and straight balance."﴾*

*﴿183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."﴾*

*﴿184. "And have Taqwā of Him Who created you and the generations of the men of old."﴾*

## The Command to give Full Measure

Allāh commanded them to give full measure, and forbade them to give short measure. He said:

﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾﴾

*﴿Give full measure, and cause no loss.﴾*

meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure,

while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾

﴿*And weigh with the true and straight balance.*﴾

The balance is the scales.

﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾

﴿*And defraud not people by reducing their things,*﴾

means, do not shortchange them.

﴿وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴿*nor do evil, making corruption and mischief in the land.*﴾

means, by engaging in banditry. This is like the *Āyah*,

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

﴿*And sit not on every road, threatening*﴾ (7:86).

﴿وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾﴾

﴿*And have Taqwā of Him Who created you and the generations of the men of old.*﴾

Here he is frightening them with the punishment of Allāh Who created them and created their forefathers. This is like when Mūsā, peace be upon him, said:

﴿رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ﴾

﴿*Your Lord and the Lord of your ancient fathers!*﴾ (26:26).

Ibn 'Abbās, Mujāhid, As-Suddī, Sufyān bin 'Uyaynah and 'Abdur-Raḥmān bin Zayd bin Aslam said:

﴿وَالْجِبِلَّةَ الْأَوَّلِينَ﴾

﴿*the generations of the men of old.*﴾ means, He created the early generations. And Ibn Zayd recited:

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

﴿*And indeed he (Shayṭān) did lead astray a great multitude of you*﴾ (36:62).[1]

[1] Aṭ-Ṭabari 19:392.

﴿قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ ﴿١٨٦﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾﴾

*﴿185. They said: "You are only one of those bewitched!"﴾*

*﴿186. "You are but a human being like us and verily, we think that you are one of the liars!"﴾*

*﴿187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"﴾*

*﴿188. He said: "My Lord is the Best Knower of what you do."﴾*

*﴿189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.﴾*

*﴿190. Verily, in this is indeed a sign, yet most of them are not believers.﴾*

*﴿191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾*

## The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

﴿إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ﴾

*﴿You are only one of those bewitched!﴾* meaning, 'you are one of those who are affected by witchcraft.'

﴿وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ ﴿١٨٦﴾﴾

*﴿You are but a human being like us and verily, we think that you are one of the liars!﴾*

means, 'we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.'

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ﴾

﴿*So cause a piece of the heaven to fall on us,*﴾

Aḍ-Ḍaḥḥāk said: "One side of the heavens."[1] Qatādah said: "A piece of the heaven."[2] As-Suddī said: "A punishment from heaven." This is like what the Quraysh said, as Allāh tells us:

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾﴾

﴿*And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us*﴾ until:

﴿أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾﴾

﴿*Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face."*﴾ (17:90-92)

﴿وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ﴾

﴿*And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky...."*﴾ (8:32).

Similarly, these ignorant disbelievers said:

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ﴾

﴿*So, cause a piece of the heaven to fall on us, if you are of the truthful!*﴾

﴿قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾﴾

﴿*He said: "My Lord is the Best Knower of what you do."*﴾

means, 'Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them – as they asked for – an exact recompense. Allāh says:

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾﴾

[1] Aṭ-Ṭabari 19:393.

[2] Aṭ-Ṭabari 22:485.

﴿*But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.*﴾

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allāh made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allāh sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty *Ṣayḥah* which destroyed their souls. Allāh says:

﴿إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿*Indeed that was the torment of a Great Day.*﴾

Allāh has mentioned how they were destroyed in three places in the Qur'ān, in each of which it is described in a manner which fits the context. In *Sūrat Al-A'rāf* He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

﴿لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا﴾

﴿*"We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion."*﴾ (7:88).

They had sought to scare the Prophet of Allāh and those who followed him, so they were seized by the earthquake.
In *Sūrah Hūd*, Allāh says:

﴿وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ﴾

﴿*And Aṣ-Ṣayḥah seized the wrongdoers*﴾ (11:94).

This was because they mocked the Allāh's Prophet when they said:

﴿أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾

﴿*"Does your Ṣalāh command that we give up what our fathers used to worship, or that we give up doing what we like with*

*our property? Verily, you are the forbearer, right-minded!"*﴾ (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the *Ṣayḥah* should come and silence them, as Allāh says:

﴿فَأَخَذَتْهُمُ ٱلصَّيْحَةُ﴾

﴿*So Aṣ-Ṣaiḥah overtook them*﴾ (15:73).

﴿وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ﴾

﴿*And Aṣ-Ṣaiḥah seized the wrongdoers*﴾ (11:94).

And here, they said:

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ﴾

﴿*So, cause a piece of the heaven to fall on us,*﴾

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿*so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.*﴾

Muḥammad bin Jarīr narrated from Yazīd Al-Bāhili: "I asked Ibn 'Abbās about this *Āyah*:

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ﴾

﴿*so the torment of the Day of Shadow seized them.*﴾

He said: 'Allāh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allāh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allāh sent fire upon them.' Ibn 'Abbās said, 'That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"[1]

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾﴾

[1] Aṭ-Ṭabari 19:394.

﴿*Verily, in this is an Āyah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.*﴾ (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴾

﴿*192. And truly, this is a revelation from the Lord of all that exists,*﴾

﴿*193. Which the trustworthy Rūḥ (Jibrīl) has brought down.*﴾

﴿*194. Upon your heart that you may be (one) of the warners,*﴾

﴿*195. In the plain Arabic language.*﴾

## The Qur'ān was revealed by Allāh

Here Allāh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

﴿وَإِنَّهُۥ﴾

﴿*And truly, this*﴾ refers to the Qur'ān, which at the beginning of the *Sūrah* was described as

﴿وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ﴾

﴿*and never comes there unto them a Reminder as a recent revelation from the Most Gracious...*﴾ (26:5).

﴿لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*is a revelation from the Lord of Al-'Ālamīn.*﴾

means, Allāh has sent it down to you and revealed it to you.

﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾﴾

﴿*Which the trustworthy Rūḥ has brought down.*﴾

This refers to Jibrīl, peace be upon him. This was the view of more than one of the Salaf: Ibn 'Abbās, Muḥammad bin Ka'b, Qatādah, 'Aṭiyyah Al-'Awfi, As-Suddī, Aḍ-Ḍaḥḥāk, Az-Zuhri and Ibn Jurayj.[1] This is an issue concerning which there is

[1] Aṭ-Ṭabari 19:396.

no dispute. Az-Zuhri said, "This is like the *Āyah*:

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

*﴿Say: "Whoever is an enemy to Jibrīl – for indeed he has brought it down to your heart by Allāh's permission, confirming what came before it..."﴾* (2:97).

﴿عَلَىٰ قَلْبِكَ﴾

*﴿Upon your heart﴾* 'O Muḥammad, free from any contamination, with nothing added or taken away.'

﴿لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

*﴿that you may be of the warners,﴾* means, 'so that you may warn people with it of the punishment of Allāh for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴾

*﴿In the plain Arabic language.﴾* meaning, 'this Qur'ān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾﴾

*﴿196. And verily, it is in the Zubur of the former people.﴾*

*﴿197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾*

*﴿198. And if We had revealed it unto any of the non-Arabs,﴾*

*﴿199. And he had recited it unto them, they would not have believed in it.﴾*

## The Qur'ān was mentioned in the Previous Scriptures

Allāh says: this Qur'ān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allāh took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of

Aḥmad:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

﴿*And (remember) when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.*﴾ (61:6)

*Zubur* here refers to Books; *Zubur* is the plural of *Az-Zabūr*, which is also the name used to refer to the Book given to Dāwūd. Allāh says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾﴾

﴿*And everything they have done is noted in the Az-Zubur.*﴾ (54:52),

meaning, it is recorded against them in the books of the angels. Then Allāh says:

﴿أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾﴾

﴿*Is it not a sign to them that the learned scholars of the Children of Israel knew it?*﴾

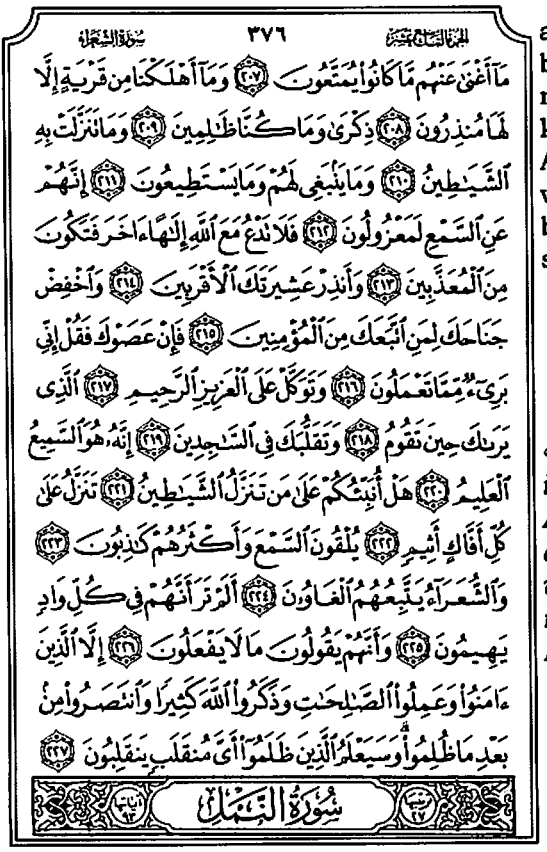
meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'ān mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad ﷺ and his mission and his *Ummah* were mentioned in their Books, as was stated by those among them who believed, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others who met the Prophet ﷺ.
Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ﴾

﴿*Those who follow the Messenger, the Prophet who can neither read nor write ...*﴾ (7:157)

## The Intense Disbelief of Quraysh

Then Allāh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'ān. If this Book with




all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allāh says:

﴿وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾﴾

*﴿And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.﴾*

And Allāh says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا﴾

*﴿And even if We opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..."﴾* (15:14-15)

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ﴾

*﴿And even if We had sent down unto them angels, and the dead had spoken unto them...﴾* (6:111)

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾﴾

*﴿Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾* (10:96)

﴿كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟
يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

﴿200. *Thus have We caused it to enter the hearts of the criminals.*﴾

﴿201. *They will not believe in it until they see the painful torment.*﴾

﴿202. *It shall come to them of a sudden, while they perceive it not.*﴾

﴿203. *Then they will say: "Can we be respited?"*﴾

﴿204. *Would they then wish for Our torment to be hastened on?*﴾

﴿205. *Think, if We do let them enjoy for years,*﴾

﴿206. *And afterwards comes to them that which they had been promised.*﴾

﴿207. *All that with which they used to enjoy shall not avail them.*﴾

﴿208. *And never did We destroy a township but it had its warners*﴾

﴿209. *By way of reminder, and We have never been unjust.*﴾

## The Deniers will never believe until They see the Torment

Allāh says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

﴿لَا يُؤْمِنُونَ بِهِۦ﴾

﴿*They will not believe in it*﴾, i.e., the truth,

﴿حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

﴿*until they see the painful torment.*﴾ means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

﴿فَيَأْتِيَهُم بَغْتَةً﴾

﴿*It shall come to them of a sudden,*﴾ means, the punishment of Allāh will come upon them suddenly,

﴿وَهُمْ لَا يَشْعُرُونَ ﴿١٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿١٠٣﴾﴾

*﴿while they perceive it not. Then they will say: "Can we be respited?"﴾*

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allāh – or so they claim. This is like the *Āyah*:

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

*﴿And warn mankind of the Day when the torment will come unto them﴾* until:

﴿مَا لَكُم مِّن زَوَالٍ﴾

*﴿that you would not leave﴾* (14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'awn, when Mūsā prayed against him:

﴿رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا﴾

*﴿Our Lord! "You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world﴾* until:

﴿قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

*﴿(Allāh) said: "Verily, the invocation of you both is accepted."﴾* (10:88-89).

This supplication had an effect on Fir'awn: he did not believe until he saw the painful torment:

﴿حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ﴾

*﴿till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe."﴾* until:

﴿وَكُنتَ مِنَ الْمُفْسِدِينَ﴾

*﴿and you were one of the mischief-makers﴾* (10:90-91).

And Allāh says:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ﴾

*﴿so when they saw Our punishment, they said: "We believe in*

*Allāh Alone..."*﴾ (40:84-85).

﴿أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾﴾

﴿*Would they then wish for Our torment to be hastened on?*﴾

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

﴿أَئْتِنَا بِعَذَابِ ٱللَّهِ﴾

﴿*Bring Allāh's torment upon us*﴾ (29:29). This is as Allāh said:

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ﴾

﴿*And they ask you to hasten on the torment...*﴾ (29:53-55).

Then Allāh says:

﴿أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴿*Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.*﴾

meaning, 'even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?'

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

﴿*The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning*﴾ (79:46).

And Allāh says:

﴿يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرُ﴾

﴿*Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment*﴾ (2:96).

﴿وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰ ﴿١١﴾﴾

﴿*And what will his wealth avail him when he goes down?*﴾ (92:11)

Allāh says here:

﴿مَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يُمَتَّعُونَ ﴿٢٠٧﴾﴾

﴿*All that with which they used to enjoy shall not avail them.*﴾

According to an authentic *Ḥadīth*:

«يُؤْتَى بِالْكَافِرِ فَيُغْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا كَانَ فِي الدُّنْيَا، فَيُصْبَغُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ»

«*The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord."*»

meaning: as if nothing ever happened.[1]

Then Allāh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

﴿وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكۡرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾﴾

﴿*And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.*﴾

This is like the *Āyāt*:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا ﴿١٥﴾﴾

﴿*And We never punish until We have sent a Messenger*﴾ (17:15).

﴿وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ حَتَّىٰ يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَا﴾

﴿*And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt.*﴾ until;

[1] Aḥmad 3:203. Muslim recorded a similar narration, no. 2807.

﴿وَأَهْلُهَا ظَٰلِمُونَ﴾

﴿the people thereof are wrongdoers﴾ (28:59).

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴿210. *And it is not the Shayāṭīn (devils) who have brought it down.*﴾

﴿211. *Neither would it suit them nor are they able.*﴾

﴿212. *Verily, they have been removed far from hearing it.*﴾

## The Qur'ān was brought down by Jibrīl, not *Shayṭān*

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy *Rūḥ* (i.e., Jibrīl) who is helped by Allāh,

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾﴾

﴿*And it is not the Shayāṭīn who have brought it down.*﴾

Then He tells us that it could not be the case for three reasons that the *Shayāṭīn* brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the *Shayāṭīn*, Allāh says:

﴿وَمَا يَنۢبَغِى لَهُمْ﴾

﴿*Neither would it suit them*﴾

﴿وَمَا يَسْتَطِيعُونَ﴾

﴿*nor are they able.*﴾ meaning, even if they wanted to, they could not do it. Allāh says:

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾

﴿*Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear*

*of Allāh*﴾ (59:21).

Then Allāh explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'ān when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'ān was being revealed to the Messenger of Allāh ﷺ, so none of the *Shayāṭīn* could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allāh's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger ﷺ. Allāh says:

﴿إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴿*Verily, they have been removed far from hearing it.*﴾

This is like what Allāh tells us about the *Jinn*:

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾﴾

﴿*And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.*﴾ until;

﴿أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

﴿*or whether their Lord intends for them a right path*﴾ [72:8-10].

﴿فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾﴾

﴿*213. So, invoke not with Allāh another god lest you should be among those who receive punishment.*﴾

﴿*214. And warn your tribe of near kindred.*﴾

﴿*215. And be kind and humble to the believers who follow you.*﴾

﴿*216. Then if they disobey you, say: "I am innocent of what*

*you do."*﴾

﴿217. *And put your trust in the All-Mighty, the Most Merciful,*﴾

﴿218. *Who sees you when you stand up.*﴾

﴿219. *And your movements among those who fall prostrate.*﴾

﴿220. *Verily, He, only He, is the All-Hearer, the All-Knower.*﴾

## The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

﴿فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾﴾

﴿*Then if they disobey you, say: "I am innocent of what you do."*﴾

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

﴿لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾﴾

﴿*In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴾ (36:6),

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿*that you may warn the Mother of the Towns and all around it*﴾ (42:7),

﴿وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ﴾

﴿*And warn therewith those who fear that they will be gathered before their Lord*﴾ (6:51),

﴿لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا﴾

﴿*that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people.*﴾ (19:97),

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach*﴾ (6:19), and

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place*﴾ (11:17).

According to *Ṣaḥīḥ Muslim*, [the Prophet ﷺ said:]

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«*By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.*»[1]

Many *Ḥadīths* have been narrated concerning the revelation of this *Āyah*, some of which we will quote below:

Imām Aḥmad, may Allāh have mercy on him, recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When Allāh revealed the *Āyah*,

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴿*And warn your tribe of near kindred.*﴾, the Prophet ﷺ went to Aṣ-Ṣafā', climbed up and called out,

«يَا صَبَاحَاهُ»

«*O people!*»

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allāh ﷺ said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَّقْتُمُونِي؟»

[1] Muslim 1:134.

«*O Bani 'Abd Al-Muṭṭalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you – would you believe me?*»

They said, "Yes." He said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«*Then I warn you of a great punishment that is close at hand.*»

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allāh revealed:

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١﴾

﴿*Perish the two hands of Abū Lahab and perish he!*﴾ [111:1][1]

This was also recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'i.[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her said: "When the *Āyah*:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝٢١٤﴾

﴿*And warn your tribe of near kindred*﴾ was revealed, the Messenger of Allāh ﷺ stood up and said:

«يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ»

«*O Fātimah daughter of Muḥammad, O Safiyyah daughter of 'Abd Al-Muṭṭalib, O Bani 'Abd Al-Muṭṭalib, I cannot help you before Allāh. Ask me for whatever you want of my wealth.*»[3]

This was recorded by Muslim.[4]

Imām Aḥmad recorded that Qabīsah bin Mukhāriq and Zuhayr bin 'Amr said: "When the *Āyah*:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝٢١٤﴾

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[1] Aḥmad 1:307.

[2] *Fatḥ Al-Bāri* 8:206, Muslim 1:193, *Tuḥfat Al-Aḥwadhi* 9:296, An-Nasā'i in *Al-Kubrā* 6:526.

[3] Aḥmad 6:187.

[4] Muslim 1:192.

﴿*And warn your tribe of near kindred.*﴾ was revealed, the Messenger of Allāh ﷺ climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرْبَأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتِفُ: يَا صَبَاحَاهُ»

«*O Bani 'Abd Manāf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.*» And he started to call out, «*O people!*»[1] It was also recorded by Muslim and An-Nasā'i.[2]

Allāh's saying:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾﴾

﴿*And put your trust in the All-Mighty, the Most Merciful,*﴾

means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

﴿*Who sees you when you stand up.*﴾ means, He is taking care of you. This is like the *Āyah*,

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿*So wait patiently for the decision of your Lord, for verily, you are under Our Eyes*﴾ (52:48)

Ibn 'Abbās said that the *Āyah*,

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

﴿*Who sees you when you stand up.*﴾

means, "To pray."[3] Ikrimah said: "He sees him when he stands and bows and prostrates."[4] Al-Ḥasan said:

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

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[1] Aḥmad 5:60.

[2] Muslim 1:193, An-Nasā'ī in *Al-Kubrā* 6:423.

[3] Al-Qurṭubi 13:144.

[4] Aṭ-Ṭabari 19:412.

﴿*Who sees you when you stand up.*﴾ "When you pray alone."
Aḍ-Ḍaḥḥāk said:

﴿ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾﴾

﴿*Who sees you when you stand up.*﴾ "When you are lying in bed and when you are sitting."[1]
Qatādah said:

﴿ٱلَّذِى يَرَىٰكَ﴾

﴿*Who sees you*﴾ "When you are standing, when you are sitting, and in all other situations."[2]

﴿وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴾

﴿*And your movements among those who fall prostrate.*﴾ Qatādah said:

﴿ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴾

﴿*Who sees you when you stand up. And your movements among those who fall prostrate.*﴾

"When you pray, He sees you when you pray alone and when you pray in congregation."[3] This was also the view of Ikrimah, 'Aṭā' Al-Khurāsāni and Al-Ḥasan Al-Baṣri.[4]

﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

﴿*Verily, He, only He, is the All-Hearer, the All-Knower.*﴾

He hears all that His servants say and He knows all their movements, as He says:

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

﴿*Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof, when you are doing it*﴾ (10:61).

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[1] *Ad-Durr Al-Manthūr* 6:330.
[2] 'Abdur-Razzāq 3:77.
[3] *Ad-Durr Al-Manthūr* 6:331.
[4] Aṭ-Ṭabari 19:413.

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾ وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾﴾

*﴿221. Shall I inform you upon whom the Shayāṭin descend?﴾*

*﴿222. They descend on every lying, sinful person (Athīm).﴾*

*﴿223. Who gives ear, and most of them are liars.﴾*

*﴿224. As for the poets, the astray follow them,﴾*

*﴿225. See you not that they speak about every subject in their poetry?﴾*

*﴿226. And that they say what they do not do.﴾*

*﴿227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.﴾*

## Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the *Jinn*. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the *Shayāṭīn*, because they have no desire for anything like this Noble Qur'ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

﴿هَلْ أُنَبِّئُكُمْ﴾

*﴿Shall I inform you﴾* meaning, shall I tell you,

﴿عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾﴾

*﴿upon whom the Shayāṭin descend? They descend on every lying, sinful person (Athīm)﴾*

meaning, one whose speech is lies and fabrication.

﴿أَثِيمٍ﴾

﴿*Athīm*﴾ means, whose deeds are immoral. This is the person upon whom the *Shayāṭīn* descend, fortune-tellers and other sinful liars. The *Shayāṭīn* are also sinful liars.

﴿يُلْقُونَ ٱلسَّمْعَ﴾

﴿*Who gives ear,*﴾ means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic *Ḥadīth* recorded by Al-Bukhāri from 'Ā'ishah, may Allāh be pleased with her, who said, "The people asked the Prophet ﷺ about fortune-tellers, and he said:

«إِنَّهُمْ لَيْسُوا بِشَيْءٍ»

«*They are nothing.*»

They said: "O Messenger of Allāh, they say things that come true." The Prophet ﷺ said:

«تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرْقِرُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ»

«*That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.*»[1]

Al-Bukhāri also recorded that Abu Hurayrah said, "The Prophet ﷺ said:

«إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا [لِلَّذِي قَالَ]: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ - وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَّفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ

[1] *Fath Al-Bāri* 13:545.

الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

«*When Allāh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other*» – and Sufyān illustrated this with a gesture, holding his hand vertically with his fingers outspread – «*when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.*»

This was recorded by Al-Bukhāri.[1]

Al-Bukhāri recorded from 'Ā'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ - وَالْعَنَانُ: الْغَمَامُ - بِالْأَمْرِ [يَكُونُ] فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذْبَةٍ»

«*The angels speak in the clouds about some matter on earth, and the Shayāṭīn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.*»[2]

## Refutation of the Claim that the Prophet ﷺ was a Poet

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

[1] *Fatḥ Al-Bāri* 8:398.

[2] Al-Bukhāri no. 3288

﴿As for the poets, the astray ones follow them.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "The disbelievers follow the misguided among mankind and the *Jinn*."[1] This was also the view of Mujāhid, 'Abdur-Raḥmān bin Zayd bin Aslam, and others.[2] 'Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the *Āyah*,

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

﴿As for the poets, the erring ones follow them.﴾[3]

﴿أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾﴾

﴿See you not that they speak about every subject in their poetry?﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "They indulge in every kind of nonsense."[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "They engage in every kind of verbal art."[5] This was also the view of Mujāhid and others.[6]

﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾

﴿And that they say what they do not do.﴾

Al-'Awfī reported that Ibn 'Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾﴾

﴿As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

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[1] Aṭ-Ṭabari 19:416.

[2] Aṭ-Ṭabari 19:415 416.

[3] *Ad-Durr Al-Manthūr* 6:323.

[4] Aṭ-Ṭabari 19:418.

[5] *Ad-Durr Al-Manthūr* 6:334.

[6] Aṭ-Ṭabari 19:417.

*say what they do not do.*﴾[1]

What is meant here is that the Messenger ﷺ, to whom this Qur'ān was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾﴾

﴿*And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.*﴾ (36:69),

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾﴾

﴿*That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exits.*﴾ (69:40-43)

## The Exception of the Poets of Islām

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Except those who believe and do righteous deeds,*﴾

Muḥammad bin Isḥāq narrated from Yazīd bin 'Abdullāh bin Qusayt, that Abu Al-Ḥasan Sālim Al-Barrād, the freed servant of Tamīm Ad-Dāri said: "When the *Āyah* –

﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾﴾

﴿*As for the poets, the erring ones follow them.*﴾

was revealed, Ḥassān bin Thābit, 'Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: "Allāh knew when He revealed this *Āyah* that we are poets. The Prophet ﷺ recited to them the *Āyah*,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Except those who believe and do righteous deeds,*﴾ and said:

«أَنْتُمْ»

[1] Aṭ-Ṭabari 19:416.

«(This means) you.»

﴿وَذَكَرُوا اللَّهَ كَثِيرًا﴾

﴿and remember Allāh much﴾. He said:

«أَنْتُمْ»

«(This means) you.»

﴿وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا﴾

﴿and vindicate themselves after they have been wronged.﴾ He said:

«أَنْتُمْ»

«(This means) you.»

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr from the narration of Ibn Isḥāq.[1]

But this *Sūrah* was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all *Mursal* and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the *Jāhiliyyah* who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] 'Abdullāh bin Az-Zab'ari said when he became Muslim:

"O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the *Shayṭān* during the years of misguidance, and whoever inclines towards his way is in a state of loss."

Similarly, Abu Sufyān bin Al-Ḥārith bin 'Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

[1] Aṭ-Ṭabari 19:420. This is not authentic as the author mentions below. There is a narration from Ibn 'Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.

mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allāh ﷺ. He began to praise the Messenger of Allāh ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

﴿وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟﴾

*﴿and vindicate themselves after they have been wronged.﴾*

Ibn 'Abbās said, "They responded in kind to the disbelievers who used to ridicule the believers in verse."[1] This was also the view of Mujāhid, Qatādah and several others.[2] It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Hassān:

«اهْجُهُمْ»

*«Ridicule them in verse.»* Or he said:

« هَاجِهِمْ وَجِبْرِيلُ مَعَكَ»

*«Ridicule them in verse, and Jibrīl is with you.»*[3]

Imām Aḥmad recorded that Ka'b bin Mālik said to the Prophet ﷺ, "Allāh has revealed what He revealed about the poets. The Messenger of Allāh ﷺ said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ»

*«The believer wages Jihād with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.»*[4]

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

*﴿And those who do wrong will come to know by what overturning they will be overturned.﴾*

This is like the *Āyah,*

﴿يَوْمَ لَا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ﴾

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[1] Aṭ-Ṭabari 19:420.

[2] Aṭ-Ṭabari 19:419-420.

[3] *Fatḥ Al-Bāri* 6:351.

[4] Aḥmad 6:387.

﴿*The Day when their excuses will be of no profit to wrongdoers*﴾ (40:52).

According to the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«*Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.*»[1]

Qatādah bin Di'āmah said concerning the *Āyah* –

﴿وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

﴿*And those who do wrong will come to know by what overturning they will be overturned.*﴾

this refers to the poets and others.

This is the end of the *Tafsīr Sūrat Ash-Shu'arā'*. Praise be to Allāh, Lord of the worlds.

[1] Aḥmad 2:106.

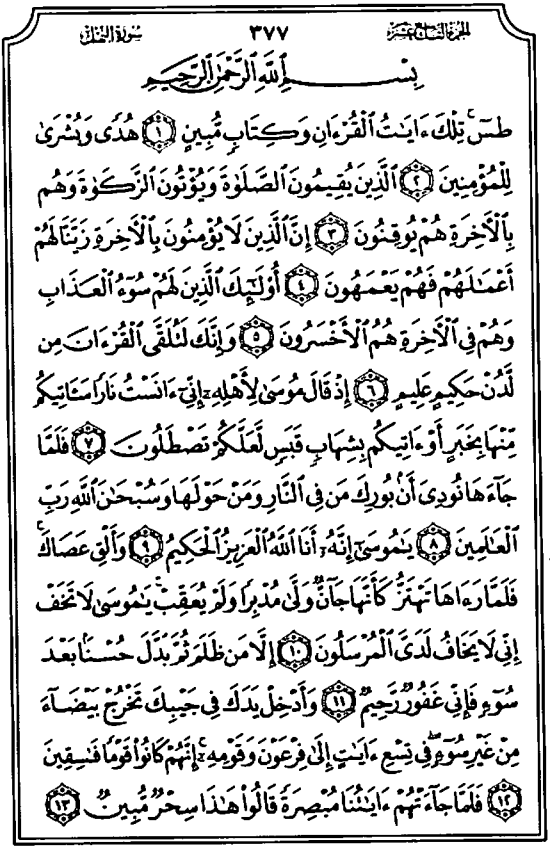
# The *Tafsīr* of *Sūrat An-Naml*

# (Chapter - 27)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*




﴿طسٓ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾﴾

﴿1. *Ṭa Sīn. These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.*﴾

﴿2. *A guide and glad tidings for the believers.*﴾

﴿3. *Those who perform the Ṣalāh and give the Zakāh and they believe with certainty in the Hereafter.*﴾

﴿4. *Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.*﴾

﴿5. *They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.*﴾

﴿6. *And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.*﴾

## The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh

In (the comments on) *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrahs*.

﴿تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ﴾

﴿*These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.*﴾

It is plain and evident.

﴿هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ۝١﴾

﴿*A guide and glad tidings for the believers.*﴾

meaning, guidance and good news may be attained from the Qur'ān for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay *Zakāh* and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the *Āyāt*:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..."*﴾ (41:44).

﴿لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ۝٩٧﴾

﴿*that you may give glad tidings to those who have Taqwā, and warn with it the Ludd (most quarrelsome) people*﴾ (19:97).

Allāh says here:

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ﴾

﴿*Verily, those who believe not in the Hereafter,*﴾

meaning, those who deny it and think that it will never happen,

﴿زَيَّنَّا لَهُمْ أَعْمَـٰلَهُمْ فَهُمْ يَعْمَهُونَ﴾

*﴿We have made their deeds fair seeming to them, so that they wander about blindly.﴾*

means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allāh says:

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

*﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time﴾* (6:110).

﴿أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ﴾

*﴿They are those for whom there will be an evil torment.﴾*

in this world and the Hereafter.

﴿وَهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْأَخْسَرُونَ﴾

*﴿And in the Hereafter they will be the greatest losers.﴾*

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

﴿وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ۝٦﴾

*﴿And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.﴾*

﴿وَإِنَّكَ﴾

*﴿And verily, you﴾* O Muḥammad. Qatādah said:

﴿لَتُلَقَّى﴾

*﴿are being taught﴾* "Are receiving."

﴿ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ﴾

*﴿the Qur'ān from One, All-Wise, All-Knowing.﴾*

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allāh says:

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ
وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾
وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ
وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ
لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟
مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ
﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ
نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا
تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ
ٱلْغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ
أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ
أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice*﴾ (6:115).

﴿إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا ۚ وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾﴾

*﴿7. (Remember) when Mūsā said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves."﴾*

*﴿8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allāh, the Lord of all that exists."﴾*

*﴿9. "O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise."﴾*

﴾10. *"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā! Fear not: verily, the Messengers fear not in front of Me."*﴿

﴾11. *"Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful."*﴿

﴾12. *"And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'awn and his people. Verily, they are a people who are rebellious."*﴿

﴾13. *But when Our Āyāt came to them, clear to see, they said: "This is a manifest magic."*﴿

﴾14. *And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.*﴿

## The Story of Mūsā and the End of Fir'awn

Here Allāh tells His Messenger Muḥammad ﷺ about what happened to Mūsā, peace be upon him, how Allāh chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir'awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allāh says:

﴿إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ﴾

﴾*when Mūsā said to his household*﴿,

meaning, remember when Mūsā was traveling with his family and lost his way. This was at night, in the dark. Mūsā had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

﴿لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ﴾

﴾*to his household: "Verily, I have seen a fire; I will bring you from there some information..."*﴿ meaning, 'about the way we should take.'

﴿أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ﴾

﴿*or I will bring you a burning ember, that you may warm yourselves.*﴾

meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allāh says:

﴿فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا﴾

﴿*But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!"*﴾

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn 'Abbās and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn 'Abbās, it was the Light of the Lord of the worlds.[1] Mūsā stood amazed by what he was seeing, and

﴿نُودِىَ أَنۢ بُورِكَ مَن فِى ٱلنَّارِ﴾

﴿*he was called: "Blessed is whosoever is in the fire..."*﴾

Ibn 'Abbās said, "This means, Holy is (whosoever is in the fire)."[2]

﴿وَمَنْ حَوْلَهَا﴾

﴿*and whosoever is round about it*﴾ means, of the angels. This was the view of Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan and Qatādah.[3]

﴿وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

﴿*And glorified be Allāh, the Lord of all that exists*﴾,

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly

[1] Aṭ-Ṭabari 19:428.

[2] Aṭ-Ṭabari 19:428.

[3] Aṭ-Ṭabari 19:429, *Al-Muḥarrar Al-Wajiz* 4:250, *Ad-Durr Al-Manthūr* 6:341

unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

﴿يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩﴾

*﴿O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.﴾*

Allāh told him that the One Who was addressing him was his Lord Allāh, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Mūsā threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allāh says:

﴿فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ﴾

*﴿But when he saw it moving as if it were a Jānn (snake).﴾*

*Jānn* refers to a type of snake that is the fastest-moving and most agile. When Mūsā saw that with his own eyes,

﴿وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ﴾

*﴿he turned in flight, and did not look back.﴾*

meaning, he did not turn around, because he was so afraid. Allāh's saying:

﴿يَٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ﴾

*﴿O Mūsā! Fear not: verily, the Messengers fear not in front of Me.﴾*

means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

﴿إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ۝١١﴾

*﴿Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.﴾*

This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it

up and repents and turns to Allāh, Allāh will accept his repentance, as He says:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

﴿*And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtadā.*[1] ﴾ (20:82)

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ﴾

﴿*And whoever does evil or wrongs himself...*﴾ (4:110).

And there are many other *Āyāt* which say the same.

﴿وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

﴿*And put your hand into the opening of your garment, it will come forth white without hurt.*﴾

This is another sign, further brilliant proof of the ability of Allāh to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allāh commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

﴿فِى تِسْعِ ءَايَٰتٍ﴾

﴿*among the nine signs*﴾ means, 'these are two of the nine signs which you will be supported with and which will serve as proof for you.'

﴿إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ﴾

﴿*to Fir'awn and his people. Verily, they are a people who are rebellious.*﴾

These were the nine signs of which Allāh said:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾

﴿*And indeed We gave Mūsā nine clear signs*﴾ (17:101) – as we have stated there.[2]

﴿فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً﴾

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[1] Meaning, he is guided. See the *Tafsīr* of *Sūrah Ṭa Ha* (20:82).

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Isrā* (17:101)

﴿*But when Our Āyāt came to them, clear to see,*﴾, i.e., clear and obvious,

﴿قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾

﴿*they said: "This is a manifest magic".*﴾

They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

﴿وَجَحَدُوا۟ بِهَا﴾

﴿*And they belied them*﴾ means, verbally,

﴿وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ﴾

﴿*though they themselves were convinced thereof.*﴾

means, they knew deep down that this was truth from Allāh, but they denied it and were stubborn and arrogant.

﴿ظُلْمًا وَعُلُوًّا﴾

﴿*wrongfully and arrogantly*﴾ means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allāh said:

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ﴾

﴿*So, see what was the end of the mischief-makers.*﴾

meaning, 'see, O Muḥammad, what were the consequences of their actions when Allāh destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, 'O you who disbelieve in Muḥammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muḥammad ﷺ is nobler and greater than Mūsā, and his proof is stronger than that of Mūsā, for the signs that Allāh has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾﴾

وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾

﴿15. *And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All praise be to Allāh, Who has preferred us above many of His believing servants!"*﴾

﴿16. *And Sulaymān inherited from Dāwud. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace."*﴾

﴿17. *And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).*﴾

﴿18. *Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."*﴾

﴿19. *So he (Sulaymān) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants."*﴾

## Dāwud and Sulaymān (peace be upon them), the organization of Sulaymān's Troops and His passage through the Valley of the Ants

Here Allāh tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dāwud (David) and his son Sulaymān (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾﴾

*﴿And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All the praises and thanks be to Allāh, Who has preferred us above many of His believing servants!"﴾*

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ﴾

*﴿And Sulaymān inherited from Dāwud.﴾* means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulaymān would not have been singled out from among the sons of Dāwud, as Dāwud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allāh ﷺ said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَاهُ فَهُوَ صَدَقَةٌ»

*«We Prophets cannot be inherited from; whatever we leave behind is charity.»*[1]

And Sulaymān said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ﴾

*﴿O mankind! We have been taught the language of birds, and we have been given from everything.﴾*

Here Sulaymān was speaking of the blessings that Allāh bestowed upon him, by giving him complete authority and power, whereby mankind, the *Jinn* and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allāh and His Messenger ﷺ told us. Allāh enabled Sulaymān to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymān said:

﴿عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ﴾

[1] *Tuḥfat Al-Aḥwadhi* 5:234. Similar was recorded by Al-Bukhāri no. 6727.

﴿*We have been taught the language of birds, and we have been given from everything.*﴾

i.e., all things that a king needs.

﴿إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ﴾

﴿*This, verily, is an evident grace.*﴾ means, 'this is clearly the blessings of Allāh upon us.'

﴿وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾﴾

﴿*And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order.*﴾

means, all of Sulaymān's troops of *Jinn*, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the *Jinn*, and the birds flying above his head. When it was hot, they would shade him with their wings.

﴿فَهُمْ يُوزَعُونَ﴾

﴿*and they all were set in battle order.*﴾

The first and the last of them were brought together, so that none of them would step out of place. Mujāhid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays."[1]

﴿حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ﴾

﴿*Till, when they came to the valley of the ants,*﴾

meaning, when Sulaymān, the soldiers and the army with him crossed the valley of the ants,

﴿قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ﴾

﴿*one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."*﴾

Sulaymān, peace be upon him, understood what the ant said,

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ

[1] Aṭ-Ṭabari 19:500, 501.

وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ﴾

*﴿So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,﴾*

meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

﴿وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ﴾

*﴿and that I may do righteous good deeds that will please You,﴾*

means, 'deeds that You love which will earn Your pleasure.'

﴿وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ﴾

*﴿and admit me by Your mercy among Your righteous servants.﴾*

means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

﴿وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾﴾

*﴿20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴾*

*﴿21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason."﴾*

## The Absence of the Hoopoe

Mujāhid, Sa'īd bin Jubayr and others narrated from Ibn 'Abbās and others that the hoopoe was an expert who used to show Sulaymān where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed

him where the water was, Sulaymān would command the *Jinn* to dig in that place until they brought water from the depths of the earth. One day Sulaymān went to some open land and checked on the birds, but he could not see the hoopoe.

﴿فَقَالَ مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ﴾

*﴿and (Sulaymān) said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"﴾*

One day 'Abdullāh bin 'Abbās told a similar story, and among the people was a man from the Khawārij whose name was Nāfi' bin Al-Azraq, who often used to raise objections to Ibn 'Abbās. He said to him, "Stop, O Ibn 'Abbās; you will be defeated (in argument) today!" Ibn 'Abbās said: "Why?" Nāfi' said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn 'Abbās said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbās in argument, I would not even answer." Then he said to Nāfi': "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nāfi' said: "By Allāh I will never dispute with you concerning anything in the Qur'ān."[1]

﴿لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا﴾

*﴿I will surely punish him with a severe torment﴾*

Al-A'mash said, narrating from Al-Minhāl bin 'Amr from Sa'īd that Ibn 'Abbās said: "He meant, by plucking his feathers."[2] 'Abdullāh bin Shaddād said: "By plucking his feathers and exposing him to the sun."[3] This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

﴿أَوْ لَيَأْتِيَنِّي﴾

*﴿or slaughter him,﴾* means, killing him.

[1] Al-Qurṭubi 13:177 178.
[2] Aṭ-Ṭabari 19:443.
[3] Aṭ-Ṭabari 19:443.

﴿أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ﴾

﴿unless he brings me a clear reason.﴾ i.e., a valid excuse. Sufyān bin 'Uyaynah and 'Abdullāh bin Shaddād said: "When the hoopoe came back, the other birds said to him: "What kept you? Sulaymān has vowed to shed your blood." The hoopoe said: "Did he make any exception [did he say 'unless']?" They said, "Yes, he said:

﴿لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾﴾

﴿I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.﴾

The hoopoe said, "Then I am saved."

﴿فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾﴾

﴿22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news."﴾

﴿23. "I found a woman ruling over them, she has been given

*all things, and she has a great throne."﴾*

*﴿24. "I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them to prevent them from the way, so they have no guidance."﴾*

*﴿25. So they do not prostrate themselves before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.﴾*

*﴿26. Allāh, La ilāha illā Huwa, the Lord of the Supreme Throne!"﴾*

## How the Hoopoe came before Sulaymān and told Him about Saba'

Allāh says:

﴿فَمَكَثَ غَيْرَ بَعِيدٍ﴾

*﴿But (the hoopoe) stayed not long,﴾*

meaning, he was absent for only a short time. Then he came and said to Sulaymān:

﴿أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ﴾

*﴿I have grasped which you have not grasped﴾* meaning, 'I have come to know something that you and your troops do not know.'

﴿وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ﴾

*﴿and I have come to you from Saba' with true news.﴾*

meaning, with true and certain news. Saba' (Sheba) refers to Ḥimyar, they were a dynasty in Yemen. Then the hoopoe said:

﴿إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ﴾

*﴿I found a woman ruling over them,﴾*

Al-Ḥasan Al-Baṣri said, "This is Bilqīs bint Sharāḥīl, the queen of Saba'."[1] Allāh's saying:

﴿وَأُوتِيَتْ مِن كُلِّ شَيْءٍ﴾

*﴿she has been given all things,﴾* means, all the conveniences of

[1] *Ad-Durr Al-Manthūr* 6:351.

this world that a powerful monarch could need.

﴿وَلَهَا عَرْشٌ عَظِيمٌ﴾

﴿*and she has a great throne.*﴾ meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

﴿وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ﴾

﴿*I found her and her people worshipping the sun instead of Allāh, and Shaytān has made their deeds fair seeming to them, and has prevented them from the way,*﴾

meaning, from the way of truth,

﴿فَهُمْ لَا يَهْتَدُونَ﴾

﴿*so they have no guidance.*﴾

Allāh's saying:

﴿وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ۝٢٤ أَلَّا يَسْجُدُوا۟ لِلَّهِ﴾

﴿*and Shaytān has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allāh.*﴾

They do not know the way of truth, prostrating only before Allāh alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the *Āyah*:

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝٣٧﴾

﴿*And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you indeed worship Him.*﴾ (41:37)

﴿ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Who brings to light what is hidden in the heavens and the earth,﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "He knows everything that is hidden in the heavens and on earth."[1]

This was also the view of 'Ikrimah, Mujāhid, Sa'īd bin Jubayr, Qatādah and others.[2] His saying:

﴿وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ﴾

*﴿and knows what you conceal and what you reveal.﴾*

means, He knows what His servants say and do in secret, and what they say and do openly. This is like the *Āyah*:

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾﴾

*﴿It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day﴾* (13:10).

His saying:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾﴾

*﴿Allāh, Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴾*

means, He is the One to be called upon, Allāh, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allāh alone, it would have been forbidden to kill him.

Imām Aḥmad, Abu Dāwud and Ibn Mājah recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is *Ṣaḥīḥ*.[3]

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[1] *Ad-Durr Al-Manthūr* 6:352.

[2] Aṭ-Ṭabari 19:445, 'Abdur-Razzāq 3:81, *Ad-Durr Al-Manthūr* 6:352

[3] Aḥmad 1:332, Abu Dāwud 5:418, Ibn Mājah 2:1074, also narrated from Ibn 'Abbās.

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾

﴿27. *(Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."*﴾

﴿28. *"Go you with this letter of mine and deliver it to them, then draw back from them and see what they return."*﴾

﴿29. *She said: "O chiefs! Verily, here is delivered to me a noble letter,"*﴾

﴿30. *"Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful;'*﴾

﴿31. *'Be you not exalted against me, but come to me submitting (as Muslims).' "*﴾

## Sulaymān's Letter to Bilqīs

Allāh tells us what Sulaymān said to the hoopoe when he told him about the people of Saba' and their queen:

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾﴾

﴿*(Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."*﴾

meaning, 'are you telling the truth?

﴿أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ﴾

﴿*or you are (one) of the liars.*﴾ meaning, 'or are you telling a lie in order to save yourself from the threat I made against you?'

﴿ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾﴾

﴿*Go you with this letter of mine and deliver it to them then draw back from them and see what they return.*﴾

Sulaymān wrote a letter to Bilqīs and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqīs, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of

good manners. Bilqīs was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

﴿إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝٣٠ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ۝٣١﴾

﴿*it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'*﴾

So she gathered her commanders and ministers and the leaders of her land, and said to them:

﴿يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ﴾

﴿*"O chiefs! Verily, here is delivered to me a noble letter."*﴾

She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

﴿إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝٣٠ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ۝٣١﴾

﴿*Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'*﴾

Thus they knew that it was from Allāh's Prophet Sulaymān, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

﴿أَلَّا تَعۡلُواْ عَلَيَّ﴾

﴿*Be you not exalted against me,*﴾ Qatādah said: "Do not be arrogant with me.

﴿وَأۡتُونِي مُسۡلِمِينَ﴾

﴿*but come to me submitting (as Muslims).*﴾"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said: "Do not refuse or be too arrogant to come to me

﴿وَأۡتُونِي مُسۡلِمِينَ﴾

﴿*but come to me submitting (as Muslims).*﴾"[2]

[1] *Ad-Durr Al-Manthūr* 6:354.

[2] Aṭ-Ṭabari 19:453.

﴿قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾﴾

﴿32. *She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me."*﴾

﴿33. *They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."*﴾

﴿34. *She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do."*﴾

﴿35. *"But verily, I am going to send him a present, and see with what (answer) the messengers return."*﴾

## Bilqīs consults with Her Chiefs

When she read Sulaymān's letter to them and consulted with them about this news, she said:

﴿يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ﴾

﴿*"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."*﴾

meaning, 'until you come together and offer me your advice.'

﴿قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ﴾

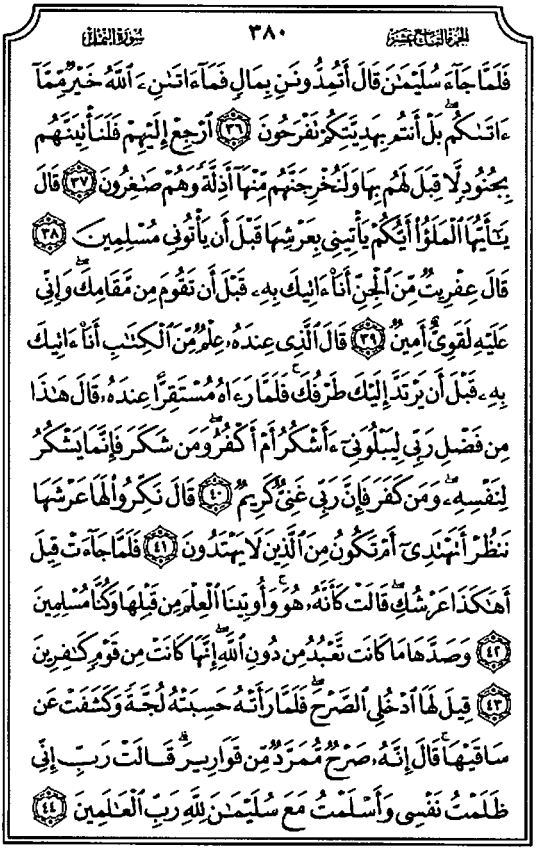
﴿*They said: "We have great strength, and great ability for war..."*﴾

They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

﴿وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ﴾

﴿*but it is for you to command; so think over what you will command.*﴾

meaning, 'we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn 'Abbās said:


فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم ۖ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾

"Bilqīs said:

﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً﴾

﴿*Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.*﴾

And Allāh said:

﴿وَكَذَٰلِكَ يَفْعَلُونَ﴾

﴿*And thus they do.*﴾[1]

Then she resorted to peaceful means, seeking a truce and trying to placate Sulaymān, and said:

﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾﴾

﴿*But verily, I am going to send him a present, and see with what the messengers return.*﴾

meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatādah said: "May Allāh have mercy on her and be pleased with her – how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn 'Abbās and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a

[1] Aṭ-Ṭabari 19:455.

Prophet, so follow him."[1]

﴿فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾﴾

﴿36. *So, when (the messengers with the gift) came to Sulaymān, he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"*﴾

﴿37. *"Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."*﴾

## The Gift and the Response of Sulaymān

More than one of the scholars of *Tafsīr* among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulaymān, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

﴿أَتُمِدُّونَنِ بِمَالٍ﴾

﴿*"Will you help me in wealth?"*﴾ meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your *Shirk* and your kingdom?'

﴿فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم﴾

﴿*What Allāh has given me is better than that which He has given you!*﴾

means, 'what Allāh has given to me of power, wealth and troops, is better than that which you have.'

﴿بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ﴾

﴿*Nay, you rejoice in your gift!*﴾ means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islām or the sword.'

﴿ٱرْجِعْ إِلَيْهِمْ﴾

[1] Aṭ-Ṭabari 19:455.

﴿*Go back to them*﴾ means, with their gift,

﴿فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا﴾

﴿*We verily, shall come to them with armies that they cannot resist,*﴾

they have no power to match them or resist them.

﴿وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً﴾

﴿*and we shall drive them out from there in disgrace,*﴾

'we shall drive them out in disgrace from their land.'

﴿وَهُمْ صَٰغِرُونَ﴾

﴿*and they will be abased.*﴾ means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Sulaymān said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulaymān and intending to follow him in Islām. When Sulaymān, peace be upon him, realized that they were coming to him, he rejoiced greatly.

﴿قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾﴾

﴿*38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?"*﴾

﴿*39. An 'Ifrīt from the Jinn said: "I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work."*﴾

﴿*40. One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful."*﴾

**How the Throne of Bilqīs was brought in an Instant**

Muḥammad bin Isḥāq reported from Yazīd bin Rūmān: "When the messengers returned with word of what Sulaymān said, she said: 'By Allāh, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulaymān with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulaymān sent the *Jinn* to bring him news of her progress and route every day and night, then when she drew near, he gathered together the *Jinns* and humans who were under his control and said:

﴿يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ﴾

*﴿O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?﴾*."[1]

﴿قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ﴾

*﴿An 'Ifrīt from the Jinn said:﴾*

Mujāhid said, "A giant *Jinn*." Abu Ṣāliḥ said, "It was as if he was a mountain."[2]

﴿أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ﴾

*﴿I will bring it to you before you rise from your place.﴾*

Ibn 'Abbās, may Allāh be pleased with him, said, "Before you get up from where you are sitting."[3]

[1] Aṭ-Ṭabari 9:520.

[2] *Ad-Durr Al-Manthūr* 6:359.

[3] Al-Baghawi 3:420.

As-Suddī and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

﴿وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ﴾

*﴿And verily, I am indeed strong and trustworthy for such work.﴾*

Ibn 'Abbās said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulaymān, upon him be peace, said, "I want it faster than that."[1] From this it seems that Sulaymān wanted to bring this throne as a demonstration of the greatness of the power and authority that Allāh had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqīs and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulaymān said, "I want it faster than that,

﴿قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ﴾

*﴿One with whom was knowledge of the Scripture said:﴾*

Ibn 'Abbās said, "This was Āṣif, the scribe of Sulaymān." It was also narrated by Muḥammad bin Isḥāq from Yazīd bin Rūmān that he was Āṣif bin Barkhiyā' and he was a truthful believer who knew the Greatest Name of Allāh.[2]

Qatādah said: "He was a believer among the humans, and his name was Āṣif."

﴿أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ﴾

*﴿I will bring it to you within the twinkling of an eye!﴾*

Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allāh, may He be exalted. Mujāhid said: "He said, O Owner of majesty and honor."[3]

[1] Al-Baghawi 3:420.

[2] Al-Baghawi 3:420.

[3] Aṭ-Ṭabari 19:466.

When Sulaymān and his chiefs saw it before them,

﴿قَالَ هَٰذَا مِن فَضْلِ رَبِّي﴾

﴿*he said: "This is by the grace of my Lord..."*﴾

meaning, 'this is one of the blessings which Allāh has bestowed upon me.'

﴿لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ﴾

﴿*to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;*﴾

This is like the *Āyāt*:

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ وَمَنْ أَسَآءَ فَعَلَيْهَا﴾

﴿*Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.*﴾ (41:46)

﴿وَمَن عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾﴾

﴿*and whosoever does righteous good deed, then such will prepare a good place for themselves.*﴾ (30:44).

﴿وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ﴾

﴿*and whoever is ungrateful, certainly my Lord is Rich, Bountiful.*﴾

He has no need of His servants or their worship.

﴿كَرِيمٌ﴾

﴿*Bountiful*﴾ He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Mūsā said:

﴿إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴿*If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.*﴾ (14:8).

It is recorded in *Ṣaḥīḥ Muslim*:

«يَقُولُ اللهُ تَعَالَى: يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا

عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*Allāh, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allāh, and whoever finds otherwise, let him blame no one but himself."*»[1]

﴿قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَنَهْتَدِيٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾ فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُۥ هُوَ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾﴾

﴿*41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."*﴾

﴿*42. So when she came, it was said, "Is your throne like this?" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allāh (as Muslims)."*﴾

﴿*43. And Ṣaddaha that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.*﴾

﴿*44. It was said to her: "Enter Aṣ-Ṣarḥ," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaymān said: "Verily, it is a Ṣarḥ Mumarrad of Qawārīr." She said: "My Lord! Verily, I have*

[1] Muslim 4:1994.

*wronged myself, and I submit, together with Sulaymān to Allāh, the Lord of all that exits."*﴾

## The Test of Bilqīs

When Sulaymān brought the throne of Bilqīs before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not? So he said:

﴿نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ﴾

﴿*Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.*﴾

Ibn 'Abbās said: "Remove some of its adornments and parts."[1] Mujāhid said: "He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered." Ikrimah said, "They added some things and took some things away." Qatādah said, "It was turned upside down and back to front, and some things were added and some things were taken away."[2]

﴿فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ﴾

﴿*So when she came, it was said: "Is your throne like this?"*﴾

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

﴿كَأَنَّهُۥ هُوَ﴾

﴿*(It is) as though it were the very same.*﴾ This is the ultimate in intelligence and strong resolve.

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[1] Aṭ-Ṭabari 19:469.

[2] Aṭ-Ṭabari 19:469.

﴿وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

*﴿Knowledge was bestowed on us before her, and we had submitted to Allāh.﴾*

Mujāhid said, "This was spoken by Sulaymān."[1]

﴿وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾﴾

*﴿And Ṣaddaha that which she used to worship besides Allāh has prevented her, for she was of a disbelieving people.﴾*

This is a continuation of the words of Sulaymān – according to the opinion of Mujāhid and Sa'īd bin Jubayr, may Allāh be pleased with them both – i.e., Sulaymān said:

﴿وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

*﴿Knowledge was bestowed on us before her, and we had submitted to Allāh.﴾*

and what stopped her from worshipping Allāh alone was

﴿مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ﴾

*﴿that which she used to worship besides Allāh, for she was of a disbelieving people.﴾*

What Mujāhid and Sa'īd said is good; it was also the view of Ibn Jarīr.[2] Then Ibn Jarīr said, "It could be that the subject of the verb.

﴿وَصَدَّهَا﴾

*﴿And Ṣaddaha﴾* refers to Sulaymān or to Allāh, so that the phrase now means:

﴿مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ﴾

*﴿She would not worship anything over than Allāh.﴾*

﴿إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ﴾

*﴿for she was of a disbelieving people.﴾* I say: the opinion of Mujāhid is supported by the fact that she declared her Islām after she entered the *Ṣarḥ*, as we shall see below.

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[1] Aṭ-Ṭabari 19:471.

[2] Aṭ-Ṭabari 19:472

﴿قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا﴾

*﴿It was said to her: "Enter Aṣ-Ṣarḥ" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.﴾*

Sulaymān had commanded the *Shayāṭīn* to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

## Verily, it is a *Ṣarḥ Mumarrad* of *Qawārīr*

*Ṣarḥ* means a palace or any lofty construction. Allāh says of Fir'awn – may Allāh curse him – that he said to his minister Hāmān:

﴿ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ﴾

*﴿Build me a Ṣarḥ that I may arrive at the ways.﴾* (40:36-37)

*Ṣarḥ* is also used to refer to the high constructed palaces in Yemen. *Mumarrad* means sturdily constructed and smooth.

﴿مِّن قَوَارِيرَا۠﴾

*﴿of Qawārīr﴾* means, made of glass, i.e., it was built with smooth surfaces. *Mārid* is a fortress in Dawmat Al-Jandal. What is meant here is that Sulaymān built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allāh had given him and how majestic his position was, she submitted to the command of Allāh and acknowledged that he was a noble Prophet, so she submitted to Allāh and said:

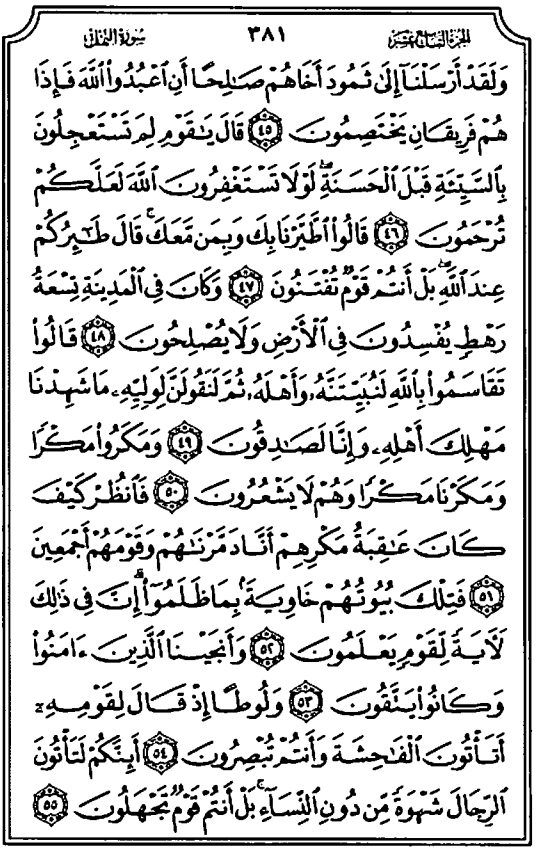
﴿رَبِّ إِنِّى ظَلَمْتُ نَفْسِى﴾

*﴿My Lord! Verily, I have wronged myself,﴾*

meaning, by her previous disbelief and *Shirk* and by the fact that she and her people had worshipped the sun instead of Allāh.

﴿وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

*﴿and I submit, together with Sulaymān to Allāh, the Lord of all that exists.﴾*




meaning, following the religion of Sulaymān, worshipping Allāh alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

﴿وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾﴾

﴿45. *And indeed We sent to Thamūd their brother Ṣāliḥ, (saying): "Worship Allāh." Then look! They became two parties quarreling with each other.*﴾

﴿46. *He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the forgiveness of Allāh, that you may receive mercy?"*﴾

﴿47. *They said: "We augur an omen from you and those with you." He said: "Your omen is of Allāh; nay, but you are a people that are being tested."*﴾

## Ṣāliḥ and Thamūd

Allāh tells us about Thamūd and how they responded to their Prophet Ṣālih, when Allāh sent him to call them to worship Allāh alone, with no partner or associate.

﴿فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ﴾

*﴿Then look! They became two parties quarreling with each other.﴾*

Mujāhid said, "These were believers and disbelievers."[1] This is like the *Āyah*,

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾﴾

*﴿The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾* (7:75-76)

﴿قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ﴾

*﴿He said: "O my people! Why do you seek to hasten the evil before the good?"﴾*

meaning, 'why are you praying for the punishment to come, and not asking Allāh for His mercy?' Then he said:

﴿لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ﴾

*﴿"Why seek you not the forgiveness of Allāh, that you may receive mercy?" They said: "We augur an omen from you and those with you."﴾*

This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Ṣāliḥ and his companions." Mujāhid said, "They regarded them as bad omens."[2] This is similar to what Allāh said about the people of Fir'awn:

﴿فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ﴾

[1] Aṭ-Ṭabari 19:475.

[2] *Ad-Durr Al-Manthūr* 6:369.

﴿*But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Mūsā and those with him*﴾ (7:131).

And Allāh says:

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ﴾

﴿*And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh."*﴾ (4:78)

i.e., by virtue of His will and decree.

And Allāh tells us about the dwellers of the town, when the Messengers came to them:

﴿قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ﴾

﴿*They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!*﴾ (36:18)

And these people [Thamūd] said:

﴿اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَائِرُكُمْ عِندَ اللَّهِ﴾

﴿*"We augur an omen from you and those with you." He said: "Your omen is of Allāh;*﴾

meaning, Allāh will punish you for that.

﴿بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ﴾

﴿*nay, but you are a people that are being tested.*﴾

Qatādah said: "You are being tested to see whether you will obey or disobey."[1] The apparent meaning of the phrase

﴿تُفْتَنُونَ﴾

﴿*are being tested*﴾ is: you will be left to get carried away in your state of misguidance.

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[1] *Ad-Durr Al-Manthūr* 6 :369.

﴿وَكَانَ فِي ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾ قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾ وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ إِنَّ فِي ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾﴾

﴿48. *And there were in the city nine Rahṭin, who made mischief in the land, and would not reform.*﴾

﴿49. *They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"*﴾

﴿50. *So, they plotted a plot, and We planned a plan, while they perceived not.*﴾

﴿51. *Then see how was the end of their plot! Verily, We destroyed them and their nation all together.*﴾

﴿52. *These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Āyah for people who know.*﴾

﴿53. *And We saved those who believed, and had Taqwā of Allāh.*﴾

## The Plot of the Mischief-Makers and the End of the People of Thamūd

Allāh tells us about the evildoers of Thamūd and their leaders who used to call their people to misguidance and disbelief, and to deny Ṣāliḥ. Eventually they killed the she-camel and were about to kill Ṣāliḥ too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allāh says:

﴿وَكَانَ فِي ٱلْمَدِينَةِ﴾

﴿*And there were in the city*﴾ meaning, in the city of Thamūd,

﴿تِسْعَةُ رَهْطٍ﴾

﴿*nine Raht,*﴾ meaning, nine people,

﴿يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ﴾

﴿*who made mischief in the land, and would not reform.*﴾

They forced their opinions on the people of Thamūd, because they were the leaders and chiefs. Al-'Awfi reported that Ibn 'Abbās said: "These were the people who killed the she-camel,"[1] Meaning, that happened upon their instigation, may Allāh curse them. Allāh says:

﴿فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝٢٩﴾

﴿*But they called their comrade and he took (a sword) and killed (the she-camel).*﴾ (54:29)

﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ۝١٢﴾

﴿*When the most wicked man among them went forth (to kill the she-camel).*﴾ (91:12)

'Abdur-Razzāq said that Yaḥyā bin Rabī'ah As-San'āni told them, "I heard 'Aṭā' – i.e. Ibn Abi Rabāh – say:

﴿وَكَانَ فِي ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ۝٤٨﴾

﴿*And there were in the city nine Raht, who made mischief in the land, and would not reform.*﴾

'They used to break silver coins.' "[2] They would break off pieces from them, as if they used to trade with them in terms of numbers [as opposed to weight], as the Arabs used to do.

Imām Mālik narrated from Yaḥyā bin Sa'īd that Sa'īd bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imāms.

﴿قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ﴾

﴿*They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household..."*﴾

[1] Aṭ-Ṭabari 19:477.

[2] Abdur-Razzāq 3:83.

They took a mutual oath, pledging that during the night, whoever met the Allāh's Prophet Ṣāliḥ, peace be upon him, he would assassinate him. But Allāh planned against them and caused their plot to backfire. Mujāhid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed."[1]

'Abdur-Raḥmān bin Abi Ḥātim[2] said: "When they killed the she-camel, Ṣāliḥ said to them:

﴿تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ﴾

﴿*"Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied."*﴾ (11:65).

They said: 'Ṣāliḥ claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Ṣāliḥ had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, 'When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allāh sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allāh punished some of them here, and some of them there, and He saved Ṣāliḥ and the people who were with him. Then he recited:

﴿وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ﴾

﴿*So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,*﴾ i.e., deserted."

﴿بِمَا ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٣﴾﴾

[1] Aṭ-Ṭabari 19:478.

[2] That is 'Abdur-Raḥmān bin Zayd. This narration is recorded by Ibn Abi Ḥātim no. 16485, and Aṭ-Ṭabari no. 27054.

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ
لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا
عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ
عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾
أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ
مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ
أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا
رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ
مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهْدِيكُمْ فِى
ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ
رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

﴿for they did wrong. Verily, in this is indeed an Āyah for people who know. And We saved those who believed, and had Taqwā of Allāh.﴾

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ
تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٥﴾ فَمَا كَانَ جَوَابَ
قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ
لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ
يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا
ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ
ٱلْمُنذَرِينَ ﴿٥٨﴾﴾

﴿54. And (remember) Lūṭ! When he said to his people: "Do you commit immoral sins while you see?"﴾

﴿55. "Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly."﴾

﴿56. There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴾

﴿57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.﴾

﴿58. And We rained down on them a rain. So, evil was the rain of those who were warned.﴾

## Lūṭ and His People

Allāh tells us about His servant and Messenger Lūṭ, peace be

upon him, and how he warned his people of Allāh's punishment for committing an act of immorality which no human ever committed before them – intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lūṭ said:

﴿أَتَأْتُونَ ٱلْفَـٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ﴾

﴿*Do you commit immoral sins while you see?*﴾

meaning, 'while you see one another, and you practice every kind of evil in your meetings.'

﴿أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾﴾

﴿*Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly.*﴾

means, 'you do not know anything of what is natural or what is prescribed by Allāh.' This is like the *Āyah*:

﴿أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾﴾

﴿*Go you in unto the males of mankind, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!*﴾ (26:165-166)

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾﴾

﴿*There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"*﴾

means, 'they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allāh destroyed them, and a similar end awaits the disbelievers. Allāh says:

﴿فَأَنجَيْنَـٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَـٰهَا مِنَ ٱلْغَـٰبِرِينَ ﴿٥٧﴾﴾

﴿*So, We saved him and his family, except his wife. We*

*destined her to be of those who remained behind.﴾*

meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lūṭ so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lūṭ and not because of any honor on her part.

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا﴾

*﴾And We rained down on them a rain.﴿*

means; stones of *Sijjīl*,[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allāh said:

﴿فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ﴾

*﴾So, evil was the rain of those who were warned.﴿*

meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

﴿قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾ أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾﴾

*﴾59. Say : "Praise and thanks be to Allāh, and peace be on His servants whom He has chosen! Is Allāh better, or what they ascribe as partners?"﴿*

*﴾60. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god with Allāh? Nay, but they are a people who ascribe equals!﴿*

## The Command to praise Allāh and send Blessings on His Messengers

Allāh commands His Messenger ﷺ to say:

﴿ٱلْحَمْدُ لِلَّهِ﴾

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11 :82).

﴿*Praise and thanks be to Allāh,*﴾

meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allāh whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allāh be upon them. This was the view of 'Abdur-Raḥmān bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, "This like He said in the *Āyah*;

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

*﴿Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾* (37:180-182)."

Ath-Thawri and As-Suddī said, "This refers to the Companions of Muḥammad ﷺ, may Allāh be pleased with them all." Something similar was also narrated from Ibn 'Abbās, and there is no contradiction between the two views, because they were also among the servants of Allāh whom He had chosen, although the description is more befitting of the Prophets.

﴿ءَٱللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

*﴿Is Allāh better, or what they ascribe as partners (to Him)?﴾*

This is a question aimed at denouncing the idolators for their worship of other gods besides Allāh.

## Some more Proofs of *Tawḥīd*

Then Allāh begins to explain that He is the Only One Who creates, provides and controls, as He says:

﴿أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ﴾

*﴿Is not He Who created the heavens﴾*

meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of

all different kinds and colors and shapes, etc.

﴿وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً﴾

*﴿and sends down for you water from the sky,﴾*

means, He sends it as a provision for His servants,

﴿فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ﴾

*﴿whereby We cause to grow wonderful gardens full of beauty and delight?﴾*

means, beautiful and delightful to behold.

﴿مَا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ﴾

*﴿It is not in your ability to cause the growth of their trees.﴾*

meaning, 'you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allāh says in another *Āyah:*

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ﴾

*﴿And if you ask them: "Who has created them?" they will certainly say: "Allāh."﴾* (31:25)

﴿وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ﴾

*﴿And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh."﴾* (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allāh says:

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ﴾

*﴿Is there any god with Allāh?﴾* meaning, 'is there any god that can be worshipped alongside Allāh, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit?' Then Allāh says:

﴿بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾

*﴿Nay, but they are a people who ascribe equals (to Him)!﴾*

meaning, they describe others as being equal and comparable to Allāh.

﴿أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾﴾

*﴿61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilāh (god) with Allāh? Nay, but most of them know not!﴾*

Allāh says:

﴿أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا﴾

*﴿Is not He Who has made the earth as a fixed abode,﴾*

meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the *Āyah*,

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً﴾

*﴿Allāh, Who has made for you the earth as a dwelling place and the sky as a canopy﴾* (40:64).

﴿وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا﴾

*﴿and has placed rivers in its midst,﴾* means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

﴿وَجَعَلَ لَهَا رَوَٰسِىَ﴾

*﴿and has placed firm mountains therein,﴾*

means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

﴿وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا﴾

*﴿and has set a barrier between the two seas﴾*

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allāh says:

﴿وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾﴾

*﴿And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.﴾* (25:53)

Allāh says:

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ﴾

*﴿Is there any god with Allāh?﴾* meaning, any god who could do this, or who deserves to be worshipped? Both meanings are indicated by the context.

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

*﴿Nay, but most of them know not!﴾* means, in that they worship others than Allāh.

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾﴾

*﴿62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh? Little is that you remember!﴾*

Allāh points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when

calamity strikes, as He says elsewhere:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ﴾

﴿*And when harm touches you upon the sea, those that you call upon vanish from you except Him*﴾ (17:67),

﴿ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

﴿*Then, when harm touches you, unto Him you cry aloud for help*﴾ (16:53).

Similarly, Allāh says here:

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ﴾

﴿*Is not He Who responds to the distressed one, when he calls on Him,*﴾

meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm? Imām Aḥmad reported that a man of Balhajīm said: "O Messenger of Allāh, what are you calling for?" He said:

«أَدْعُو إِلَى اللهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضْلَلْتَ بِأَرْضٍ قَفْرٍ فَدَعَوْتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ فَدَعَوْتَهُ أَنْبَتَ لَكَ»

«*I am calling people to Allāh Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.*»

He said: "Advise me." He ﷺ said:

«لَا تَسُبَّنَّ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ، وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَائْتَزِرْ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ»

«*Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf*

*length, or – if you insist – let it reach your ankles, and beware of lowering the garment below the ankles along the ground,*[1] *for it is a form of showing-off, and Allāh does not like showing-off.*"[2]

## The Story of a *Mujāhid* who fought for the sake of Allāh

In his biography of Fāṭimah bint Al-Ḥasan Umm Aḥmad Al-'Ajaliyyah, Al-Ḥāfiẓ bin 'Asākir reported that she said: "One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, 'What is the matter with you? Woe to you! I was only preparing you for a day such as this.' The horse said to him: 'How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little?' The man said, 'I make you a promise before Allāh that from this day on, only I will feed you from my own lap.' So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: 'A city where this man is, will be kept safe from harm.' He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islām) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islām and its followers were good, so the *Mujāhid* trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the *Mujāhid* prisoner. When they made their move, he lifted his gaze to the sky and said, 'O Allāh! He has deceived me by swearing in Your Name, so protect me in whatever way You will.' Then two wild animals came out and seized them, and the Mujāhid came back safe and sound."[3]

[1] To let one's lower garment trail along the ground.

[2] Aḥmad 5:64. This narration is not authentic. Most parts of the text are found in other authentic *Ḥadīths*.

[3] *Tārīkh Dimashq* 19:489 MS.

**The Inheritance of the Earth**

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

*﴿and makes you inheritors of the earth,﴾*

means, each generation inherits from the generation that came before them, one after the other, as Allāh says:

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ﴾

*﴿if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people﴾* (6:133),

﴿وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ﴾

*﴿And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others﴾* (6:165),

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾

*﴿And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth."﴾* (2:30)

meaning, people who will come after one another, as we have already stated.

Allāh's saying:

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

*﴿and makes you inheritors of the earth,﴾*

means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Ādam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one

another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allāh has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allāh says:

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ﴾

*﴿Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh?﴾*

meaning, is there anyone else able to do that, or a god with Allāh worth worshipping – while you know that He is the only one who can do that, having no partners?

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

*﴿Little is that you remember!﴾* meaning, how little they think about that which would guide them to the truth and show them the straight path.

﴿أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾﴾

*﴿63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!﴾*

Allāh says,

﴿أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ﴾

*﴿Is not He Who guides you in the darkness of the land and the sea,﴾*

meaning, by means of what He has created of heavenly and earthly signposts. This is like the *Āyah*,

﴿وَعَلَٰمَٰتٍ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾﴾

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾
قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ
فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا
هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾
قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ
﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ
أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ
رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ
فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

﴿*And landmarks and by the stars, they guide themselves.*﴾ (16:16)

﴿وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ﴾

﴿*It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...*﴾ (6:97)

﴿وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ﴾

﴿*and Who sends the winds as heralds of glad tidings, going before His mercy?*﴾

meaning, ahead of the clouds which bring rain, by means of which Allāh shows His mercy to His servants who are suffering drought and despair.

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ﴾

﴿*Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!*﴾

﴿أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾﴾

﴿*64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allāh? Say: "Bring forth your proofs, if you are truthful."*﴾

He is the One Who, by His might and power, originates

creation and then repeats it. This is like the *Āyāt*:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾﴾

*﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.﴾* (85:12-13)

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

*﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾* (30:27)

﴿وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

*﴿and Who provides for you from heaven and earth?﴾*

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

﴿وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ﴿١١﴾ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴿١٢﴾﴾

*﴿By the sky which gives rain, again and again. And the earth which splits.﴾* (86:11-12)

﴿يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا﴾

*﴿He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it﴾* (34:2).

Allāh, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

﴿كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾﴾

*﴿Eat and pasture your cattle; verily, in this are signs for men of understanding﴾* (20:54).

Allāh says:

﴿أَإِلَٰهٌ مَّعَ ٱللَّهِ﴾

*﴿Is there any god with Allāh?﴾* meaning, who did this? Or, according to another interpretation: after this (who could be worth worship)?

﴿قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿Say: "Bring forth your proofs, if you are truthful."﴾

Produce the evidence of that. But it is known that they have no proof or evidence, as Allāh says:

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾﴾

﴿And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ (23:117)

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۖ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾﴾

﴿65. Say: "None in the heavens and the earth knows the Unseen except Allāh, nor can they perceive when they shall be resurrected."﴾

﴿66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.﴾

## The One Who knows the Unseen is Allāh

Allāh commands His Messenger ﷺ to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allāh.

﴿إِلَّا ٱللَّهُ﴾

﴿except Allāh﴾ This is an absolute exception, meaning that no one knows this besides Allāh, He is alone in that regard, having no partner in that knowledge. This is like the *Āyāt*:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

﴿And with Him are the keys of the Unseen, none knows them but He﴾ (6:59).

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain﴾ (31:34).

until the end of the *Sūrah*. And there are many *Āyāt* which mention similar things.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

*﴿nor can they perceive when they shall be resurrected.﴾*

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allāh says:

﴿ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

*﴿Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden﴾* (7:187).

meaning, it is a grave matter for the dwellers of heaven and earth.

﴿بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِّنْهَا﴾

*﴿Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.﴾*

means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning "their knowledge is all the same with regard to that," which reflects the meaning of the *Ḥadīth* in *Ṣaḥīḥ Muslim* which states that the Messenger of Allāh ﷺ said to Jibrīl, when the latter asked him when the Hour would come:

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

*«The one who is being asked about it does not know any more than the one who is asking.»*[1]

In other words, they were both equal in the fact that their knowledge did not extend that far.

﴿بَلْ هُمْ فِي شَكٍّ مِّنْهَا﴾

*﴿Nay, they are in doubt about it.﴾* This refers to the disbelievers in general as Allāh says elsewhere:

﴿وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿٤٨﴾﴾

*﴿And they will be set before your Lord in rows, (and Allāh will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no*

[1] Muslim 1:36.

*meeting for you (with Us)."* (18:48)

i.e., the disbelievers among you. By the same token, Allāh says here:

﴿بَلْ هُمْ فِي شَكٍّ مِّنْهَا﴾

*Nay, they are in doubt about it.* meaning, they doubt that it will come to pass.

﴿بَلْ هُم مِّنْهَا عَمُونَ﴾

*Nay, they are in complete blindness about it.*

They are blind and completely ignorant about it.

﴿وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَإِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾﴾

*67. And those who disbelieve say: "When we have become dust – we and our fathers – shall we really be brought forth?"*

*68. "Indeed we were promised this – we and our forefathers before, verily, these are nothing but tales of ancients."*

*69. Say to them: "Travel in the land and see how has been the end of the criminals."*

*70. And grieve you not over them, nor be straitened (in distress) because of what they plot.*

## Scepticism about the Resurrection and Its Refutation

Allāh tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

﴿لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ﴾

*Indeed we were promised this – we and our forefathers before,*

meaning, 'we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

﴿إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾

*verily, these are nothing but tales of ancients.*

the promises that bodies will be restored are

﴿إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

*﴿nothing but tales of ancients.﴾* meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allāh said,

﴿قُلْ﴾

*﴿Say﴾* 'O Muḥammad, to these people,'

﴿سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ﴾

*﴿Travel in the land and see how has been the end of the criminals.﴾*

meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allāh struck them and how Allāh saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet ﷺ, Allāh says:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

*﴿And grieve you not over them,﴾* meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

﴿وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾

*﴿nor be straitened because of what they plot.﴾*

means, 'because they plot against you and reject what you have brought, for Allāh will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾﴾

*﴿71. And they say: "When this promise, if you are truthful?"﴾*

*﴿72. Say: "Perhaps that which you wish to hasten on, may be*

*close behind you."*﴾

﴿*73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.*﴾

﴿*74. And verily, your Lord knows what their breasts conceal and what they reveal.*﴾

﴿*75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.*﴾

Allāh tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾﴾

﴿*And they say: "When (will) this promise (be fulfilled), if you are truthful?"*﴾

Allāh said, responding to them:

﴿قُلْ﴾

﴿*Say*﴾ 'O Muḥammad,'

﴿عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ﴾

﴿*Perhaps that which you wish to hasten on, may be close behind you.*﴾

Ibn 'Abbās said, "That which you wish to hasten on has come close to you, or some of it has come close."[1] This was also the view of Mujāhid, Aḍ-Ḍaḥḥāk, 'Aṭā Al-Khurāsāni, Qatādah and As-Suddī.[2] This is also what is meant in the *Āyāt*:

﴿وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾﴾

﴿*And they say: "When will that be?" Say: "Perhaps it is near!"*﴾ (17:51)

﴿يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾﴾

﴿*They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers*﴾ (29:54).

﴿عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم﴾

[1] Aṭ-Ṭabari 19:492.

[2] Aṭ-Ṭabari 19:492 *Ad-Durr Al-Manthūr* 6:375.

﴿*may be close behind you.*﴾ means, it is being hastened for you. This was reported from Mujāhid.[1]
Then Allāh says:

﴿وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

﴿*Verily, your Lord is full of grace for mankind,*﴾

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

﴿وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾﴾

﴿*And verily, your Lord knows what their breasts conceal and what they reveal.*﴾

means, He knows what is hidden in their hearts just as He knows what is easily visible.

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ﴾

﴿*It is the same (to Him) whether any of you conceals his speech or declares it openly*﴾ (13:10),

﴿يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ﴿٧﴾﴾

﴿*He knows the secret and that which is yet more hidden*﴾ (20:7),

﴿أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

﴿*Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal*﴾ (11:5).

Then Allāh tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see. And Allāh says:

﴿وَمَا مِنْ غَآئِبَةٍ﴾

﴿*and there is nothing hidden*﴾ Ibn 'Abbās said, "This means, there is nothing[2]

﴿فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

[1] Aṭ-Ṭabari 19:492.
[2] Aṭ-Ṭabari 19:494.

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم
بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى
ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن
تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا
وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ
ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ
فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰٓ إِذَا جَآءُو
قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ
﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ
يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى
ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ
مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

﴿in the heaven and the earth but it is in a Clear Book.﴾

This is like the *Āyah*,

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

﴿*Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.*﴾ (22:70)

﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾﴾

﴿76. *Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ.*﴾

﴿77. *And truly, it is a guide and a mercy for the believers.*﴾

﴿78. *Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.*﴾

﴿79. *So, put your trust in Allāh; surely, you are on manifest truth.*﴾

﴿80. *Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their*

*backs.*﴾

﴿*81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).*﴾

## The Qur'ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them

Allāh tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrāh and Injīl.

﴿أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿*most of that in which they differ.*﴾ such as their different opinions about 'Īsā. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'ān came with the moderate word of truth and justice: that he was one of the servants of Allāh, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'ān says:

﴿ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾﴾

﴿*Such is 'Īsā, son of Maryam. (It is) a statement of truth, about which they doubt*﴾ (19:34).

﴿وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴿*And truly, it is a guide and a mercy for the believers.*﴾

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allāh says:

﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم﴾

﴿*Verily, your Lord will decide between them*﴾

meaning, on the Day of Resurrection,

﴿بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ﴾

﴿*by His judgement. And He is the All-Mighty,*﴾

means, in His vengeance,

﴿ٱلْعَلِيمُ﴾

﴿*the All-Knowing.*﴾ Who knows all that His servants do and say.

## The Command to put One's Trust in Allāh and to convey the Message

﴿فَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿*So, put your trust in Allāh;*﴾ in all your affairs, and convey the Message of your Lord.

﴿إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾

﴿*surely, you are on manifest truth.*﴾ meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allāh says:

﴿إِنَّكَ لَا تُسْمِعُ الْمَوْتَى﴾

﴿*Verily, you cannot make the dead to hear*﴾

meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allāh says:

﴿وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾﴾

﴿*nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).*﴾

meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allāh and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾﴾

﴿*82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.*﴾

## The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allāh and changed the true religion. Then Allāh will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allāh wills. The beast will speak to people about matters. Ibn 'Abbās, Al-Ḥasan and Qatādah said, and it was also narrated from 'Ali, may Allāh be pleased with him, that it will speak words, meaning, it will address them.[1]

Many *Ḥadīths* and reports have been narrated about the beast, and we will narrate as many of them as Allāh enables us to, for He is the One Whose help we seek.

Imām Aḥmad recorded that Ḥudhayfah bin Asīd Al-Ghifāri said, "The Messenger of Allāh ﷺ came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانُ وَالدَّابَّةُ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَالدَّجَّالُ، وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ أَوْ تَحْشُرُ النَّاسَ، تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

*«The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhān); emergence of the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam, upon him be peace; the Dajjāl; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.»"*[2]

This was also recorded by Muslim and the *Sunan* compilers from Ḥudhayfah, in a *Mawqūf*[3] report. At-Tirmidhi said, "It is

[1] Aṭ-Ṭabari 19:500.

[2] Aḥmad 4:6.

[3] A narration reaching to a Companion only.

*Ḥasan Ṣaḥīḥ*."[1] It was also recorded by Muslim from Ḥudhayfah in a *Marfū'* report.[2] And Allāh knows best.

## Another *Ḥadīth*

Muslim bin Al-Hajjāj recorded that 'Abdullāh bin 'Amr said, "I memorized a *Ḥadīth* from the Messenger of Allāh ﷺ which I never forgot afterwards. I heard the Messenger of Allāh ﷺ say:

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى، وَأَيَّتُهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا»

«*The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.*»[3]

## Another *Ḥadīth*

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَخَاصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

«*Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjāl; the beast; the (death) of one of your favorite, or general affliction.*»

This was recorded by Muslim alone.[4] Muslim also recorded that Abu Hurayrah, may Allāh be pleased with him, said that the the Prophet ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَّالَ، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُوَيْصَّةَ أَحَدِكُمْ»

«*Hasten to do good deeds before six things appear: the Dajjāl;*

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[1] Muslim 4:2225, Abu Dāwud 4:491, *Tuḥfat Al-Aḥwadhi* 6:413, An-Nasā'ī in *in Al-Kubrā* 6:456, Ibn Mājah 2:1341.

[2] Muslim 4:2226. *Marfū'* meaning a *Hadith* referred to the Prophet ﷺ.

[3] Muslim 4:2260.

[4] Muslim 4:2267.

*the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.»*[1]

## Another *Ḥadīth*

Ibn Mājah recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّابَّةَ، الدَّجَّالَ، وَخُوَيْصَّةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

*«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjāl; and the (death of one of your favorite) or general affliction.»*

He was the only one who recorded this version.[2]

## Another *Ḥadīth*

Abu Dāwud At-Ṭayālisi recorded from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجْلِي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرَفُ الْمُؤْمِنُ مِنَ الْكَافِرِ»

*«A beast will emerge from the earth, and with it will be the staff of Mūsā and the ring of Sulaymān, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.»*[3]

It also was recorded by Imām Aḥmad, with the wording:

«فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْخِوَانِ الْوَاحِدِ لَيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ»

*«It will strike the nose of the disbelievers with the ring, and*

[1] Muslim 4:2267.
[2] Ibn Mājah 2:1348.
[3] Aṭ-Ṭayālisi 334.

*will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.*»[1]

It was also recorded by Ibn Mājah.[2]

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Mūsā and the ring of Sulaymān. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, 'How much is this, O believer?' 'How much is this, O disbeliever?' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: 'O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: 'O so-and-so, you are among the people of Hell,' This is what Allāh says:

﴿وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾﴾

*﴿And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.﴾*[3]

﴿وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَـٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَـٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ

[1] Aḥmad 2:295.

[2] Ibn Mājah 2:1351.

[3] Al Baghwi 3:429.

لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

﴿83. *And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Āyāt, and they shall be driven,*﴾

﴿84. *Till, when they come, He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"*﴾

﴿85. *And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.*﴾

﴿86. *See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Āyāt for the people who believe.*﴾

## Gathering the Wrongdoers on the Day of Resurrection

Allāh tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allāh will be gathered before Allāh, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

﴿وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا﴾

﴿*And the Day when We shall gather out of every nation, a Fawj*﴾

means, from every people and generation a group

﴿مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا﴾

﴿*of those who denied Our Āyāt*﴾. This is like the *Āyāt*:

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴾

﴿*"Assemble those who did wrong, together with their companions (from the devils)."*﴾ (37:22)

﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾﴾

﴿*And when the souls are joined with their bodies*﴾ (81:7).

﴿فَهُمْ يُوزَعُونَ﴾

﴿and they shall be driven,﴾

Ibn 'Abbās, may Allāh be pleased with him, said: "They will be pushed."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said: "They will be driven."[2]

﴿حَتَّىٰٓ إِذَا جَآءُو﴾

﴿Till, when they come,﴾ and stand before Allāh, may He be glorified and exalted, in the place of reckoning,

﴿قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ﴾

﴿He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"﴾

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allāh says:

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾﴾

﴿He neither believed nor performed Ṣalāh! But on the contrary, he denied and turned away!﴾ (75:31-32)

Then the proof will be established against them and they will have no excuse whatsoever, as Allāh says:

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

﴿That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse﴾ (77:35-36).

Similarly, Allāh says here:

﴿وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾﴾

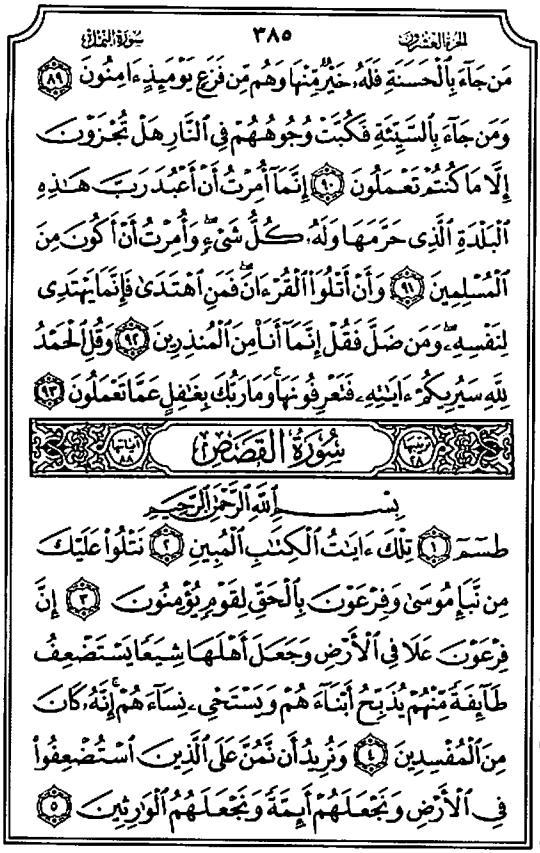
﴿And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴾

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allāh points out His complete power, immense authority and greatness, all dictating that He is to be obeyed

[1] Aṭ-Ṭabari 19:501.

[2] Aṭ-Ṭabari 19:438.


الجزء العشرون ٣٨٥ سورة القصص
مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ
ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى
لِنَفْسِهِۦ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ
لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

سُورَةُ القَصَصِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ
مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ
فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ
طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ
مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟
فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾

and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allāh says:

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ﴾

﴿*See they not that We have made the night for them to rest therein,*﴾ Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

﴿وَٱلنَّهَارَ مُبْصِرًا﴾

﴿*and the day sight-giving*﴾ meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are Āyāt for the people who believe.*﴾

﴿وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَٰخِرِينَ ﴿٨٧﴾ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ
خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ
بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾

﴿*87. And (remember) the Day on which the Trumpet (Ṣūr) will*

*be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh wills. And all shall come to Him, humbled.*﴾

﴿*88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily, He is well-acquainted with what you do.*﴾

﴿*89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.*﴾

﴿*90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"*﴾

## The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allāh tells us about the terrors of the Day when the *Ṣūr* will be blown. The *Ṣūr*, as described in the *Ḥadīth*, is,

«قَرْنٌ يُنْفَخُ فِيهِ»

«*a horn which is blown into.*»

According to the *Ḥadīth* about the *Ṣūr* (Trumpet), it is (the angel) Isrāfīl who will blow into it by the command of Allāh, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

﴿إِلَّا مَن شَآءَ ٱللَّهُ﴾

﴿*except him whom Allāh wills.*﴾ these are the martyrs, for they are alive, with their Lord, and being provided for.[1]

Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man came to him and said, "What is this *Ḥadīth* that you are narrating, that the Hour will come upon such and such people?" He said, "*Subḥān Allāh* or *'Lā Ilāha Illallāh* (or something similar), I had decided

[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:169).

that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House [the Ka'bah], and such and such will happen." Then he said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ - لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

*«The Dajjāl will emerge in my Ummah, and will remain for forty - I do not know whether he said forty days, or forty months, or forty years - then Allāh will send 'Īsā son of Maryam, who looks like 'Urwah bin Mas'ūd, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allāh will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.»"*

He said, "I heard it from the Messenger of Allāh ﷺ who said:

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا - قَالَ - وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَصْعَقُ وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ - أَوْ قَالَ يُنْزِلُ اللهُ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ قَالَ: الظِّلُّ - نُعْمَانُ الشَّاكُّ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانُ شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ»

*«Then the most evil of people will remain, and they will be as*

*nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shayṭān will appear to them and will say, "Will you do as I tell you?" They will say, "What do you command us to do?" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down. Then Allāh will send – or send down – rain like dew – or he said, like shade (Nu'mān was the one who was not sure) – from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they?" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.»"*[1]

His ﷺ saying;

«ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا»

*«Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.»*

means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the *Ṣūr* which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds – this is when all of the creation will be brought forth from their graves. Allāh says:

﴿وَكُلٌّ أَتَوْهُ دَٰخِرِينَ﴾

﴿*And all shall come to Him, humbled.*﴾ meaning, humbling

[1] Muslim 4 :2258.

themselves and obeying Him, and no one will go against His command. This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ﴾

﴿*On the Day when He will call you, and you will answer with His praise and obedience*﴾ (17:52).

﴿ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ﴾

﴿*Then afterwards when He will call you by a single call, behold, you will come out from the earth*﴾ (30:25).

According to the *Ḥadīth* about the *Ṣūr*,[1] when it is blown for the third time, Allāh will command the souls to be put into the hole of the *Ṣūr* (Trumpet), then Isrāfīl will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the *Ṣūr* (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allāh will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allāh says:

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾

﴿*The Day when they will come out of the graves quickly as racing to a goal.*﴾ (70:43)

﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾

﴿*And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.*﴾ (27:88)

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

[1] Aṭ-Ṭabarāni in *Aṭ-Ṭiwāl* 36. The author is refering to an unauthentic *Ḥadīth*. Most of the scholars say that the *Ṣūr* will be blown two times, based upon the authentic *Ḥadīths*, including those seen in this discussion.

This is like the *Āyāt*:

﴿يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ۝٩ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝١٠﴾

*﴿On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.﴾* (52:9-10)

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ۝١٠٧﴾

*﴿And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."﴾* (20:105-107),

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

*﴿And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.﴾* (18:47).

﴿صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ﴾

*﴿The work of Allāh, Who perfected all things,﴾*

means, He does that by His great power.

﴿ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ﴾

*﴿Who perfected all things,﴾* means, He has perfected all that He has created, and has fashioned it according to His wisdom.

﴿إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ﴾

*﴿verily, He is well-acquainted with what you do﴾*

means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allāh describes the state of the blessed and the doomed on that Day, and says:

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا﴾

*﴿Whoever brings a good deed, will have better than its worth.﴾*

Qatādah said, "That is sincerely for Allāh alone."[1] Allāh has

[1] Aṭ-Ṭabarāni 19:508.

explained elsewhere in the Qur'ān that He will give ten like it.

﴿وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ﴾

*﴿and they will be safe from the terror on that Day.﴾*

This is like the *Āyah*,

﴿لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ﴾

*﴿The greatest terror will not grieve them﴾* (21:103) and Allāh said:

﴿أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ﴾

*﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾* (41:40),

﴿وَهُمْ فِى ٱلْغُرُفَـٰتِ ءَامِنُونَ﴾

*﴿and they will reside in the high dwellings in peace and security﴾* (34:37).

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ﴾

*﴿And whoever brings an evil deed, they will be cast down on their faces in the Fire.﴾*

means, whoever comes to Allāh with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allāh says:

﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

*﴿(And it will be said to them) "Are you being recompensed anything except what you used to do?"﴾*

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَـٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾﴾

*﴿91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.﴾*

*﴿92. And that I should recite the Qur'ān, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴾*

﴿93. And say: "All the praises and thanks be to Allāh. He will show you His Āyāt, and you shall recognize them. And your Lord is not unaware of what you do."﴾

## The Command to worship Allāh and to call People with the Qur'ān

Allāh commands His Messenger ﷺ to say:

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَـٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ﴾

﴿I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.﴾

This is like the *Āyah*,

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَـٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ﴾

﴿Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die.﴾ (10:104)

The fact that the word "*Rabb*" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the *Āyah*,

﴿فَلْيَعْبُدُوا۟ رَبَّ هَـٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ۝٤﴾

﴿So let them worship the Lord of this House (the Ka'bah), Who has fed them against hunger, and has made them safe from fear.﴾ (106:3-4)

﴿ٱلَّذِى حَرَّمَهَا﴾

﴿Who has sanctified it﴾ means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās said: "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهَا»

«*Verily, this city was made sacred by Allāh the day He*

*created the heavens and the earth, so it is sacred by the sanctity of Allāh until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...*"[1]

This was reported in *Ṣaḥīḥ, Ḥasan, Musnad* narrarations, through various routes, by such a large group that it is absolutely unquestionable,[2] as has been explained in the appropriate place in the book *Al-Aḥkām*, to Allāh is the praise and thanks.

﴿وَلَهُ كُلُّ شَيْءٍ﴾

﴿*and to Whom belongs everything.*﴾ This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾

﴿*And I am commanded to be from among the Muslims.*﴾

means, those who believe in Allāh alone, who are sincere towards Him and who obediently follow His commands.

﴿وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ﴾

﴿*And that I should recite the Qur'ān,*﴾ means, to people, so as to convey it to them. This is like the *Āyah*,

﴿ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾﴾

﴿*This is what We recite to you of the Āyāt and the Wise Reminder.*﴾ (3:58)

﴿نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ﴾

﴿*We recite to you some of the news of Mūsā and Fir'awn in truth.*﴾ (28:3)

meaning, 'I am a conveyer and a warner.'

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[1] *Fatḥ Al-Bāri* 4:56.

[2] Muslim 2:986, Abu Dāwud 2:517, An-Nasā'ī 5:203, Ibn Mājah 2:1038, Aḥmad 1:253.

﴿فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ﴾

*﴿then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴾*

meaning, 'I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allāh will judge their nations to whom they were sent, as He says:

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

*﴿your duty is only to convey and on Us is the reckoning﴾* (13:40).

﴿إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾﴾

*﴿But you are only a warner. And Allāh is a Protector over all thing﴾* (11:12).

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا﴾

*﴿And say: "All the praises and thanks be to Allāh. He will show you His Āyāt (signs), and you shall recognize them.﴾*

means, praise be to Allāh, Who does not punish anyone except after establishing plea against him, warning him [and leaving him with no excuse]. Allāh says:

﴿سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا﴾

*﴿He will show you His Āyāt (signs), and you shall recognize them.﴾*

This is like the *Āyah*,

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾

*﴿We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth﴾* (41:53).

﴿وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

*﴿And your Lord is not unaware of what you do.﴾*

means, on the contrary, He witnesses and sees all things. It

was recorded that Imām Aḥmad, may Allāh have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

"If you are alone one day, do not say, 'I am alone.' Rather say, 'Someone is watching me.'

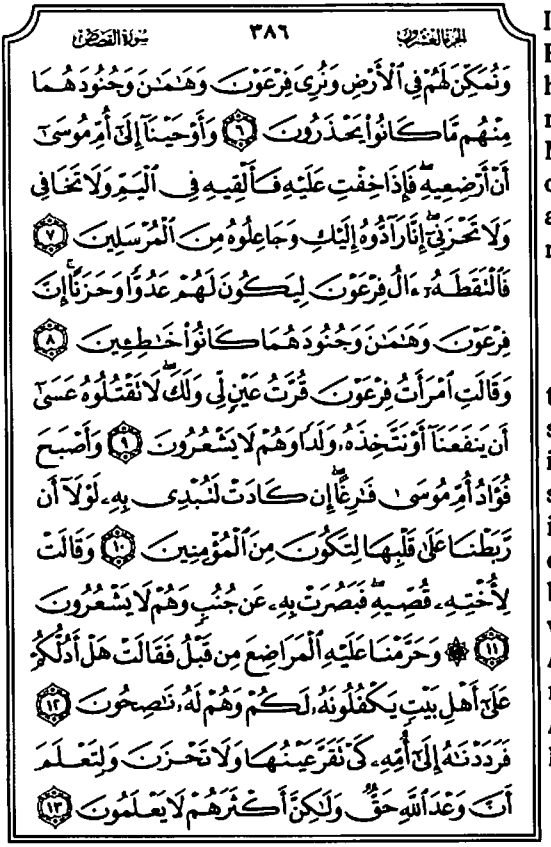
Do not think that Allāh will let His attention wander for even an instant, or that anything is hidden from Him."

This is the end of the *Tafsīr* of *Sūrat An-Naml.* All praise and thanks be to Allāh.

# The *Tafsīr* of *Sūrat Al-Qaṣaṣ*

# (Chapter - 28)

**Which was revealed in Makkah**




Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, recorded that Ma'diykarib said: "We came to 'Abdullāh and asked him to recite to us:

﴿طسٓمٓ ﴿١﴾﴾

*﴿Ṭa Sīn Mīm.﴾*

the two hundred. He said, 'I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ Khabbāb bin Al-Aratt.' So we went to Khabbāb bin Al-Aratt and he recited it to us, may Allāh be pleased with him."[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

[1] Aḥmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about *Sūrat Ash-Shu'arā'* (26) which contains two hundred and twenty-seven *Āyāt*. However Ibn Kathīr mentions a narration about Ibn Mas'ūd's recitation of the twentieth *Āyah* of *Ash-Shu'arā'*, indicating that he did know that *Sūrah*, yet that narration, recorded by Aṭ-Ṭabari and others is, like this one, not authentic. Allāh knows best.

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾﴾

﴿1. *Ṭa Sīn Mīm*﴾

﴿2. *These are the Āyāt of the manifest Book.*﴾

﴿3. *We recite to you some of the news of Mūsā and Fir'awn in truth, for a people who believe.*﴾

﴿4. *Verily, Fir'awn exalted himself in the land and made its people Shīya'ā, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.*﴾

﴿5. *And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,*﴾

﴿6. *And to establish them in the land, and We let Fir'awn and Hāmān and their armies receive from them that which they feared.*﴾

## The Story of Mūsā and Fir'awn, and what Allāh intended for Their Peoples

We have already discussed the significance of the separate letters.

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ﴾

﴿*These are the Āyāt of the manifest Book.*﴾

means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

﴿نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ﴾

﴿*We recite to you some of the news of Mūsā and Fir'awn in truth,*﴾

This is like the *Āyah,*

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ﴾

﴿*We relate unto you the best of stories*﴾ (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allāh says:

﴿إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ﴾

﴿*Verily, Fir'awn exalted himself in the land*﴾

means, he was an arrogant oppressor and tyrant.

﴿وَجَعَلَ أَهْلَهَا شِيَعًا﴾

﴿*and made its people Shīya'*﴾

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

﴿يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ﴾

﴿*weakening a group among them.*﴾

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allāh comes, it cannot be delayed, and for each and every matter there is a decree from Allāh. Allāh says:

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ﴾

﴿*And We wished to do a favor to those who were weak in the land,*﴾ until His saying;

﴿يَحْذَرُونَ﴾

﴿*which they feared.*﴾ And Allāh did indeed do this to them, as He says:

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ﴾

﴿*And We made the people who were considered weak*﴾ until His saying;

﴿يَعْرِشُونَ ﴿١٣٧﴾﴾

﴿*they erected*﴾ (7:137).

And Allāh said:

﴿كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿*Thus and We caused the Children of Israel to inherit them*﴾ (26:59).

Fir'awn hoped that by his strength and power he would be saved from Mūsā, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allāh, which can never be overcome. On the contrary, Allāh's ruling was carried out, for it had been written and decreed from past eternity that Fir'awn would meet his doom at the hands of Mūsā.

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾﴾

﴿*7. And We inspired the mother of Mūsā: "Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers."*﴾

﴿*8. Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'awn, Hāmān and their armies were sinners.*﴾

﴿*9. And the wife of Fir'awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.*﴾

## How Mūsā's Mother was inspired and shown what to do

It was mentioned that when Fir'awn killed so many of the

males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir'awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir'awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي﴾

*﴿And I endued you with love from Me﴾* (20:39).

## Mūsā, peace be upon him, in the House of Fir'awn

When Mūsā's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾﴾

*﴿And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."﴾*

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir'awn, where some servant women picked the box up and took it to Fir'awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband's doom. Allāh says:

﴿فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾

*﴿Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴾*

Allāh says:

﴿إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ﴾

*﴿Verily, Fir'awn, Hāmān and their armies were sinners.﴾*

﴿وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِى وَلَكَ﴾

*﴿And the wife of Fir'awn said: "A comfort of the eye for me and for you..."﴾*

means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyah bint Muzāhim came to the child's defence and tried to endear him to Fir'awn, saying,

﴿قُرَّتُ عَيْنٍ لِى وَلَكَ﴾

*﴿A comfort of the eye for me and for you.﴾*

Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allāh guided her because of him, and destroyed him at his hands.

﴿عَسَىٰٓ أَن يَنفَعَنَآ﴾

﴿*perhaps he may be of benefit to us,*﴾ This is indeed what happened in her case, for Allāh guided her through him and caused her to dwell in Paradise because of him.

﴿أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

﴿*or we may adopt him as a son.*﴾ She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

﴿وَهُمْ لَا يَشْعُرُونَ﴾

﴿*And they perceived not.*﴾ means, they did not know what Allāh planned for them when they picked him up, by His great wisdom and definitive proof.

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾ فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾﴾

﴿*10. And the heart of the mother of Mūsā became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.*﴾

﴿*11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.*﴾

﴿*12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"*﴾

﴿*13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.*﴾

## The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu 'Ubaydah, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri, Qatādah and others.[1]

﴿إِن كَادَتْ لَتُبْدِى بِهِۦ﴾

*﴿She was very near to disclose his (case),﴾*

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

﴿لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝١٠ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ﴾

*﴿had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him."﴾*

means, she told her daughter, who was older and was of an age to understand things,

﴿قُصِّيهِ﴾

*﴿Follow him.﴾* means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

﴿فَبَصُرَتْ بِهِۦ عَن جُنُبٍ﴾

*﴿So she watched him from a far place (secretly),﴾*

Ibn 'Abbās said, "Off to the side."[2] Mujāhid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."[3]

When Mūsā had settled into the house of Fir'awn, after the king's wife had begun to love him and asked Fir'awn not to kill him, they brought to him the wet nurses who were to be

[1] Aṭ-Ṭabari 19:529.
[2] Aṭ-Ṭabari 19:532.
[3] Aṭ-Ṭabari 19:532.

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

﴿وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ﴾

*﴿And We had already forbidden foster suckling mothers for him,﴾*

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

﴿فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ﴾

*﴿she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾*

Ibn 'Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir'awn. She called for Mūsā's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir'awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى
ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ
فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
﴿١٥﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ
ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا
ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ
مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَن أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ
أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾
وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾
فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

way out, a day and night, or thereabouts – and Allāh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allāh said:

﴿فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا﴾

﴿*So We restored him to his mother, that her eye might be comforted,*﴾ means, by him,

﴿وَلَا تَحْزَنَ﴾

﴿*and that she might not grieve,*﴾ means, for him.

﴿وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾

﴿*and that she might know that the promise of Allāh is true.*﴾

meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿*But most of them know not.*﴾ means, they do not know the wisdom of Allāh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences

are good, as Allāh says:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ﴾

﴿*and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you*﴾ (2:216).

﴿فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾

﴿*it may be that you dislike a thing and Allāh brings through it a great deal of good*﴾ (4:19).

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾﴾

﴿*14. And when he reached maturity, and was complete, We bestowed on him Ḥukm and knowledge. And thus do We reward the doers of good.*﴾

﴿*15. And he entered the city when its people were unaware: and he found there two men fighting, – one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shayṭān's doing, verily, he is a plain misleading enemy."*﴾

﴿*16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.*﴾

﴿*17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"*﴾

## How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him *Ḥukm* and religious knowledge. Mujāhid said that this means prophethood.[1]

[1] *Ad-Durr Al-Manthūr* 5:231.

﴿وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾

*﴿And thus do We reward the doers of good.﴾*

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

﴿وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا﴾

*﴿And he entered the city when its people were unaware.﴾*

Ibn Jurayj narrated from 'Aṭā' Al-Khurāsāni, from Ibn 'Abbās, "That was between *Maghrib* and *'Ishā'*."[1] Ibn Al-Munkadir narrated from 'Aṭā' bin Yasār from Ibn 'Abbās, "That was in the middle of the day."[2] This was also the view of Sa'īd bin Jubayr, 'Ikrimah, As-Suddī and Qatādah.

﴿فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ﴾

*﴿and he found there two men fighting,﴾* meaning, hitting one another and struggling with one another.

﴿هَٰذَا مِن شِيعَتِهِۦ﴾

*﴿one of his party,﴾* meaning, an Israelite,

﴿وَهَٰذَا مِنْ عَدُوِّهِۦ﴾

*﴿and the other of his foes.﴾* meaning, a Coptic.[3] This was the view of Ibn 'Abbās, Qatādah, As-Suddī and Muḥammad bin Isḥāq.[4] The Israelite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

*﴿so Mūsā struck him with his fist and he died.﴾*

Mujāhid said, "This means he punched him with his fist."[5]

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[1] Aṭ-Ṭabari 19:538.
[2] Aṭ-Ṭabari 19:538.
[3] Aṭ-Ṭabari 19:539.
[4] Aṭ-Ṭabari 19:539, 540.
[5] Aṭ-Ṭabari 19:540.

And then he died.

﴿قَالَ﴾

﴿*He said*﴾ refers to Mūsā.

﴿هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ﴾

﴿*"This is of Shayṭān's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,*﴾

meaning, 'what You have given me of prestige, power and blessings – '

﴿فَلَنْ أَكُونَ ظَهِيرًا﴾

﴿*I will nevermore be a helper of the criminals!*﴾

'those who disbelieve in You and go against Your commands.'

﴿فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۖ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾﴾

﴿*18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: "Verily, you are a plain misleader!"*﴾

﴿*19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."*﴾

## How the Secret of this Killing became known

Allāh tells us that when Mūsā killed that Coptic,

﴿فِي الْمَدِينَةِ خَائِفًا﴾

﴿*he became afraid in the city*﴾ meaning, of the consequences of his action,

﴿يَتَرَقَّبُ﴾

﴿*looking about*﴾ means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

﴿إِنَّكَ لَغَوِيٌّ مُّبِينٌ﴾

﴿*Verily, you are a plain misleader!*﴾ meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

﴿يَمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ﴾

﴿*O Mūsā! Is it your intention to kill me as you killed a man yesterday?*﴾

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

﴿وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾﴾

﴿*20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."*﴾

﴿وَجَآءَ رَجُلٌ﴾

﴿*And there came a man*﴾ He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,

﴿إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ﴾

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهْدِيَنِي سَوَآءَ
ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ
ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ
قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا
شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ إِحْدَىٰهُمَا
تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ
لَا تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا
يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ
﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ أَن
تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ
وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ
ٱلصَّٰلِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

﴿Verily, the chiefs are taking counsel together about you.﴾," meaning, 'they are consulting with one another about you.'

﴿لِيَقْتُلُوكَ فَٱخْرُجْ﴾

﴿to kill you, so escape.﴾ means, from this land.

﴿إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ﴾

﴿Truly, I am one of the good advisers to you.﴾

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهْدِيَنِي سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

*﴿21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!"﴾*

*﴿22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way."﴾*

*﴿23. And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is*

*a very old man."*﴾

﴿24. *So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"*﴾

## Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mūsā about how Fir'awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ﴾

﴿*So he escaped from there, looking about in a state of fear.*﴾

meaning, turning around and watching.

﴿قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴿*My Lord! Save me from the people who are wrongdoers!*﴾

means, from Fir'awn and his chiefs. It was mentioned that Allāh sent to him an angel riding a horse, who showed him the way. And Allāh knows best.

﴿وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ﴾

﴿*And when he went towards (the land of) Madyan,*﴾

means, he took a smooth and easy route – and he rejoiced because of that.

﴿قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ﴾

﴿*he said: "It may be that my Lord guides me to the right way."*﴾

meaning, the most straight route. And Allāh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ﴾

﴿*And when he arrived at the water (a well) of Madyan,*﴾

means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

﴿وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ﴾

*﴿he found there a group of men watering, and besides them he found two women who were keeping back.﴾*

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

﴿قَالَ مَا خَطْبُكُمَا﴾

*﴿He said: "What is the matter with you?"﴾* meaning, 'why do you not water your flocks with these people?'

﴿قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ﴾

*﴿They said: "We cannot water until the shepherds take..."﴾*

meaning, 'we cannot water our flocks until they finish.'

﴿وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

*﴿And our father is a very old man.﴾* means, 'this is what has driven us to what you see.'

﴿فَسَقَىٰ لَهُمَا﴾

*﴿So he watered (their flocks) for them,﴾*

﴿ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ﴾

*﴿then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾*

﴿إِلَى ٱلظِّلِّ﴾

*﴿to shade,﴾* Ibn 'Abbās, Ibn Mas'ūd and As-Suddī said: "He sat beneath a tree."[1] 'Aṭā' bin As-Sā'ib said: "When Mūsā said:

﴿رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ﴾

*﴿"My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾*

the women heard him."[2]

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[1] Aṭ-Ṭabari 19:556.

[2] Aṭ-Ṭabari 19:557.

﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾

*﴿25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers."﴾*

*﴿26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴾*

*﴿27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."﴾*

*﴿28. He (Mūsā) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."﴾*

## Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

﴿فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ﴾

*﴿Then there came to him one of them, walking shyly.﴾*

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may

Allāh be pleased with him: "She was covering herself from them with the folds of her garment."[1]

Ibn Abi Ḥātim recorded that 'Amr bin Maymūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."[2] This chain of narrators is *Ṣaḥīḥ*.

﴿قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا﴾

*﴿She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."﴾*

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

﴿فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ﴾

*﴿So when he came to him and narrated the story,﴾*

means, he told him about his story and why he had to leave his country.

﴿قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

*﴿he said: "Fear you not. You have escaped from the people who are wrongdoers."﴾*

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

﴿نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

*﴿You have escaped from the people who are wrongdoers.﴾*

﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾﴾

*﴿And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴾*

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

﴿يَا أَبَتِ اسْتَأْجِرْهُ﴾

[1] Aṭ-Ṭabari 19:558.

[2] Aṭ-Ṭabari 19:559.

﴿*O my father! Hire him!*﴾ as a shepherd to look after the sheep. 'Umar, Ibn 'Abbās, Shurayḥ Al-Qāḍī, Abu Mālik, Qatādah, Muḥammad bin Isḥāq and others said: "When she said:

﴿إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾

﴿*Verily, the best of men for you to hire is the strong, the trustworthy.*﴾

her father said to her, 'What do you know about that?' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'"[1] 'Abdullāh (Ibn Mas'ūd) said, "The people who had the most discernment were three: Abu Bakr's intuition about 'Umar; the companion of Yūsuf when he said, 'Make his stay comfortable'; and the companion of Mūsā, when she said:

﴿يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ﴾

﴿*O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.*﴾."[2]

﴿إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَـٰتَيْنِ﴾

﴿*I intend to wed one of these two daughters of mine to you,*﴾ means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

﴿عَلَىٰٓ أَن تَأْجُرَنِى ثَمَـٰنِىَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ﴾

﴿*on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.*﴾ meaning, 'on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

﴿وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّـٰلِحِينَ﴾

﴿*But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.*﴾ means, 'I do not want to put pressure on you or cause you

[1] Aṭ-Ṭabari 19:562-564.

[2] Ibn Abi Shaybah 14:574.

any inconvenience or argue with you.'

Ibn Abi Ḥātim recorded that 'Ali bin Rabāḥ Al-Lakhmi said, "I heard 'Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh ﷺ narrating that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ آجَرَ نَفْسَهُ بِعِفَّةِ فَرْجِهِ وَطُعْمَةِ بَطْنِهِ»

*«Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.»*[1]

And Allāh tells us about Mūsā, peace be upon him:

﴿قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾

*﴿He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."﴾*

Mūsā said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

﴿أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ﴾

*﴿whichever of the two terms I fulfill, there will be no injustice to me,﴾*

meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the *Āyah*,

﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾

*﴿But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him﴾* (2:203).

And the Messenger of Allāh ﷺ said to Hamzah bin 'Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

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[1] Al-Bazzār 1495. This *Ḥadīth* has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some *Ḥadīth* scholars would consider it a valid witness.

﴿ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ
ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم
مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ
﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ
ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَـٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ
ٱلْعَـٰلَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا
جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ
مِنَ ٱلْـَٔامِنِينَ ﴿٣١﴾ ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ
غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ
بُرْهَـٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ ۚ إِنَّهُمْ كَانُوا۟
قَوْمًا فَـٰسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يَقْتُلُونِ ﴿٣٣﴾ وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا
فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ ۖ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾
قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا فَلَا
يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ ﴿٣٥﴾

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

*«If you wish, then fast, and if you wish, do not fast.»*[1]

even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhāri recorded that Sa'īd bin Jubayr said: "A Jew from the people of Hīrah asked me; 'Which of the two terms did Mūsā fulfill?' I said, 'I do not know until I go to the scholar of the Arabs and ask him.' So I went to Ibn 'Abbās, may Allāh be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhāri.[2]

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ
ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ
أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَـٰمُوسَىٰٓ إِنِّىٓ أَنَا
ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ

[1] Al-Bukhāri no. 1943.

[2] See volume six, the *Tafsīr* of *Sūrah Ṭa Ha* (20:11-16).

يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ إِنَّكَ مِنَ ٱلۡأٓمِنِينَ ﴿٣١﴾ ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖۖ وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ﴿٣٢﴾

﴿29. *Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Aṭ-Ṭūr. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."*﴾

﴿30. *So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh, the Lord of all that exists!"*﴾

﴿31. *"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā! Draw near, and fear not. Verily, you are of those who are secure."*﴾

﴿32. *"Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir'awn and his chiefs. Verily, they are the people who are rebellious."*﴾

## Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous *Āyah*, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the *Āyah* where Allāh says:

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ﴾

﴿*Then, when Mūsā had fulfilled the term,*﴾

meaning, the longer of the two; and Allāh knows best.

﴿وَسَارَ بِأَهۡلِهِۦٓ﴾

﴿*and was traveling with his family,*﴾ They said: "Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir'awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,

and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

﴿ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا﴾

﴿*he saw a fire in the direction of Aṭ-Ṭūr*﴾ he saw a fire burning from a far.

﴿فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا﴾

﴿*He said to his family: "Wait, I have seen a fire..."*﴾ meaning, 'wait while I go there,'

﴿لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ﴾

﴿*perhaps I may bring to you from there some information,*﴾ This was because they lost their way.

﴿أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ﴾

﴿*or a burning firebrand that you may warm yourselves.*﴾

so that they could get warm and find relief from the cold.

﴿فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ﴾

﴿*So when he reached it (the fire), he was called from the right side of the valley,*﴾

From the side of the valley that adjoined the mountain on his right, to the west. This is like the *Āyah*,

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

﴿*And you were not on the western side, when We made clear to Mūsā the commandment*﴾ (20:44).

This indicates that when Mūsā headed for the fire, he headed in the direction of the *Qiblah* with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

﴿مِن شَـٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَـٰرَكَةِ مِنَ ٱلشَّجَرَةِ﴾

﴿*from the right side of the valley, in the blessed place, from the tree.*﴾

﴿أَن يَـٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ﴾

﴿*O Mūsā! Verily, I am Allāh, the Lord of all that exits!*﴾

meaning, 'the One Who is addressing you and speaking to you is the Lord of all that exits, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

﴿وَأَنْ أَلْقِ عَصَاكَ﴾

﴿*And throw your stick!*﴾ 'the stick that is in your hand' – as was stated in the *Āyah*,

﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾﴾

﴿*"And what is that in your right hand, O Mūsā?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."*﴾ (20:17-18).

The meaning is: 'this stick, which you know so well;'

﴿أَلْقِهَا يَا مُوسَىٰ ﴿١٩﴾ فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾﴾

﴿*"Cast it down, O Mūsā!" He cast it down, and behold! It was a snake, moving quickly.*﴾ (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) *Sūrah Ṭa Ha.*[1] And here Allāh says:

﴿فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا﴾

﴿*But when he saw it moving as if it were a snake, he turned in flight,*﴾

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

﴿وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ﴾

﴿*he turned in flight, and looked not back.*﴾ he did not turn around,

[1] *Fatḥ Al-Bāri* 5:342.

because it is human nature to flee from such a thing. But when Allāh said to him:

﴿يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ إِنَّكَ مِنَ ٱلۡأٓمِنِينَ﴾

﴿*O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.*﴾

he came back to his original position. Then Allāh said:

﴿ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ﴾

﴿*Put your hand into the opening of your garment, it will come forth white without a disease;*﴾

meaning, 'when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allāh said:

﴿مِنۡ غَيۡرِ سُوٓءٖۖ﴾

﴿*without a disease*﴾ i.e., with no trace of leukoderma.

﴿وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِۖ﴾

﴿*and draw your hand close to your side to be free from the fear.*﴾

Mujāhid said, "To be free from terror." Qatādah said, "To be free from fear."[1] Mūsā was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mūsā, and puts his hand over his heart, his fear will disappear or be lessened, if Allāh wills; in Allāh we place our trust.

﴿فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ﴾

﴿*These are two proofs from your Lord*﴾

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allāh said:

[1] Aṭ-Ṭabari 19:575.

﴿إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ﴾

﴿*to Fir'awn and his chiefs.*﴾ meaning his leaders and prominent followers.

﴿إِنَّهُمْ كَانُوا قَوْمًا فَـٰسِقِينَ﴾

﴿*Verily, they are the people who are rebellious.*﴾

means, who are disobedient towards Allāh and who go against His commands and His religion.

﴿قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾ وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ ۚ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ ﴿٣٥﴾﴾

﴿*33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me."*﴾

﴿*34. "And my brother Hārūn – he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me."*﴾

﴿*35. Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors."*﴾

## How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'awn, the one who he had run away from and whose vengeance he feared,

﴿قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا﴾

﴿*Mūsā said: My Lord! I have killed a man among them,*﴾ meaning, that Coptic,

﴿فَأَخَافُ أَن يَقْتُلُونِ﴾

﴿*and I fear that they will kill me.*﴾ i.e., 'when they see me.'

﴿وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا﴾

﴿*And my brother Hārūn – he is more eloquent in speech than me,*﴾

Mūsā, peace be upon him, had a speech defect, because when

he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.[1] Mūsā said:

﴿وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾ هَٰرُونَ أَخِى ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾ وَأَشْرِكْهُ فِىٓ أَمْرِى ﴿٣٢﴾﴾

*"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hārūn, my brother. Increase my strength with him, And let him share my task."* (20:27-32)

meaning, 'give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Mūsā said:

﴿وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا﴾

*And my brother Hārūn – he is more eloquent in speech than me: so send him with me as a helper*

meaning, as a support to give strength to my cause and confirm what I say and convey from Allāh, because the word of two carries more weight in people's minds than the word of one. So he said:

﴿إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ﴾

*Verily, I fear that they will deny me.*

Muḥammad bin Isḥāq said:

﴿رِدْءًا يُصَدِّقُنِىٓ﴾

*as a helper to confirm me.* means, 'to explain to them what I say, for he can understand me where they may not.' When Mūsā asked for this, Allāh said to him:

﴿سَنَشُدُّ عَضُدَكَ بِأَخِيكَ﴾

*We will strengthen your arm through your brother,*

meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the *Āyāt*;

[1] This is based upon a narration from Sa'īd bin Jubayr which was recorded by Aṭ-Ṭabari in his comments on *Sūrah Ṭa Ha* (20:27).

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ﴾

*﴿You are granted your request, O Mūsā!﴾* (20:36)

﴿وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

*﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy﴾* (19:53).

One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'awn and his chiefs. Allāh said concerning Mūsā:

﴿وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾

*﴿he was honorable before Allāh﴾* (33:69).

﴿وَنَجْعَلُ لَكُمَا سُلْطَٰنًا﴾

*﴿and (We will) give you both power﴾* means, overwhelming evidence.

﴿فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَٰتِنَآ ۚ﴾

*﴿so they shall not be able to harm you, with Our Āyāt;﴾*

means, 'they will have no way or means of harming you because you are conveying the signs of Allāh.' This is like the *Āyāt*:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ﴾

*﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.﴾* until His saying:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ﴾

*﴿Allāh will protect you from mankind﴾* (5:67).

﴿ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ﴾

*﴿Those who convey the Message of Allāh﴾* until His saying:

﴿وَكَفَىٰ بِٱللَّهِ حَسِيبًا﴾

*﴿And sufficient is Allāh as a Reckoner﴾* (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَـٰتِنَا بَيِّنَـٰتٍ قَالُوا۟ مَا هَـٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَـٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَـٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَـٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى ۖ فَأَوْقِدْ لِى يَـٰهَـٰمَـٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَـٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَـٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَـٰهُ وَجُنُودَهُۥ فَنَبَذْنَـٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلظَّـٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَـٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَـٰهُمْ فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

told them the consequences in this world and the next, for them and for those who followed them,

﴿أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَـٰلِبُونَ﴾

﴿*you two as well as those who follow you will be the victors.*﴾ This is like the *Āyāt*:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.*﴾ (58:21)

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life*﴾ (40:51) to the end of the *Āyah*.

﴿فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَـٰتِنَا بَيِّنَـٰتٍ قَالُوا۟ مَا هَـٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَـٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَـٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ﴿٣٧﴾﴾

﴿*36. Then when Mūsā came to them with Our Clear Āyāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."*﴾

﴿*37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."*﴾

**Mūsā before Fir'awn and His People**

Allāh tells us how Mūsā and his brother Hārūn came before Fir'awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir'awn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

﴿مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى﴾

﴿*This is nothing but invented magic.*﴾ meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

﴿وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ﴾

﴿*Never did we hear of this among our fathers of old.*﴾

They were referring worshipping Allāh Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

﴿رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ﴾

﴿*My Lord knows best him who came with guidance from Him,*﴾

meaning, 'of me and you, and He will decide between me and you.' So he said:

﴿وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ﴾

﴿*and whose will be the happy end in the Hereafter.*﴾

meaning, who will be supported and will prevail.

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

﴿*Verily, the wrongdoers will not be successful.*﴾

refers to the idolators who associate others in worship with Allāh.

﴿وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾﴾

*﴿38. Fir'awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars."﴾*

*﴿39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.﴾*

*﴿40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.﴾*

*﴿41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾*

*﴿42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.﴾*

## The Arrogance of Fir'awn and His ultimate Destiny

Allāh tells us of Fir'awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

﴿فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ﴾

*﴿Thus he fooled his people, and they obeyed him.﴾* [43:54]

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

﴿يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

*﴿O chiefs! I know not that you have a god other than me.﴾*

Allāh tells us about Fir'awn:

﴿فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾﴾

﴿*Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.*﴾ (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

﴿لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ﴾

﴿*If you choose a god other than me, I will certainly put you among the prisoners*﴾ (26:29).

﴿فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ﴾

﴿*So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā;*﴾

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a *Ṣarḥ*, a exalted towering palace. This is like the *Āyah*,

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۝٣٦ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ۝٣٧﴾

﴿*And Fir'awn said: "O Hāmān! Build me a Ṣarḥ that I may arrive at the ways – the ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction*﴾ (40:36-37).

Fir'awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir'awn. Fir'awn said:

﴿وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ﴾

﴿*and verily, I think that he (Mūsā) is one of the liars.*﴾

meaning, 'when he says that there is a lord other than me.' The issue was not whether Allāh had sent Mūsā, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

﴿وَمَا رَبُّ ٱلْعَٰلَمِينَ﴾

﴿*And what is the Lord of Al-'Ālamīn?*﴾ (26:23) and:

﴿لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ﴾

﴿*If you choose a god other than me, I will certainly put you among the prisoners.*﴾ (26:29)

and he said:

﴿يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴿*O chiefs! I know not that you have a god other than me.*﴾

This was the view of Ibn Jarīr.[1]

﴿وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾﴾

﴿*And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.*﴾

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾﴾

﴿*So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).*﴾ (89:13-14). Allāh says here:

﴿فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ﴾

﴿*So, We seized him and his armies, and We threw them all into the sea.*﴾

meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ﴾

﴿*So, behold what was the end of the wrongdoers. And We*

[1] Aṭ-Ṭabari 19:580.

*made them leaders inviting to the Fire*﴾

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

﴿وَيَوْمَ ٱلْقِيَـٰمَةِ لَا يُنصَرُونَ﴾

﴿*and on the Day of Resurrection, they will not be helped.*﴾

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

﴿أَهْلَكْنَـٰهُمْ فَلَا نَاصِرَ لَهُمْ﴾

﴿*We have destroyed them. And there was none to help them*﴾ (47:13).

﴿وَأَتْبَعْنَـٰهُمْ فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً﴾

﴿*And We made a curse to follow them in this world,*﴾

Allāh decreed that they and their king Fir'awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

﴿وَيَوْمَ ٱلْقِيَـٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ﴾

﴿*and on the Day of Resurrection, they will be among disgraced.*﴾

Qatādah said, "This *Āyah* is like the *Āyah*,

﴿وَأُتْبِعُوا۟ فِى هَـٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ ۗ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾﴾

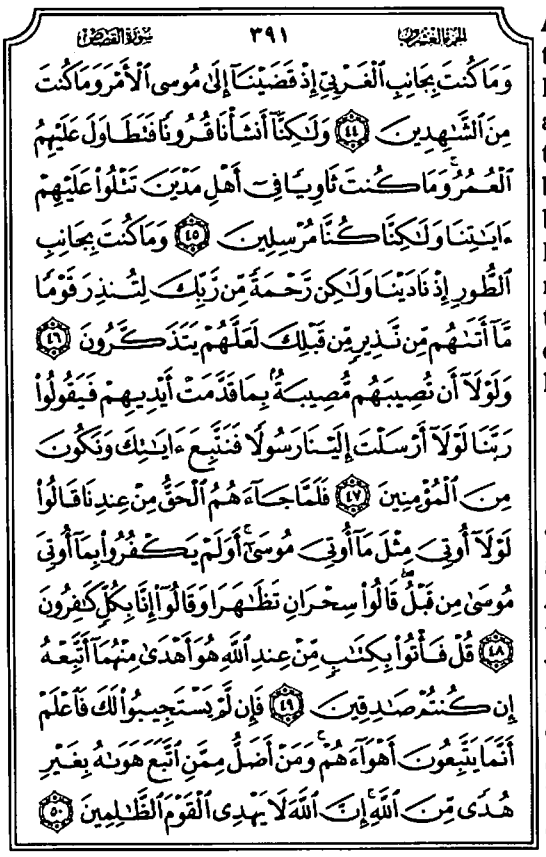
﴿*They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.*﴾ (11:99)."[1]

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾﴾

﴿*43. And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.*﴾

[1] Aṭ-Ṭabari 19:583.

## The Blessings which Allāh bestowed upon Mūsā




وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ
مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ
ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ
ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا
مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ
مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟
لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ
مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ
﴿٤٨﴾ قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ
هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

Allāh tells us about the blessings which He gave His servant and Messenger Mūsā, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrāh to him after He destroyed Fir'awn and his chiefs.

﴿مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ﴾

*﴿after We had destroyed the generations of old﴾* After the revelation of the Tawrāh, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allāh among the idolators, as Allāh says:

﴿وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾﴾

*﴿And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment﴾* (69:9-10).

﴿بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً﴾

*﴿as an enlightenment for mankind, and a guidance and a mercy,﴾*

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*that they might remember.*﴾ means, that the people might be reminded and guided by it.

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾﴾

﴿*44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.*﴾

﴿*45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).*﴾

﴿*46. And you were not at the side of Aṭ-Ṭūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.*﴾

﴿*47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."*﴾

## Proof of the Prophethood of Muḥammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾

*﴿You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed﴾* (3:44),

meaning, 'you were not present then, but Allāh has revealed this to you.' Similarly, Allāh told him about Nūḥ and his people, and how He saved Nūḥ and drowned his people, then He said:

﴿تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۛ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾

*﴿This is of the news of the Unseen which We reveal unto you ; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwā﴾* (11:49).

And at the end of the same *Sūrah* (Hūd) Allāh says:

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ﴾

*﴿That is some of the news of the towns which We relate unto you﴾* (11:100).

And here, after telling the story of Mūsā from beginning to end and how Allāh began His revelation to him and spoke with him, Allāh says:

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

*﴿And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴾*

meaning, 'you – O Muḥammad – were not on the western side of the mountain where Allāh spoke to Mūsā from the tree which was to the east of it, in the valley.'

﴿وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ﴾

*﴿and you were not among the witnesses.﴾*

'to that event, but Allāh has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allāh established against them and what was revealed to the earlier Prophets.

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِنَا﴾

*﴿And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.﴾*

meaning, 'you were not living among the people of Madyan reciting Our *Āyāt* to them, when you started to tell about Our Prophet Shu'ayb and what he said to his people and how they responded.'

﴿وَلَـٰكِنَّا كُنَّا مُرْسِلِينَ﴾

*﴿But it is We Who kept sending.﴾* means, 'but We revealed that to you and sent you to mankind as a Messenger.'

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

*﴿And you were not at the side of At-Ṭūr when We called.﴾*

Qatādah said that:

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا﴾

*﴿And you were not at the side of At-Ṭūr when We did call.﴾*

refers to Mūsā, and this – and Allāh knows best – is like the *Āyah*:

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ﴾

*﴿And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴾*

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the *Āyāt*:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ﴾

*﴿And (remember) when your Lord called Mūsā﴾* (26:10).

﴿إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾﴾

*﴿When his Lord called him in the sacred valley of Ṭuwā﴾* (79:16).

﴿وَنَـٰدَيْنَـٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَـٰهُ نَجِيًّا ﴿٥٢﴾﴾

*﴿And We called him from the right side of At-Ṭūr, and made him draw near to Us for a talk with him﴾* (19:52).

﴿وَلَـٰكِن رَّحْمَةً مِّن رَّبِّكَ﴾

﴿*But (you are sent) as a mercy from your Lord,*﴾

means, 'you were not a witness to any of those things, but Allāh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

﴿لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.*﴾

means, 'so that they may be guided by that which you bring from Allāh.'

﴿وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴿*And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger?*﴾

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allāh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allāh says about the situation after He revealed His blessed Book the Qur'ān:

﴿أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

﴿*Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy*﴾ (6:156-157).

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ﴾

﴿*Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allāh after the*

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ
آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ
قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾
أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ
أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ
اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِن
نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا أَوَلَمْ نُمَكِّن لَّهُمْ
حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ
بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ
إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ
الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا
كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

*Messengers*﴾ (4:165).

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ﴾

﴿*O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner*﴾ (5:19).

And there are many similar *Āyāt*.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾﴾

﴿*48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā? Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers."*

﴿*49. Say: "Then bring a Book from Allāh, which is a better*

*guide than these two, that I may follow it, if you are truthful."﴾*

*﴿50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are wrongdoers.﴾*

*﴿51. And indeed now We have conveyed the Word to them, in order that they may remember.﴾*

## The stubborn Response of the Disbelievers

Allāh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muḥammad ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

﴿لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰ﴾

*﴿Why is he not given the like of what was given to Mūsā?﴾*

Meaning – and Allāh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allāh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allāh wrought at the hands of Mūsā as evidence and proof against Fir'awn and his chiefs and the Children of Israel. But all of this had no effect on Fir'awn and his chiefs; on the contrary, they denied Mūsā and his brother Hārūn, as Allāh tells us:

﴿أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ﴾

*﴿Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!﴾* (10:78)

﴿فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾﴾

*﴿So they denied them both and became of those who were destroyed.﴾* (23:48)

## The Rebellious do not believe in Miracles

Allāh says here:

﴿أَوَلَمْ يَكْفُرُوا بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ﴾

﴿*Did they not disbelieve in that which was given to Mūsā of old?*﴾

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

﴿قَالُوا سِحْرَانِ تَظَٰهَرَا﴾

﴿*They say: "Two kinds of magic, each helping the other!"*﴾

cooperating or working one with the other.

﴿وَقَالُوٓا إِنَّا بِكُلٍّ كَٰفِرُونَ﴾

﴿*And they say: "Verily, in both we are disbelievers."*﴾

meaning, 'we disbelieve in each of them.' Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

## False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, "The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: 'Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!' This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

﴿تَظَٰهَرَا﴾

﴿*each helping the other*﴾ i.e., working together and supporting one another."[1] This was also the view of Sa'īd bin Jubayr and Abu Razīn that the phrase "two kinds of magic" referred to Mūsā and Hārūn.[2] This is a good suggestion. And Allāh knows best.

## The Response to this False Accusation

﴿سِحْرَانِ تَظَٰهَرَا﴾

[1] Aṭ-Ṭabari 19:588.

[2] Aṭ-Ṭabari. 19:598.

﴿*Two kinds of magic, each helping the other!*﴾

'Ali bin Abi Ṭalḥah and Al-'Awfī reported that Ibn 'Abbās said that this refers to the Tawrāh and the Qur'ān,[1] because Allāh says next:

﴿قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ﴾

﴿*Say: "Then bring a Book from Allāh, which is a better guide than these two that I may follow it."*﴾

Allāh often mentions the Tawrāh and the Qur'ān together, as in the *Āyāt*:

﴿قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ﴾

﴿*Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind...*﴾ until:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ﴾

﴿*And this is a blessed Book which We have sent down."*﴾ (6:91-92)

And at the end of the same *Sūrah*, Allāh says:

﴿ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ﴾

﴿*Then, We gave Mūsā the Book, to complete (Our favor) upon those who would do right*﴾ (6:154).

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*And this is a blessed Book which We have sent down, so follow it and have Taqwā of Allāh, that you may receive mercy*﴾ (6:155).

And the *Jinn* said:

﴿إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*Verily, we have heard a Book sent down after Mūsā, confirming what came before it*﴾ (46:30).

Waraqah bin Nawfal said, "This is An-Nāmūs,[2] who came down to Mūsā." And those who are possessed of insight know instinctively that among the many Books which He has sent

[1] Aṭ-Ṭabari 19:589.

[2] Meaning Jibrīl.

down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qur'ān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin 'Imrān, which is the Book concerning which Allāh says:

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ﴾

*﴿Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto﴾* (5:44).

The Injīl was revealed as a continuation and complement of the Tawrāh and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

﴿قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾﴾

*﴿Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.﴾*

meaning, 'in your efforts to refute the truth with false arguments.'

﴿فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ﴾

*﴿But if they answer you not,﴾* means, 'if they do not respond to what you tell them, and do not follow the truth,'

﴿فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ﴾

*﴿then know that they only follow their own lusts.﴾*

means, with no basis or evidence.

﴿وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ﴾

*﴿And who is more astray than one who follows his own lusts, without guidance from Allāh?﴾*

means, with no guidance taken from the Book of Allāh.

﴿إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

*﴿Verily, Allāh guides not the people who are wrongdoers.﴾*

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ﴾

*﴿And indeed now We have conveyed the Word﴾*

Mujāhid said: "We have explained the Word to them."[1] As-Suddī said something similar.[2] Qatādah said: "Allāh is saying, 'He has told them what He did in the past and what He will do in the future.'"

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

*﴿in order that they may remember.﴾*[3] Mujāhid and others said:

﴿وَصَّلْنَا لَهُمُ﴾

*﴿We have conveyed the Word﴾* means, to Quraysh.[4]

﴿الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا ءَامَنَّا بِهِۦٓ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا۟ اللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى الْجَٰهِلِينَ ﴿٥٥﴾﴾

*﴿52. Those to whom We gave the Scripture before it, they believe in it.﴾*

*﴿53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴾*

*﴿54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.﴾*

*﴿55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾*

## The Believers among the People of the Book

Allāh tells us that the pious scholars among the People of the

[1] Aṭ-Ṭabari 19:593.

[2] Ibn Abi Ḥātim 9:2987.

[3] Aṭ-Ṭabari 19:593.

[4] Aṭ-Ṭabari 19:594.

Book believe in the Qur'ān, as He says:

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ﴾

﴿*Those to whom We gave the Book recite*[1] *it as it should be recited, they are the ones who believe therein*﴾ (2:121).

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ﴾

﴿*And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh*﴾ (3:199).

﴿إِنَّ ٱلَّذِينَ أُو۟تُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴿*Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."*﴾ (17:107-108)

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ﴾

﴿*And you will find the nearest in love to the believers those who say: "We are Christians."*﴾ until:

﴿فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ﴾

﴿*so write us down among the witnesses*﴾ (5:82-83).

Sa'īd bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

﴿يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾﴾

﴿*Yā Sīn. By the Qur'ān, full of wisdom.*﴾ (36:1-2)

until he completed the *Sūrah*. They began to weep, and they embraced Islām. These other *Āyāt* were revealed concerning them:[2]

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[1] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:121) for comments on this *Āyah*.

[2] Ibn Abi Ḥātim 9:2988. This is a *Mursal* narration.

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾﴾

*﴿Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴾*

meaning, 'even befor e the Qur'ān came we were Muslims, i.e., we believed in One God and were sincerely responding to Allāh's commands.'

﴿أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟﴾

*﴿These will be given their reward twice over, because they are patient,﴾*

means, those who have this characteristic – that they believed in the first Book and then in the second. Allāh says:

﴿بِمَا صَبَرُوا۟﴾

*﴿because they are patient,﴾* meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the *Ṣaḥīḥ* from the *Ḥadīth* of 'Āmir Ash-Sha'bi from Abu Burdah that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا»

*«There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.»*[1]

Imām Aḥmad recorded that Abu Umāmah said: "On the day of the Conquest [of Makkah] I was walking alongside the

[1] *Fath Al-Bāri* 1 :229.

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

*«Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.»*[1]

Allāh's saying:

﴿وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ﴾

﴿*and repel evil with good,*﴾ means, they do not respond to evil in kind, rather they forgive and overlook.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿*and spend out of what We have provided for them.*﴾

meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay *Zakāh* and give voluntary charity.'

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

﴿*And when they hear evil vain talk, they withdraw from it*﴾

meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

﴿*and if they pass by some evil vain talk, they pass by it with dignity*﴾ (25:72).

﴿وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ﴾

﴿*and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."*﴾

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

[1] Aḥmad 5:259.

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allāh says of them that they say:

﴿لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ﴾

*﴿To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.﴾*

meaning, 'we do not seek the way of the ignorant and we do not like it.'

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

*﴿56. Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴾*

*﴿57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.﴾*

## Allāh guides Whom He wills

Allāh says to His Messenger ﷺ: 'O Muḥammad:

﴿لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

*﴿Verily, you guide not whom you like﴾*' meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allāh will guide whom He wills, and His is the ultimate wisdom,' as He says:

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

*﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾* (2:272)

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

*﴿And most of mankind will not believe even if you desire it eagerly.﴾* (12:103)

This *Āyah* is even more specific than the following:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾﴾

*﴿Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴾*

meaning: Allāh knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two *Ṣaḥīḥs* that this *Āyah* was revealed concerning Abu Tālib, the paternal uncle of the Messenger of Allāh ﷺ. He used to protect the Prophet, support him and stand by him. He loved the Prophet ﷺ dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allāh ﷺ. When he was on his deathbed, the Messenger of Allāh ﷺ called him to Faith and to enter Islām, but the decree overtook him and he remained a follower of disbelief, and Allāh's is the complete wisdom.

Az-Zuhri said: "Sa'īd bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzūmi, may Allāh be pleased with him, said: "When Abu Tālib was dying, the Messenger of Allāh ﷺ came to him and found Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah bin Al-Mughīrah with him. The Messenger of Allāh ﷺ said:

«يَا عَمِّ قُلْ: لَا إِلَهَ إِلَّا اللهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ»

*«O my uncle, say Lā ilāha illallāh, a word which I may use as evidence in your favor before Allāh [in the Hereafter].»*

Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah said: 'O Abu Tālib, will you leave the religion of 'Abdul-Muṭṭalib?' The Messenger of Allāh ﷺ kept urging him to say *Lā ilāha illallāh*, and they kept saying, 'Will you leave the religion of 'Abdul-Muṭṭalib?' – until, at the very end, he said that he was on the religion of 'Abdul-Muṭṭalib, and he refused to say *Lā ilāha illallāh*. The Messenger of Allāh ﷺ said:

«وَاللهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»

*«By Allāh, I shall certainly seek forgiveness for you unless I am told not to.»*

Then Allāh revealed:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا أُولِي قُرْبَىٰ﴾

﴿*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin*﴾ (9:113).

And there was revealed concerning Abu Ṭālib the *Āyah*,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Verily, you guide not whom you like, but Allāh guides whom He wills.*﴾"

This was recorded (by Al-Bukhāri and Muslim) from the *Ḥadīth* of Az-Zuhri.[1]

## The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

﴿وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ﴾

﴿*And they say: "If we follow the guidance with you, we would be snatched away from our land."*﴾

Allāh tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allāh ﷺ:

﴿إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ﴾

﴿*If we follow the guidance with you, we would be snatched away from our land.*﴾,

meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allāh said in response to them:

﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا﴾

﴿*Have We not established for them a secure sanctuary,*﴾

meaning, the excuse they give is a lie and is false, because Allāh has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and *Shirk*, and how could it not be safe for them when they

[1] *Fatḥ Al-Bāri* 8:365, Muslim 1:54.

become Muslims and follow the truth?

﴿يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَيْءٍ﴾

﴿*to which are brought fruits of all kinds,*﴾ means, all kinds of fruits from the surrounding regions, from Aṭ-Ṭā'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

﴿رِزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿*a provision from Ourselves, but most of them know not.*﴾ - this is why they said what they said.

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾﴾

﴿*58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.*﴾

﴿*59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt. And never would We destroy the towns unless the people thereof are wrongdoers.*﴾

## The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ﴾

﴿*And how many a town have We destroyed, which was thankless for its means of livelihood!*﴾

They were arrogant transgressors who denied Allāh's blessing of giving them ample provision. This is like the *Āyah*,

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ﴾

﴿*And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place*﴾ until:

﴿فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾﴾

﴿*So the torment overtook them while they were wrongdoers.*﴾ (16:112-113)

Allāh said:

﴿فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا﴾

﴿*And those are their dwellings, which have not been inhabited after them except a little.*﴾

Their land became empty and desolate, and you can see nothing but their dwellings.

﴿وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ﴾

﴿*And verily, We have been the heirs.*﴾

Their towns became ruins, with none remaining.

Then Allāh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا﴾

﴿*And never will your Lord destroy the towns until He sends to their mother town*﴾ i.e., Makkah –

﴿رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا﴾

﴿*a Messenger reciting to them Our Āyāt.*﴾

This indicates that the Unlettered Prophet, Muḥammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the *Āyāt*:

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿*so that you may warn the Mother of Towns and all those around it*﴾ (6:92).

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴾ (7:158),

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ
ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ
ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا
يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟
لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ
يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ
ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ
ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْآخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

﴿That I may therewith warn you and whomsoever it may reach.﴾ (6:19)

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾ (11:17).

﴿وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا﴾

﴿And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.﴾ (17:58).

Allāh tells us that He will destroy every town before the Day of Resurrection, as He says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ (17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ»

«*I have been sent to the red and the black.*»[1]

[1] Muslim 1:370.

Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

﴿وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

*﴿60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allāh is better and will remain forever. Have you then no sense?﴾*

*﴿61. Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?﴾*

## This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allāh tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allāh prepared for His righteous servants in the Hereafter. As Allāh says:

﴿مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ﴾

*﴿Whatever is with you, will be exhausted, and whatever is with Allāh will remain﴾* (16:96).

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾﴾

*﴿and that which is with Allāh is the best for the most righteous.﴾* (3:198)

﴿وَمَا لَهَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾﴾

*﴿whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.﴾* (13:26)

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾﴾

*﴿Nay, you prefer the life of this world. Although the Hereafter*

*is better and more lasting.*﴾ (87:16-17).

The Messenger of Allāh ﷺ said:

«وَاللهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ إِلَيْهِ»

*«By Allāh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.»*[1]

Allāh's saying:

﴿أَفَلَا تَعْقِلُونَ﴾

﴿*Have you then no sense?*﴾ means, do those who prefer this world to the Hereafter have no sense?

﴿أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

﴿*Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?*﴾

Is the one who believes in the reward which Allāh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allāh and in His promises and threats? He is only enjoying a few days in this life,

﴿ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ﴾

﴿*then on the Day of Resurrection, he will be among those brought up.*﴾

Mujāhid and Qatādah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allāh ﷺ and Abu Jahl, or that it was revealed concerning Ḥamzah and Ali, and Abu Jahl.[2] Both views were narrated from Mujāhid.[3] The apparent meaning is that it is

[1] Aḥmad 4:230.

[2] Aṭ-Ṭabari 19:604, 605.

[3] Aṭ-Ṭabari 19:604, 605.

more general than that. This is like the *Āyah* where Allāh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

﴿وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾﴾

﴿*Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).*﴾ (37:57)

And Allāh says:

﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾

﴿*but the Jinn know well that they have indeed to appear (before Him)*﴾ (37:158).

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾﴾

﴿*62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"*﴾

﴿*63. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."*﴾

﴿*64. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!*﴾

﴿*65. And the Day He will call to them, and say: "What answer gave you to the Messengers?"*﴾

﴿*66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.*﴾

﴿*67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.*﴾

## The Idolators and Their Partners and the Emnity between Them in the Hereafter

Allāh informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

*﴿"Where are My (so-called) partners whom you used to assert?"﴾*

meaning, 'where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?' This is said in the nature of a rebuke and warning, as in the *Āyah*,

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

*﴿And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾* (6:94)

His saying:

﴿قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ﴾

*﴿Those about whom the Word will have been fulfilled﴾*

means the *Shayātīn* and evil *Jinn*, and those who used to advocate disbelief.

﴿رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ﴾

*﴿"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."﴾*

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the *Āyāt*:

﴿وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿*And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.*﴾ (19:81-82)

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥ إِلَىٰ يَوْمِ الْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ۝٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ۝٦﴾

﴿*And who is more astray than one who calls besides Allāh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.*﴾ (46:5-6).

Ibrāhīm Al-Khalīl, peace be upon him, said to his people:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

﴿*You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other.*﴾ (29:25)

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ۝١٦٦﴾

﴿*When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them*﴾ until:

﴿وَمَا هُم بِخَـٰرِجِينَ مِنَ ٱلنَّارِ ۝١٦٧﴾

﴿*And they will never get out of the Fire.*﴾ (2:166-167).

Allāh says:

﴿وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ﴾

﴿*And it will be said (to them): "Call upon your partners,"*﴾

meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ﴾

﴿*and they will call upon them, but they will give no answer to them, and they will see the torment.*﴾

means, they will realize for sure that they are inevitably destined for the Fire. His saying:

﴿لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ﴾

﴿*If only they had been guided!*﴾ means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the *Āyah*,

﴿وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿*And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.*﴾ (18:52-53)

## Their attitude towards the Messengers on the Day of Resurrection

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾﴾

﴿*And the Day He will call to them, and say: "What answer gave you to the Messengers?"*﴾

The first call will be concerning the issue of *Tawḥīd*, which includes evidences of the prophethood – 'What was your response to the Messengers who were sent to you? How did you deal with them?' This is like the questions which will be asked of a person in his grave: 'who is your Lord? who is your Prophet? and what is your religion?' The believer will testify that there is no God except Allāh and that Muḥammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

﴿فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾﴾

﴿*Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.*﴾

Mujāhid said: "The proof will be obscured from them,"[1] so they will not be able to ask one another for help by virtue of

[1] Aṭ-Ṭabari 19:607.

their blood ties. Allāh's saying:

﴿فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا﴾

﴿*But as for him who repented, believed, and did righteous deeds,*﴾

means, in this world.

﴿فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ﴾

﴿*then perhaps he will be among those who are successful.*﴾

means, on the Day of Resurrection. And the word; perhaps (*'Asā*), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾﴾

﴿*68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.*﴾

﴿*69. And your Lord knows what their breasts conceal, and what they reveal.*﴾

﴿*70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.*﴾

## Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.
His saying:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ﴾

﴿*And your Lord creates whatsoever He wills and chooses,*﴾

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and

bad alike, are in His Hands and will return to Him.

﴿مَا كَانَ لَهُمُ ٱلْخِيَرَةُ﴾

﴿*no choice have they.*﴾ is a negation, according to the correct view. This is like the *Āyah*,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿*It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision*﴾ (33:36).

Then Allāh says:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾﴾

﴿*And your Lord knows what their breasts conceal, and what they reveal.*﴾

He knows what is hidden in their hearts, just as He knows what they do openly.

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾﴾

﴿*It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴾ (13:10).

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*And He is Allāh; Lā ilāha illā Huwa,*﴾

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

﴿لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ﴾

﴿*His is the praise, in the first and in the last,*﴾

in all that He does, He is to be praised for His justice and wisdom.

﴿وَلَهُ ٱلْحُكْمُ﴾

﴿*His is the decision,*﴾ that none can put back, because of His might, power, wisdom and mercy.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ
فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ
وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ
﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟
يَفْتَرُونَ ﴿٧٥﴾ ۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ
عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ
أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ
﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ
وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

﴿and to Him shall you be returned.﴾ means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

﴿قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾

*﴿71. Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?"﴾*

*﴿72. Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?"﴾*

*﴿73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.﴾*

## Night and Day are among the Blessings of Allāh and are Signs of *Tawḥīd*

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

﴿مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ﴾

*﴿which god besides Allāh could bring you light?﴾*

meaning, 'with which you could see things and which would bring you relief?'

﴿أَفَلَا تَسْمَعُونَ﴾

*﴿Will you not then hear?﴾* Then Allāh tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allāh says:

﴿مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ﴾

*﴿which god besides Allāh could bring you night wherein you rest?﴾*

meaning, 'to rest from your work and activity.'

﴿أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ﴾

*﴿Will you not then see? It is out of His mercy﴾* towards you,

﴿جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

*﴿that He has made for you the night and the day﴾*

He created both,

﴿لِتَسْكُنُوا۟ فِيهِ﴾

*﴿that you may rest therein﴾* during the night,

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

*﴿and that you may seek of His bounty﴾*

during the day, by traveling, moving about and working.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿and in order that you may be grateful.﴾

So that you may give thanks to Allāh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the *Āyah,*

﴿وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾﴾

﴿*And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.*﴾ (25:62).

And there are many similar *Āyāt.*

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾﴾

﴿*74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"*﴾

﴿*75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh, and the lies which they invented will disappear from them.*﴾

## Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allāh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

﴿أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿*Where are My (so-called) partners, whom you used to assert?*﴾

meaning, in this world.

﴿وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا﴾

﴿*And We shall take out from every nation a witness,*﴾

Mujāhid said, "This means a Messenger."[1]

﴿فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ﴾

[1] At-Ṭabari 19:614.

﴿and We shall say: "Bring your proof."﴾

meaning, 'of the truth of your claim that Allāh had any partners.'

﴿فَعَلِمُوٓاْ أَنَّ ٱلْحَقَّ لِلَّهِ﴾

﴿Then they shall know that the truth is with Allāh,﴾

meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

﴿وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ﴾

﴿and the lies which they invented will disappear from them.﴾

they will vanish and will be of no benefit to them.

﴿إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾﴾

﴿76. Verily, Qārūn was of Mūsā's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴾

﴿77. "But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allāh has been generous to you, and seek not mischief in the land. Verily, Allāh likes not the mischief-makers."﴾

## Qārūn and His People's exhortation

It was recorded that Ibn 'Abbās said:

﴿إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ﴾

﴿Verily, Qārūn was of Mūsā's people,﴾

"He was the son of his paternal uncle."[1] This was also the view of Ibrāhīm An-Nakha'ī, 'Abdullāh bin Al-Ḥārith bin

[1] Ibn Abi Ḥātim 9:3005.

Nawfal, Sammāk bin Ḥarb, Qatādah, Mālik bin Dīnār, Ibn Jurayj and others; they all said that he was the cousin of Mūsā, peace be upon him.[1] Ibn Jurayj said: "He was Qārūn bin Yaṣhar bin Qāhith, and Mūsā was the son of 'Imrān bin Qāhith.[2]

﴿وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ﴾

﴿*And We gave him of the treasures,*﴾ meaning, of wealth;

﴿مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ﴾

﴿*that of which the keys would have been a burden to a body of strong men.*﴾

Groups of strong men would not have been able to carry them because they were so many. Al-A'mash narrated from Khaythamah, "The keys of Qārūn's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet."[3] Other views were also given, and Allāh knows best.

﴿إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾﴾

﴿*Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."*﴾

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, 'do not be arrogant and proud of your wealth.'

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ﴾

﴿*Verily, Allāh likes not those who exult.*﴾

Ibn 'Abbās said, "This means, those who rejoice and gloat."[4] Mujāhid said, "It means those who are insolent and reckless, and do not thank Allāh for what He has given them."[5]

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[1] Aṭ-Ṭabari 19:616.
[2] Aṭ-Ṭabari 19:615.
[3] Aṭ-Ṭabari 19:617.
[4] Aṭ-Ṭabari 19:622.
[5] Aṭ-Ṭabari 19:623.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ
مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ
وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا
مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا
بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا
مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ
﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا
يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

His saying:

﴿وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ﴾

*﴿But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;﴾*

means, 'use this great wealth and immense blessing Allāh has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

﴿وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ﴾

*﴿and forget not your portion of lawful enjoyment in this world;﴾*

That which Allāh has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

﴿وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ﴾

*﴿and be generous as Allāh has been generous to you,﴾*

'Be generous to His creatures, as He has been generous to you.'

﴿وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ﴾

*﴿and seek not mischief in the land.﴾* meaning: 'do not let your aim

be to spread corruption on earth and do harm to Allāh's creation.'

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ﴾

﴿*Verily, Allāh likes not the mischief-makers.*﴾

﴿قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾﴾

﴿*78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins.*﴾

Allāh informs us how Qārūn responded to the exhortations of his people when they sought to guide him to what is good.

﴿قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ﴾

﴿*He said: "This has been given to me only because of the knowledge I possess."*﴾

meaning, 'I have no need of your advice; Allāh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the *Āyāt*:

﴿فَإِذَا مَسَّ ٱلْإِنسَـٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَـٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ ۚ﴾

﴿*When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it."*﴾ (39:49)

An alternative interpretation of this *Āyah* says that the meaning is: "Only because of what Allāh knows about me did I obtain this favor." This is like His saying:

﴿وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى﴾

﴿*And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me."*﴾ (41:50)

meaning, "I deserved it."

Imām 'Abdur-Raḥmān bin Zayd bin Aslam explained this *Āyah* very well. Concerning the phrase,

﴿قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ﴾

﴿*He said: "This has been given to me only because of the knowledge I possess."*﴾

He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

﴿أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

﴿*Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?*﴾[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾﴾

﴿*79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."*﴾

﴿*80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."*﴾

## How Qārūn went forth in His Finery, and His People's Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

[1] Aṭ-Ṭabari 19:626.

﴿يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ﴾

*﴿Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune.﴾*

meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

﴿وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا﴾

*﴿Woe to you! The reward of Allāh is better for those who believe and do righteous deeds,﴾*

'Allāh's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic *Ḥadīth*:

«يَقُولُ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقْرَءُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾»

*«Allāh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: ﴿No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾»* (32:17).[1]

﴿وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ﴾

*﴿and this none shall attain except the patient.﴾*

As-Suddī said: "None shall reach Paradise except for the patient" – as if this were the completion of the statement made by the people of knowledge.[2] Ibn Jarīr said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allāh, stating this fact."[3]

﴿فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ

[1] *Fatḥ Al-Bāri* 8:375.
[2] Ibn Abi Ḥātim 9:3016.
[3] *Fatḥ Al-Bāri* 10:269.

ٱلْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾

*﴿81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾*

*﴿82. And those who desired his position the day before, began to say: "Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful."﴾*

## How Qārūn and His Dwelling Place were swallowed up by the Earth

After telling us about Qārūn's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allāh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the *Ṣaḥīḥ* by Al-Bukhāri from Sālim, who said that his father told him that the Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ إِذْ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

*«While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.»*

He also recorded something similar from Sālim from Abu Hurayrah from the Prophet ﷺ.[1] Imām Aḥmad recorded that Abu Sa'īd said, "The Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللهُ الْأَرْضَ فَأَخَذَتْهُ، فَإِنَّهُ لَيَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

*«When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allāh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of*

[1] Aṭ-Ṭabari 19:629.

*Resurrection.*»[1]

This version was recorded only by Aḥmad, and its chain of narration is *Ḥasan* (sound).

﴿فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ﴾

*﴿Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾*

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allāh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

## His People learned a Lesson from Him being swallowed up

Allāh's saying:

﴿وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا مَكَانَهُ بِٱلْأَمْسِ﴾

*﴿And those who had desired his position the day before,﴾*

means, those witnessed him with his finery and said:

﴿قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ﴾

*﴿Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."﴾*

When he was swallowed up in the earth, they began to say:

﴿وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ﴾

*﴿Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants.﴾*

Wealth does not indicate that Allāh is pleased with its owner, for Allāh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a *Ḥadīth* narrated by Ibn Mas'ūd,

[1] Aḥmad 3:40.

«إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ»

*«Allāh has alloted character among you just as He has alloted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.»*[1]

﴿لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا﴾

*﴿Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!﴾*

meaning, 'were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ﴾

*﴿Know you not that the disbelievers will never be successful.﴾*

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

﴿تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾﴾

*﴿83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.﴾*

*﴿84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.﴾*

## The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

[1] Aḥmad 1:387.

exalt themselves above the creatures of Allāh, arrogantly oppressing them and spreading corruption among them. Ikrimah said that this phrase referred to haughtiness and arrogance.[1]

Ibn Jurayj said:

﴿لَا يُرِيدُونَ عُلُوًّا فِي ٱلْأَرْضِ﴾

﴿*those who do not want to exalt themselves in the land*﴾

"Arrogance and tyranny,

﴿وَلَا فَسَادًا﴾

﴿*nor cause corruption*﴾ committing sins."[2] Ibn Jarīr recorded that 'Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the *Āyah*,

﴿تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾﴾

﴿*That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.*﴾[3]

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the *Ṣaḥīḥ* that the Prophet ﷺ said:

«إِنَّهُ أُوحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ»

«*It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.*»[4]

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allāh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?" The Prophet ﷺ said:

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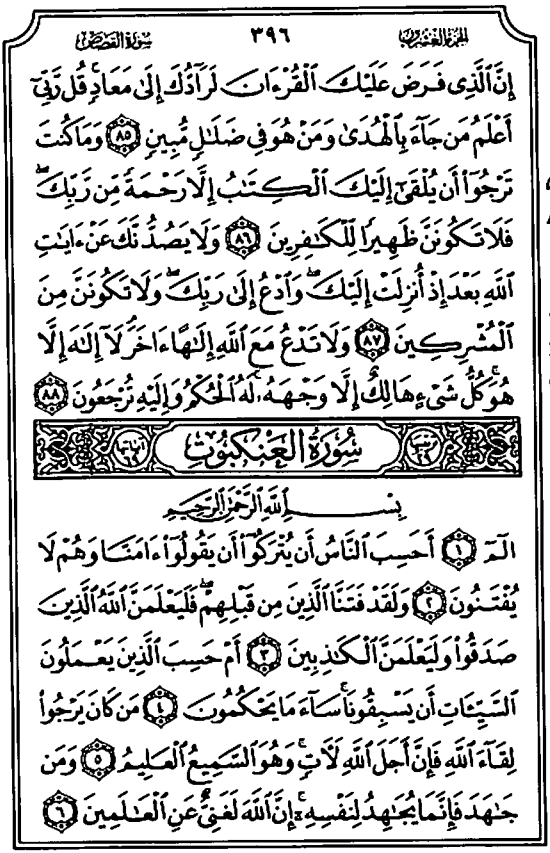
[1] Aṭ-Ṭabari 19:637.

[2] Aṭ-Ṭabari 19:637.

[3] Aṭ-Ṭabari 19:638.

[4] Muslim 4:2199.




«لَا، إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

*«No, for Allāh is beautiful and loves beauty...»*[1]

And Allāh says:

﴿مَن جَآءَ بِٱلْحَسَنَةِ﴾

﴿*Whosoever brings good,*﴾ meaning, on the Day of Resurrection,

﴿فَلَهُۥ خَيْرٌ مِّنْهَا﴾

﴿*he shall have the better thereof;*﴾ meaning, the reward of Allāh is better than the good deeds of His servant – how can it not be, when Allāh has multiplied it many times over? This is the position of generosity. Then Allāh says:

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.*﴾

This is like the *Āyah*,

﴿وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾﴾

﴿*And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"*﴾ (27:90).

This is the postition of generosity and justice.

[1] Muslim 1:93.

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

*﴿85. Verily, He Who has given you the Qur'ān, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾*

*﴿86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.﴾*

*﴿87. And let them not turn you away from the Āyāt of Allāh after they have been sent down to you, and invite to your Lord and be not of idolators.﴾*

*﴿88. And invoke not any other god along with Allāh, Lā ilāha illā Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.﴾*

## The Command to convey the Message of *Tawḥīd*

Here Allāh commands His Messenger ﷺ to convey the Message and recite the Qur'ān to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allāh says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

*﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the return.﴾*

meaning, 'the One Who has commanded you to put it into practice among mankind,'

﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

*﴿will surely bring you back to the return.﴾*

'On the Day of Resurrection, where He will question you concerning that,' as Allāh said:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾﴾

﴿*Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.*﴾ (7:6)

Allāh said:

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ﴾

﴿*On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"*﴾ (5:109).

And He said:

﴿وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ﴾

﴿*and the Prophets and the witnesses will be brought forward*﴾ (39:69)

In his *Tafsīr* of his *Ṣaḥīḥ*, Al-Bukhāri recorded that Ibn 'Abbās commented on the *Āyah*:

﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴿*will surely bring you back to the return.*﴾

"To Makkah."[1] This was also recorded by An-Nasā'ī in his *Tafsīr* in his *Sunan*,[2] and by Ibn Jarīr.[3] Al-'Awfī also reported from Ibn 'Abbās that the phrase:

﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴿*will surely bring you back to the return.*﴾

means, "will surely bring you back to Makkah as He brought you out of it."[4] Muḥammad bin Isḥāq recorded that Mujāhid commented on:

﴿لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴿*will surely bring you back to the return.*﴾

He said, "Back to your place of birth in Makkah."[5]
Ibn 'Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

[1] *Fatḥ Al-Bāri* 8:369.
[2] An-Nasā'ī in *Al-Kubrā* 6:425.
[3] Aṭ-Ṭabari 19:641.
[4] Aṭ-Ṭabari 19:641.
[5] Aṭ-Ṭabari 19:641.

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and *Jinns*, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh's saying:

﴿قُل رَّبِّيٓ أَعۡلَمُ مَن جَآءَ بِٱلۡهُدَىٰ وَمَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ﴾

﴿*Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."*﴾

means: "Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, 'My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿وَمَا كُنتَ تَرۡجُوٓاْ أَن يُلۡقَىٰٓ إِلَيۡكَ ٱلۡكِتَٰبُ﴾

﴿*And you were not expecting that the Book would be sent down to you,*﴾

'Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

﴿وَلَٰكِن رَّحۡمَةٗ مِّن رَّبِّكَ﴾

﴿*but it is a mercy from your Lord.*﴾

means, 'but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing,'

﴿فَلَا تَكُونَنَّ ظَهِيرٗا﴾

﴿*So never be a supporter*﴾ i.e., a helper,

﴿لِّلۡكَٰفِرِينَ﴾

﴿*of the disbelievers.*﴾ rather, separate from them, 'express your hostility towards them and oppose them.'

﴿وَلَا يَصُدُّنَّكَ عَنۡ ءَايَٰتِ ٱللَّهِ بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَ﴾

﴿*And let them not turn you away from the Āyāt of Allāh after they have been sent down to you.*﴾

meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allāh will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

﴿وَٱدْعُ إِلَىٰ رَبِّكَ﴾

﴿*and invite to your Lord*﴾ to worship your Lord Alone, with no partners or associates,

﴿وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ﴾

﴿*and be not of idolators.*﴾

﴿وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*And invoke not any other god along with Allāh, there is no God but Him.*﴾

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾

﴿*Everything will perish save His Face.*﴾ Here Allāh is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾﴾

﴿*Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.*﴾ (55:26-27).

Allāh used the word "Face" to refer to Himself, as He says here:

﴿كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ﴾

﴿*Everything will perish save His Face.*﴾

meaning, everything except Him. It was reported in the *Ṣaḥīḥ* via Abu Salamah that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدٌ - أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ -»

"*The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.*"[1]

﴿لَهُ ٱلْحُكْمُ﴾

﴿*His is the decision,*﴾ means, dominion and control, and there is none who can reverse His judgement or decision.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

﴿*and to Him you shall be returned.*﴾

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the *Tafsīr* of *Sūrat Al-Qaṣaṣ*. To Allāh be praise and blessings.

[1] *Fatḥ Al-Bāri* 7:183. Ibn Ḥajar explained that *Bāṭil* or "false" here means "perishable." See *Fatḥ Al-Bāri* the Book of the Merits of the Anṣār, the chapter on the days of *Jāhiliyyah*.

# The *Tafsīr* of *Sūrat Al-'Ankabūt*

# (Chapter - 29)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الٓمٓ ۝١ أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ۝٣ أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ۝٤﴾

﴿*1. Alif Lām Mīm.*﴾

﴿*2. Do people think that they will be left alone because they say: "We believe," and will not be tested.*﴾

﴿*3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.*﴾

﴿*4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!*﴾

## The Believers are tested so that it may be known Who is Sincere and Who is Lying

In the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrahs*.

﴿أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢﴾

﴿*Do people think that they will be left alone because they say: "We believe," and will not be tested.*﴾

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic *Ḥadīth*:

«أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى

حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ لَهُ فِي الْبَلَاءِ»

*«The people most severly tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stonger his religious commitment, the stronger his test.»*[1]

This *Āyah* is like the *Āyah*,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾﴾

*﴿Do you think that you will enter Paradise without Allāh knowing those of you who fought (in His cause) and knowing those who are the patient?﴾* (3:142)

There is a similar *Āyah* in *Sūrat At-Tawbah*. And Allāh says:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

*﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴾* (2:214)

Allāh says here:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾﴾

*﴿And We indeed tested those who were before them so that Allāh will know those who are true, and will know those who are liars.﴾*

meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allāh, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of *Ahlus-Sunnah wal-Jamā'ah* are agreed on this. This

[1] *Tuḥfat Al-Aḥwadhi* 7 :78.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ
بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ
﴿٩﴾ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ
فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ ۖ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ
﴿١٠﴾ وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ
﴿١١﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا
وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن
شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا
مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ
﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾

is the view of Ibn 'Abbās and others concerning phrases such as the *Āyah*,

﴿إِلَّا لِنَعْلَمَ﴾

﴿*only that We know*﴾ (2:143).[1] Meaning, only to see – because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

## The Evildoers cannot escape from Allāh

Allāh said:

﴿أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾﴾

﴿*Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!*﴾

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

﴿أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا﴾

﴿*Or think those who do evil deeds that they can outstrip Us*﴾ meaning, "escape" from Us.

[1] Please note that these *Āyāt* are usually translated with the meaning of Allāh "tests" instead of "will know." They are to be understood with that general meaning as well as the explanation above.

﴿سَآءَ مَا يَحْكُمُونَ﴾

﴿*Evil is that which they judge!*﴾ what they think is evil.

﴿مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَآتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾ وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾﴾

﴿*5. Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.*﴾

﴿*6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.*﴾

﴿*7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.*﴾

## Allāh will fulfill the Hopes of the Righteous

Allāh's saying;

﴿مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ﴾

﴿*Whoever hopes in meeting with Allāh,*﴾

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allāh, then Allāh will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allāh says:

﴿مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَآتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾﴾

﴿*Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.*﴾

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ﴾

﴿*And whosoever strives, he strives only for himself.*﴾

This is like the *Āyah*,

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ﴾

﴿*Whosoever does righteous good deed, it is for himself*﴾ (41:46).

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ۝٦﴾

*﴿And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.﴾*

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the *Āyah*,

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ۝٤٠﴾

*﴿Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾* (4:40).

And He says here:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ۝٧﴾

*﴿Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.﴾*

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝٨ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ۝٩﴾

*﴿8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you*

*have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾*

*﴿9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.﴾*

## The Command to be Good and Dutiful to Parents

Allāh commands His servants to be dutiful to parents, after urging them to adhere to belief in His *Tawḥīd*, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allāh says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

*﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴾* (17:23-24)

Although Allāh orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

﴿وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا﴾

*﴿but if they strive to make associate with Me, which you have no knowledge of, then obey them not.﴾*

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allāh will reward you for your kindness towards them and your patience in adhering to your religion. It is Allāh Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be

gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allāh says:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ۝٩﴾

﴿*And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.*﴾

In his *Tafsīr* of this *Āyah*, At-Tirmidhi recorded that Sa'd said: "Four *Āyāt* were revealed concerning me – and he told his story. He said: "Umm Sa'd said: 'Did Allāh not command you to honor your parents? By Allāh, I will not eat or drink anything until I die or you renounce Islām.' When they wanted to feed her, they would force her mouth open. Then this *Āyah* was revealed:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ﴾

﴿*And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.*﴾"[1]

This *Ḥadīth* was also recorded by Imām Aḥmad, Muslim, Abu Dāwūd and An-Nasā'ī.[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ ۝١٠ وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ۝١١﴾

﴿*10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allāh Best Aware of what is in the breasts of the creatures?*﴾

﴿*11. And indeed Allāh knows those who believe, and verily, He knows the hypocrites.*﴾

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[1] *Tuḥfat Al-Aḥwadhi* 9:48.

[2] Aḥmad 1:181, Muslim 4:1877, Abu Dāwud 3:177, An-Nasā'ī in *Al-Kubrā* 6:348

## The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ﴾

﴿*Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment;*﴾

Ibn 'Abbās said, "Meaning that their trial is leaving Islām if they are made to suffer for Allāh."[1] This was also the view of others among the Salaf. This *Āyah* is like the *Āyah*,

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ﴾

﴿*And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...*﴾ until:

﴿ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ﴾

﴿*That is a straying far away*﴾ [22:11-12].

Then Allāh says:

﴿وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴿*and if victory comes from your Lord, they will say: "Verily, we were with you."*﴾

meaning, "if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the *Āyāt*:

﴿ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ﴾

﴿*Those who wait and watch about you; if you gain a victory*

[1] Aṭ-Ṭabari 20:13.

*from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?"* (4:141).

﴿فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ﴾

*﴿Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves﴾* (5:52).

And Allāh tells us about them here:

﴿وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

*﴿and if victory comes from your Lord, they will say: "Verily, we were with you."﴾*

Then Allāh says:

﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ﴾

*﴿Is not Allāh Best Aware of what is in the breasts of the creatures?﴾*

meaning, 'does Allāh not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾﴾

*﴿And indeed Allāh knows those who believe, and verily He knows the hypocrites.﴾*

Allāh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allāh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾﴾

*﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾* (47:31)

After the battle of Uḥud, with its trials and tribulations for the Muslims, Allāh said:

﴿مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...*﴾ (3:179)

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾﴾

﴿*12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.*﴾

﴿*13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.*﴾

## The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

﴿وَلْنَحْمِلْ خَطَٰيَٰكُمْ﴾

﴿*and let us bear your sins.*﴾ meaning, 'if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allāh says, proving this to be a lie:

﴿وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*Never will they bear anything of their sins. Surely, they are liars.*﴾

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿*and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin*﴾ (35:18).

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝١٠ يُبَصَّرُونَهُمْ﴾

﴿*And no friend will ask a friend (about his condition), though they shall be made to see one another*﴾ (70:10-11).

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴿*And verily, they shall bear their own loads, and other loads besides their own.*﴾

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

﴿لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَـٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴿*That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge*﴾ (16:25).

In the *Ṣaḥīḥ*, it says:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

«*Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.*»[1]

In the *Ṣaḥīḥ*, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«*No person is killed unlawfully, but a share of the guilt will be upon the first son of Ādam, because he was the first one to*

[1] Muslim 4:2060.

*initiate the idea of killing another.»*[1]

﴿وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَـٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ﴾

*﴿and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴾*

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Ḥātim recorded that Abu Umāmah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي لَا يَجوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي مُنَادٍ فَيَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي يَتْبَعُهُ مِنَ الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمٰنِ عَزَّ وَجَلَّ، ثُمَّ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي: مَنْ كَانَتْ لَهُ تِبَاعَةٌ أَوْ ظَلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبِلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمٰنِ، فَيَقُولُ الرَّحْمٰنُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ، وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظَّلَامَاتِ، فَيَقُولُ: اقْضُوا عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَاحْمِلُوهَا عَلَيْهِ»

*«Beware of injustice, for Allāh will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so?" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter?" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allāh will say, "Settle the matter for My servant." They will*

[1] *Fatḥ Al-Bāri* 6:419.

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ
﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن
دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن
دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ
وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟
فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ
مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

*say, "He does not have even one good deed left." Allāh will say, "Take from their evil deeds and give them to him."»*

Then the Prophet ﷺ quoted this *Āyah*:

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾﴾

*﴿And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴾*[1]

There is a corroborating report in the *Ṣaḥīḥ* with a different chain of narration:

«إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ عِرْضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْهِ»

*«A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on*

[1] *Ad-Durr Al-Manthūr* 5 :272.

*him."*[1]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾﴾

*﴿14. And indeed We sent Nūḥ to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.﴾*

*﴿15. Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾*

## Nūḥ and His People

Here Allāh consoles His servant and Messenger Muḥammad ﷺ by telling him that Nūḥ, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allāh says:

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ﴾

*﴿and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.﴾*

meaning, 'after this long period of time, when the Message and the warning had been of no avail, so, O Muḥammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allāh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ﴾

*﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them﴾* (10:96-97).

Know that Allāh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn 'Abbās said: "Nūḥ received his

[1] Muslim 4:1997.

mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."[1]

﴿فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ﴾

*﴿Then We saved him and the Companions of the Boat,﴾*

means, those who believed in Nūḥ, peace be upon him. We have already discussed this in detail in *Sūrah Hūd*,[2] and there is no need to repeat it here.

﴿وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ﴾

*﴿and made it (the ship) an Āyah for all people.﴾*

means, 'We caused that ship to remain,' whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.[3] This is like the *Āyāt*:

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

*﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride﴾* until:

﴿وَمَتَٰعًا إِلَىٰ حِينٍ﴾

*﴿and as an enjoyment for a while﴾* [36:41-44].

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

*﴿Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾* (69:11-12)

And Allāh says here:

﴿فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾﴾

*﴿Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾*

This is a shift from referring to one specific ship to speaking

[1] Ibn Abi Ḥātim no. 17186, *Ad-Durr Al-Manthūr* 5:273.

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* (10:25).

[3] Aṭ-Ṭabari 20:18.

about ships in general. A similar shift from specific to general is to be seen in the *Āyāt*:

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ﴾

*﴿And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayātīn (devils)﴾* (67:5).

meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allāh says:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾﴾

*﴿And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah[1] in a safe lodging.﴾* (23:12-13).

There are many other similar examples.

﴿وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٨﴾﴾

*﴿16. And (remember) Ibrāhīm when he said to his people: "Worship Allāh, and have Taqwā of Him, that is better for you if you know."﴾*

*﴿17. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek from Allāh your provision, and worship Him, and be grateful to Him. To Him you will be brought back.﴾*

*﴿18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly."﴾*

## Ibrāhīm's preaching to His People

Allāh tells us how His servant, Messenger and close friend Ibrāhīm, the Imām of the monotheists, called his people to

[1] See volume six, the explanation of *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13), in this volume.

worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

﴿اعْبُدُوا اللَّهَ وَاتَّقُوهُ﴾

﴿*Worship Allāh, and have Taqwā of Him,*﴾ meaning worship Him and fear Him Alone, with all sincerity.

﴿ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿*that is better for you if you know.*﴾

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-'Awfī from Ibn 'Abbās.[1] It was also the view of Mujāhid and As-Suddī. Al-Wālibi reported from Ibn 'Abbās: "You invent falsehood, means, you carve idols,"[2] which do not have the power to provide for you.

﴿فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ﴾

﴿*so seek from Allāh your provision,*﴾ This emphasizes the idea of asking Allāh Alone. This is like the *Āyāt*:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿*You (Alone) we worship, and You (Alone) we ask for help.*﴾ (1:5)

And His saying:

﴿رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ﴾

﴿*My Lord! Build for me, with You, a home in Paradise*﴾ (66:11).

Allāh says here:

[1] Aṭ-Ṭabari 20:19.

[2] Aṭ-Ṭabari 20:19.

﴿فَٱبْتَغُوا۟﴾

﴿*so seek*﴾ meaning, ask for

﴿عِندَ ٱللَّهِ ٱلرِّزْقَ﴾

﴿*from Allāh your provision,*﴾ meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

﴿وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ﴾

﴿*and worship Him, and be grateful to Him.*﴾

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

﴿إِلَيْهِ تُرْجَعُونَ﴾

﴿*To Him you will be brought back.*﴾ means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

﴿وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ﴾

﴿*And if you deny, then nations before you have denied.*﴾

means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

﴿وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*And the duty of the Messenger is only to convey plainly.*﴾

All the Messengers have to do is to convey the Message as Allāh has commanded them. Allāh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatādah said concerning the *Āyah*:

﴿وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ﴾

﴿*And if you deny, then nations before you have denied.*﴾

"These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatādah implies that the narrative (about Ibrāhīm) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrāhīm's) people..." in *Āyah* 24. This was also stated by Ibn Jarīr. From the context

it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

﴿فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ﴾

﴿*"And nothing was the answer of his people..."*﴾(29:24)

And Allāh knows best.

﴿أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾﴾

﴿*19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.*﴾

﴿*20. Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things."*﴾

﴿*21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.*﴾

﴿*22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.*﴾

﴿*23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.*﴾

## The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,

deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allāh says:

﴿أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾﴾

﴿*See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.*﴾

This is like the *Āyah*:

﴿وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him*﴾ (30:27).

Then Allāh says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ﴾

﴿*Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter."*﴾

meaning, the Day of Resurrection.

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿*Verily, Allāh is able to do all things.*﴾

﴿يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ﴾

﴿*He punishes whom He wills, and shows mercy to whom He wills;*﴾

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a *Ḥadīth* recorded by the *Sunan* compilers:

«إِنَّ اللهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ»

«*If Allāh willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to*

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ
﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم
بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾ ۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا
لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ
وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ
مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾
أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ
فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ
أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾

them.[1]

Allāh says:

﴿يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾﴾

*﴿He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴾*

You will return to Him on the Day of Resurrection.

﴿وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ﴾

*﴿And you cannot escape on the earth or in the heaven.﴾*

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

﴿وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ﴾

*﴿And besides Allāh you have neither any protector nor any helper. And those who disbelieve in the Āyāt of Allāh and the meeting with Him,﴾*

Those who disbelieved in the signs of Allāh and denied the Resurrection,

﴿أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى﴾

[1] Abu Dāwud 5:75, Ibn Mājah 1:30.

﴿*such have no hope of My mercy*﴾

they will have no share in it,

﴿وَأُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*and for such there is a painful torment.*﴾

meaning, extremely painful, in this world and the next.

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾

﴿*24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe.*﴾

﴿*25. And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."*﴾

## The Response of Ibrāhīm's People – and how Allāh controlled the Fire

Allāh tells us how Ibrāhīm's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrāhīm addressed them with his words of clear guidance,

﴿إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ﴾

﴿*except that they said: "Kill him or burn him."*﴾

This was because proof had clearly been established against them, so they resorted to using their power and strength.

﴿قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾﴾

﴿*They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.*﴾ (37:97-98).

They spent a long time gathering a huge amount of firewood,

they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

﴿فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ﴾

﴿*Then Allāh saved him from the fire.*﴾ means, He rescued him from it by making it cool and safe for him.

﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are indeed signs for a people who believe.*﴾

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything,

﴿وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world,*﴾

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: 'You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

﴿ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*but on the Day of Resurrection,*﴾ the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

﴿يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿*you shall deny each other,*﴾ meaning, 'you will denounce one another and deny whatever was between you,'

﴿وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

﴿*and curse each other,*﴾ means, the followers will curse their

leaders and the leaders will curse their followers.

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

﴿*Every time a new nation enters (the Fire), it curses its sister nation (that went before)*﴾ (7:37).

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾﴾

﴿*Friends on that Day will be foes one to another except those who have Taqwā.*﴾ (43:67)

And Allāh says here:

﴿ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ﴾

﴿*but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,*﴾

meaning, 'your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allāh.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

﴿فَـَٔامَنَ لَهُۥ لُوطٌ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾﴾

﴿*26. So, Lūṭ believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."*﴾

﴿*27. And We bestowed on him, Isḥāq and Ya'qūb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.*﴾

## The Faith of Lūṭ and His Emigration with Ibrāhīm

Allāh tells us that Lūṭ believed in Ibrāhīm. It was said that he was the son of Ibrāhīm's brother, and that his name was Lūṭ bin Hārān bin Āzar. None of Ibrāhīm's people believed in Ibrāhīm besides Lūṭ and Sārah the wife of Ibrāhīm. But if it is asked how we may reconcile this *Āyah* with the *Ḥadīth* narrated in the *Ṣaḥīḥ* which says that when Ibrāhīm passed by that tyrant and he asked about Sārah and what her

relationship was to him, Ibrāhīm said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems – and Allāh knows best – that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūṭ believed in him and migrated with him to Syria, then during Ibrāhīm's lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.[1] We have already discussed their story and more is to come.

﴿وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي﴾

*﴿He (Ibrāhīm) said: "I will emigrate for the sake of my Lord."﴾*

It may be that the pronoun in the verb "he said" refers to Lūṭ, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn 'Abbās and Aḍ-Ḍaḥḥāk said that Ibrāhīm is the one who is referred in the phrase.

﴿فَآمَنَ لَهُ لُوطٌ﴾

*﴿So, Lūṭ believed in him.﴾* i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

﴿إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

*﴿Verily, He is the All-Mighty, the All-Wise.﴾*

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, "They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria."[2]

## Allāh gave Ibrāhīm, Isḥāq and Ya'qūb, and ordained Prophethood in His Offspring

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

[1] *Fatḥ Al-Bāri* 6:447.

[2] Aṭ-Ṭabari 20:26.

﴿*And We bestowed on him, Isḥāq and Ya'qūb,*﴾

This is like the *Āyah,*

﴿فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾﴾

﴿*So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Isḥāq and Ya'qūb, and each one of them We made a Prophet.*﴾ (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allāh also says:

﴿وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿*And We bestowed upon him Isḥāq, and Ya'qūb in addition*﴾ (21:72)

meaning, as an additional gift. This is like the *Āyah,*

﴿فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِن وَرَاءِ إِسْحَقَ يَعْقُوبَ ﴿٧١﴾﴾

﴿*But We gave her glad tidings of Isḥāq, and after Isḥāq, of Ya'qūb.*﴾ (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿*and We ordained among his offspring prophethood and the Book,*﴾

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya'qūb bin Isḥāq bin Ibrāhīm to the last of them, 'Īsā bin Maryam, who stood in the midst of his people and announced the good news of the *Hāshimi Qurashi* Arab Prophet, the last of all the Messengers, the leader of the sons of Ādam in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā'īl bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of

Ismā'īl besides him, may the best of blessings and peace be upon him.

﴿وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

*﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾*

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn 'Abbās, Mujāhid, Qatādah and others said: "He obeyed Allāh in all ways."[1] This is like the *Āyah*,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

*﴿And of Ibrāhīm who fulfilled all.﴾* (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

﴿وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

*﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾*

And He says:

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

*﴿Verily, Ibrāhīm was an Ummah, Qānit to Allāh, a Ḥanīf,[2] and he was not one of the idolators﴾* until:

﴿وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

*﴿and in the Hereafter he shall be of the righteous﴾* (16:120-122).

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾﴾

[1] At-Ṭabari 20:27 28.

[2] See volume six, the *Tafsīr* of *Sūrat Al-Isrā'* (16-120).

﴾28. *And (remember) Lūṭ, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."*﴿

﴾29. *"Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."*﴿

﴾30. *He said: "My Lord! Give me victory over the people who are corrupt."*﴿

## The preaching of Lūṭ and what happened between Him and His People

Allāh tells us that His Prophet Lūṭ, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādam had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

﴿وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ﴾

﴾*And practice Al-Munkar in your meetings.*﴿

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.[1]

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.[2] Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

﴾*But his people gave no answer except that they said: "Bring*

[1] Aṭ-Ṭabari 20:29, Al-Baghawi 3:466.

[2] Aṭ-Ṭabari 20:30.

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾
قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ
أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ
هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ
﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ
﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟
ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ
﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى
دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾ وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ
لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

*Allāh's torment upon us if you are one of the truthful."*﴾

This is indicative of their disbelief, scornful attitude and stubbornness. So Allāh's Prophet asked for help against them, and said:

﴿رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ﴾

﴿*My Lord! Give me victory over the people who are corrupt.*﴾

﴿وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾﴾

﴿*31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."*﴾

﴿*32. Ibrāhīm said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."*﴾

﴿*33. And when Our messengers came to Lūṭ, he was grieved*

*because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind."*

*34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."*

*35. And indeed We have left thereof an evident Āyah for a folk who understand.*

## The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both

When Lūṭ, peace be upon him, asked Allāh to help him against them, Allāh sent angels to help him. They first came to Ibrāhīm in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sārah, who was present, and she was astonished by this, as we have already explained in our *Tafsīr* of *Sūrat Hūd* and *Sūrat Al-Ḥijr*. When they brought this news to Ibrāhīm and told him that they were sent to destroy the people of Lūṭ, he began to speak up for them, hoping to win more time for them so that they might be guided by Allāh. When they said, "We have come to destroy the people of this township,"

﴿قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾﴾

*(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind."*

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lūṭ in the form of handsome young men. When he saw them like that,

﴿سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا﴾

﴿he was grieved because of them, and felt straitened on their account.﴾

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

﴿وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾
إِنَّا مُنزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾﴾

﴿They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

Jibrīl, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

﴿حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾

﴿stones of Sijjīl,[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.﴾ [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

﴿وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً﴾

﴿And indeed We have left thereof an evident Āyah﴾ i.e., a clear sign,

﴿لِّقَوْمٍ يَعْقِلُونَ﴾

﴿for a folk who understand.﴾ This is like the *Āyah*,

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

﴿Verily, you pass by them in the morning And at night; will

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:82).

*you not then reflect?*﴾ (37:137-138)

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٣٧﴾﴾

﴿*36. And to Madyan, We sent their brother Shu'ayb. He said: "O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."*﴾

﴿*37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.*﴾

## Shu'ayb and His People

Allāh tells us that His servant and Messenger Shu'ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

﴿يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ﴾

﴿*O my people! Worship Allāh and hope for the last Day,*﴾

Ibn Jarīr said: "Some of them said that this meant: Fear the Last Day."[1] This is like the *Āyah*,

﴿لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴿*for those who look forward to (meeting with) Allāh and the Last Day*﴾ (60:6).

﴿وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴿*and commit no mischief on the earth as mischief-makers.*﴾

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the *Ṣayḥah* (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

[1] Aṭ-Ṭabari 20:34.

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ
بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ
﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ
ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ مَثَلُ ٱلَّذِينَ
ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ
ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن
دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ
ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ
﴿٤٣﴾ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ
﴿٤٥﴾

This was the torment of a great day. We have already examined their story in detail in *Sūrat Al-A'rāf*, *Sūrat Hūd* and *Sūrat Ash-Shu'arā'*.[1]

﴿فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ﴾

*﴿and they lay, prostrate in their dwellings.﴾* Qatādah said, "They were dead."[2] Others said that they were thrown on top of one another.[3]

﴿وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ
لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ
عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾
وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ
وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ
فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟
سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ
وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾﴾

*﴿38. And 'Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shayṭān made their deeds fair seeming to them, and turned them away*

[1] Volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:85), volume five, the *Tafsīr* of *Sūrah Hūd* (11:84), and volume seven, the *Tafsīr* of *Sūrat Ash-Shu'arā'* (29:36).

[2] Aṭ-Ṭabari 20:34

[3] Aṭ-Ṭabari 20:34

*from the path, though they were intelligent.﴾*

*﴿39. And Qārūn, Fir'awn, and Hāmān. And indeed Mūsā came to them with clear Āyāt, but they were arrogant in the land, yet they could not outstrip Us.﴾*

*﴿40. So, We punished each for his sins, of them were some on whom We sent a Ḥāṣib, and of them were some who were overtaken by Aṣ-Ṣayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.﴾*

## The Destruction of Nations Who rejected Their Messengers

Allāh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. 'Ād, the people of Hūd, peace be upon him, used to live in the Aḥqāf (curved sand-hills), near Ḥaḍramawt, in the Yemen. Thamūd, the people of Ṣāliḥ, lived in Al-Ḥijr, near Wādi Al-Qurā. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qārūn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mūsā, and his minister Hāmān were two Coptics who disbelieved in Allāh and His Messenger, peace be upon him.

﴿فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ﴾

*﴿So, We punished each for his sins,﴾* their punishments fit their crimes.

﴿فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا﴾

*﴿of them were some on whom We sent a Ḥāṣib,﴾*

This was the case with 'Ād, and this happened because they said: "Who is stronger than us?" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

﴿وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ﴾

﴿and of them were some who were overtaken by Aṣ-Ṣayḥah,﴾

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh's Prophet Ṣāliḥ and the believers with him, or to stone them. So the *Ṣayḥah* struck them, taking away their powers of speech and movement.

﴿وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ﴾

﴿and of them were some whom We caused the earth to swallow,﴾

This refers to Qārūn who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

﴿وَمِنْهُم مَّنْ أَغْرَقْنَا﴾

﴿and of them were some whom We drowned.﴾

This refers to Fir'awn, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

﴿وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ﴾

﴿It was not Allāh Who wronged them,﴾

in what He did to them,

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿but they wronged themselves.﴾ that happened to them as a punishment for what they did with their own hands.

﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۘ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾﴾

﴾41. *The parable of those who seek protectors from other than Allāh is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house – if they but knew.*﴿

﴾42. *Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.*﴿

﴾43. *And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allāh).*﴿

## Likening the gods of the Idolators to the House of a Spider

This is how Allāh described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allāh. This is unlike the Muslim believer, whose heart is devoted to Allāh, yet he still does righteous deeds and follows the Laws of Allāh, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allāh warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

﴿وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ﴿٤٣﴾﴾

﴾*And these are the examples We give for mankind; but none will understand them except those who have knowledge.*﴿

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Ḥātim recorded that 'Amr bin Murrah said, "I never came across an *Āyah* of the Book of Allāh that I did not know, but it grieved me, because I heard that Allāh says:

﴿وَتِلْكَ ٱلْأَمْثَـٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَـٰلِمُونَ ﴿٤٣﴾﴾

﴿*And these are the examples We give for mankind; but none will understand them except those who have knowledge.*﴾"[1]

﴿خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾﴾

﴿*44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.*﴾

﴿*45. Recite what has been revealed to you of the Book, and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.*﴾

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

﴿لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ﴾

﴿*that every person may be rewarded for that which he strives*﴾ (20:15).

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى﴾

﴿*that He may requite those who do evil with that which they have done, and reward those who do good, with what is best*﴾ (53:31).

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾﴾

﴿*Verily, therein is surely a sign for those who believe.*﴾

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

## The Command to convey the Message, to recite the Qur'ān and to pray

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'ān, which means both reciting it and conveying

[1] Ibn Abi Ḥātim no. 17344, *Ad-Durr Al-Manthūr* 6:464.

it to people.

﴿وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

*﴿and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' and Al-Munkar and the remembrance of Allāh is greater indeed.﴾*

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imām Aḥmad recorded that Abu Hurayrah said:

"A man came to the Prophet ﷺ and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet ﷺ said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

*«What you are saying (i.e., the Salāh) will stop him from doing that.»"*[1]

Prayer also includes the remembering of Allāh, which is the higher objective, Allāh says:

﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

*﴿and the remembrance of Allāh is greater indeed.﴾*

more important than the former.

﴿وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

*﴿And Allāh knows what you do.﴾* means, He knows all that you do and say. Abu Al-'Āliyah commented on the *Āyah*:

﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

*﴿Verily, the Ṣalāh prevents from immoral sins and evil wicked deeds﴾*

"Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allāh alone (*Ikhlāṣ*), fear of Allāh, and remembrance of Allāh. *Ikhlāṣ* makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allāh is the Qur'ān which contains commands and

[1] Aḥmad 2:447.

﴿ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا
ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ
إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾
وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلۡكَٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن كِتَٰبٖ
وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ﴿٤٨﴾ بَلۡ هُوَ
ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ
بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ
مُّبِينٌ ﴿٥٠﴾ أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ
يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ
يُؤۡمِنُونَ ﴿٥١﴾ قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ
يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ
بِٱلۡبَٰطِلِ وَكَفَرُواْ بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿٥٢﴾

prohibitions."[1] Ibn 'Awn Al-Anṣāri said: "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allāh which is greater."

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾﴾

*﴿46. And argue not with the People of the Scripture, except with that which is better – except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted."﴾*

## Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allāh says:

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ﴾

*﴿Invite to the way of your Lord with wisdom and fair preaching...﴾* (16:125)

[1] Ibn Abi Ḥātim recorded this narration under this *Āyah*.

And Allāh said to Mūsā and Hārūn when he sent them to Fir'awn:

﴿فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

*﴿And speak to him mildly, perhaps he may accept admonition or fear.﴾* (20:44)

Allāh says here:

﴿إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ﴾

*﴿except with such of them as do wrong;﴾*

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allāh says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

*﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power﴾* until:

﴿إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ﴾

*﴿Verily, Allāh is All-Strong, All-Mighty﴾* (57:25).

Jābir said: "We were commanded to strike with the sword whoever opposes the Book of Allāh."

And His saying:

﴿وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ﴾

*﴿and say (to them): "We believe in that which has been revealed to us and revealed to you;﴾*

means, 'if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

Imām Al-Bukhāri, may Allāh have mercy on him, recorded

that Abu Hurayrah, may Allāh be pleased with him, said, "The People of the Book used to read the Tawrāh in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allāh ﷺ said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا: آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

*«Do not believe the People of the Book and do not deny them. Say: "We believe in Allāh and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted."»*"

This *Ḥadīth* was narrated only by Al-Bukhāri.[1]

Al-Bukhāri recorded that Ibn 'Abbās said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allāh ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, 'This is from Allāh,' to purchace with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allāh, we have never seen any of them asking you about what was sent down to you."[2]

Al-Bukhāri recorded that Ḥumayd bin 'Abdur-Raḥmān heard Mu'āwiyah talking to a group of Quraysh in Al-Madīnah. He mentioned Ka'b Al-Aḥbār, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great *Ummah*.

﴿وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ

[1] *Fath Al-Bāri* 8:20.

[2] Al-Bukhāri no. 7363.

وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلْكَـٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ ءَايَـٰتٌۢ بَيِّنَـٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلظَّـٰلِمُونَ ﴿٤٩﴾

﴿47. *And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.*﴾

﴿48. *Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.*﴾

﴿49. *Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.*﴾

## Evidence for the Fact that the Qur'ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"[1] What he said is good and fits the context.

Allāh's saying:

﴿فَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يُؤْمِنُونَ بِهِۦ﴾

﴿*and those whom We gave the Scripture believe therein*﴾

means, those knowledgable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

﴿وَمِنْ هَـٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ﴾

﴿*as also believe therein some of these*﴾ meaning, the Quraysh Arabs and others.

﴿وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلْكَـٰفِرُونَ﴾

﴿*and none but the disbelievers reject Our Āyāt.*﴾

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

[1] Aṭ-Ṭabari 20:50.

and light of the sun by their covering an eye.
Then Allāh says:

﴿وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ﴾

*﴿Neither did you read any book before it (this Qur'ān) nor did you write any book with your right hand.﴾*

meaning, 'you lived among your people for a long time before you brought this Qur'ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ﴾

*﴿Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrāh and the Injīl, - he commands them with good; and forbids them from evil.﴾* (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.
Allāh's saying:

﴿إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ﴾

*﴿In that case, indeed, the followers of falsehood might have doubted.﴾*

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝٥﴾

*﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾* (25:5)

Allāh says:

﴿قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth﴾* (25:6).

And Allāh says here:

﴿بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ﴾

*﴿Nay, but it is (Qurān), the clear Āyāt, (preserved) in the breasts of those who have been given knowledge.﴾*

meaning, this Qur'ān is clear *Āyāt* which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allāh makes it easy to memorize, recite and interpret. This is like the *Āyah*,

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾

*﴿And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember?﴾* (54:17).

The Messenger of Allāh ﷺ said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

*«There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the most followers among them.»*[1]

According to the *Ḥadīth* of Ṭyād bin Ḥimār, recorded in *Ṣaḥīḥ Muslim*, Allāh says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَؤُهُ نَائِمًا وَيَقْظَانَ»

*«"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake."»*[2]

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

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[1] *Fatḥ Al-Bāri* 8:619.

[2] Muslim 4:2197.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this *Ummah* was described as carrying their holy Books in their hearts.

﴿وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلظَّـٰلِمُونَ﴾

*﴿And none but the wrongdoers deny Our Āyāt﴾*

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

*﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾* (10:96-97)

﴿وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَـٰتٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَـٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿٥٢﴾﴾

*﴿50. And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner."﴾*

*﴿51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾*

*﴿52. Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾*

## The Idolators' demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muḥammad ﷺ was indeed the Messenger of Allāh, just as

Ṣāliḥ was given the sign of the she-camel. Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ – 'O Muḥammad' –

﴿إِنَّمَا ٱلْآيَٰتُ عِندَ ٱللَّهِ﴾

﴿*The signs are only with Allāh*﴾ meaning, 'the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the *Āyah*,

﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْآيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا﴾

﴿*And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong*﴾ (17:59).

﴿وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ﴾

﴿*and I am only a plain warner*﴾ means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.'

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾﴾

﴿*He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.*﴾ (18:17)

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Not upon you is their guidance, but Allāh guides whom He wills*﴾ (2:272).

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten *Sūrahs*, or even one *Sūrah* like it.

﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ﴾

*﴿Is it not sufficient for them that We have sent down to you the Book which is recited to them?﴾*

means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allāh says:

﴿أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾﴾

*﴿Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)?﴾* (26:197)

﴿وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾﴾

*﴿They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former Scriptures?﴾* (20:133)

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

*«There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.»*[1]

It was also recorded by Al-Bukhāri and Muslim.[2]
Indeed Allāh has said:

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[1] Aḥmad 2:341.

[2] *Fatḥ Al-Bāri* 8:619, Muslim 1:134.

﴿إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ﴾

*﴿Verily, herein is mercy and a reminder for a people who believe.﴾*

In this Qur'ān there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allāh says:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا﴾

*﴿Say: "Sufficient is Allāh for a witness between me and you..."﴾*

'He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allāh says elsewhere:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

*﴿And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.﴾* (69:44-47).

'But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

﴿يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

*﴿He knows what is in the heavens and the earth.﴾*

means, nothing is hidden from Him at all.

﴿وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

*﴿And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾*

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allāh even when there was proof that they

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ
﴿٥٥﴾ يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ
﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ
صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ
رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾ وَلَئِن
سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ
عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا
لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴾

﴿53. *And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!*﴾

﴿54. *They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.*﴾

﴿55. *On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."*﴾

## How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the *Āyah*,

﴿وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ

﴿ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿*And when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."*﴾ (8:32).

And Allāh says here:

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ﴾

﴿*And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.*﴾

Were it not for the fact that Allāh has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allāh says:

﴿وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾﴾

﴿*And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.*﴾

means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

﴿يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ﴾

﴿*On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,*﴾

This is like the *Āyah*,

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ﴾

﴿*Theirs will be a bed of Hell, and over them coverings (of Hell-fire)*﴾ (7:41).

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴾

﴿*They shall have coverings of Fire, above them and coverings (of Fire) beneath them*﴾ (39:16).

﴿لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ﴾

﴿*If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs*﴾ (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

﴿وَيُقَالُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿*and it will be said: "Taste what you used to do."*﴾

This is a threat and a rebuke, which is a form of psychological punishment, as in the *Āyah*,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴿*The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.*﴾ (54:48-49)

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.*﴾ (52:13-16)

﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾﴾

﴿*56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.*﴾

﴿*57. Everyone shall taste death. Then unto Us you shall be returned.*﴾

﴿*58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath*

*which rivers flow, to live therein forever. Excellent is the reward for the workers.﴾*

*﴿59. Those who are patient, and put their trust in their Lord.﴾*

*﴿60. And so many a moving creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾*

## Advice to migrate and the Promise of Provision and a Goodly Reward

Allāh commands His believing servants to migrate from a land in which they are not able to establish Islām, to the spacious earth of Allāh where they can do so, by declaring Allāh to be One and worshipping Him as He has commanded. Allāh says:

﴿يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٌ فَإِيَّٰيَ فَٱعۡبُدُونِ ٥٦﴾

*﴿O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾*

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aṣḥamah, the Negus or king, may Allāh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allāh ﷺ and his remaining Companions migrated to Al-Madīnah, formerly known as Yathrib, may Allāh protect it.
Then Allāh says:

﴿كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ ثُمَّ إِلَيۡنَا تُرۡجَعُونَ ٥٧﴾

*﴿Everyone shall taste death. Then unto Us you shall be returned.﴾*

meaning, 'wherever you are, death with catch up with you, so always obey Allāh and be where Allāh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allāh, and whoever was obedient to Him will have the best reward.' Allāh says:

﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ

*﴿And those who believe and do righteous good deeds, to them*

*We shall surely give lofty dwellings in Paradise, underneath which rivers flow,*﴾

meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow – water, wine, honey and milk – which they can direct and cause to flow wherever they wish.'

﴿خَٰلِدِينَ فِيهَا﴾

﴿*to live therein forever.*﴾ means, they will remain there forever, never wanting to leave.

﴿نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴿*Excellent is the reward for the workers.*﴾

these rooms will be a blessed reward for the good deeds of the believers,

﴿ٱلَّذِينَ صَبَرُوا۟﴾

﴿*Those who are patient,*﴾ in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded from Abu Mu'āniq Al-Ash'ari that Abu Mālik Al-Ash'ari told him that the Messenger of Allāh ﷺ told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«*In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.*»[1]

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿*and put their trust in their Lord.*﴾

[1] Aṭ-Ṭabarāni 17:372.

in all their affairs, spiritual and worldly alike. Then Allāh tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhājirīn migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allāh says:

﴿وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا﴾

*﴿And so many a moving creature carries not its own provision!﴾*

meaning, it does not have the ability to gather its provision and save it for tomorrow.

﴿اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ﴾

*﴿Allāh provides for it and for you.﴾*

means, Allāh allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allāh says:

﴿وَمَا مِن دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ ۝٦﴾

*﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾* (11:6)

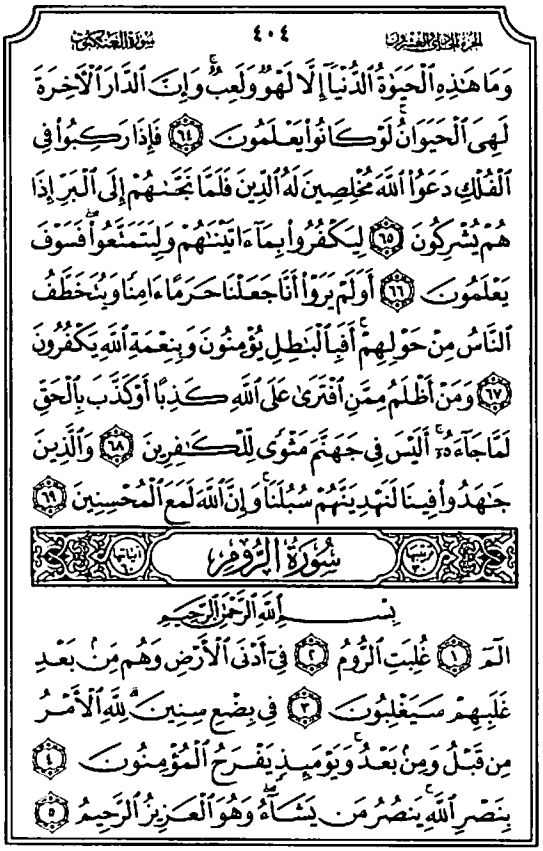
﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

*﴿And He is the All-Hearer, the All-Knower.﴾*

means, He hears all that His servants say and He knows their every movements.

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ۝٦١ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٦٢ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٦٣﴾

*﴿61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"*


وَمَا هَٰذِهِ الْحَيَوٰةُ الدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ
لَهِىَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِى
الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى الْبَرِّ إِذَا
هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ
النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ
﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ
لَمَّا جَآءَهُۥ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَالَّذِينَ
جَٰهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِىٓ أَدْنَى الْأَرْضِ وَهُم مِّنۢ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِى بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ
مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾
بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

*They will surely reply: "Allāh." How then are they deviating?*﴾

﴿62. *Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything.*﴾

﴿63. *And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allāh." Say: "All the praises and thanks be to Allāh!" Nay, most of them have no sense.*﴾

## Evidences of *Tawḥīd*

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them – if this is how it is, then why worship anyone else? Why put one's trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His

Lordship, as they said in their *Talbiyah* (during *Ḥajj* and *'Umrah*: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

﴿وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾﴾

*﴿64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.﴾*

*﴿65. And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.﴾*

*﴿66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.﴾*

Allāh tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

﴿وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ﴾

*﴿Verily, the home of the Hereafter – that is the life indeed,﴾*

means, the true everlasting life that will never end, but will continue forever and ever.

﴿لَوْ كَانُوا۟ يَعْلَمُونَ﴾

*﴿if they but knew.﴾*

means, they would prefer that which will last over that which will pass away. Then Allāh says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

﴿فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ﴾

*﴿And when they embark on a ship, they invoke Allāh, making their faith pure for Him only,﴾*

This is like the *Āyah*,

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ﴾

﴿*And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away*﴾ (17:67).

Allāh says here:

﴿فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

﴿*but when He brings them safely to land, behold, they give a share of their worship to others.*﴾

Muḥammad bin Isḥāq reported from 'Ikrimah bin Abi Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he ('Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." 'Ikrimah said: "By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muḥammad and I will find him kind and merciful." And this is what indeed did happen.[1]

﴿لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟﴾

﴿*So that they become ingrate for that which We have given them, and that they take their enjoyment,*﴾

﴿أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾﴾

﴿*67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?*﴾

﴿*68. And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is*

[1] Aṭ-Ṭabarāni 3:301.

*there not a dwelling in Hell for the disbelievers?*﴾

﴿*69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allāh is with the doers of good.*﴾

## The Blessing of the Sanctuary

Here Allāh reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allāh says:

﴿لِإِيلَٰفِ قُرَيْشٍ ۝١ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ۝٤﴾

﴿*For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.*﴾ (106:1-4)

﴿أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ﴾

﴿*Then do they believe in falsehood, and deny the graces of Allāh?*﴾

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

﴿بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ۝٢٨﴾

﴿*Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?*﴾ (14:28)

They disbelieved in the Prophet, servant and Messenger of Allāh ﷺ, when what they should have done was to worship Allāh Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allāh took His blessing away from them, and killed those of

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).
Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

*﴿And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴾*

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

*﴿Is there not a dwelling in Hell for the disbelievers?﴾*

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

*﴿As for those who strive hard for Us,﴾*

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

*﴿We will surely guide them to Our paths.﴾*

means, 'We will help them to follow Our path in this world and the Hereafter.'
Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the *Āyah*:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

*﴿As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾*

"Those who act upon what they know, Allāh will guide them to that which they do not know." Aḥmad bin Abu Al-Hawāri said, "I told this to Abu Sulaymān Ad-Dārāni, and he liked it and said: 'No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt.'"

﴿وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾

﴿*And verily, Allāh is with the doers of good.*﴾ Ibn Abi Ḥātim recorded that Ash-Sha'bi said; "Īsā bin Maryam, peace be upon him, said: 'Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.' " And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-'Ankabūt*. All praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Ar-Rūm*

# (Chapter - 30)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

﴿1. *Alif Lām Mīm.*﴾

﴿2. *The Romans have been defeated.*﴾

﴿3. *In the nearest land, and they, after their defeat, will be victorious.*﴾

﴿4. *In Bid'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice*﴾

﴿5. *With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.*﴾



وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

﴿6. *A promise from Allāh, and Allāh fails not in His promise, but most men know not.*﴾

﴿7. *They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.*﴾

## Foretelling the Victory of the Romans

These *Āyāt* were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, commented on this *Āyah*:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ﴾

﴿*Alif Lām Mīm. The Romans have been defeated. In the nearest land,*﴾

He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

«أَمَا إِنَّهُمْ سَيَغْلِبُونَ»

«*They will certainly prevail.*»

Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

«أَلَا جَعَلْتَهَا إِلَى دُونَ - أُرَاهُ قَالَ: الْعَشْرِ -»

«*Why do you not make it less than*»

[I (the narrator) think he meant less than ten]. Sa'īd bin Jubayr said: "*Biḍ'* means less than ten." Then the Romans

were victorious, and he said, "That is what Allāh said:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ۝٤ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ۝٥﴾

*﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾*[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said: "*Ḥasan Gharīb.*"[2]

## Another *Ḥadith*

Abu 'Īsā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following *Āyāt* were revealed:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَۗ﴾

*﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Biḍ' years.﴾*

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

﴿وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ۝٤ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ۝٥﴾

*﴿And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾*

The Quraysh, on the other hand, wanted the Persians to

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[1] Aḥmad 1:276.

[2] *Tuḥfat Al-Aḥwadhi* 9:51, An-Nasā'ī in *Al-Kubrā* 6:426.

prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allāh revealed these *Āyat*, Abu Bakr went out proclaiming throughout Makkah:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَ﴾

*﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid' years.﴾*

Some of the Quraysh said to Abu Bakr: 'This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, *Bid'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allāh said: "In *Bid'* years."' At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a *Ḥasan Ḥadīth*."[1]

## Who were the Romans?

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢﴾

*﴿Alif Lām Mīm. The Romans have been defeated.﴾*

We have already discussed the separate letters which appear at the beginning of some *Sūrahs* in the beginning of our *Tafsīr* of *Sūrat Al-Baqarah*.

With regard to the Romans (*Ar-Rūm*), they are the descendents of Al-Ῑyṣ bin Isḥāq bin Ibrāhīm. They are the cousins of the Children of Isrā'īl, and are also known as Bani

[1] *Tuḥfat Al-Aḥwadhi* 9 :52.

Al-Aṣfar. They used to followed the religion of the Greeks, who were descendents of Yāfith bin Nūḥ, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hīlāniyyah Ash-Shadqāniyyah, from the land of Ḥarrān. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with 'Abdullāh bin Ariyūs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya'qub Al-

Askāf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allāh ﷺ said:

«إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

«*They split into seventy two sects.*»

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasān, Ar-Riy and all the lands of the Persians. His name was Sābūr Dhul-Aktāf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

## How Caesar defeated Chosroes (Kisrā)

It was previously reported that 'Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth – gold, jewels, fabric, servant-women, servants, and much more – such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-

tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me." They replied, "You are our king for as long as you live, even if you are gone for ten years."

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāin, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, 'This is what you asked for, so take it.' When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayḥūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things unto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and

jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru'āt (Ash-Sham) and Buṣrā, according to what was stated by Ibn 'Abbās, 'Ikrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Ḥijāz. Mujāhid said, "That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia." And Allāh knows best.

﴿لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ﴾

*﴿The decision of the matter, before and after is only with Allāh.﴾*

before that and after that.

﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ﴾

*﴿And on that day, the believers will rejoice – with the help of Allāh.﴾*

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn 'Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the *Ḥadīth* recorded by At-Tirmidhi, Ibn Jarīr, Ibn Abi Ḥātim and Al-Bazzār that Abu Sa'īd said: "On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ يَنصُرُ مَن يَشَآءُ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝﴾

﴿*And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.*﴾"[1]

Ibn Abi Ḥātim recorded that Az-Zubayr Al-Kilābi said, "I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years."
Allāh's saying:

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴿*and He is the All-Mighty,*﴾ means, in His defeat of and vengeance upon His enemies. His saying:

﴿ٱلرَّحِيمُ﴾

﴿*the Most Merciful.*﴾ means, towards His believing servants.

﴿وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ﴾

﴿*(It is) a promise of Allāh, and Allāh fails not in His promise.*﴾ means, 'this that We have told you, O Muḥammad, that the Romans will defeat the Persians, is a true promise from Allāh, truth which cannot be changed and which will surely come to pass, because Allāh has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.'

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾

means, they do not know the decree of Allāh concerning His creation, but what He does is wise and is based on justice.
His saying:

﴿يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ۝٧﴾

﴿*They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.*﴾

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

[1] *Tuḥfat Al-Aḥwadhi* 9:50, Aṭ-Ṭabari 20:73.

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Ḥasan Al-Baṣri said, "It has reached the state that in this world one of them could put a *Dirham* on his finger and tell how much it weighs, but he does not know how to pray properly."

﴿يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ۝٧﴾

*﴿They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾*

Ibn 'Abbās said, "This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion."[1]

﴿أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ۝٨ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَّرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ۝٩ ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ۝١٠﴾

*﴿8. Do they not reflect on themselves? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.﴾*

*﴿9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.﴾*

*﴿10. Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾*

## Signs of *Tawḥīd*

Allāh tells us that pondering His creation will show that He

[1] Aṭ-Ṭabari 20:76.

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.
So He says:

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ﴾

*﴿Do they not reflect upon themselves?﴾*

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ﴾

*﴿And indeed many of mankind deny meeting with their Lord.﴾*

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

*﴿Do they not travel in the land?﴾* means, 'do they not understand and think and see and hear about the people of the past?' Allāh says:

﴿فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً﴾

*﴿and see what was the end of those before them? They were superior to them in strength,﴾*

meaning, 'the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.'

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves.﴾

They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

﴿ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾﴾

﴿Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾

This is like the *Āyāt*:

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾ (6:110),

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ (61:5),

﴿فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ﴾

﴿And if they turn away, then know that Allāh's will is to punish them for some sins of theirs﴾ (5:49).

It was said that the meaning of the phrase

﴿ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ﴾

﴿Then evil was the end of those who did evil,﴾

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn 'Abbās and Qatādah.[1]

Ibn Abi Ḥātim also recorded it from them and from Aḍ-Ḍaḥḥāk bin Muzāhim. This is the apparent meaning – and Allāh knows best – of the phrase:

[1] Aṭ-Ṭabari 20:79.

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ
فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ
ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ
﴿١٩﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ
تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ
أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ
فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ
وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ
خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِ بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

﴿وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ﴾

﴿and made a mockery of them.﴾

﴿ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ
ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ
يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَـٰٓؤُا۟
وَكَانُوا۟ بِشُرَكَآئِهِمْ كَـٰفِرِينَ ﴿١٣﴾
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ
يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَهُمْ فِى
رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ
كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآءِ
ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ
مُحْضَرُونَ ﴿١٦﴾﴾

﴿11. Allāh originates the creation, then He will repeat it, then to Him you will be returned.﴾

﴿12. And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾

﴿13. No intercessors will they have from those whom they made equal with Allāh, and they will reject and deny their partners.﴾

﴿14. And on the Day when the Hour will be established – that Day shall they be separated.﴾

﴿15. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.﴾

﴿16. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾

Allāh said:

﴿اللَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

*﴿Allāh originates the creation, then He will repeat it,﴾*

Just as He was able to create it in the first place, so He is also able to repeat it.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

*﴿then to Him you will be returned.﴾* on the Day of Resurrection, when each will be requited according to his deeds. Then Allāh says:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾﴾

*﴿And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾*

Ibn 'Abbās said, "The sinners will be filled with despair." Mujāhid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."[1]

﴿وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ﴾

*﴿No intercessors will they have from those whom they made equal with Allāh,﴾*

means, the gods whom they used to worship instead of Allāh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allāh says:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

*﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾*

Qatādah said: "By Allāh, this refers to the separation after which there will be no reunion."[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allāh says:

﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾﴾

*﴿Then as for those who believed and did righteous good deeds,*

[1] Aṭ-Ṭabari 20:80.

[2] Aṭ-Ṭabari 20:81.

*such shall be honored and made to enjoy a luxurious life in a Garden of Delight.*﴾

Mujāhid and Qatādah said, "This means, they will enjoy a life of luxury."[1]

﴿فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝١٧ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۝١٨ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ۝١٩﴾

﴿*17. So glorify Allāh, when you enter the evening, and when you enter the morning.*﴾

﴿*18. And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tuẓhirūn.*﴾

﴿*19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.*﴾

## The Command to pray Five Times Daily

Here Allāh glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allāh says:

﴿وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And His is all the praise in the heavens and the earth;*﴾

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allāh says:

﴿وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

﴿*and in 'Ashiyya and when Tuẓhirūn.*﴾ – the *'Ashiyy* is the time when the darkness is most intense, and *Iẓhār* is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allāh says:

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ۝٤﴾

[1] Aṭ-Ṭabari 20:82.

﴿By the day as it shows up its brightness. By the night as it conceals it.﴾ (91:3-4)

﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

﴿By the night as it envelops. By the day as it appears in brightness.﴾ (92:1-2)

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢﴾

﴿By the forenoon (after sunrise). By the night when it darkens.﴾ (93:1-2)

And there are many similar *Āyāt*.

﴿يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ﴾

﴿He brings out the living from the dead, and brings out the dead from the living.﴾

This is what we see of His power to create things and their opposites. These *Āyāt* which come one after the other are all of the same; in each of them Allāh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

﴿وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا﴾

﴿And He revives the earth after its death.﴾ This is like the *Āyāt*:

﴿وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ۝٣٣﴾

﴿And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾ until:

﴿وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ۝٣٤﴾

﴿and We have caused springs of water to gush forth therein.﴾ (36:33-34)

﴿وَتَرَى ٱلۡأَرۡضَ هَامِدَةً فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ ۝٥﴾

﴿*And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.*﴾ until:

﴿وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِي ٱلْقُبُورِ ۝٧﴾

﴿*and certainly, Allāh will resurrect those who are in the graves.*﴾ (22:5-7)

﴿وَهُوَ ٱلَّذِي يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا﴾

﴿*And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud*﴾ until:

﴿لَعَلَّكُمْ تَذَكَّرُونَ ۝٥٧﴾

﴿*so that you may remember or take heed.*﴾ (7:57)

Allāh says here:

﴿وَكَذَٰلِكَ تُخْرَجُونَ﴾

﴿*And thus shall you be brought out.*﴾

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ۝٢٠ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝٢١﴾

﴿*20. And among His signs is this that He created you from dust, and then – behold you are human beings scattered!*﴾

﴿*21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.*﴾

## Among the Signs of Allāh

Allāh says:

﴿وَمِنْ ءَايَٰتِهِۦٓ﴾

﴿*And among His signs*﴾ – which speak of His might and power, is the fact that He created your father Ādam out of dust.

﴿ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ﴾

﴿*and then – behold you are human beings scattered!*﴾

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allāh clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allāh says:

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾﴾

﴿*And among His signs is this that He created you from dust, and then – behold you are human beings scattered!*﴾

Imām Aḥmad recorded that Abu Mūsā said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمُ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ»

«*Allāh created Ādam from a handful taken from throughout the earth. Hence the sons of Ādam vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.*»"[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "This *Ḥadīth is Ḥasan Ṣaḥīḥ.*"[2]

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[1] Aḥmad 4:406.

[2] Abu Dāwud 5:67, *Tuḥfat Al-Aḥwadhi* 8:290.

Allāh said:

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا﴾

﴿*And among His signs is this that He created for you wives from among yourselves,*﴾

meaning, 'He created females of your own kind, to be wives for you.'

﴿لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾

﴿*that you may find repose in them,*﴾ This is like the *Āyah,*

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴿*It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her*﴾ (7:189).

This refers to Ḥawwā'. Allāh created her from Ādam, from the short rib on his left. If Allāh had made all of Ādam's progeny male, and created the females from another kind, such as from *Jinn* or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allāh's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

﴿إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*Verily, in that are indeed signs for a people who reflect.*﴾

﴿وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾ وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾﴾

﴿*22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.*﴾

﴿*23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.*﴾

Allāh said:

﴿وَمِنْ ءَايَـٰتِهِۦ﴾

*﴿And among His signs﴾* indicating His magnificent power.

﴿خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿is the creation of the heavens and the earth,﴾*

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

﴿وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ﴾

*﴿and the difference of your languages﴾*

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allāh knows the variety of languages spoken among the sons of Ādam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allāh created Ādam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ لِّلْعَـٰلِمِينَ﴾

*﴿Verily, in that are indeed signs for men of sound knowledge.﴾*

﴿وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ﴾

*﴿And among His signs is your sleep by night and by day, and your seeking of His bounty.﴾*

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ
أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى
مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾
بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى
مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ
حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ
ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟
دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

*﴿Verily, in that are indeed signs for a people who listen.﴾*

meaning, understand.

﴿وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾﴾

*﴿24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.﴾*

*﴿25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾*

Allāh says,

﴿وَمِنْ ءَايَٰتِهِۦ﴾

*﴿And among His signs﴾* which speak of His greatness,

﴿يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا﴾

*﴿He shows you the lightning, for fear and for hope,﴾*

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

﴿وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْيِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

﴿*and He sends down water from the sky, and therewith revives the earth after its death.*﴾

After it was barren, with nothing growing there, then the water comes to it and

﴿ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝٥﴾

﴿*it is stirred, and it swells and puts forth every lovely kind (of growth).*﴾ (22:5).

In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿*Verily, in that are indeed signs for a people who understand.*﴾

Then Allāh says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

﴿*And among His signs is that the heaven and the earth stand by His command.*﴾

This is like the *Āyāt*:

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴿*He withholds the heaven from falling on the earth except by His leave*﴾ (22:65).

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾

﴿*Verily, Allāh grasps the heavens and the earth lest they should move away from their places*﴾ (35:41).

Whenever 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the

dead will come forth from their graves, brought back to life by His command and His call to them,

﴿ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ﴾

﴿*Then afterwards when He will call you by a single call, behold, you will come out from the earth.*﴾

This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴿*On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!*﴾ (17:52)

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴾ (79:13-14), and

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴿*It will be but a single Ṣayḥah,*[2] *so behold they will all be brought up before Us!*﴾ (36:53).

﴿وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾

﴿*26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.*﴾

﴿*27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.*﴾

Allāh says:

﴿وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*To Him belongs whatever is in the heavens and the earth.*﴾

means, He owns it and it is enslaved to Him.

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[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:94).

﴿كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

﴿*All are obedient to Him.*﴾ they are humble before Him and submit to Him, whether willingly or unwillingly.

## Repeating the Creation is easier for Allāh

Allāh's saying:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾

Ibn Abi Talhah reported that Ibn 'Abbās said, "This means it is easier for Him."[1] Mujāhid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."[2] This was also the view of 'Ikrimah and others.[3]

Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«قَالَ اللهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«*Allāh says; "The son of Ādam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' – while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allāh has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me."*»

This was recorded only by Al-Bukhāri.[4]

﴿وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

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[1] Aṭ-Ṭabari 20:92.

[2] Aṭ-Ṭabari 20:92.

[3] Aṭ-Ṭabari 20:92.

[4] *Fatḥ Al-Bāri* 8:611 612.

﴿*His is the highest description in the heavens and in the earth.*﴾

'Ali bin Abi Ṭalḥah reported Ibn 'Abbās said, "This is like the *Āyah*:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾

﴿*There is nothing like Him*﴾ (42:11)." Qatādah said: "His description is *Lā ilāha illallāh*, and there is no Lord but He."

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾﴾

﴿*28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.*﴾

﴿*29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.*﴾

## A Parable of *Tawḥīd*

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners – idols and false gods – are enslaved to and belong to Him. In their *Talbiyah* (during *Ḥajj* and *'Umrah* they used to say, "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns."

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ﴾

﴿*He sets forth for you a parable from yourselves*﴾

'something which you yourselves can see witness, and understand.'

﴿هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ﴾

﴿*Do you have partners among those whom your right hands*

*possess to share as equals in the wealth We have bestowed on you...?*﴾

'None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

﴿تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾

﴿*whom you fear as you fear each other.*﴾

'You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allāh has no partner."[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allāh from among His creation?

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "The people of *Shirk* used to say in their *Talbiyah*, 'At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allāh revealed the words:

﴿هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾

﴿*Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?*﴾"[2]

If humans have this characteristic, this parable shows that it is even less befitting for Allāh to have a partner.

﴿كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْقِلُونَ﴾

﴿*Thus do We explain the signs in detail to a people who have sense.*﴾

Then Allāh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

﴿بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟﴾

﴿*Nay, but those who do wrong follow...*﴾, meaning, the idolators,

[1] Aṭ-Ṭabari 20:96.

[2] Aṭ-Ṭabarāni 12:20, with a weak chain of narration.

﴿أَهْوَآءَهُم﴾

﴿...their own lusts﴾

means, in their worship of false gods without knowledge.

﴿فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ﴾

﴿Then who will guide him whom Allāh has sent astray?﴾

means, no one can guide them if Allāh has decreed that they will be misguided.

﴿وَمَا لَهُم مِّن نَّٰصِرِينَ﴾

﴿And for such there will be no helpers.﴾

means, there is no one who can save them from the power of Allāh or grant them a way out, for what He wills, happens and what He does not will, does not happen.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

﴿30. *So, set you your face towards the religion as a Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion, but most men know not.*﴾

﴿31. *(And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Ṣalāh and be not of idolators.*﴾

﴿32. *Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.*﴾

## The Command to adhere to *Tawḥīd*

Allāh says: 'so set your face and persevere in the religion which Allāh has prescribed for you, the worship of Allāh Alone, the religion of Ibrāhīm, to which Allāh has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound *Fiṭrah* with which He created His creation.' Allāh created His

creation to recognize Him and know His *Tawḥīd*, and that there is no God except Him, as we have already seen when discussing the *Āyah*,

﴿وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ﴾

﴿*and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."*﴾ (7:172).

And according to a *Ḥadīth*, Allāh said,

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ»

«*"I created my servants Ḥunafā (i.e., monotheists), then the Shayātīn misled them from their religion."*»[1]

We will see in the *Ḥadīths* that Allāh created His creation with the *Fiṭrah* of Islām, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴿*No change let there be in Allāh's Khalq,*﴾ Some of them said that this means, 'do not change the creation of Allāh, for if you do, you will divert the people away from the *Fiṭrah* with which He created them.' So it is instructive; just as His saying:

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*And whoever enters it, he is safe*﴾ This is a good and correct interpretation. Others said that this means, Allāh made all of His creation equal, all of them have the same sound *Fiṭrah* and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd said that the *Āyah*:

﴿لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴿*No change let there be in Allāh's Khalq*﴾ means, the religion of Allāh.[2]

Al-Bukhāri said:

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[1] Muslim 4:2197.

[2] Aṭ-Ṭabari 20:99.

﴿لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

﴿No change let there be in Allāh's Khalq,﴾

"It means, the religion of Allāh, and the religion, and the *Fiṭrah* is Islām." Then he reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*No child is born except in a state of Fiṭrah, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself – do you see any among them that are born mutilated?*» then the narrator (Abu Hurayrah) said (recite this *Āyah*),

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ﴾

﴿*Allāh's Fiṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion.*﴾" This was also recorded by Muslim.[1]

﴿ذَٰلِكَ الدِّينُ الْقَيِّمُ﴾

﴿*that is the straight religion,*﴾

means, adherence to the *Shari'ah* and the sound *Fiṭrah* is the true, straight religion.

﴿وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾ means, most people do not know this and they deviate far astray from it, as Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾ (12:103)

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴾ (6:116).

[1] *Fath Al-Bāri* 8:372 11:512, Muslim 4:2047, 2048

﴿مُنِيبِينَ إِلَيْهِ﴾

*﴿turning in repentance to Him﴾* Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."[1]

﴿وَاتَّقُوهُ﴾

*﴿and have Taqwā of Him;﴾* means, fear Him and remember that He is always watching.

﴿وَأَقِيمُوا الصَّلَوٰةَ﴾

*﴿and perform the Ṣalāh﴾*, which is the greatest act of worship.﴾

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

*﴿and be not of the idolators.﴾* Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarīr recorded that Yazīd bin Abi Maryam said: "Umar, may Allāh be pleased with him, passed by Mu'ādh bin Jabal and asked, 'What is the foundation of this *Ummah?*' Mu'ādh said, 'Three things, and they are the things that will bring salvation: *Al-Ikhlāṣ* (doing a deed for Allāh alone), which is the *Fiṭrah* with which Allāh created mankind; *Ṣalāh*, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.' 'Umar said: 'You have spoken the truth.'"[2]

## Splitting into Sects and the Saved Sect[3]

His saying:

﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

*﴿Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.﴾*

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as *Fāraqū Dīnahum*, meaning

[1] Aṭ-Ṭabari 20:100

[2] Aṭ-Ṭabari 20:98.

[3] This is one of the headings added to the English version of this book.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم
مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا۟ بِمَآ
ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ
سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا
ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ
حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ
وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ ءَاتَيْتُم مِّن رِّبًا
لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ
تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى
خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن
شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ
أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

"neglected their religion and left it behind them."

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islām, as Allāh says:

﴿إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ﴾

*﴿Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh﴾* (6:159).

The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This *Ummah* too has split into sects, all of which are misguided apart from one, which is *Ahlus-Sunnah Wal-Jamā'ah*, those who adhere to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ and what was followed by the first generations, the Companions, their followers, and the Imāms of the Muslims of earlier and later times. In his *Mustadrak*, Al-Ḥākim recorded that the Messenger of Allāh ﷺ was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

*«What I and my Companions are upon.»*[1]

[1] Al-Ḥākim 1:129.

﴿وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾﴾

﴿33. *And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.*﴾

﴿34. *So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.*﴾

﴿35. *Or have We revealed to them an authority, which speaks of that which they have been associating with Him?*﴾

﴿36. *And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!*﴾

﴿37. *Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.*﴾

## How man sways between *Tawḥīd* and *Shirk*, and between Joy and Despair, according to His Circumstances

Allāh tells us that when man is in dire straits, he calls upon Allāh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allāh and worship others alongside Him.

﴿لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ﴾

﴿*So as to be ungrateful for the graces which We have bestowed on them.*﴾

Then Allāh warns them by saying:

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿*but you will come to know.*﴾ One of them said: By Allāh, if a law

enforcment officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is?

Then Allāh denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

﴿أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا﴾

﴿*Or have We revealed to them an authority,*﴾ means, proof.

﴿فَهُوَ يَتَكَلَّمُ﴾

﴿*which speaks*﴾ means, tells

﴿بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ﴾

﴿*of that which they have been associating with Him?*﴾

This is a rhetorical question intended to denounce them, for they have no such thing.

﴿وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾﴾

﴿*And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!*﴾

This is a denunciation of man for the way he is, except for those whom Allāh protects and helps, for when man is given blessings, he is proud, and says:

﴿ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾﴾

﴿*"Ills have departed from me." Surely, he is exultant, and boastful.*﴾ (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allāh says:

﴿إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Except those who show patience and do righteous good deeds*﴾.

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the *Ṣaḥīḥ*:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ»

*«How wonderful is the affair of the believer. Allāh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.»*[1]

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

*﴿Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills).﴾*

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

*﴿Verily, in that are indeed signs for a people who believe.﴾*

﴿فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ ۖ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾﴾

*﴿38. So, give to the kindred his due, and to Al-Miskīn and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be successful.﴾*

*﴿39. And that which you give in Ribā in order that it may increase from other people's property, has no increase with Allāh; but that which you give in Zakāh seeking Allāh's Face, then those they shall have manifold increase.﴾*

*﴿40. Allāh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.﴾*

[1] Muslim 4:2295.

## The Command to uphold the Ties of Kinship and the Prohibition of *Ribā*

Allāh commands giving:

﴿ذَا ٱلْقُرْبَىٰ حَقَّهُۥ﴾

﴿*to the kindred his due*﴾ his due of respect and upholding the ties of kinship.

﴿وَٱلْمِسْكِينَ﴾

﴿*and to Al-Miskīn*﴾ the one who has nothing to spend on his needs, or he has something but it is not enough.

﴿وَٱبْنَ ٱلسَّبِيلِ﴾

﴿*and to the wayfarer.*﴾ the traveler who is in need of money and other things during his journey.

﴿ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ﴾

﴿*That is best for those who seek Allāh's Face;*﴾

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*and it is they who will be successful.*﴾ means, in this world and the Hereafter. Then Allāh says:

﴿وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ﴾

﴿*And that which you give in Ribā, in order that it may increase from other people's property, has no increase with Allāh;*﴾

This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this *Āyah* was interpreted by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Ikrimah, Muḥammad bin Ka'b and Ash-Sha'bi.[1] Allāh says:

﴿وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ﴾

﴿*but that which you give in Zakāh seeking Allāh's Face, then*

[1] Aṭ-Ṭabari 20:104, 105.

*those they shall have manifold increase.﴾*

Those are the ones for whom Allāh will multiply the reward. It was reported in the *Ṣaḥīḥ*:

«وَمَا تَصَدَّقَ أَحَدٌ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ فَيُرَبِّيهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ حَتَّى تَصِيرَ التَّمْرَةُ أَعْظَمَ مِنْ أُحُدٍ»

*«No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uḥud.»*[1]

## Creation, Provision, Life and Death are all in the Hand of Allāh

Allāh says:

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾

*﴾Allāh is He Who created you, then provided food for you,﴿*

means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

﴿ثُمَّ يُمِيتُكُمْ﴾

*﴾then will cause you to die,﴿* means, after this life.

﴿ثُمَّ يُحْيِيكُمْ﴾

*﴾then (again) He will give you life.﴿*

means, on the Day of Resurrection.

﴿هَل مِن شُرَكَآئِكُم﴾

*﴾Is there any of your partners﴿* means, those whom you worship instead of Allāh,

﴿مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ﴾

[1] Muslim 2:702.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾

﴿*that do anything of that?*﴾ meaning, none of them are able to do any of that. But Allāh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

﴿سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

﴿*Glory be to Him! And Exalted be He above all that they associate.*﴾ meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾﴾

*﴿41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.﴾*

*﴿42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators."﴾*

## The Effects of Sin in this World

Ibn 'Abbās, Ikrimah, Aḍ-Ḍaḥḥāk, As-Suddī and others said: "What is meant by *Al-Barr* here is the empty land or wilderness, and by *Al-Baḥr* is towns and cities."[1] According to a report narrated from Ibn 'Abbās and Ikrimah, *Al-Baḥr* refers to towns and cities which are on the banks of rivers.[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rāfi' said:

﴿ظَهَرَ ٱلْفَسَادُ﴾

﴿*Evil has appeared*﴾ "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Ḥātim, who said: "Muḥammad bin 'Abdullāh bin Yazīd Al-Muqri' told us, from Sufyān from Ḥumayd bin Qays Al-A'raj from Mujāhid:

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ﴾

﴿*Evil has appeared on land and sea*﴾

"Evil on land means the killing of the son of Ādam, and evil on the sea means piracy."

According to the first opinion, the phrase,

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ﴾

﴿*Evil has appeared on land and sea because of what the hands of men have earned,*﴾

means the shortfall in the crops and fruits is because of sins. Abu Al-'Āliyah said: "Whoever disobeys Allāh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allāh." Hence it says in the *Ḥadīth* which was recorded by Abu Dāwūd:

«لَحَدٌّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَهْلِهَا مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحًا»

«*Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.*»[3]

[1] Aṭ-Ṭabari 20:108.

[2] Aṭ-Ṭabari 20:108.

[3] An-Nasā'ī 8:75.

The reason for that is that if the prescribed punishments are carried out, this will deter the people – most or many of them – from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when 'Īsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this *Sharī'ah* at that time, and will kill the pigs and break the cross and abolish the *Jizyah*. He will accept nothing except Islām or the sword. When Allāh destroys the *Dajjāl* and his followers, and Ya'jūj and Ma'jūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the *Sharī'ah* of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the *Ṣaḥīḥ*:

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ»

*«When the evildoer dies, it is a relief for the people, the land, the trees and the animals.»*[1]

Imām Aḥmad bin Ḥanbal recorded that Abu Qaḥdham said: "At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: This grew at a time when justice prevailed."[2]

﴿لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟﴾

*﴿that He may make them taste a part of that which they have done,﴾*

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

[1] Ibn Abi Ḥātim mentioned it without a chain of narrators under the explanation of this *Āyah*. Without the addition of "Then he recited..." until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a *Ḥasan Ḥadīth*.

[2] Aḥmad 2:296, with a weak chain of narration.

﴿*in order that they may return.*﴾ means, from disobedience. This is like the *Āyah*,

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾﴾

﴿*And We tried them with good and evil in order that they might turn.*﴾ (7:168).

Then Allāh says:

﴿قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ﴾

﴿*Say: "Travel in the land and see what was the end of those before (you)!"*﴾

meaning, those who came before you.

﴿كَانَ أَكْثَرُهُم مُّشْرِكِينَ﴾

﴿*Most of them were idolators.*﴾ means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾﴾

﴿*43. So, set you your face to the straight and right religion, before there comes from Allāh a Day which none can avert. On that Day men shall be divided.*﴾

﴿*44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.*﴾

﴿*45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.*﴾

## The Command to follow the Straight Path before the Day of Resurrection

Here Allāh commands His servants to hasten to obedience to Him and to hasten to do good deeds.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ﴾

﴿*So, set you your face to the straight and right religion, before*

*there comes from Allāh a Day which none can avert.*﴾

The Day of Resurrection, for when Allāh wants it to happen, no one will be able to avert it.

﴿يَوْمَئِذٍ يَصَّدَّعُونَ﴾

﴿*On that Day men shall be divided.*﴾ means, they will be separated, with one group in Paradise and another in Hell. Allāh says:

﴿مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ﴾

﴿*Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.*﴾

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allāh wills.

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾

﴿*Verily, He likes not the disbelievers.*﴾ yet He is still just with them and does not oppress them.

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾﴾

﴿*46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.*﴾

﴿*47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.*﴾

## Among the Signs of Allāh are the Winds

Here Allāh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning

that they will be followed by rain. Allāh says:

﴿وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ﴾

﴿*giving you a taste of His mercy,*﴾ that is, the rain which will come down and revive people and the land.

﴿وَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِۦ﴾

﴿*and that the ships may sail at His command,*﴾

means, on the sea, for they are driven by the wind.

﴿وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ﴾

﴿*and that you may seek of His bounty,*﴾ means, by trading, earning a living and traveling from one country to another, one region to another.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*in order that you may be thankful.*﴾ means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟﴾

﴿*And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;*﴾

These are words of consolation from Allāh to His servant and Messenger Muḥammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ﴾

﴿*and it was incumbent upon Us to help the believers.*﴾

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the *Āyah,*

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

﴿*your Lord has prescribed mercy for Himself*﴾ (6:54).

Ibn Abi Ḥātim recorded that Abu Ad-Dardā', may Allāh be

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ
﴿٥١﴾ فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا
مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا
مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ اللَّهُ الَّذِي خَلَقَكُم
مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ
قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾
وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ
كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ
لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ الْبَعْثِ
وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ
ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ ضَرَبْنَا
لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ
لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ
يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ
وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

pleased with him, said: "I heard Allāh's Messenger ﷺ saying:

«مَا مِنِ امْرِئٍ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أَخِيهِ إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ»

«*No Muslim man defends the honor of his brother except that there would be a right upon Allāh to defend him from the fire of Hell on the Day of Resurrection.*»

Then he recited this *Āyah*:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

﴿*and it was incumbent upon Us to help the believers.*﴾"[1]

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا
مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾﴾

﴿*48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!*﴾

[1] Similar was recorded by Al-Bukhāri, no. 6512.

﴾49. *And verily, before that – just before it was sent down upon them – they were in despair!*﴿

﴾50. *Look then at the effects of Allāh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.*﴿

﴾51. *And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).*﴿

## The Revival of the Earth is a Sign of the Resurrection

Here Allāh explains how He creates the clouds that rain the water.

﴿ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا﴾

﴾*Allāh is He Who sends the winds, so that they raise clouds*﴿ either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allāh wills.

﴿فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ﴾

﴾*and spread them along the sky as He wills,*﴿ means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allāh says:

﴿وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ﴾

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead*﴿ until:

﴿كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾﴾

﴾*Similarly, We shall raise up the dead, so that you may remember or take heed.*﴿ (7:57)

Allāh says here:

﴿ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا﴾

﴾*Allāh is He Who sends the winds, so that they raise clouds*

*and spread them along the sky as He wills, and then break them into fragments*﴾

Mujāhid, Abu 'Amr bin Al-'Alā', Maṭar Al-Warrāq and Qatādah said, "This means pieces."[1] Others said that it means 'piled up,' as Aḍ-Ḍaḥḥāk said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

﴿فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ﴾

﴾*until you see rain drops come forth from their midst!*﴿

means, 'so you see the drops, i.e., the rain, which come from the midst of those clouds.'

﴿فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴾*Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!*﴿

They rejoice at the rain when it comes to them because of their need for it.

﴿وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾﴾

﴾*And verily, before that - just before it was sent down upon them - they were in despair!*﴿

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

﴿فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ﴾

﴾*Look then at the effects of Allāh's mercy,*﴿ meaning, the rain.

[1] Aṭ-Ṭabari 20:114.

﴿كَيْفَ يُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ﴾

*﴿how He revives the earth after its death.﴾*

Thus Allāh draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

﴿إِنَّ ذَٰلِكَ لَمُحْيِ ٱلْمَوْتَىٰ﴾

*﴿Verily, that (Allāh) shall indeed raise the dead.﴾*

means, the One Who does that is able to raise the dead.

﴿إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿and He is able to do all things.﴾*

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾﴾

*﴿And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).﴾*

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا﴾

*﴿And if We send a wind,﴾* means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the *Āyah*,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾﴾

*﴿Then tell Me about the seed that you sow in the ground.﴾* until:

﴿بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾﴾

*﴿Nay, but we are deprived!﴾* (56:63-67)

﴿فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾﴾

*﴿52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.﴾*

*﴿53. And you cannot guide the blind from their straying; you*

*can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).*﴾

**The Disbelievers are like the Dead, Deaf and Blind**

Allāh says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

﴿إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ﴾

﴿*you can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).*﴾

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

﴿إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ۝٣٦﴾

﴿*It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.*﴾ (6:36)

'Ā'ishah, the Mother of the faithful, may Allāh be pleased with her, used this *Āyah* –

﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾

﴿*So verily, you cannot make the dead to hear*﴾

as evidence against 'Abdullāh bin 'Umar when he reported that the Prophet ﷺ had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until 'Umar said, "O Messenger of Allāh, are you addressing people who are dead bodies?" He said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُونَ»

«*By the One in Whose Hand is my soul, you do not hear what*

*I say any better than they do, but they cannot respond.*»[1]

'Ā'ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true.[2] Qatādah said: "Allāh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."[3]

﴿اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾﴾

﴿54. *Allāh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.*﴾

## The Different Stages of Man

Here Allāh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a *Nutfah*,[4] then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allāh says:

﴿ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ﴾

﴿*then after strength gave (you) weakness and grey hair. He creates what He wills.*﴾

He does whatsoever He wills and controls His servants in

[1] *Fath Al-Bāri* 7:351.

[2] *Fath Al-Bāri* 7:351.

[3] *Fath Al-Bāri* 7:351.

[4] See volume six, the explanation of *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13) in volume seven.

whatever way He wants.

﴿وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ﴾

*﴿And He is the All-Knowing, the All-Powerful.﴾*

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾﴾

*﴿55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour – thus were they ever deluded.﴾*

*﴿56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."﴾*

*﴿57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.﴾*

## The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

﴿كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ﴾

*﴿thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."﴾*

The believers who have knowledge of the Hereafter will

respond to them, just as they established the proof of Allāh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

﴿لَقَدْ لَبِثْتُمْ فِي كِتَٰبِ ٱللَّهِ﴾

*﴿Indeed you have stayed according to the decree of Allāh,﴾*

meaning, the Book of deeds,

﴿إِلَىٰ يَوْمِ ٱلْبَعْثِ﴾

*﴿until the Day of Resurrection;﴾* means, 'from the day when you were created until the day you were resurrected.'

﴿وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

*﴿but you knew not.﴾* Allāh says:

﴿فَيَوْمَئِذٍ﴾

*﴿So, on that Day﴾* meaning, the Day of Resurrection,

﴿لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ﴾

*﴿no excuse of theirs will avail those who did wrong,﴾*

means, their excuses for what they did.

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

*﴿nor will they be allowed (then) to return to seek (Allāh's) pleasure.﴾*

means, they will not be allowed to return to this world. This is like the *Āyah,*

﴿وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ﴾

*﴿and if they seek to please (Allāh), yet they are not of those who will ever be allowed to please (Allāh)﴾* (41:24).

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾﴾

*﴿58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You*

*follow nothing but falsehood and magic."*﴾

﴿59. *Thus does Allāh seal up the hearts of those who know not.*﴾

﴿60. *So be patient. Verily, the promise of Allāh is true; and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).*﴾

## Parables in the Qur'ān and how the Disbelievers do not learn from them

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ﴾

﴿*And indeed We have set forth for mankind, in this Qur'ān every kind of parable.*﴾

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

﴿وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ﴾

﴿*But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."*﴾

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allāh says:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ (10:96-97).

Allāh says here:

﴿كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿*Thus does Allāh seal up the hearts of those who know not. So be patient. Verily, the promise of Allāh is true;*﴾

meaning, 'bear their stubborn opposition with patience, for Allāh will fulfill His promise to grant you victory over them

and cause you and those who follow you to prevail in this world and in the Hereafter.'

﴿وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ﴾

*﴿and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾*

'Remain steadfast in the mission with which Allāh has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

## Reports concerning the Virtues of this *Sūrah* and that it is recommended to recite it during *Fajr*

Imām Aḥmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allāh ﷺ led them in *Fajr* prayer and recited *Ar-Rūm* in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يُلْبَسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ مِنْكُمُ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

*«We have become confused in our recitation of Qur'ān, because some people among you are praying with us but they have not performed Wuḍū' properly. Whoever attends the prayer with us, let him perform Wuḍū' properly.»*[1]

This has a *Ḥasan* chain of narration, the text itself is *Ḥasan*. It contains amazing information, that the Prophet ﷺ was affected by the faulty *Wudū'* of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imām.

This is the end of the *Tafsīr* of *Sūrat Ar-Rūm*. Allāh's is the praise and thanks.

[1] Aḥmad 3:471.

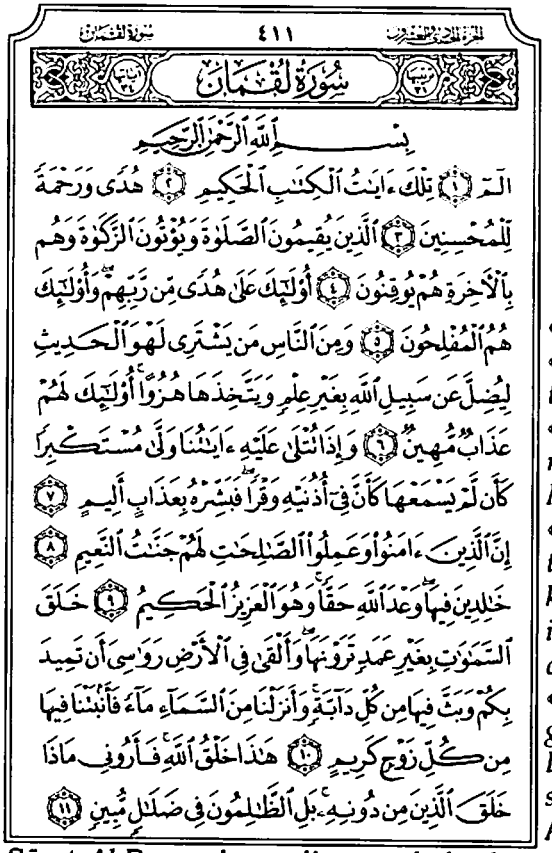
# The *Tafsīr* of *Sūrah Luqmān*

## (Chapter - 31)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*




﴿الٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ وَهُم بِالْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰٓئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾﴾

﴿1. *Alif Lām Mīm.*﴾

﴿2. *These are Āyāt of the Wise Book.*﴾

﴿3. *A guide and a mercy for the Muḥsinīn.*﴾

﴿4. *Those who perform the Ṣalāh and give Zakāh and they have faith in the Hereafter with certainty.*﴾

﴿5. *Such are on guidance from their Lord, and such are the successful.*﴾

At the beginning of *Sūrat Al-Baqarah* we discussed the letters such as those that appear at the beginning of this *Sūrah*. Allāh has made the Qur'ān a guidance and healing and a mercy for the *Muḥsinīn*, who are those who do good deeds in accordance with the

*Sharī'ah*. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the *Zakāh* to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allāh; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allāh says:

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ﴾

﴿*Such are on guidance from their Lord,*﴾ meaning, they follow His guidance with clear understanding.

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿*and such are the successful.*﴾ in this world and in the Hereafter.

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾﴾

﴿*6. And of mankind is he who purchases idle talk (Lahw Al-Ḥadīth) to mislead from the path of Allāh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.*﴾

﴿*7. And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.*﴾

## The Doomed are preoccupied with Idle Talk and They turn away from the *Āyāt* of Allāh

When Allāh mentions the blessed – who are those who are guided by the Book of Allāh and benefit from hearing it, as He says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿*Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who*

*fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh*﴾ (39:23).

He connect that with mention of the doomed, those who turn away from the Qur'ān and do not benefit from hearing the Words of Allāh. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ūd commented about the *Āyah*:

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

﴿*And of mankind is he who purchases Lahū Al-Ḥadīth to mislead (men) from the path of Allāh*﴾,

he said, "This – by Allāh – refers to singing."[1]

﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ﴾

﴿*And of mankind is he who purchases Lahw Al-Ḥadīth to mislead (men) from the path of Allāh without knowledge,*﴾

Qatādah said: "By Allāh, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things."[2]
It was said that what is meant by the words

﴿يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾

﴿*purchases idle talks*﴾ is buying singing servant girls. Ibn Jarīr said that it means all speech that hinders people from seeing the signs of Allāh and following His path.[3]
His saying:

﴿لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

﴿*to mislead (men) from the path of Allāh*﴾

means, he does this to oppose Islām and its followers.

﴿وَيَتَّخِذَهَا هُزُوًا﴾

﴿*and takes it by way of mockery.*﴾ Mujāhid said, "This means

[1] Aṭ-Ṭabari 20:127.
[2] Aṭ-Ṭabari 20:127.
[3] Aṭ-Ṭabari 20:130.

mocking the path of Allāh and making fun of it."[1]

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿*For such there will be a humiliating torment.*﴾

Just as they showed no respect to the signs and path of Allāh, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.
Then Allāh says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا﴾

﴿*And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear.*﴾

means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

﴿فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ﴾

﴿*So announce to him a painful torment.*﴾ i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allāh and its verses hurt him.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ۝٨ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٩﴾

﴿*8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.*﴾

﴿*9. To abide therein. It is a promise of Allāh in truth. And He is the All-Mighty, the All-Wise.*﴾

## The Good Destiny of the Believers

Here Allāh mentions the destiny of the righteous in the Hereafter, those who believe in Allāh and His Messenger ﷺ and do righteous deeds in accordance with the Laws of Allāh.

﴿لَهُمْ جَنَّاتُ النَّعِيمِ﴾

[1] Aṭ-Ṭabari 20:131.

﴿*for them are Gardens of Delight.*﴾ means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

﴿وَعْدَ ٱللَّهِ حَقًّا﴾

﴿*It is a promise of Allāh in truth.*﴾ meaning, this will undoubtedly come to pass, for it is a promise from Allāh, and Allāh never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴿*And He is the All-Mighty,*﴾ Who has subjugated all things and to Whom all things submit,

﴿ٱلْحَكِيمُ﴾

﴿*the All-Wise.*﴾ in what He says and what He does, Who has made this Qur'ān a guidance to the believers.

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them*﴾ (41:44).

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.*﴾ (17:82)

﴿خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ﴿١١﴾﴾

﴿*10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all*

*kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,﴾*

*﴿11. This is the creation of Allāh. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.﴾*

## Proofs of *Tawḥīd*

Thus Allāh explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

﴿خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ﴾

*﴿He has created the heavens without any pillars﴾*

Al-Ḥasan and Qatādah said, "It does not have any pillars, visible or invisible."[1]

﴿وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ﴾

*﴿and has set on the earth firm mountains﴾*

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allāh says:

﴿أَن تَمِيدَ بِكُمْ﴾

*﴿lest it should shake with you.﴾*

﴿وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾

*﴿And He has scattered therein moving creatures of all kinds﴾*

means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allāh tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ كَرِيمٍ﴾

*﴿And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,﴾*

meaning, every kind of good produce in pairs, i.e., they are

[1] Aṭ-Ṭabari 20:132.

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ
لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ
وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ
إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ
لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ
بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ
بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ
مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِى مَشْيِكَ
وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾

beautiful to look at. Ash-Sha'bi said: "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile."

﴿هَٰذَا خَلْقُ ٱللَّهِ﴾

﴾*This is the creation of Allāh.*﴿ means, all that Allāh has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allāh says:

﴿فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ﴾

﴾*So, show Me that which those besides Him have created.*﴿ those idols and rivals whom you worship and call upon.

﴿بَلِ ٱلظَّٰلِمُونَ﴾

﴾*Nay, the wrongdoers*﴿ means the idolators who associate others in worship with Allāh

﴿فِى ضَلَٰلٍ﴾

﴾*in error*﴿ means, they are ignorant and blind.

﴿مُّبِينٍ﴾

﴾*plain*﴿ means, it is clear and obvious, and not at all hidden.

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾﴾

﴿12. *And indeed We bestowed upon Luqmān Al-Hikmah saying: "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allāh is All-Rich, Worthy of all praise.*﴾

## Luqmān

The Salaf differed over the identity of Luqmān; there are two opinions: was he a Prophet or just a righteous servant of Allāh without the prophethood? The majority favored the latter view, that he was a righteous servant of Allāh without being a Prophet. Sufyān Ath-Thawri said, narrating from Al-Ash'ath, from 'Ikrimah, from Ibn 'Abbās, "Luqmān was an Ethiopian slave who was a carpenter."[1]

'Abdullāh bin Az-Zubayr said, "I said to Jābir bin 'Abdullāh: 'What did you hear about Luqmān?' He said: 'He was short with a flat nose, and came from Nubia.'"[2]

Yahyā bin Sa'īd Al-Anṣāri narrated from Sa'īd bin Al-Musayyib that "Luqmān was from the black peoples of (southern) Egypt, and had thick lips. Allāh gave him wisdom but withheld prophethood from him."[3]

Al-'Awzā'i said, "Abdur-Rahmān bin Ḥarmalah told me; 'A black man came to Sa'īd bin Al-Musayyib to ask him a question, and Sa'īd bin Al-Musayyib said to him: "Do not be upset because you are black, for among the best of people were three who were black: Bilāl, Mahja' the freed slave of 'Umar bin Al-Khaṭṭāb, and Luqmān the Wise, who was a black Nubian with thick lips."[4]

Ibn Jarīr recorded that Khālid Ar-Rabā'ī said: "Luqmān was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. [His master] said: 'Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allāh willed, and [his master] said: 'Slaughter this sheep for us,' so he slaughtered it. [His master] said, 'Bring the worst

[1] Aṭ-Ṭabari 10:135.

[2] Ibn Abi Ḥātim 9:3097 and *Ad-Durr Al-Manthūr* 5:310.

[3] Aṭ-Ṭabari 20:135.

[4] Aṭ-Ṭabari 20:135.

two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmān said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'"[1]

Shu'bah narrated from Al-Ḥakam, from Mujāhid, "Luqmān was a righteous servant, but he was not a Prophet."[2]

Allāh's saying:

﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ﴾

*﴿And indeed We bestowed upon Luqmān Al-Ḥikmah﴾*

means, understanding, knowledge and eloquence.

﴿أَنِ ٱشْكُرْ لِلَّهِ﴾

*﴿saying: "Give thanks to Allāh."﴾* means, 'We commanded him to give thanks to Allāh for the blessings and favors that Allāh had given to him alone among his people and contemporaries.' Then Allāh says:

﴿وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ﴾

*﴿And whoever gives thanks, he gives thanks for (the good of) himself.﴾*

meaning, the benefit of that will come back to him, and Allāh's reward is for those who give thanks, as He says:

﴿وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ﴾

*﴿and whosoever does righteous good deeds, then such will prepare a good place for themselves.﴾* (30:44)

﴿وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ﴾

*﴿And whoever is unthankful, then verily, Allāh is Rich, Worthy of all praise.﴾*

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There

[1] Aṭ-Ṭabari 20:135.

[2] Aṭ-Ṭabari 20:134.

is no God but He, and we worship none but Him.

﴿وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

*﴿13. And when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed."﴾*

*﴿14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination.﴾*

*﴿15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾*

## Luqmān's Advice to His Son

Allāh tells us how Luqmān advised his son. His full name was Luqmān bin 'Anqā' bin Sadūn, and his son's name was Thārān, according to a saying quoted by As-Suhayli. Allāh describes him in the best terms, and states that he granted him wisdom. Luqmān advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqmān started by advising him to worship Allāh Alone, and not to associate anything with Him. Then he warned him:

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

*﴿Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed.﴾*

meaning, it is the greatest wrong.
Al-Bukhāri recorded that 'Abdullāh said: "When the *Āyah*

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾

*﴿It is those who believe and confuse not their belief with Ẓulm﴾*(6:82)

was revealed, the Companions of the Messenger of Allāh ﷺ were distressed by this, and said, 'Who among us does not confuse his belief with *Ẓulm*?' The Messenger of Allāh ﷺ said:

«إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ: ﴿يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾»

*«That is not what it means. Have you not heard what Luqmān said: ﴿O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Ẓulm (wrong) indeed﴾?»"*

It was recorded by Muslim.[1]
When Luqmān advised his son to worship Allāh Alone, he also told him to honor his parents. This is like the *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

*﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents﴾* (17:23).

These two things are often mentioned together in the Qur'ān. Allāh says here:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ﴾

*﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,﴾*

Mujāhid said: "The hardship of bearing the child."[2] Qatādah said: "Exhaustion upon exhaustion."[3] 'Aṭā' Al-Khurāsāni said: "Weakness upon weakness."

﴿وَفِصَٰلُهُۥ فِى عَامَيْنِ﴾

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[1] *Fatḥ Al-Bāri* 8:372
[2] Aṭ-Ṭabari 20:137.
[3] Aṭ-Ṭabari 10:137.

﴿*and his weaning is in two years*﴾ means, after he is born, he is breastfed and weaned within two years. This is like the *Āyah*,

﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

﴿*The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling*﴾(2:233).

On this basis, Ibn 'Abbās and other Imāms understood that the shortest possible period of pregnancy was six months, because Allāh says elsewhere:

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾

﴿*and the bearing of him, and the weaning of him is thirty months*﴾ (46:15).

Allāh mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the *Āyah*,

﴿وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾

﴿*and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."*﴾ (17:24).

Allāh says here:

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ﴾

﴿*give thanks to Me and to your parents. Unto Me is the final destination.*﴾

means, 'I will reward you most generously for that.'

﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿*But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;*﴾

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

﴿وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ﴾

﴿*and follow the path of him who turns to Me in repentance and in obedience.*﴾

means, the believers.

﴿ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*Then to Me will be your return, and I shall tell you what you used to do.*﴾

Aṭ-Ṭabarāni recorded in *Al-'Ishrah* that Sa'd bin Mālik said, "This *Āyah*,

﴿وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿*But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;*﴾

was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: 'O Sa'd! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, 'Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: 'O my mother, by Allāh, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate."[1]

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾﴾

[1] Mentioned by Ibn Al-Athīr in *Usd Al-Ghābah* 2:216.

﴾16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴿

﴾17. "O my son! Perform the Ṣalah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments."﴿

﴾18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster."﴿

﴾19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."﴿

This is useful advice which Allāh tells us Luqmān gave, so that people may follow it and take it as a good example. He said:

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾

﴾O my son! If it be (anything) equal to the weight of a grain of mustard seed,﴿

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

﴿فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ﴾

﴾Allāh will bring it forth.﴿ means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions – if they are good, he will be rewarded and if they are bad he will be punished. This is like the *Āyāt*:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴾And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything﴿ (21:47).

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴾So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴿ (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allāh will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allāh says:

﴿إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿*Verily, Allāh is Subtle, Well-Aware.*﴾ meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

﴿خَبِيرٌ﴾

﴿*Well-Aware.*﴾ even of the footsteps of an ant in the darkest night.

Then he (Luqmān) said:

﴿يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ﴾

﴿*O my son! Perform the Ṣalāh,*﴾ meaning, offer the prayer properly at the appointed times.

﴿وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ﴾

﴿*enjoin the good, and forbid the evil,*﴾

meaning, to the best of your ability and strength.

﴿وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ﴾

﴿*and bear with patience whatever befalls you.*﴾

Luqmān knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

﴿إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ﴾

﴿*Verily, these are some of the important commandments.*﴾

means, being patient when people cause harm or annoyance is one of the most important commandments.

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿*And turn not your face away from men with pride*﴾

means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the *Ḥadīth*:

«وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا يُحِبُّهَا اللهُ»

"... *even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allāh does not like boasting.*"[1]

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا﴾

﴿*nor walk in insolence through the earth.*﴾

means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allāh will hate you.' So he said:

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿*Verily, Allāh likes not any arrogant boaster.*﴾

meaning, one who shows off and admires himself, feeling that he is better than others. And Allāh says:

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾﴾

﴿*And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.*﴾ (17:37).

We have already discussed this is detail in the appropriate place.[2]

## The Command to be Moderate in Walking

﴿وَٱقْصِدْ فِي مَشْيِكَ﴾

﴿*And be moderate in your walking,*﴾ means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

﴿وَٱغْضُضْ مِن صَوْتِكَ﴾

﴿*and lower your voice.*﴾ means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allāh says:

[1] Abu Dāwud 4:345.

[2] See volume five, the *Tafsīr* of *Sūrat Al-Isrā'* (17:37)

﴿إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ﴾

﴿*Verily, the harshest of all voices is the braying of the asses.*﴾

Mujāhid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allāh. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allāh ﷺ said:

«لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ»

«*It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.*»[1]

## The Advice of Luqmān

This is very useful advice, which the Qur'ān tells us about Luqmān. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles:

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ: إِنَّ اللهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَهُ»

«*Luqmān the Wise used to say: when something is entrusted to the care of Allāh, He protects it.*»[2]

It was narrated that As-Sarī bin Yaḥyā said: "Luqmān said to his son: 'Wisdom puts the poor in the company of kings.'"[3]

It was also narrated that 'Awn bin 'Abdullāh said: "Luqmān said to his son: 'O my son! When you come to a gathering of people, greet them with *Salām*, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allāh, join them, but if they speak of anything else, then leave them and go to another group'."[4]

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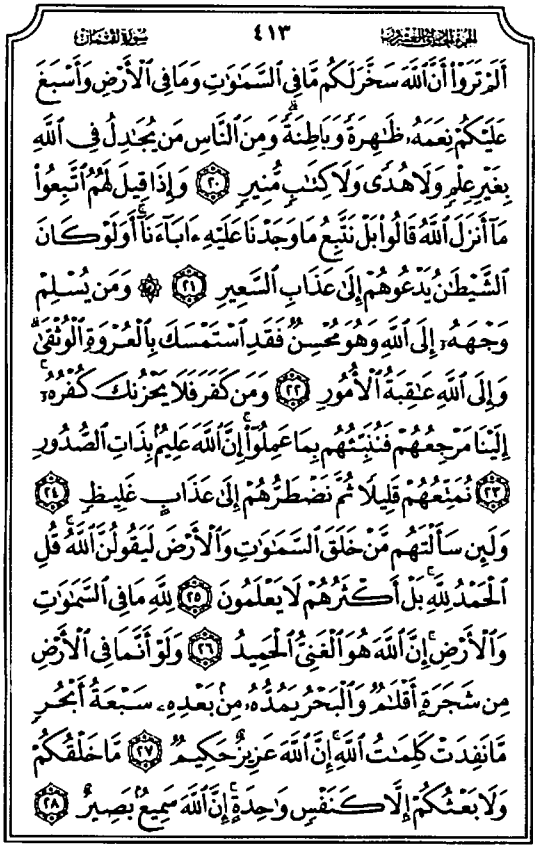
[1] *Tuḥfat Al-Aḥwadhi* 4:522.

[2] Aḥmad 2:87.

[3] *Ad-Durr Al-Manthūr* 5:316.

[4] *Az-Zuhd* by Ibn Al-Mubārak 332.



﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾﴾

﴿20. *See you not that Allāh has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light!*﴾

﴿21. *And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shaytān invites them to the torment of the Fire?*﴾

## Reminder of Blessings

Here Allāh reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has

completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allāh, that is, His *Tawḥīd*, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allāh says:

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ۝٨﴾

﴿*And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).*﴾ (22:8)

meaning clear and unambiguous.

﴿وَإِذَا قِيلَ لَهُمُ﴾

﴿*And when it is said to them*﴾ means, to these people who dispute about the Oneness of Allāh.

﴿ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ﴾

﴿*"Follow that which Allāh has sent down,"*﴾

means, the pure Divine Laws that He has sent down to His Messengers,

﴿قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ﴾

﴿*they say: "Nay, we shall follow that which we found our fathers (following)."*﴾

means, they have no other proof except the fact that they are following their forefathers. Allāh says:

﴿أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ۝١٧٠﴾

﴿*Even though their fathers did not understand anything nor were they guided?*﴾ (2:170)

meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps?' Allāh says:

﴿أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ﴾

﴿*Even if Shayṭān invites them to the torment of the Fire?*﴾

﴿وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ

ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

*﴿22. And whosoever submits his face (himself) to Allāh, while he is a Muḥsin, then he has grasped the most trustworthy handhold. And to Allāh return all matters for decision.﴾*

*﴿23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts.﴾*

*﴿24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾*

Allāh tells us that whoever submits his face to Allāh, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

﴿وَهُوَ مُحْسِنٌ﴾

﴿*while he is a Muḥsin*﴾ i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾

﴿*then he has grasped the most trustworthy handhold.*﴾

means, he has received a firm promise from Allāh that He will not punish him.

﴿وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ﴾

*﴿And to Allāh return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.﴾*

means, 'do not grieve over them, O Muḥammad, because they disbelieve in Allāh and in the Message you have brought, for their return will be to Allāh and He will tell them what they used to do,' i.e., He will punish them for it.

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴿*Verily, Allāh is the All-Knower of what is in the breasts.*﴾

and nothing whatsoever is hidden from Him. Then Allāh says:

﴿نُمَتِّعُهُمْ قَلِيلًا﴾

﴿*We let them enjoy for a little while,*﴾ means, in this world,

﴿ثُمَّ نَضْطَرُّهُمْ﴾

﴿*then in the end We shall oblige them*﴾ means, 'We shall cause them,'

﴿إِلَىٰ عَذَابٍ غَلِيظٍ﴾

﴿*to (enter) a great torment.*﴾ means, a torment that is terrifying and difficult to bear. This is like the *Āyah*,

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴿*"Verily, those who invent a lie against Allāh, will never be successful." Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴾ (10:69-70)

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾﴾

﴿*25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!" But most of them know not.*﴾

﴿*26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is Al-Ghanī, Worthy of all praise.*﴾

## The Idolators admitted that Allāh is the Creator

Allāh tells us that these idolators who associated others with Him admitted that Allāh Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allāh says:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ﴾

﴿*And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!"*﴾

By their admitting that, proof is established against them,

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿*But most of them know not.*﴾

Then Allāh says:

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*To Allāh belongs whatsoever is in the heavens and the earth.*﴾

meaning, He created it and has dominion over it.

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿*Verily, Allāh, He is Al-Ghanī, Worthy of all praise.*﴾

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾﴾

﴿*27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.*﴾

﴿*28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allāh is All-Hearer, All-Seer.*﴾

## The Words of Allāh cannot be counted or exhausted

Allāh tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers ﷺ said:

«لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

«*I cannot praise You enough; You are as You have praised yourself.*»[1]

Allāh says:

[1] Muslim 1:352.

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾

*﴿And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allāh would not be exhausted.﴾*

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allāh showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allāh says elsewhere:

﴿قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾﴾

*﴿Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴾* (18:109).

The words

﴿بِمِثْلِهِ﴾

*﴿like it﴾* do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allāh.

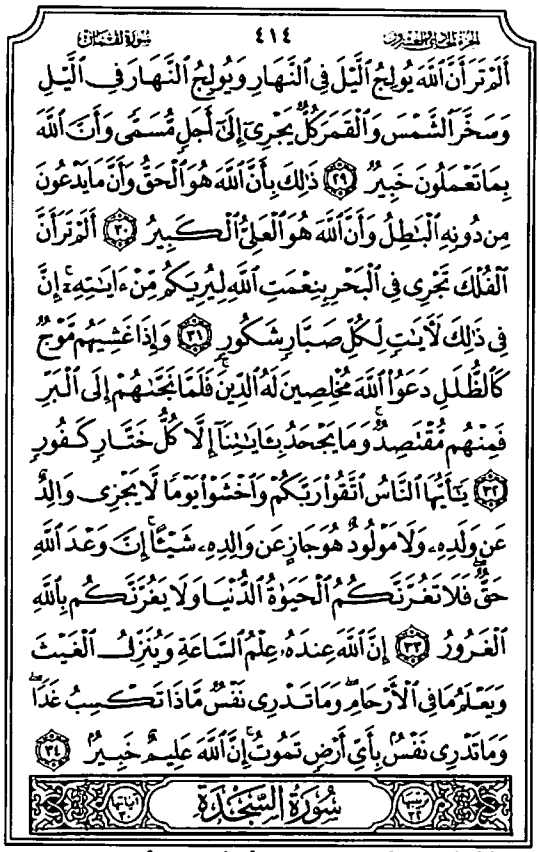
﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

*﴿Verily, Allāh is All-Mighty, All-Wise.﴾*

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾

*﴿The creation of you all and the resurrection of you all are only*




*as a single person.*﴾ means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!*﴾ (36:82)

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾ (54:50).

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah.*[1] *When behold, they find themselves on the surface of the earth alive after their death.*﴾(79:13)

﴿إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ﴾

﴿*Verily, Allāh is All-Hearer, All-Seer.*﴾ means, just as He hears all that they say, so He also sees all that they do, as if He is

[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* (37:19).

hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allāh says:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

*﴿The creation of you all and the resurrection of you all are only as a single person.﴾*

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾﴾

*﴿29. See you not that Allāh merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.﴾*

*﴿30. That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴾*

## The Might and Power of Allāh

Allāh tells us that He

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ﴾

*﴿merges the night into the day,﴾* meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

*﴿and has subjected the sun and the moon, each running its course for a term appointed;﴾*

It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the *Ḥadīth* of Abu Dharr, may Allāh be pleased with him, in the Two *Ṣaḥīḥs*, according to which the Messenger of Allāh ﷺ said:

«يَا أَبَا ذَرٍّ! أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

«*O Abu Dharr! Do you know where this sun goes?*» I (Abu Dharr) said: "Allāh and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«*It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came."*»[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon." Its chain of narration is *Ṣaḥīḥ*.

﴿وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*and that Allāh is All-Aware of what you do.*﴾ This is like the *Āyah*,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿*Know you not that Allāh knows all that is in the heaven and the earth?*﴾ (22:70).

The meaning is that Allāh is the Creator Who knows all things, as He says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿*It is Allāh Who has created seven heavens and of the earth the like thereof*﴾ (65:12).

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ﴾

﴿*That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood;*﴾

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on

[1] Al-Bukhāri no. 4803, Muslim no. 159.

Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allāh says:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾﴾

*﴿That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.﴾*

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

﴿أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾﴾

*﴿31. See you not that the ships sail through the sea by Allāh's grace that He may show you of His signs? Verily, in this are signs for every patient, grateful (person).﴾*

*﴿32. And when waves cover them like shades, they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Āyāt are not denied except by every Khattār Kafūr.﴾*

Allāh tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power. For if He did not give the water the strength to carry the ships, they would not sail. So he says:

﴿لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ﴾

*﴿that He may show you of His signs﴾* meaning, by His power.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

*﴿Verily, in this are signs for every patient, grateful.﴾*

means, every person who bears difficulty with patience and

who gives thanks at times of ease. Then Allāh says:

﴿وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ﴾

*﴿And when waves cover them like shades,﴾*

meaning, like mountains or clouds,

﴿دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

*﴿they invoke Allāh, making their invocations for Him only.﴾*

This is like the *Āyah*,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ﴾

*﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him﴾* (17:67).

﴿فَإِذَا رَكِبُوا فِي الْفُلْكِ﴾

*﴿And when they embark on a ship...﴾* (29:65)

Then Allāh says:

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ﴾

*﴿But when He brings them safe to land, there are among them those that stop in between.﴾*

Mujāhid said, "This refers to the disbelievers – as if he interpreted the word *Muqtaṣid* to mean denier[1] as in the *Āyah*,

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

*﴿but when He brings them safely to land, behold, they give a share of their worship to others﴾* (29:65).

﴿وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ﴾

*﴿And Our Āyāt are not denied except by every Khattār Kafūr.﴾*

*Khattār* means one who betrays or stabs in the back. This was the view of Mujāhid, Al-Ḥasan, Qatādah and Mālik, narrating from Zayd bin Aslam.[2] This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

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[1] Aṭ-Ṭabari 20:157.

[2] Aṭ-Ṭabari 20:157.

﴿كَفُورٍ﴾

﴿*Kafūr*﴾ means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾﴾

﴿*33. O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allāh is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.*﴾

## The Command to fear Allāh and remember the Day of Resurrection

Here Allāh warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

﴿لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ﴾

﴿*no father can avail aught for his son,*﴾ which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father – it will not be accepted from him. Then Allāh reminds them once again with the words:

﴿فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾

﴿*let not then this present life deceive you,*﴾

meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

﴿وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

﴿*nor let the chief deceiver deceive you about Allāh.*﴾

refers to the *Shayṭān*. This was the view of Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and Qatādah.[1] The *Shayṭān* makes

[1] Aṭ-Ṭabari 20:159.

promises to them and arouses in them false desires, but there is no substance to them, as Allāh says:

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

﴿*He makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.*﴾ (4:120).

Wahb bin Munabbih said: 'Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: 'Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?' He said: 'On the Day of Resurrection all matters will be settled, and Allāh's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.' " This was recorded by Ibn Abi Ḥātim.

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾

﴿*34. Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.*﴾

## The Knower of the Unseen is Allāh

These are the keys of the Unseen, whose knowledge Allāh alone has kept for Himself, and no one else knows them unless Allāh tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allāh.

﴿لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴾

*﴿None can reveal its time but He﴾* (7:187).

Similarly, no one but Allāh knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

﴿وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾

*﴿and no person knows in what land he will die.﴾*

in his own land or elsewhere, in some other land. No one knows this. This *Āyah* is like the *Āyah*,

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

*﴿And with Him are the keys of the Unseen, none knows them but He.﴾* (6:59)

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imām Aḥmad recorded that Buraydah said that he heard the Messenger of Allāh ﷺ say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ عَزَّ وَجَلَّ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾»

«*There are five things which no one knows except Allāh: ﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.﴾*»[1]

[1] Aḥmad 5:353.

The chain of narrators for this *Ḥadīth* is *Ṣaḥīḥ*, although they did not recorded it.

## The *Ḥadīth* of Ibn 'Umar

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ: ﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾»

*«The Keys of the Unseen are five, which no one knows except Allāh: ﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.﴾»*[1]

This was recorded only by Al-Bukhāri, which he narrated in the Book of the Rain Prayer in his *Ṣaḥīḥ*.[2] He also recorded it in his *Tafsīr* with a different chain of narrators, stating that 'Abdullāh bin 'Umar said, "The Prophet ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

*«The Keys of the Unseen are five.»*" Then he recited:

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

*﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.﴾*[3]

This too was recorded only by Al-Bukhāri.

## The *Ḥadīth* of Abu Hurayrah

In his *Tafsīr* of this *Āyah*, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ was standing before the people one day when a

[1] Aḥmad 2:24.
[2] *Fatḥ Al-Bāri* 2:609.
[3] *Fatḥ Al-Bāri* 8:373.

man came to him and said, 'O Messenger of Allāh, what is *Īmān*?' He said:

«الْإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ»

*«Īmān is to believe in Allāh, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.»*

He said: 'O Messenger of Allāh, what is Islām?' He said:

«الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ»

*«Islām is to worship Allāh Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakāh, and to fast in Ramaḍān.»*

He said, 'O Messenger of Allāh, what is *Iḥsān*?' He said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

*«Iḥsān is to worship Allāh as if you see Him, and if you do not see Him, then He sees you.»*

He said, 'O Messenger of Allāh, when will the Hour come?' He said:

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ: ﴿إِنَّ اللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾»

*«The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allāh: ﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....﴾»*

Then the man went away, and the Prophet ﷺ said,

«رُدُّوهُ عَلَيَّ»

«*Bring him back to me.*» They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

«*That was Jibrīl who came to teach the people their religion.*»[1]

It was also recorded by Al-Bukhāri in the Book of Faith, and by Muslim with several chains of narration.[2] We have discussed this at the beginning of our commentary on Al-Bukhāri, where we mentioned at length some *Ḥadīths* narrated by the Commander of the faithful 'Umar bin Al-Khaṭṭāb. These were recorded only by Muslim.

﴿وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ﴾

﴿*and no person knows in what land he will die.*﴾

Qatādah said, "There are some things which Allāh has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾

﴿*Verily, Allāh, with Him is the knowledge of the Hour,*﴾

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

﴿وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴿*He sends down the rain,*﴾ and no one knows when rain will come, night or day.

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

﴿*and knows that which is in the wombs.*﴾ No one knows what is in the wombs, male or female, red or black, or what it is.

﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾

﴿*No person knows what he will earn tomorrow,*﴾

whether it will be good or bad. You do not know, O son of Ādam, when you will die. You might die tomorrow, you might

[1] *Fatḥ Al-Bāri* 8:373.

[2] *Fatḥ Al-Bāri* 1:140, Muslim 1:39.

be stricken by calamity tomorrow.

﴿وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ﴾

﴿*and no person knows in what land he will die.*﴾

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.[1] It says in the *Ḥadīth*:

«إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

«*If Allāh wants to take a person's soul in a particular land, He will give him a reason to go there.*»[2]

In *Al-Mu'jam Al-Kabīr*, Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Usāmah bin Zayd said, "The Messenger of Allāh ﷺ said:

«مَا جَعَلَ اللهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

«*Allāh does not will that a person should die in a certain land but He gives him a reason to go there.*»"[3]

This is the end of the *Tafsīr* of *Sūrah Luqmān*. Praise be to Allāh, the Lord of the worlds. Sufficient for us is Allāh and He is the Best Disposer of affairs.

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[1] Aṭ-Ṭabari 20:160.

[2] Al-Ḥākim 1:42.

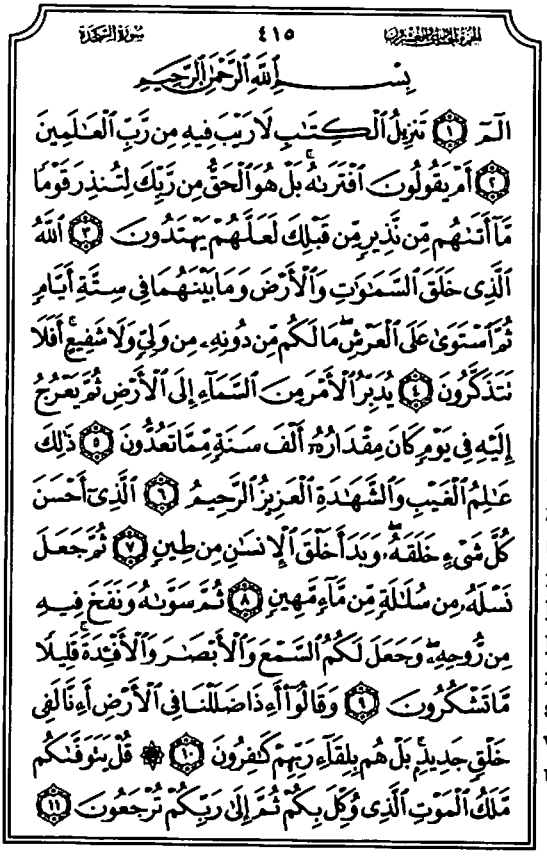
[3] Aṭ-Ṭabarāni 1:178.

# The *Tafsīr* of *Sūrah Alif Lām Mīm As-Sajdah*

# (Chapter - 32)

**Which was revealed in Makkah**

## The Virtues of *Sūrah Alif Lām Mīm As-Sajdah*




In the Book of the Friday prayer, Al-Bukhāri recorded that Abu Hurayrah said, "The Prophet ﷺ used to recite in *Fajr* on Fridays:

﴿الٓمٓ ﴿١﴾ تَنزِيلُ﴾

*﴿Alif Lām Mīm. The revelation of...﴾*, *As-Sajdah*, and

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾

*﴿Has there not been over man...﴾ Al-Insān* (76)."[1] This was also recorded by Muslim.[2]

Imām Aḥmad recorded that Jābir said, "The Prophet ﷺ would never sleep until he recited:

﴿الٓمٓ ﴿١﴾ تَنزِيلُ﴾

[1] *Fath Al-Bāri* 2:438.

[2] Muslim 2:599.

﴿*Alif Lām Mīm. The revelation of...*﴾, *As-Sajdah*, and

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

﴿*Blessed be He in Whose Hand is the dominion*﴾ Al-Mulk (67)."[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾﴾

﴿*1. Alif Lām Mīm.*﴾

﴿*2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.*﴾

﴿*3. Or say they: "He has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.*﴾

## The Qur'ān is the Book of Allāh in which there is no Doubt

We discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴿تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ﴾

﴿*The revelation of the Book in which there is no doubt,*﴾

means, there is no doubt whatsoever that it has been revealed

﴿مِن رَّبِّ ٱلْعَٰلَمِينَ﴾

﴿*from the Lord of all that exists.*﴾ Then Allāh tells us about the idolators:

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ﴾

﴿*Or say they: "He has fabricated it?"*﴾: they say, he has fabricated it, i.e., he has made it up by himself.

[1] Aḥmad 3:340.

﴿بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

*﴿Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾*

means, in order that they may follow the truth.

﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦﴾﴾

*﴿4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?﴾*

*﴿5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.﴾*

*﴿6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.﴾*

## Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne – we have already discussed this matter elsewhere.[1]

﴿مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ﴾

*﴿You have none, besides Him, as a protector or an intercessor﴾*

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

﴿أَفَلَا تَتَذَكَّرُونَ﴾

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7 :54).

﴿*Will you not then remember?*﴾ – this is addressed to those who worship others apart from Him and put their trust in others besides Him – exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

﴿*He directs the command from the heavens to the earth; then it will go up to Him,*﴾

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the *Āyah*,

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ﴾

﴿*It is Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them,* ﴾ (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allāh says:

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ﴾

﴿*in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,*﴾

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

﴿ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۝٩﴾

﴿7. *Who made everything He has created good and He began the creation of man from clay.*﴾

﴿8. *Then He made his offspring from semen of despised water.*﴾

﴿9. *Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!*﴾

## The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ﴾

﴿*Who made everything He has created good*﴾

means, "He created everything well and in a goodly fashion." When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ﴾

﴿*and He began the creation of man from clay.*﴾ meaning, He created the father of mankind, Ādam, from clay.

﴿ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨﴾

﴿*Then He made his offspring from semen of despised water.*﴾

means, they reproduce in this fashion, from a *Nutfah* which comes from the loins of men and from between the ribs of women.

﴿ثُمَّ سَوَّىٰهُ﴾

﴿*Then He fashioned him in due proportion,*﴾

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَنَفَخَ فِيهِ مِن رُّوحِهِۦ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ﴾

﴿*and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.*﴾

means, reason.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿*Little is the thanks you give!*﴾ means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

﴿وَقَالُوٓاْ أَءِذَا ضَلَلْنَا فِي ٱلْأَرْضِ أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ ﴿١٠﴾ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾﴾

﴿*10. And they say: "When we are lost in the earth, shall we indeed be created anew?" Nay, but they deny the meeting with their Lord!*﴾

﴿*11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."*﴾

## Refutation of Those Who think the Resurrection is unlikely to happen

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

﴿أَءِذَا ضَلَلْنَا فِي ٱلْأَرْضِ﴾

﴿*When we are lost in the earth,*﴾

meaning, 'when our bodies have been scattered and have disintegrated and dispersed in the earth,'

﴿أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾

﴿*shall we indeed be created anew?*﴾

means, 'after that, will we come back again?' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allāh says:

﴿بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ﴾

﴿*Nay, but they deny the meeting with their Lord!*﴾ Then Allāh says:

﴿قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِي وُكِّلَ بِكُمْ﴾

﴿*Say: "The angel of death, who is set over you, will take your*

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ
رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ
﴿١٢﴾ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ
مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾
فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ
وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ
بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ
عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا
لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ
جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟
فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ
لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾

*souls..."*

The apparent meaning of this *Āyah* is that the angel of death is a specific personality among the angels, as is also apparent from the *Ḥadīth* of Al-Barā' which we quoted in (our *Tafsīr* of) *Sūrah Ibrāhīm*.[1] In some reports he (the angel of death) is called 'Izrā'īl, which is well known. This is the view of Qatādah and others. The angel of death has helpers.[2] It was reported in the *Ḥadīth* that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."[3]

﴿ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

*﴿Then you shall be brought to your Lord.﴾*

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ

[1] See volume five, the *Tafsīr* of *Sūrah Ibrāhīm* (14 :27).

[2] Aṭ-Ṭabari 20 :175.

[3] Aṭ-Ṭabari 20 :175.

جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

﴿12. *And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."*﴾

﴿13. *And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.*﴾

﴿14. *Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.*﴾

## The Bad State in which the Idolators will be on the Day of Resurrection

Allāh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allāh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

﴿رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا﴾

﴿*Our Lord! We have now seen and heard,*﴾

meaning, 'now we hear what You say and we will obey You.' This is like the *Āyah*,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

﴿*How clearly will they see and hear, the Day when they will appear before Us!*﴾ (19:38).

And they will blame themselves when they enter the Fire, and will say:

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾﴾

﴿*"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"*﴾ [67:10]

Similarly, here they are described as saying:

﴿رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا﴾

﴿*Our Lord! We have now seen and heard, so send us back*﴾ to the world,

﴿نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ﴾

﴿*that we will do righteous good deeds. Verily, we now believe with certainty.*﴾

means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allāh and would go against His Messengers, as He says:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا﴾

﴿*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord,"*﴾ (6: 27)

And Allāh says here:

﴿وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا﴾

﴿*And if We had willed, surely We would have given every person his guidance,*﴾

This is like the *Āyah*,

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴿*And had your Lord willed, those on earth would have believed, all of them together*﴾ (10:99).

﴿وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ﴾

﴿*but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.*﴾

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allāh and in His perfect Words from that.

﴿فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ﴾

﴿*Then taste because of your forgetting the meeting of this Day of yours.*﴾

means, it will be said to the people of Hell by way of rebuke:

'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

﴿إِنَّا نَسِينَـٰكُمْ﴾

﴿*Surely, We too will forget you,*﴾ means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allāh's attention, and He makes the punishment fit the crime, as He says:

﴿ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا﴾

﴿*This Day We will forget you as you forgot the meeting of this Day of yours*﴾ (45:34).

﴿وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿*so taste you the abiding torment for what you used to do.*﴾

i.e., because of your disbelief and rejection, as Allāh says in another *Āyah*:

﴿لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾﴾

﴿*Nothing cool shall they taste therein, nor any drink. Except Ḥamīm, and Ghassāq*﴾ until:

﴿فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

﴿*No increase shall We give you, except in torment*﴾ (78:24-30).

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾

﴿*15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.*﴾

﴿*16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.*﴾

﴿*17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.*﴾

**The State of the People of Faith and Their Reward**

Allāh states:

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَـٰتِنَا﴾

﴿*Only those believe in Our Āyāt,*﴾ means, who accept them as true,

﴿ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟ سُجَّدًا﴾

﴿*who, when they are reminded of them, fall down prostrate,*﴾ means, they listen to them and obey them in word and deed.

﴿وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿*and glorify the praises of their Lord, and they are not proud.*﴾ means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allāh says:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

﴿*Verily, those who scorn My worship, they will surely enter Hell in humiliation!*﴾ (40:60).

Then Allāh says:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴿*Their sides forsake their beds,*﴾ meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Ḥasan said that the *Āyah*

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴿*Their sides forsake their beds,*﴾ refers to voluntary night prayer.[1] Aḍ-Ḍaḥḥāk said, "It refers to *Salāt Al-'Ishā'* in congregation and *Salāt Al-Fajr* in congregation.

﴿يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

﴿*to invoke their Lord in fear and hope,*﴾ means, in fear of His punishment and in hope of His reward.

﴿وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ﴾

﴿*and they spend out of what We have bestowed on them.*﴾

[1] Aṭ-Ṭabari 20:180.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Mu'ādh bin Jabal said, "I was with the Messenger of Allāh ﷺ on a journey one morning, walking near him. I said, 'O Prophet of Allāh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ، تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»

«*You have asked about something great, and it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish regular prayer, pay Zakāh, fast Ramadān and perform pilgrimage to the House.*»

Then he said:

«أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ»

«*Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.*»

Then he recited:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

﴿*Their sides forsake their beds,*﴾ until he reached

﴿جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*as a reward for what they used to do.*﴾

Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟»

«*Shall I not tell you of the greatest of all things and its pillars and pinnacle?*»

I said, 'Of course, O Messenger of Allāh.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ»

«*The greatest of all things is Islām, its pillars are the prayers*

*and its pinnacle is Jihād for the sake of Allāh.»*

Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكِ ذٰلِكَ كُلِّهِ؟»

*«Shall I not tell you the factor on which all of that depends?»*

I said, 'Of course, O Messenger of Allāh.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هٰذَا»

*«Restrain this.»* I said, 'O Messenger of Allāh, will we be accountable for what we say?' He said,

«ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ - أَوْ قَالَ: عَلَىٰ مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

*«May your mother be bereft of you, O Mu'ādh! Will the people be thrown into Hell - (or he said) on their faces - except because of what their tongues say?»*[1]

It was also recorded by At-Tirmidhi, An-Nasā'i and Ibn Mājah in their *Sunans*. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[2]

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

*﴿No person knows what is kept hidden for them of delights of eyes﴾*

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣri said, "If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Ḥātim. Al-Bukhāri quoted the *Āyah*:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

*﴿No person knows what is kept hidden for them of delights of eyes﴾*

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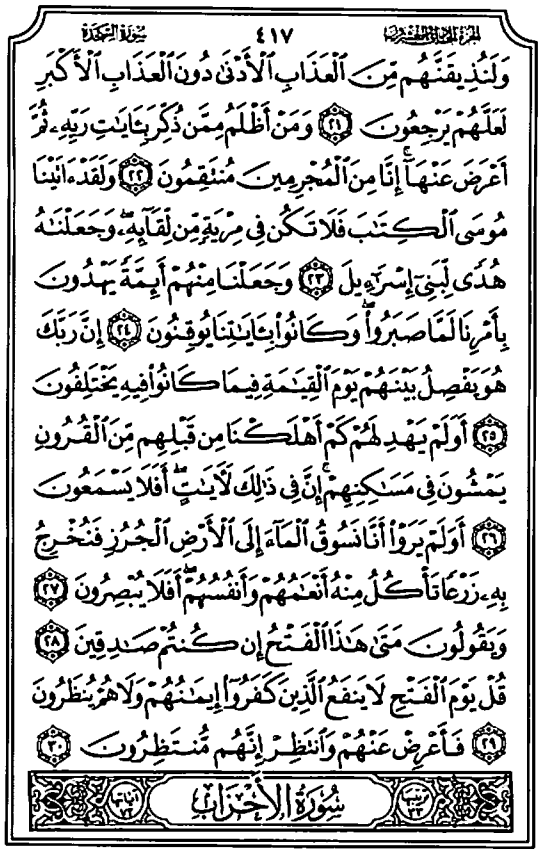
[1] Aḥmad 5:231.

[2] *Tuḥfat Al-Aḥwadhi* 7:361, An-Nasā'ī in *Al-Kubrā* 6:428, Ibn Mājah 2:1314.


وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ
أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَـٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَـٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ
بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ
هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَـٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ ۖ أَفَلَا يَسْمَعُونَ
﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ
بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَـٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَـٰدِقِينَ ﴿٢٨﴾
قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ ۖ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾
سُورَةُ الأَحْزَابِ

Then he recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«قَالَ اللهُ تَعَالَىٰ: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ»

«*Allāh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."*»

Abu Hurayrah said: "Recite, if you wish:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

﴿*No person knows what is kept hidden for them of delights of eyes.*﴾[1]

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."[2]

In another version of Al-Bukhāri:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا مِنْ بَلْهِ مَا أُطْلِعْتُمْ عَلَيْهِ»

«*"and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing."*»

It was also reported from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

[1] *Fath Al-Bāri* 8:375.

[2] Muslim 4:2174, *Tuhfat Al-Aḥwadhi* 9:56.

«مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمْ لَا يَبْأَسْ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

*«Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.»*

This was recorded by Muslim.[1]

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾﴾

*﴿18. Is then he who is a believer like him who is rebellious? Not equal are they.﴾*

*﴿19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.﴾*

*﴿20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾*

*﴿21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.﴾*

*﴿22. And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.﴾*

## The Believer and the Rebellious are not equal

Allāh tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

[1] Aṭ-Ṭabari 20:186, Muslim 4:2181.

those who rebelled, disobeyed Him and rejected the Messengers sent by Allāh to them. This is like the *Āyāt*:

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾﴾

*﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾* (45:21),

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

*﴿Shall We treat those who believe and do righteous good deeds as corruptors on earth? Or shall We treat those who have Taqwā as the wicked?﴾* (38:28)

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ﴾

*﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise...﴾* (59:20).

Allāh says:

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾﴾

*﴿Is then he who is a believer like him who is a rebellious? Not equal are they.﴾*

i.e., before Allāh on the Day of Resurrection. 'Aṭā' bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Ali bin Abi Ṭālib and 'Uqbah bin Abi Mu'īṭ.[1] Hence Allāh has judged between them when He said:

﴿أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿As for those who believe and do righteous good deeds,﴾*

meaning, their hearts believed in the signs of Allāh, and they did as the signs of Allāh dictate, i.e. righteous good deeds.

﴿فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ﴾

*﴿for them are Gardens of Abode﴾* i.e., in which there are dwellings

[1] Aṭ-Ṭabari 20:188.

and houses and lofty apartments.

﴿نُزُلًا﴾

﴿*as an entertainment*﴾ means, something to welcome and honor a guest,

﴿بِمَا كَانُوا يَعْمَلُونَ ۝١٩ وَأَمَّا الَّذِينَ فَسَقُوا﴾

﴿*for what they used to do. And as for those who rebel,*﴾

means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

﴿كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿*Every time they seek to get away therefrom, from anguish, they will be driven back therein*﴾ (22:22).

Al-Fuḍayl bin 'Iyāḍ said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ﴾

﴿*and it will be said to them: "Taste you the torment of the Fire which you used to deny."*﴾"

means, this will be said to them by way of rebuke and chastisement.

﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ﴾

﴿*And verily, We will make them taste of the near lighter torment prior to the greater torment,*﴾

Ibn 'Abbās said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him."[1] Something similar was also narrated from Ubayy bin Ka'b, Abu Al-'Āliyah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, 'Alqamah, 'Aṭiyah, Mujāhid, Qatādah, 'Abd Al-Karīm Al-Jazari and Khuṣayf.[2]

﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا﴾

[1] Aṭ-Ṭabari 20:189.

[2] Aṭ-Ṭabari 20:189, 190.

﴿*And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom?*﴾

means, there is no one who does more wrong than the one whom Allāh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatādah said: "Beware of turning away from the remembrance of Allāh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allāh says, warning the one who does that:

﴿إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ﴾

﴿*Verily, We shall exact retribution from the criminals.*﴾

meaning, 'We shall avenge Ourselves on those who do that in the strongest possible terms.'

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾

﴿*23. And indeed We gave Mūsā the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.*﴾

﴿*24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.*﴾

﴿*25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.*﴾

## The Book of Mūsā and the Leadership of the Children of Israel

Allāh tells us that He gave the Book – the Tawrāh – to His servant and Messenger Mūsā, peace be upon him.

﴿فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

﴿*So, be not you in doubt of meeting him.*﴾

Qatādah said, "This refers to the Night of *Isrā'*,"[1] then he

[1] Aṭ-Ṭabari 20:193.

narrated that Abu Al-'Āliyah Ar-Riyāḥi said, "The cousin of your Prophet, meaning Ibn 'Abbās, told me that the Messenger of Allāh ﷺ said:

«أُرِيتُ لَيْلَةَ أُسْرِيَ بِي مُوسىٰ بْنَ عِمْرَانَ رَجُلًا آدَمَ طِوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسىٰ رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالدَّجَّالَ»

*«On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shanū'ah; and I saw 'Īsā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl.»*

Among the signs which Allāh showed him were:

﴿فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَآئِهِۦ﴾

*﴿So, be not you in doubt of meeting him.﴾* i.e., he saw Mūsā and met with him on the Night of *Isrā'*."[1]

﴿وَجَعَلْنَٰهُ﴾

*﴿And We made it﴾* means, 'the Book which We gave to him,'

﴿هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ﴾

*﴿a guide to the Children of Israel.﴾* This is similar to what Allāh says in *Sūrat Al-Isrā'*:

﴿وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ۝٢﴾

*﴿And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee."﴾* (17:2)

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ۝٢٤﴾

*﴿And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.﴾*

means, because they were patient in adhering to the commands of Allāh and avoiding what He prohibited, and they

[1] Aṭ-Ṭabari 20:194.

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allāh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allāh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allāh says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا﴾

*﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient﴾*

Qatādah and Sufyān said: "When they patiently shunned the temptations of this world." This was also the view of Al-Ḥasan bin Ṣāliḥ. Sufyān said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا بَنِيٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ﴾

*﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.﴾* (45:16-17).

And He says here:

﴿إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾

*﴿Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴾*

meaning, with regard to beliefs and actions.

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴾

*﴿26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then*

*listen?*﴾

﴿*27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?*﴾

## Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

﴿هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾﴾

﴿*Can you find a single one of them or hear even a whisper of them?*﴾ (19:98). Allāh says:

﴿يَمْشُونَ فِي مَسَاكِنِهِمْ﴾

﴿*in whose dwellings they do walk about*﴾ meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone –

﴿كَأَن لَّمْ يَغْنَوْا فِيهَا﴾

﴿*As if they had never lived there*﴾ (11:68)

This is like the *Āyāt*:

﴿فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا﴾

﴿*These are their houses in utter ruin, for they did wrong*﴾ (27:52).

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿*And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land*﴾ until:

﴿وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾﴾

﴿*but it is the hearts which are in the breasts that grow blind.*﴾ (22:45-46)

Allāh says here:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ﴾

﴿*Verily, therein indeed are signs.*﴾ meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

﴿أَفَلَا يَسْمَعُونَ﴾

﴿*Would they not then listen?*﴾ means, to the stories of those who came before and what happened to them.

## The Revival of the Earth with Water is Proof of the Resurrection to come

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿*Have they not seen how We drive water to the dry land*﴾

Here Allāh explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allāh says:

﴿إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿*to the dry land*﴾ which means the land where nothing grows, as in the *Āyah*,

﴿وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾﴾

﴿*And verily, We shall make all that is on it a bare dry soil.*﴾ (18:8)

i.e., barren land where nothing grows. Allāh says here:

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴾

﴿*Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing*

*food for their cattle and themselves? Will they not then see?*﴾

This is like the *Āyah,*

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾﴾

﴿*Then let man look at his food: We pour forth water in abundance.*﴾ (80:24-25).

Allāh says here:

﴿أَفَلَا يُبْصِرُونَ﴾

﴿*Will they not then see?*﴾

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾﴾

﴿*28. They say: "When will this Fath be, if you are telling the truth?"*﴾

﴿*29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."*﴾

﴿*30. So turn aside from them and await, verily, they (too) are awaiting.*﴾

## How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ﴾

﴿*They say: "When will this Fath be..."*﴾ meaning, 'when will you prevail over us, O Muḥammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

﴿قُلْ يَوْمَ ٱلْفَتْحِ﴾

﴿*Say: "On the Day of Al-Fath..."*﴾ meaning, 'when the wrath

and punishment of Allāh befall you, in this world and the next,'

﴿لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمْ وَلَا هُمْ يُنظَرُونَ﴾

*﴿no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.﴾*

This is like the *Āyah,*

﴿فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ﴾

*﴿Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...﴾* (40:83-85)

Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allāh ﷺ accepted the Islām of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this *Āyah* was the conquest of Makkah, he would not have accepted their Islām, because Allāh says:

﴿قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾﴾

*﴿Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."﴾*

What is meant by *Al-Fath* here is Judgement, as in the *Āyāt:*

﴿فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا﴾

*﴿[Nūh said:] So Aftah (judge) between me and them﴾* (26:118). and:

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ﴾

*﴿Say: "Our Lord will assemble us all together, then He will judge between us with truth"﴾* (34:26).

﴿وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾﴾

*﴿And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction.﴾* (14:15)

﴿وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟﴾

*﴿although aforetime they had invoked Allāh to pass judgement*

*over those who disbelieved*﴾ (2:89)

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَآءَكُمُ ٱلْفَتْحُ﴾

﴿*If you ask for a judgement, now has the judgement come unto you*﴾ (8:19).

Then Allāh says:

﴿فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾﴾

﴿*So turn aside from them and await, verily, they (too) are awaiting.*﴾

meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the *Āyah*,

﴿ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ﴾

﴿*Follow what has been revealed to you from your Lord, there is no God but Him.*﴾ (6:106)

'Wait until Allāh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

﴿إِنَّهُم مُّنتَظِرُونَ﴾

﴿*verily, they (too) are awaiting.*﴾ means, 'you are waiting, and they are waiting and plotting against you,'

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾﴾

﴿*Or do they say: "A poet! We await for him some calamity by time!"*﴾ (52:30).

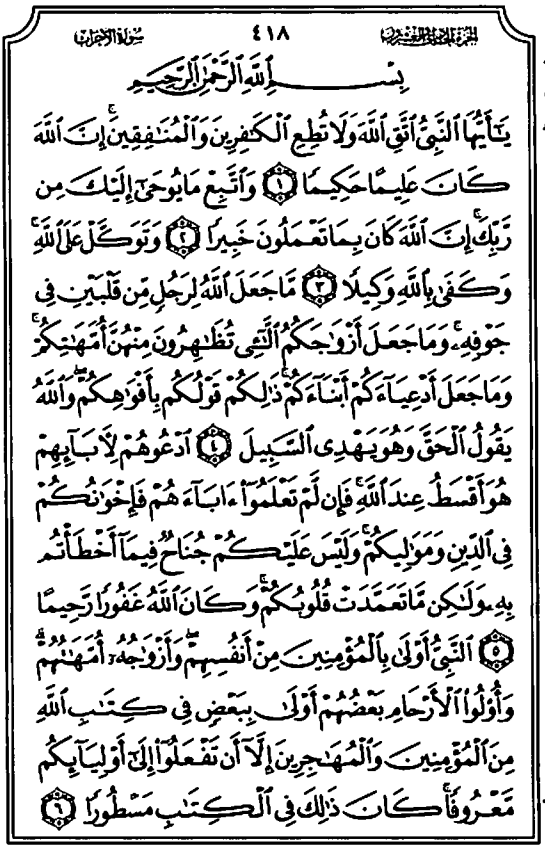
'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allāh's punishment will come upon them.' Sufficient unto us is Allāh, and He is the Best Disposer of affairs.

This is the end of the *Tafsīr* of *Sūrat As-Sajdah*.

# The *Tafsīr* of *Sūrat Al-Aḥzāb*

# (Chapter - 33)

**Which was revealed in Al-Madīnah**



٤١٨

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن
رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ ۚ
وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي
جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ
وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ وَاللَّهُ
يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾ ادْعُوهُمْ لِآبَائِهِمْ
هُوَ أَقْسَطُ عِندَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ
فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم
بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا
﴿٥﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ
وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم
مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾﴾

﴿1. *O Prophet! Have Taqwā of Allāh, and obey not the disbelievers and the hypocrites. Verily, Allāh is Ever All-Knower, All-Wise.*﴾

﴿2. *And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.*﴾

﴿3. *And put your trust in Allāh, and sufficient is Allāh as a Trustee.*﴾

## The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him

Here Allāh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Ṭalq bin Ḥabīb said: "*Taqwā* means obeying Allāh in the light of the guidance of Allāh and in hope of earning the reward of Allāh, and refraining from disobeying Allāh in the light of the guidance of Allāh and fearing the punishment of Allāh."

﴿وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ﴾

*﴿and obey not the disbelievers and the hypocrites.﴾*

means, do not listen to what they say and do not consult them.

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

*﴿Verily, Allāh is Ever All-Knower, All-Wise﴾*

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allāh says:

﴿وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ﴾

*﴿And follow that which is revealed to you from your Lord.﴾*

meaning, of the Qur'ān and Sunnah.

﴿إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

*﴿Verily, Allāh is Well-Acquainted with what you do.﴾*

means, nothing at all is hidden from Him, and put your trust in Allāh, i.e., in all your affairs and situations.

﴿وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

*﴿and sufficient is Allāh as a Wakīl.﴾* means, sufficient is He as a *Trustee* for the one who puts his trust in Him and turns to Him.

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۖ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

﴿4. *Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the way.*﴾

﴿5. *Call them by their fathers, that is more just with Allāh. But if you know not their father's, your brothers in faith and Mawālīkum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

## Abolition of Adoption

Before Allāh discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of *Ẓihār* to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allāh says:

﴿مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۖ﴾

﴿*Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...*﴾

This is like the *Āyah*:

﴿مَّا هُنَّ أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۗ﴾

﴿*They cannot be their mothers. None can be their mothers except those who gave them birth*﴾ (58:2).

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ﴾

﴿*nor has He made your adopted sons your real sons.*﴾

This was revealed concerning Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allāh wanted to put an end to this naming and attribution, as He said:

﴿وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ﴾

﴿*nor has He made your adopted sons your real sons.*﴾

This is similar to the *Āyah* later in this *Sūrah*:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾﴾

﴿*Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.*﴾ (33:40).

And Allāh says here:

﴿ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ﴾

﴿*That is but your saying with your mouths.*﴾ meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

﴿وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ﴾

﴿*But Allāh says the truth, and He guides to the way.*﴾

Sa'īd bin Jubayr said:

﴿يَقُولُ ٱلْحَقَّ﴾

﴿*But Allāh says the truth,*﴾ means, justice. Qatādah said:

﴿وَهُوَ يَهْدِى ٱلسَّبِيلَ﴾

﴿*and He guides to the way*﴾ means, the straight path.

Imām Aḥmad said that Ḥasan told them that Zuhayr told them from Qābūs, meaning Ibn Abi Ẓibyān, that his father told him: "I said to Ibn 'Abbās, 'Do you know the *Āyah*,

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾

﴿*Allāh has not made for any man two hearts inside his body.*﴾

What does this mean?' He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, 'Do you not see that he has two hearts, one heart with you and another with them?' Then Allāh revealed the words:

﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾

﴿*Allāh has not made for any man two hearts inside his body.*﴾"[1]

This was also narrated by At-Tirmidhi, who said, "It is a *Ḥasan Ḥadīth*".[2] It was also narrated by Ibn Jarīr and Ibn Abi Ḥātim from the *Ḥadīth* of Zuhayr.[3]

## An Adopted Child should be named after His Real Father

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

﴿*Call them (adopted sons) by their fathers, that is more just with Allāh.*﴾

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhāri (may Allāh have mercy on him) narrated that 'Abdullāh bin 'Umar said: "Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur'ān were revealed:

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

﴿*Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.*﴾"[4]

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[1] Aḥmad 1:267.

[2] *Tuḥfat Al-Aḥwadhi* 9:58.

[3] Aḥmad, no. 2410 and Aṭ-Ṭabari 20:204. Most of the scholars of *Ḥadīth* consider the chain of narrators for this text to be defective.

[4] *Fatḥ Al-Bāri* 8:377.

This was also narrated by Muslim, At-Tirmidhi and An-Nasā'i.[1] They used to deal with them as sons in every respect, including being alone with them as *Mahrams* and so on. Hence Sahlah bint Suhayl, the wife of Abu Ḥudhayfah, may Allāh be pleased with them both, said: "O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Ḥudhayfah does not like that. The Prophet ﷺ said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

«*Breastfeed him and he will become your Maḥram.*»"[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, the divorced wife of Zayd bin Ḥārithah, may Allāh be pleased with him, Allāh said:

﴿لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِيٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا﴾

﴿*So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them*﴾ (33:37).

And Allāh says in *Āyāt At-Taḥrīm*:

﴿وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ﴾

﴿*The wives of your sons from your own loins*﴾ (4:23).

The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of *Shari'ah*, because the Prophet ﷺ said in the Two *Ṣaḥīḥs*:

«حَرِّمُوا مِنَ الرَّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ»

«*Suckling makes unlawful as lineage does.*»[3]

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[1] Muslim 4:1884, *Tuḥfat Al-Aḥwadhi* 9:72, An-Nasā'ī 6:429.

[2] Muslim 2:1076. The meaning, as An-Nawawi quoted from Qādī 'Iyāḍ, is that she was to express her milk, and he would drink it without having touched her.

[3] *Al-Fatḥ* 8:392, Muslim 2:1069.

As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this *Āyah*, as is indicated by the report recorded by Imām Aḥmad and the *Sunan* compilers – apart from At-Tirmidhi – from Ibn 'Abbās, may Allāh be pleased with him, who said: "We young boys of Banu 'Abd Al-Muṭṭalib came to the Messenger of Allāh ﷺ at the *Jamarāt*; he slapped us on the thigh and said,

«[أُبَيْنِيَّ] لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»

«*O my sons, do not stone the Jamarah until the sun has risen.*»[1]

This was during the Farewell Pilgrimage in 10 AH.

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ﴾

﴿*Call them by their fathers.*﴾ This is concerning Zayd bin Ḥārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In *Ṣaḥīḥ Muslim* it is reported that Anas bin Mālik, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«يَا بُنَيَّ»

«*O my son.*»[2] It was also reported by Abu Dāwud and At-Tirmidhi.[3]

﴿فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾

﴿*But if you know not their father's then they are your brothers in the religion and Mawālīkum (your freed servants).*﴾

Here Allāh commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his *'Umrat Al-Qadā'*, [4] the daughter of Ḥamzah, may Allah

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[1] Aḥmad 1:234, Abu Dāwud 2:480, An-Nasā'ī 5:271, Ibn Mājah 2:1007

[2] Muslim 3:1693.

[3] Abu Dāwud 5:247, *Tuḥfat Al-Aḥwadhi* 8:120.

[4] This was the *'Umrah* performed by the Prophet ﷺ in the year following Al-Ḥudaybiyah (6 H) when he had been prevented from performing *'Umrah* as he had intended.

be pleased with her, started following him, calling, "O uncle, O uncle!" 'Ali took her and said to Fāṭimah, may Allāh be pleased with her, "Take care of your uncle's daughter," so she picked her up. 'Ali, Zayd and Ja'far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. 'Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the daughter of my brother." Ja'far bin Abi Ṭālib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā' bint 'Umays." The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

«*The maternal aunt has the same status as the mother.*»

He ﷺ said to 'Ali, may Allāh be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

«*You belong to me and I belong to you.*»

He ﷺ said to Ja'far, may Allāh be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

«*You resemble me both in your looks and in your attitude.*»

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«*You are our brother and our freed servant.*»[1]

This *Ḥadīth* contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«*You are our brother and our freed servant.*» is as Allāh says in this *Āyah*:

﴿فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾

[1] *Fatḥ Al-Bāri* 7:570.

﴿your brothers in faith and your freed servants.﴾

Then Allāh says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ﴾

﴿And there is no sin on you concerning that in which you made a mistake,﴾

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allāh will not attach any sin to this mistake. This is like the *Āyah* in which Allāh commands His servants to say:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴿Our Lord! Punish us not if we forget or fall into error﴾ (2:286).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ»

«*Allāh says, "Certainly I did (so)."*»[1]

In *Ṣaḥīḥ Al-Bukhāri*, it was recorded that 'Amr bin Al-'Āṣ, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنِ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

«*If the judge makes Ijtihād and reaches the right decision, he will have two rewards; if he makes Ijtihād and reaches the wrong decision, he will have one reward.*»[2]

In another *Ḥadīth*:

«إِنَّ اللهَ تَعَالَىٰ رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ»

«*Allāh will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.*»[3]

And Allāh says here:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

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[1] Muslim 1:116.

[2] *Fatḥ Al-Bāri* 13:330. *Ijtihād* means "struggles."

[3] *Tuḥfat Al-Aḥwadhi* 1:659.

﴿*And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

﴿*Allāh will not call you to account for that which is unintentional in your oaths*﴾ (2:225).

Imām Aḥmad narrated from Ibn 'Abbās that 'Umar said: "Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the *Āyah* of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died." Then he said, "We also used to recite, 'Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allāh ﷺ said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللهِ، فَقُولُوا: عَبْدُهُ وَرَسُولُهُ»

«*Do not exaggerate in praising me as 'Īsā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, "He is His servant and Messenger."*»

Or Ma'mar may have said:

«كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

«*As the Christians praised the son of Maryam.*»[1]

This was also narrated in another *Ḥadīth*:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالِاسْتِسْقَاءُ بِالنُّجُومِ»

«*Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.*»[2]

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[1] Aḥmad 1:47.

[2] Muslim No. 934, Aḥmad 5:342

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝٦﴾

﴿*6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn, except that you do kindness to those brothers. This has been written in the Book.*﴾

## Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allāh tells us how His Messenger ﷺ is merciful and sincere towards his *Ummah*, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝٦٥﴾

﴿*But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.*﴾ (4:65)

In the *Ṣaḥīḥ* it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

«*By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.*»[1]

It was also reported in the *Ṣaḥīḥ* that 'Umar, may Allāh be pleased with him, said: "O Messenger of Allāh, by Allāh, you are dearer to me than everything except myself." He ﷺ said,

«لَا، يَا عُمَرُ! حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

[1] *Fath Al-Bāri* 1:75.

«*No, O 'Umar, not until I am dearer to you than yourself.*»

'Umar said: "O Messenger of Allāh, by Allāh, now you are dearer to me than everything, even myself." He ﷺ said,

«الْآنَ يَا عُمَرُ»

«*Now, O 'Umar [you have got it right].*»[1]

Allāh says in this *Āyah*:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

﴿*The Prophet is closer to the believers than themselves,*﴾

Concerning this *Āyah*, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

«*There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: ﴿The Prophet is closer to the believers than themselves.﴾*

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عُصْبَتُهُ مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

*If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.*»

This was recorded only by Al-Bukhāri, and he also recorded it in the Book of Loans.[2]

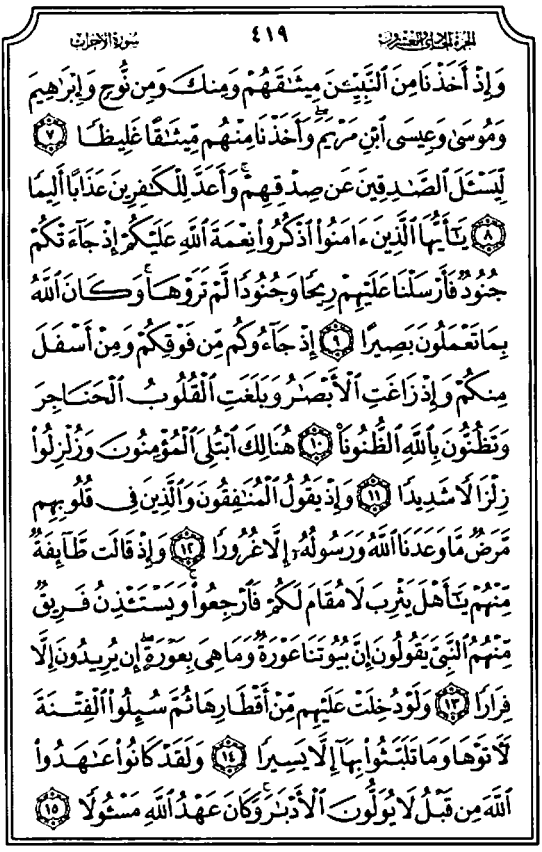
﴿وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

﴿*and his wives are their mothers.*﴾ means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

﴿وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ﴾

[1] *Fath Al-Bāri* 11:532.

[2] *Fath Al-Bāri* 8:376, 5:75.




﴿*And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn,*﴾ This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn 'Abbās and others said: "A Muhājir would inherit from an Anṣāri even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allāh ﷺ."[1]

This was also stated by Sa'īd bin Jubayr and others among scholars of the earlier and later generations.

﴿إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا﴾

﴿*except that you do kindness to those brothers.*﴾ means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

﴿كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ مَسْطُورًا﴾

﴿*This has been written in the Book.*﴾ This ruling, which is that those who are blood relatives have closer personal ties to one

[1] Al-Bukhāri nos. 2292, 4580, 6747.

another, is a ruling which Allāh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujāhid and others. (This is the case) even though Allāh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِّيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾﴾

*﴿7. And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam. We took from them a strong covenant.﴾*

*﴿8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴾*

## The Covenant of the Prophets

Allāh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allāh and convey His Message, and to cooperate and support one another, as Allāh says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴿٨١﴾﴾

*﴿And when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree, and will you take up My covenant?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾* (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'ān, Allāh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this *Āyah* and in the *Āyah*:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ﴾

*﴿He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it.﴾* (42:13)

This is the covenant which Allāh took from them, as He says:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ﴾

*﴿And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam.﴾*

This *Āyah* begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn 'Abbās said: "The strong covenant is *Al-'Ahd* (the covenant).[1]

﴿لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ﴾

*﴿That He may ask the truthful about their truth.﴾*

Mujāhid said: "This refers to, those who convey the Message from the Messengers."[2]

﴿وَأَعَدَّ لِلْكَٰفِرِينَ﴾

*﴿And He has prepared for the disbelievers﴾* i.e., among their nations,

﴿عَذَابًا أَلِيمًا﴾

*﴿a painful torment.﴾* i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

[1] Aṭ-Ṭabari 20:213.

[2] Al-Tabari 20:214.

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

﴿لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴿*Indeed, the Messengers of our Lord did come with the truth.*﴾ (7:43)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾﴾

﴿*9. O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.*﴾

﴿*10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.*﴾

## The Campaign of the Confederates (*Al-Aḥzāb*)

Allāh tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Naḍīr, whom the Messenger of Allāh ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Ḥuqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabī', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghaṭafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghaṭafān were led by 'Uyaynah bin Ḥiṣn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allāh ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (*Khandaq*) around Al-Madīnah from the east. This was on the advice of Salmān Al-Farisi, may Allāh be pleased with him. So the Muslims did this, working hard, and the Messenger of Allāh ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madīnah, as Allāh says:

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾

*﴿When they came upon you from above you and from below you,﴾*

The Messenger of Allāh ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayẓah, who were a group among the Jews, had a fortress in the south-east of Al-Madīnah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Ḥuyay bin Akhtab An-Naḍari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh ﷺ. The crisis deepened and things got worse, as Allāh says:

﴿هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾

*﴿There, the believers were tried and shaken with a mighty shaking.﴾* [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd Al-'Āmiri, who was one of the most famous and bravest horsemen of the *Jāhiliyyah*, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allāh ﷺ called for the Muslim cavalry, and it was said that no one came forward.

Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا﴾

*﴿O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces﴾*

Mujāhid said: "This was the easterly wind." This view is supported by another *Ḥadīth*:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

*«I was given victory by the easterly wind, and 'Ād were destroyed by the westerly wind.»*[1]

﴿وَجُنُودًا لَّمْ تَرَوْهَا﴾

*﴿and forces that you saw not.﴾* This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allāh cast fear and terror into their hearts.

In his *Ṣaḥīḥ*, Muslim recorded that Ibrāhīm At-Taymi said that his father said: "We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Ḥudhayfah said to him: 'Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِي يَوْمَ الْقِيَامَةِ»

[1] *Fath Al-Bāri* 2:604.

«*Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection.*»

None of us answered him, and he repeated it a second and a third time. Then he ﷺ said:

«يَاحُذَيْفَةُ! قُمْ فَأْتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

«*O Ḥudhayfah, get up and bring us news of the people.*»

When he called me by name, I had no choice but to get up. He said,

«ائْتِنِي بِخَبَرِ الْقَوْمِ وَلَاتَذْعَرْهُمْ عَلَيَّ»

«*Bring us news of the people, but do not alarm them.*»

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

«وَلَاتَذْعَرْهُمْ عَلَيَّ»

«*Do not alarm them.*»

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

«قُمْ يَانَوْمَانُ»

«*Get up, O sleepy one!*»"[1]

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ﴾

﴿*When they came upon you from above you*﴾ refers to the Confederates,

﴿وَمِنْ أَسْفَلَ مِنكُمْ﴾

﴿*and from below you.*﴾ We have already noted the report from Abu Ḥudhayfah that these were Banu Qurayẓah.

[1] Muslim 3:1414.

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ﴾

*﴿and when the eyes grew wild and the hearts reached to the throats,﴾*

means, from intense fear and terror.

﴿وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

*﴿and you were harboring doubts about Allāh.﴾*

Ibn Jarīr said: "Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen." Muḥammad bin Isḥāq said concerning the *Āyah*:

﴿وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

*﴿when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴾*

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu'attib bin Qushayr, the brother of Banu 'Amr bin 'Awf said: 'Muḥammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'"[1] Al-Ḥasan said concerning the *Āyah*:

﴿وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا﴾

*﴿and you were harboring doubts about Allāh.﴾*

"There were different kinds of thoughts; the hypocrites thought that Muḥammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it."[2] Ibn Abi Ḥātim recorded that Abu Sa'īd, may Allāh be pleased with him, said: "On the day of Al-Khandaq, we said: 'O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?' He ﷺ said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

[1] Ibn Hishām 1:522.

[2] Aṭ-Ṭabari 20:221.

«*Yes, say: O Allāh, cover our weak points and calm our fears.*»

Then [Allāh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imām Aḥmad bin Ḥanbal from Abu 'Āmir Al-'Aqadi.[1]

﴿هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾

*﴿11. There, the believers were tried and shaken with a mighty shaking.﴾*

*﴿12. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾*

*﴿13. And when a party of them said: "O people of Yathrib! There is no postition for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.﴾*

## How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allāh tells us what happened when the Confederates surrounded Al-Madīnah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allāh ﷺ in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

﴿وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾﴾

*﴿And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾*

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith

[1] Aḥmad 3:3.

and the difficulty of the situation. And other people said, as Allāh tells us:

﴿وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَـٰٓأَهْلَ يَثْرِبَ﴾

﴿*And when a party of them said: "O people of Yathrib..."*﴾

meaning Al-Madīnah, as it was reported in the *Ṣaḥīḥ*:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ وَهَلِي أَنَّهَا هَجَرُ فَإِذَا هِيَ يَثْرِبُ»

«*I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.*»[1]

According to another narration:

«الْمَدِينَةُ»

«*Al-Madīnah.*» It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-'Amālīq whose name was Yathrib bin 'Ubayd bin Mahlāyīl bin 'Awṣ bin 'Amlāq bin Lāwudh bin Iram bin Sām bin Nūḥ. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, 'It is given eleven names in the Tawrāh: Al-Madīnah, Ṭābah, Ṭayyibah, Al-Miskīnah, Al-Jābirah, Al-Muḥibbah, Al-Maḥbūbah, Al-Qāṣimah, Al-Majbūrah, Al-'Adhrā' and Al-Marḥūmah.'"

﴿لَا مُقَامَ لَكُمْ﴾

﴿*There is no position for you.*﴾ means, 'here, with the Prophet ﷺ, you cannot stand guard,'

﴿فَٱرْجِعُوا۟﴾

﴿*Therefore go back*﴾ means, 'to your houses and dwellings'.

﴿وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ﴾

﴿*And a band of them ask for permission of the Prophet*﴾

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "These were Banu Ḥārithah, who said, 'We fear for our homes, that they may be robbed.'"[2] This was also stated

[1] *Fatḥ Al-Bāri* 12:439.

[2] Aṭ-Ṭabari 20:226.

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا
لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ
ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ
لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ
فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم
مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾
وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ
وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

by others. Ibn Isḥāq mentioned that the one who said this was 'Aws bin Qayẓi.[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

﴿وَمَا هِىَ بِعَوْرَةٍ﴾

﴿*And they lay not open.*﴾ meaning, it is not as they claim.

﴿إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿*They but wished to flee.*﴾ means, they wanted to run away from the battlefield.

﴿وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ
كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ
ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى
يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿١٧﴾﴾

﴿*14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.*﴾

﴿*15. And indeed they had already made a covenant with Allāh*

[1] Aṭ-Ṭabari 20:225.

*not to turn their backs, and a covenant with Allāh must be answered for.﴾*

*﴿16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"﴾*

*﴿17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾*

Allāh tells us about those who said:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

*﴿"Truly, our homes lie open." And they lay not open. They but wished to flee.﴾*

If the enemy had entered upon them from every side of Al-Madīnah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, 'Abdur-Raḥmān bin Zayd and Ibn Jarīr.[1] This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

﴿وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾

*﴿and a covenant with Allāh must be answered for.﴾*

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

﴿وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا﴾

*﴿and then you will enjoy no more than a little while!﴾*

meaning, 'after you run away and flee from battle.'

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ﴾

[1] Aṭ-Ṭabari 20:227.

﴿*Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā"*﴾ (4:77).

Then Allāh says:

﴿قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴿*Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.*﴾

meaning, they have no one else except Allāh to respond to their cries.

﴿قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾﴾

﴿*18. Allāh already knows those among you who keep back (men) from fighting (in Allāh's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,*﴾

﴿*19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.*﴾

Allāh tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

﴿هَلُمَّ إِلَيْنَا﴾

﴿*Come here towards us,*﴾ meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

﴿وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ﴾

﴿*they come not to the battle except a little, being miserly towards you.*﴾

i.e., 'they are mean and have no love or mercy towards you.' As-Suddī said:

﴿أَشِحَّةً عَلَيْكُمْ﴾

﴿*Being miserly towards you.*﴾ means, with the booty.

﴿فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ﴾

﴿*Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;*﴾

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴿فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ﴾

﴿*but when the fear departs, they will smite you with sharp tongues,*﴾

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿سَلَقُوكُم﴾

﴿*they will smite you*﴾ means, "they will start to talk about you."[1] Qatādah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth."[2] They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allāh says:

﴿أُولَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴾

﴿*Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.*﴾

[1] Aṭ-Ṭabari 20:232.

[2] Aṭ-Ṭabari 20:232.

﴿يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾﴾

*﴿20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.﴾*

This is another aspect of their abhorrent attribute of cowardice and fear:

﴿يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟﴾

*﴿They think that the Confederates have not yet withdrawn;﴾*

and that they are still close by and will return.

﴿وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ﴾

*﴿and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;﴾*

means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madīnah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

﴿وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا﴾

*﴿and if they were to be among you, they would not fight but little.﴾*

means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allāh knows best about them.

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ﴿٢٢﴾﴾

*﴿21. Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾*

﴿22. *And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.*﴾

## The Command to follow the Messenger ﷺ

This *Āyah* is an important principle, to follow the Messenger of Allāh ﷺ in all his words, and deeds, etc. Hence Allāh commanded the people to take the Prophet ﷺ as an example on the day of *Al-Aḥzāb*, with regard to patience, guarding, striving and waiting for Allāh to provide the way out; may the peace and blessings of Allāh be upon him forever, until the Day of Judgement. Allāh says to those who were anxious and impatient and were shaken by feelings of panic on the day of *Al-Aḥzāb*:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿*Indeed in the Messenger of Allāh you have a good example to follow*﴾

meaning, 'why do you not take him ﷺ as an example and follow his lead?' Allāh says:

﴿لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

﴿*for him who hopes in Allāh and the Last Day, and remembers Allāh much.*﴾

## The Attitude of the Believers towards the Confederates

Then Allāh tells us about His believing servants who believed Allāh's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ﴾

﴿*And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth."*﴾

Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said: "They mean what Allāh said in *Sūrat Al-Baqarah*:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾﴾

*﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!﴾* (2:214)[1]



مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم مِّنْ أَهْلِ الْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

meaning, 'this is the trial and test that Allāh and His Messenger promised us would be followed by the help and victory of Allāh that is near.' Allāh says:

﴿وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

*﴿and Allāh and His Messenger had spoken the truth.﴾*

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

*﴿And it only added to their faith and to their submissiveness.﴾*

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhāri,

[1] Aṭ-Ṭabari 20:236.

praise be to Allāh.

﴿وَمَا زَادَهُمْ﴾

﴿*And it only added*﴾ means, at that time of stress and difficulty

﴿إِلَّآ إِيمَٰنًا﴾

﴿*to their faith*﴾ in Allāh,

﴿وَتَسْلِيمًا﴾

﴿*and to their submissiveness.*﴾ means their submission to His commands and their obedience to His Messenger ﷺ.

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾﴾

﴿*23. Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.*﴾

﴿*24. That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

## Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allāh

When Allāh mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

﴿صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾

﴿*[they] have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah;*﴾

Some of them said: "Met their appointed time (i.e., death)." Al-Bukhāri said, "Their covenant, and refers back to the beginning of the *Āyah*."[1]

[1] *Fatḥ Al-Bāri* 8:377.

﴿وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

*﴿and some of them are still waiting, but they have never changed in the least.﴾*

means, they have never changed or broken their covenant with Allāh.

Al-Bukhāri recorded that Zayd bin Thābit said: "When we wrote down the *Muṣḥaf*, an *Āyah* from *Sūrat Al-Aḥzāb* was missing, which I used to hear the Messenger of Allāh ﷺ reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣāri, may Allāh be pleased with him, whose testimony the Messenger of Allāh ﷺ counted as equal to that of two other men. (The *Āyah* in question was:)

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

*﴿Among the believers are men who have been true to their covenant with Allāh;﴾*"[1]

This was recorded by Al-Bukhāri but not by Muslim, It was also recorded by Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'ī in the chapters on *Tafsīr* in their *Sunans*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allāh be pleased with him, said: "We think that this *Āyah* was revealed concerning Anas bin An-Naḍr, may Allāh be pleased with him:

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

*﴿Among the believers are men who have been true to their covenant with Allāh.﴾*"[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imām Aḥmad recorded that Anas said: "My paternal uncle Anas bin Al-Naḍr, may Allāh be pleased with him, after whom I was named, was not present with this Messenger of Allāh ﷺ at Badr, and this distressed him. He said: 'The first battle at

[1] *Fatḥ Al-Bāri* 8:377.

[2] Aḥmad 5:188, *Tuḥfat Al-Aḥwadhi* 8:520, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] *Fatḥ Al-Bāri* 8:377.

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uḥud, where he met Sa'd bin Mu'ādh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, 'O Abu 'Amr! Where are you going?' He replied, 'I long for the fragrance of Paradise and I have found it near the mountain of Uḥud.' He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, 'I only recognized my brother by his fingertips.' Then this *Āyah* was revealed:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾﴾

*﴿Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.﴾*

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them."[1]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.[2]

Ibn Jarīr narrated that Mūsā bin Ṭalḥah said: "Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, stood up and said, 'I heard the Messenger of Allāh ﷺ say:

«طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ»

*«Ṭalḥah is one of those who have fulfilled their Naḥbah.»'"*[3]

Mujāhid said concerning the *Āyah*:

﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾

*﴿of them some have fulfilled their Naḥbah;﴾*

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[1] Aḥmad 3:194

[2] Muslim 3:1512, *Tuḥfat Al-Aḥwadhi* 9:60, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] At-Tirmidhi no. 3432, 3433.

"Their covenant,

﴿وَمِنْهُم مَّن يَنتَظِرُ﴾

﴿*and some of them are still waiting*﴾ they are waiting for battle so that they can do well."[1] Al-Ḥasan said:

﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ﴾

﴿*of them some have fulfilled their Naḥbah;*﴾ "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least."[2] This was also the view of Qatādah and Ibn Zayd. Some of them said that the word *Naḥbah* means a vow.

﴿وَمَا بَدَّلُوا تَبْدِيلًا﴾

﴿*but they have never changed in the least.*﴾

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

﴿إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿*"Truly, our homes lie open." And they lay not open. They but wished to flee.*﴾ [33:13]

﴿وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ﴾

﴿*And indeed they had already made a covenant with Allāh not to turn their backs,*﴾ [33:15]

﴿لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿*That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.*﴾

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

[1] Aṭ-Ṭabari 20:238.

[2] Aṭ-Ṭabari 20:239.

basis of His knowledge until they actually do what He knows they will do. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَٰهِدِينَ مِنكُمْ وَالصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾﴾

﴿*And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.*﴾ (47:31).

This refers to knowing something after it happens, even though Allāh knows it before it comes to pass. Allāh says:

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

﴿*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen*﴾ (3:179).

Allāh says here:

﴿لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ﴾

﴿*That Allāh may reward the men of truth for their truth,*﴾

meaning, for their patience in adhering to the covenant they had made with Allāh and keeping their promise.

﴿وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ﴾

﴿*and punish the hypocrites,*﴾ who are the ones who broke the covenant and went against the commands of Allāh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

﴿إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

﴿*Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

﴿*25. And Allāh drove back those who disbelieved in their rage:*

*they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.*﴾

## Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against 'Ād, but Allāh says:

﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

﴿*And Allāh would not punish them while you are amongst them*﴾ (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

﴿وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ﴾

﴿*Allāh sufficed for the believers in the fighting.*﴾

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ»

«*None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.*»

This was reported from a *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him.[1] In the Two *Ṣaḥīḥs* it was recorded that 'Abdullāh bin Abi 'Awfā, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»

*«O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them and shake them.»*[2]

﴿وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ﴾

*﴿Allāh sufficed for the believers in the fighting.﴾*

This *Āyah* indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Aḥmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: "On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

«الآنَ نَغْزُوهُمْ وَلَا يَغْزُونَا»

*«Now we will attack them and they will not attack us.»*[3]

This was also recorded by Al-Bukhāri in his *Ṣaḥīḥ*.[4]

﴿وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا﴾

*﴿And Allāh is Ever All-Strong, All-Mighty.﴾* means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allāh granted victory to Islām and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

﴿وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾﴾

[1] *Fatḥ Al-Bāri* 7:469, Muslim 3:2089.

[2] *Fatḥ Al-Bāri* 7:469, Muslim 3:1363.

[3] Aḥmad 4:162.

[4] *Fatḥ Al-Bāri* 7:467.

﴿26. *And those of the People of the Scripture who backed them, Allāh brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.*﴾

﴿27. *And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.*﴾

## The Campaign against Banu Qurayẓah

We have already noted that when the Confederates came and camped outside Al-Madīnah, Banu Qurayẓah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Ḥuyay bin Akhtab An-Naḍari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafān and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions." Ka'b said to him, "No, by Allāh, this is the opportunity for humiliation. Woe to you, O Ḥuyay, you are a bad omen. Leave us alone." But Ḥuyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Ḥuyay] would join them in their stronghold and would share their fate. When Banu Qurayẓah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madīnah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibrīl, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allāh?"

He ﷺ said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banu Qurayẓah." According to another report, "What a fighter you are! Have you put down your weapons?" He ﷺ said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He ﷺ said: "Where?" He said, "Banu Qurayẓah, for Allāh has commanded me to shake them." So the Messenger of Allāh ﷺ got up immediately, and commanded the people to march towards Banu Qurayẓah, who were a few miles from Al-Madīnah.[1] This was after *Ṣalat Aẓ-Ẓuhr*. He ﷺ said,

«لَا يُصَلِّيَنَّ أَحَدٌ مِنكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

*«No one among you should pray 'Aṣr except at Banu Qurayẓah.»*[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh ﷺ only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayẓah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh ﷺ followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madīnah, and he had given the flag to 'Ali bin Abi Ṭālib, may Allāh be pleased with him. Then the Messenger of Allāh ﷺ went to them (Banu Qurayẓah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the *Jāhiliyyah*, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banu Qaynuqā' when he had asked the Messenger of Allāh ﷺ to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial

[1] See Al-Bukhāri no. 4117, 4118, Aḥmad 6:56, and *Al-Majma'* 6:140.

[2] Al-Bukhāri 4119, and Muslim 1770.

arm vein during the campaign of Al-Khandaq. The Messenger of Allāh ﷺ had had his vein cauterized and had brought him to stay in a tent in the *Masjid* so that he could keep a close eye on him. One of the things that Sa'd, may Allāh be pleased with him, said in his supplication was, "O Allāh, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayẓah." Allāh answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allāh ﷺ called him to come from Al-Madīnah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the 'Aws began to urge him not to be too harsh, saying, "O Sa'd, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa'd to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allāh ﷺ was, the Messenger of Allāh ﷺ said:

«قُومُوا إِلَى سَيِّدِكُمْ»

«*Stand up for your leader.*» So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allāh ﷺ said:

«إِنَّ هَؤُلَاءِ - وَأَشَارَ إِلَيْهِمْ - قَدْ نَزَلُوا عَلَى حُكْمِكَ، فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ»

«*These people*» – and he pointed to them – «*have agreed to accept your judgement, so pass judgement on them as you wish.*»

Sa'd, may Allāh be pleased with him, said: "My judgement will be carried out?" The Messenger of Allāh ﷺ said: "Yes."

He said, "And it will be carried out on those who are in this tent?" He said, "Yes." He said, "And on those who are on this side?" – and he pointed towards the side where the Messenger

of Allāh ﷺ was, but he did not look directly at the Messenger of Allāh ﷺ out of respect for him. The Messenger of Allāh ﷺ said to him: "Yes."

So Sa'd, may Allāh be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allāh ﷺ said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقَعَةٍ»

«*You have judged according to the ruling of Allāh from above the seven heavens.*»

According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

«*You have judged according to the ruling of the Sovereign.*»[1]

Then the Messenger of Allāh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.[2]

All of this is stated both briefly and in detail, with evidence and *Ḥadīths*, in the book of *Sīrah* which we have written, praise and blessings be to Allāh. Allāh said:

﴿وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم﴾

﴿*And those who backed them, Allāh brought them down*﴾

means, those who helped and supported them in their war against the Messenger of Allāh ﷺ.

﴿مِنْ أَهْلِ ٱلْكِتَٰبِ﴾

﴿*of the People of the Scripture*﴾ means, Banu Qurayẓah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Ḥijāz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrāh and Injīl.

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[1] Similar was recorded by Al-Bukhāri no. 4122, Muslim nos. 1768 and 1769, and Aḥmad 6:141, 142.

[2] Aṭ-Ṭabari 20:247. See also *Fatḥ Al-Bāri* 7:414.

﴿فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ﴾

*﴿then when there came to them that which they had recognized, they disbelieved in it﴾* (2:89).

May the curse of Allāh be upon them.

﴿مِن صَيَاصِيهِمْ﴾

*﴿from their forts﴾* means, from their strongholds. This was the view of Mujāhid, 'Ikrimah, 'Aṭā', Qatādah, As-Suddī and others of the Salaf.[1]

﴿وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ﴾

*﴿and cast terror into their hearts;﴾* means fear, because they had supported the idolators in their war against the Messenger of Allāh ﷺ and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all acounts they are counted as losers. Allāh says:

﴿فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾

*﴿a group you killed, and a group you made captives.﴾*

Those who were killed were their warriors, and the prisoners were their children and women.

Imām Aḥmad recorded that 'Aṭiyah Al-Qurazi said, "I was shown to the Prophet ﷺ on the day of Qurayẓah, because they were not sure about me. The Prophet ﷺ told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners."[2] This was also recorded by the *Sunan* compilers, and At-Tirmidhi said it is *Ḥasan Ṣaḥīḥ*."[3] An-Nasā'ī also recorded something similar

[1] Aṭ-Ṭabari 20:249.

[2] Aḥmad 4:383.

[3] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhi* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

from 'Aṭiyah.[1]

﴿وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ﴾

*﴿And He caused you to inherit their lands, and their houses, and their riches,﴾*

means, 'He gave these things to you after you killed them.'

﴿وَأَرْضًا لَّمْ تَطَـُٔوهَا﴾

*﴿and a land which you had not trodden.﴾*

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarīr said, "It could be that all of these are referred to

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا﴾

*﴿And Allāh is able to do all things.﴾*"[2]

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

*﴿28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner."﴾*

*﴿29. "But if you desire Allāh and His Messenger, and the Home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward."﴾*

## Giving the Wives of the Prophet ﷺ the Choice

Here Allāh commands His Messenger ﷺ to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet ﷺ for which they will have a great reward with Allāh. They chose Allāh and His Messenger ﷺ and the Home of the Hereafter, may Allāh be pleased with them. Then Allāh gave them the best both of this world and of

[1] An-Nasā'ī in *Al-Kubrā* 5:185.

[2] Aṭ-Ṭabari 20:250.

the Hereafter. Al-Bukhāri narrated from 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, "The Messenger of Allāh ﷺ started with me, and said,

«إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»

*«I am going to tell you about something and you do not have to hasten to respond until you consult your parents.»"*

He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللهَ تَعَالَى قَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾»

*«Allāh says: ﴿"O Prophet! Say to your wives..."﴾»*

and he recited the two *Āyāt*. I said to him, "Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter."[1] He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet ﷺ did the same as I."[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce."[3] It was recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Al-A'mash.[4] Imām Aḥmad recorded that Jābir, may Allāh be pleased with him, said: "Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then 'Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and 'Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he ﷺ was silent. 'Umar, may Allāh be pleased with him, said, 'I will tell the Prophet ﷺ something to make him smile.' 'Umar, may

[1] *Fath Al-Bāri* 8:379.

[2] *Fath Al-Bāri* 8:380.

[3] Aḥmad 6:45.

[4] *Fath Al-Bāri* 9:280, Muslim 2:1104.

Allāh be pleased with him, said, 'O Messenger of Allāh, if only you had seen the daughter of Zayd – the wife of 'Umar – asking me to spend on her just now; I broke her neck!'[1] The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, and he said,

«هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَةَ»

«*They are around me asking me to spend on them.*»

Abu Bakr, may Allāh be pleased with him, got up to deal with 'Ā'ishah; and 'Umar, may Allāh be pleased with him, got up to deal with Ḥafṣah, and both of them were saying, 'You are asking the Prophet ﷺ for that which he does not have!' But the Messenger of Allāh ﷺ stopped them, and they (his wives) said, 'By Allāh, after this we will not ask the Messenger of Allāh ﷺ for anything that he does not have.' Then Allāh revealed the *Āyah* telling him to give them the choice, and he started with 'Ā'ishah, may Allāh be pleased with her. He said,

«إِنِّي أَذْكُرُ لَكِ أَمْرًا مَا أُحِبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ»

«*I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.*»

She said, 'What is it?' He recited to her:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾

﴿*O Prophet! Say to your wives...*﴾ 'Ā'ishah, may Allāh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allāh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

«إِنَّ اللهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّفًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا، لَا تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

«*Allāh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.*»'[2]

This was also recorded by Muslim, but not Al-Bukhāri; An-Nasā'ī also recorded it.[3]

[1] Figuratively.

[2] Aḥmad 3:328.

[3] Muslim 2:1104, An-Nasā'ī 5:383.

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَا
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَا نِسَاءَ النَّبِيِّ
لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

'Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh – 'Ā'ishah, Ḥafṣah. Umm Ḥabībah, Ṣawdah and Umm Salamah, may Allāh be pleased with them. And he was also married to Ṣafiyyah bint Ḥuyay An-Naḍariyyah, Maymūnah bint Al-Ḥārith Al-Hilāliyyah, Zaynab bint Jaḥsh Al-Asadiyyah and Juwayriyyah bint Al-Ḥārith Al-Muṣṭalaqiyyah, may Allāh be pleased with all of them.[1]

﴿يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾﴾

*﴿30. O wives of the Prophet! Whoever of you commits an open Fāḥishah, the torment for her will be doubled, and that is ever easy for Allāh.﴾*

*﴿31. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.﴾*

[1] Aṭ-Ṭabari 20:252.

## The Wives of the Prophet ﷺ are not like Other Women

This *Āyah* is addressed to the wives of the Prophet ﷺ who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh ﷺ. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open *Fāḥishah*. Ibn 'Abbās, may Allāh be pleased with him, said: "This means *Nushūz* (rebellion) and a bad attitude."[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the *Āyāt*:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

*﴿And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾* (39:65)

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ﴾

*﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾* (6:88)

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾﴾

*﴿Say: "If the Most Gracious had a son, then I am the first of (Allāh's) worshippers."﴾* (43:81)

﴿لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾﴾

*﴿Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾* (39:4).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their *Ḥijāb*. Allāh says:

﴿مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾

*﴿Whoever of you commits an open Fāḥishah, the torment for*

[1] Al-Baghawi 3:527.

*her will be doubled,*﴾

Mālik narrated from Zayd bin Aslam:

﴿يُضَٰعَفۡ لَهَا ٱلۡعَذَابُ ضِعۡفَيۡنِۚ﴾

﴿*the torment for her will be doubled,*﴾ "In this world and the next." Something similar was narrated from Ibn Abi Najīḥ, from Mujāhid.

﴿وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا﴾

﴿*and that is ever easy for Allāh.*﴾ it is very easy indeed. Then Allāh mentions His justice and His bounty, in the *Āyah*:

﴿وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ﴾

﴿*And whosoever of you is obedient to Allāh and His Messenger,*﴾

i.e., obeys Allāh and His Messenger ﷺ,

﴿نُّؤۡتِهَآ أَجۡرَهَا مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا كَرِيمٗا﴾

﴿*We shall give her, her reward twice over, and We have prepared for her a noble provision.*﴾

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allāh ﷺ in the highest reaches of *'Illiyīn*,[1] above the dwellings of all the people, in *Al-Wasīlah*[2] which is the closest of the dwellings of Paradise to the Throne.

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِۚ إِنِ ٱتَّقَيۡتُنَّ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ٣٣ وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ٣٤﴾

﴿*32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwā, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.*﴾

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[1] See the explanation of *Sūrat Al- Muṭṭaffifīn* 83:18.

[2] See the heading "Occasions for saying *Ṣalāh* upon him" under the explanation of *Āyah* no. 56. of this *Sūrah*.

﴿33. *And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger. Allāh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.*﴾

﴿34. *And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah. Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.*﴾

## Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of *Tabarruj*

These are the good manners which Allāh enjoined upon the wives of the Prophet ﷺ so that they would be an example for the women of the *Ummah* to follow. Allāh said, addressing the wives of the Prophet ﷺ that they should fear Allāh as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allāh says:

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ﴾

﴿*then be not soft in speech,*﴾ As-Suddī and others said, this means, do not be gentle in speech when addressing men. Allāh says:

﴿فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

﴿*lest he in whose heart is a disease should be moved with desire,*﴾

means, something unclean.

﴿وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

﴿*but speak in an honorable manner.*﴾ Ibn Zayd said: "Decent and honorable talk that is known to be good."[1] This means that she should address non-*Maḥram* men in a manner in which there is no softness, i.e., a woman should not address a non-*Maḥram* man in the same way that she addresses her husband.

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

[1] Aṭ-Ṭabari 20:258.

﴿*And stay in your houses,*﴾ means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in *Sharī'ah* is prayer in the *Masjid*, so long as the conditions are fulfilled, as the Messenger of Allāh ﷺ said:

«لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلْيَخْرُجْنَ وَهُنَّ تَفِلَاتٌ»

«*Do not prevent the female servants of Allāh from the Masjids of Allāh, but have them go out without wearing fragrance.*»[1]

According to another report:

«وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ»

«*even though their houses are better for them.*»[2]

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

﴿*and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,*﴾

Mujāhid said: "Women used to go out walking in front of men, and this was the *Tabarruj* of *Jāhiliyyah.*"[3]

Qatādah said:

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

﴿*and do not Tabarruj yourselves like the Taburruj of the times of ignorance,*﴾

"When they go out of their homes walking in a shameless and flirtatious manner, and Allāh, may He be exalted, forbade that."[4] Muqātil bin Ḥayyān said:

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

﴿*and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,*﴾

"*Tabarruj* is when a woman puts a *Khimār* on her head but does not tie it properly."[5]

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[1] Abu Dāwud 1:381.

[2] Abu Dāwud 1:382.

[3] *Ad-Durr Al-Manthūr* 6:602.

[4] Aṭ-Ṭabari 20:259.

[5] *Ad-Durr Al-Manthūr* 6:602.

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj*, and Allāh addresses all the women of the believers with regard to *Tabarruj*.

﴿وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ﴾

*﴿and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger.﴾*

Allāh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allāh alone with no partner or associate, and paying *Zakāh*, which means doing good to other people.

﴿وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ﴾

*﴿and obey Allāh and His Messenger.﴾* This is an instance of something specific being followed by something general.

## The Wives of the Prophet ﷺ are Members of His Household (*Ahl Al-Bayt*)

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾*

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (*Ahl Al-Bayt*) here, because they are the reason why this *Āyah* was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarīr recorded that 'Ikrimah used to call out in the marketplace:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾*

"This was revealed solely concerning the wives of the Prophet."[1] Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning the *Āyah*:

[1] Aṭ-Ṭabari 20:267.

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family,﴾*

"It was revealed solely concerning the wives of the Prophet ﷺ." 'Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying."[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarīr narrated that Ṣafiyyah bint Shaybah said: "Ā'ishah, may Allāh be pleased with her, said, 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel's hair. Al-Ḥasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Ḥusayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then 'Ali, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾*

This was recorded by Muslim.[2]

In his *Ṣaḥīḥ*, Muslim recorded that Yazīd bin Ḥayyān said: "Ḥuṣayn bin Sabrah, 'Umar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Ḥusayn said: 'You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.' He said, 'O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

[1] Recorded by Ibn Abi Ḥātim and Ibn 'Asākir. *Ad-Durr Al-Manthūr* 5:376.

[2] Aṭ-Ṭabari 20:261, Muslim no. 2081.

used to know from the Messenger of Allāh ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, 'One day, the Messenger of Allāh ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madīnah, and he praised Allāh and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِهِ»

*«Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allāh in which is guidance and light, so seize the Book of Allāh and hold fast to it.»*

He urged them to cling to the Book of Allāh, then he said:

«وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي»

*«And the members of my family (Ahl Al-Bayt): Remember Allāh with regard to the members of my family, remember Allāh with regard to the members of my family.»*

saying it three times.' Ḥuṣayn said to him, 'Who are the members of his family (*Ahl Al-Bayt*), O Zayd? Are not his wives members of his family?' He said, 'His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, 'Who are they?' He said, 'They are the family of 'Ali, the family of 'Aqīl, the family of Ja'far and the family of 'Abbās, may Allāh be pleased with them.' He said, 'Were all of these forbidden to receive charity after his death?' He said, 'Yes.'"[1]

This Commentary is from Zayd bin Arqam and is not *Marfū'*[2]

## The Command to follow the Qur'ān and Sunnah

The one who ponders the meaning of the Qur'ān will have no

[1] Muslim 4:1873.

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.

doubt that the wives of the Prophet ﷺ are included among those who are referred to in the *Āyah*:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾*

The context clearly refers to them. Allāh then says:

﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾

*﴿And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.﴾*

meaning, 'act in accordance with that of the Qur'ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.' This was the view of Qatādah and others.[1] 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'Ā'ishah Aṣ-Ṣiddīqah bint Aṣ-Ṣiddīq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he ﷺ stated. Some of the scholars, may Allāh have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him ﷺ, may Allāh be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Ḥātim recorded that Abu Jamīlah said: "Al-Ḥasan bin 'Ali, may Allāh be pleased with them both, was appointed as Khalīfah when 'Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Ḥusayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a

[1] Aṭ-Ṭabari 20:268.

result for many months, then he recovered. He ascended the *Minbar* and said: 'O people of 'Irāq! Have *Taqwā* of Allāh concerning us, for we are your leaders and your guests, and we are members of the family (*Ahl Al-Bayt*) concerning whom Allāh said:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

*﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾'*

He kept saying this until there was no one left in the *Masjid* who was not weeping and sobbing."

﴿إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

*﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾*

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarīr, may Allāh have mercy on him, said: "And remember how Allāh blessed you by causing the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses, so give thanks to Allāh for that and praise Him.

﴿إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

*﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾* means, 'He is kind towards you, for He has caused the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses,' and *Al-Ḥikmah* means the Sunnah. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'[1]

Qatādah said:

﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾

*﴿And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah.﴾*

"He is reminding them of His favor." This was narrated by Ibn Jarīr.[2] 'Aṭiyah Al-'Awfi commented on the *Āyah*:

[1] Aṭ-Ṭabari 20:268.

[2] Aṭ-Ṭabari 20:268.

﴿إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴿*Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.*﴾

"He knows when and where to reveal *Al-Ḥikmah*." This was recorded by Ibn Abi Ḥātim, then he said: "This was also narrated from Ar-Rabī' bin Anas from Qatādah."

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّآئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾﴾

﴿*35. Verily, the Muslims: men and women, the believers: men and women, the Qānit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khāshi': men and the women, the men and the women who give Ṣadaqāt, the men and the women who fast, the men and the women who guard their chastity and the men and the women who rememiber Allāh much with their hearts and tongues, Allāh has prepared for them forgiveness and a great reward.*﴾

## The Reason for Revelation

Imām Aḥmad recorded that Umm Salamah, may Allāh be pleased with her, the wife of the Prophet ﷺ said, "I said to the Prophet ﷺ, 'Why is it that we are not mentioned in the Qur'ān as men are?' Then one day without my realizing it, he was calling from the *Minbar* and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the *Minbar*:

«يَاأَيُّهَا النَّاسُ إِنَّ اللهَ تَعَالَى يَقُولُ: ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾»

«*O people! Verily Allāh says: ﴿Verily, the Muslims: men and women, the believers: men and women...﴾*»

to the end of the *Āyah*."[1] This was also recorded by An-Nasā'ī and Ibn Jarīr.[2]

[1] Aḥmad 6:305.

[2] An-Nasā'ī in *Al-Kubrā* 6:431, Aṭ-Ṭabari 20:270.

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

*﴿Verily, the Muslims: men and women, the believers: men and women...﴾*

indicates that *Īmān* is something other than Islām, and that it is more specific, because Allāh says:

﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ﴾

*﴿The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts."﴾* (49:14).

In the Two *Ṣaḥīḥs*, it says:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

*«The adulterer does not commit adultery at the time when he is a believer.»*[1]

For it snatches away his *Īmān*, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that *Īmān* is more specific than Islām, as we have stated at the beginning of our commentary on Al-Bukhāri.

﴿وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ﴾

*﴿the Qānit: men and the women,﴾*

*Al-Qunūt* means obedience during quite time.

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

*﴿Is one who is (Qānit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴾* (39:9)

﴿وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ﴾

*﴿To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qānitūn) to Him.﴾* (30:26)

﴿يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ﴾

[1] *Fatḥ Al-Bāri* 10:33, Muslim 1:77.

﴿O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Rākiʿīn (those who bow)."﴾ (3:43)

﴿وَقُومُوا لِلَّهِ قَٰنِتِينَ﴾

﴿And stand before Allāh Qānitīn﴾ (2:238).

So, beyond Islām there is a higher level to be reached, which is *Īmān*, and *Qunūt* stems from them both.

﴿وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ﴾

﴿*the men and women who are truthful,*﴾ This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allāh be pleased with them, were never known to have lied even once, neither during *Jāhiliyyah* nor in Islām. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا»

«*You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allāh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allāh as a liar.*»[1]

And there are many *Ḥadīths* on this topic.

﴿وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ﴾

﴿*the men and the women who are patient,*﴾

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and

[1] Muslim 4:2013.

this is true steadfastness.

﴿وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ﴾

﴿*the Khāshi': men and the women,*﴾ *Khushū'* means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the *Ḥadīth*:

«اعْبُدُ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.*»[1]

﴿وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ﴾

﴿*the men and the women who give Ṣadaqāt,*﴾

*Aṣ-Ṣadaqah* (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two *Ṣaḥīḥs*:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ - فَذَكَرَ مِنْهُمْ - وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«*There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade – and among them he mentioned – ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.*»[2]

According to another *Ḥadīth*:

«وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ»

«*Sadaqah extinguishes bad deeds just as water extinguishes fire.*»[3]

There are many *Ḥadīths* which encourage charitable giving; this topic is discussed in detail elsewhere.

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[1] *Fatḥ Al-Bāri* 1:140.

[2] *Fatḥ Al-Bāri* 2:168, Muslim 2:715.

[3] *Tuḥfat Al-Aḥwadhi* 3:237.

﴿وَالصَّٰٓئِمِينَ وَالصَّٰٓئِمَٰتِ﴾

﴿*the men and the women who fast,*﴾ According to a *Ḥadīth* narrated by Ibn Mājah:

«وَالصَّوْمُ زَكَاةُ الْبَدَنِ»

«*Fasting is the Zakāh of the body.*»[1]

In other words, it purifies it and cleanses it of things that are bad in both physical and *Shar'ī* terms. Sa'īd bin Jubayr said: "Whoever fasts Ramaḍān and three days of each month, is included in the *Āyah*,

﴿وَالصَّٰٓئِمِينَ وَالصَّٰٓئِمَٰتِ﴾

﴿*the men and the women who fast,*﴾"[2]

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allāh ﷺ said:

«يَامَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«*O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.*»[3]

It is quite apt that next should be mentioned:

﴿وَالْحَٰفِظِينَ فُرُوجَهُمْ وَالْحَٰفِظَٰتِ﴾

﴿*the men and the women who guard their chastity*﴾

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝٥ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ۝٧﴾

﴿*And those who guard their chastity. Except from their wives*

[1] Ibn Mājah 1:555.

[2] Something similar was recorded by Ibn Abi Ḥātim. *Ad-Durr Al-Manthūr* 5:380.

[3] *Fatḥ Al-Bāri* 9:14

*or the whom their right hands possess - for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.*﴾ (70:29-31)

﴿وَالذَّٰكِرِينَ اللَّهَ كَثِيرًا وَالذَّٰكِرَٰتِ﴾

﴿*and the men and the women who remember Allāh much*﴾

Ibn Abi Ḥātim recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُتِبَا تِلْكَ اللَّيْلَةَ مِنَ الذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ»

«*If a man wakes his wife at night and they pray two Rak'ahs, they will recorded that night as being among the men and the women who remember Allāh much.*»

This was recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah from the *Ḥadīth* of Abu Sa'īd and Abu Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.[1]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumdān, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

«*This is Jumdān, go ahead, for the Mufarridūn have gone ahead.*»

They said, 'Who are the *Mufarridūn*?' He ﷺ said,

«الذَّاكِرُونَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ»

«*The men and the women who remember Allāh much*»

Then he ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

«*O Allāh, forgive those who shaved their hair.*»

They said, 'And those who shortened.' He ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

[1] Abu Dāwud 2:74, An-Nasā'ī in *Al-Kubrā* 6:433, Ibn Mājah 1:423

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَٰلًا
مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ
مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا
﴿٣٧﴾ مَّا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِن قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ الَّذِينَ
يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ
بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

*«O Allāh, forgive those who shaved their hair.»* They said, 'And those who shortened.'

«وَالْمُقَصِّرِينَ»

*«And those who shortened.»*

This was recorded by Imām Aḥmad with this chain of narration.[1] It was also recorded by Muslim, except for the last part of it.[2]

﴿أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

*﴿Allāh has prepared for them forgiveness and a great reward.﴾*

Here Allāh tells us that for all of those mentioned in this *Āyah*, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾

*﴿36. It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾*

[1] Aḥmad 2:411.

[2] Muslim 2:946.

## The Reason for Revelation

Imām Aḥmad recorded that Abu Barzah Al-Aslami said: "Julaybīb was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybīb enter upon you, for if he enters upon you I shall do such and such.' If any of the Anṣār had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet ﷺ wanted to marry her or not. The Prophet ﷺ said to one of the Anṣār:

«زَوِّجْنِي ابْنَتَكَ»

«*Give me your daughter for marriage.*»

He said, 'Yes, O Messenger of Allāh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

«*I do not want her for myself.*»

He said, 'Then for whom, O Messenger of Allāh?' He ﷺ said,

«لِجُلَيْبِيبٍ»

«*For Julaybīb.*»

He said, 'O Messenger of Allāh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allāh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybīb.' She said, 'What! Julaybīb? No, by Allāh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allāh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allāh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybīb.

Then the Messenger of Allāh ﷺ went out on one of his military campaigns, and after Allāh had granted him victory, he said to his Companions, may Allāh be pleased with them,

«هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

«*See whether there is anybody missing.*»

They said, 'We have lost so-and-so, and so-and-so.' He ﷺ said,

«انْظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

«*See if there is anybody missing.*»

They said, 'No one.' He ﷺ said:

«لَكِنِّي أَفْقِدُ جُلَيْبِيبًا»

«*But I see that Julaybīb is missing.*» He ﷺ said:

«فَاطْلُبُوهُ فِي الْقَتْلَى»

«*Go and look for him among the dead.*»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allāh, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allāh ﷺ came and stood beside him and said,

«قَتَلَ سَبْعَةً وَقَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ»

«*He killed seven before he was himself killed. He belongs to me and I belong to him.*»

He said this two or three times, then the Messenger of Allāh ﷺ carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allāh be pleased with him."

Thābit, may Allāh be pleased with him, said: "There was no widow among the Anṣār who was more sought after for marriage than that girl." Isḥāq bin 'Abdullāh bin Abi Ṭalḥah asked Thābit, "Do you know how the Messenger of Allāh ﷺ prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا كَدًّا»

«*O Allāh, pour blessings upon her and do not make her life hard.*»

And this is how it was; there was no widow among the Anṣār who was more sought after for marriage than her."

This is how it was recorded by Imām Aḥmad, in full.[1]

[1] Aḥmad 4:422.

Muslim and An-Nasā'ī recorded the story of his death in *Al-Faḍā'il*.[1] Al-Hāfiẓ Abu 'Umar bin 'Abd Al-Barr mentioned in *Al-Istī'āb* that when the girl said in her seclusion, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ?' – This *Āyah* was revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

*﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾*[2]

It was narrated that Ṭāwūs asked Ibn 'Abbās about praying two *Rak'ahs* after *'Aṣr* and he told him not to do that. Ibn 'Abbās recited:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

*﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾*[3]

This *Āyah* is general in meaning and applies to all matters, i.e., if Allāh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾﴾

*﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾* (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allāh says:

﴿وَمَن يَعْصِ اللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

*﴿And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾*

[1] Muslim no. 2482, An-Nasā'ī in *Al-Kubrā* no. 8246.

[2] *Al-Istī'āb* 1:259.

[3] 'Abdur-Razzāq 2:433.

This is like the *Āyah*:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them*﴾ (24:63).

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

﴿*37. And (remember) when you said to him on whom Allāh has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwā of Allāh." But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh's command must be fulfilled.*﴾

## Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

Allāh tells what His Prophet ﷺ said to his freed slave Zayd bin Ḥārithah, may Allāh be pleased with him, who was the one on whom Allāh had bestowed grace, i.e., through Islām and following the Messenger ﷺ.

﴿وَأَنْعَمْتَ عَلَيْهِ﴾

﴿*and you have done a favor [to him]*﴾ means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalīfah." This was recorded by

Imām Aḥmad.[1]

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint 'Abd Al-Muṭṭalib. For her dowery he gave her ten *Dināṛs*, sixty *Dirhams*, a veil, a cloak and a shirt, fifty *Mudds* of food and ten *Mudds* of dates. This was stated by Muqātil bin Ḥayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, "Stay with your wife and have *Taqwā* of Allāh." Allāh says:

﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾

*﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾*

Ibn Jarīr narrated that 'Ā'ishah, may Allāh be pleased with her, said, "If Muḥammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this *Āyah*:

﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾

*﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾"*[2]

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

*﴿So, when Zayd had completed his aim with her, We gave her to you in marriage,﴾*

meaning, 'when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her *Wali* (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any *Wali*, contractual agreement, dowery or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

[1] Aḥmad 6:227, 281.

[2] Aṭ-Ṭabari 20:274.

be pleased with him, said: "When Zaynab's *'Iddah* finished, may Allāh be pleased with him, the Messenger of Allāh ﷺ said to Zayd bin Ḥārithah,

«اذْهَبْ فَاذْكُرْهَا عَلَيَّ»

«*Go to her and tell her about me (that I want to marry her).*»

So, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allāh ﷺ had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allāh ﷺ has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'ān was revealed and the Messenger of Allāh ﷺ came and entered without permission. We were there when she entered upon the Messenger of Allāh ﷺ, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allāh ﷺ went out and I followed him. He ﷺ started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allāh, how did you find your (new) wife?' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of *Ḥijāb* was revealed and he exhorted the people as Allāh had exhorted them:

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾

﴿*Enter not the Prophet's houses, unless permission is given to you*﴾."

This was also recorded by Muslim and An-Nasā'ī.[1]

Al-Bukhāri, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jaḥsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, 'Your families

[1] Aḥmad 3:195, Muslim no. 1428, An-Nasā'ī 6:79.

arranged your marriages, but Allāh arranged my marriage from above the seven heavens.'"[1] In (our *Tafsīr* of) *Sūrat An-Nūr* we mentioned that Muḥammad bin 'Abdullāh bin Jaḥsh said: "Zaynab and 'Ā'ishah, may Allāh be pleased with them, were boasting to one another; Zaynab, may Allāh be pleased with her, said, 'I am the one whose marriage was revealed from above the heaven.' 'Ā'ishah, may Allāh be pleased with her, said, 'I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allāh be pleased with her."[2]

﴿لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِيٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا﴾

﴿*so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.*﴾

means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allāh ﷺ had adopted Zayd bin Ḥārithah, may Allāh be pleased with him, and he was known as Zayd, the son of Muḥammad. Allāh put a stop to this when He said:

﴿وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ﴾

﴿*nor has He made your adopted sons your real sons*﴾ until:

﴿ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾

﴿*Call them after their fathers, that is more just with Allāh*﴾ (33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allāh ﷺ to Zaynab bint Jaḥsh, may Allāh be pleased with her, when Zayd bin Ḥārithah divorced her. Allāh says in *Āyāt At-Taḥrīm*:

﴿وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ﴾

﴿*the wives of your sons from your own loins*﴾ (4:23)

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[1] *Fatḥ Al-Bāri* 13:415.

[2] Aṭ-Ṭabari 19:118.

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

﴿*And Allāh's command must be fulfilled.*﴾ means, 'this that has happened was decreed by Allāh and was inevitable.' Allāh knew that Zaynab, may Allāh be pleased with her, would become one of the wives of the Prophet ﷺ.

﴿مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾﴾

﴿*38. There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of old. And the command of Allāh is a decree determined.*﴾

﴿مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۚ﴾

﴿*There is no blame on the Prophet in that which Allāh has made legal for him.*﴾

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her,, who had been divorced by his adopted son Zayd bin Ḥārithah,

﴿سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ﴾

﴿*That has been Allāh's way with those who have passed away of old.*﴾

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾

﴿*And the command of Allāh is a decree determined.*﴾

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

﴿ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾﴾

*﴿39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.﴾*

*﴿40. Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴾*

## Praise for Those Who convey the Message

Allāh says:

﴿ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ﴾

*﴿Those who convey the Message of Allāh﴾* meaning, to His creation, and fulfil that with which they have been entrusted.

﴿وَيَخْشَوْنَهُۥ﴾

*﴿and fear Him,﴾* means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

﴿وَكَفَىٰ بِٱللَّهِ حَسِيبًا﴾

*﴿And sufficient is Allāh as a Reckoner.﴾* means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muḥammad the Messenger of Allāh ﷺ, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he ﷺ was sent to all of mankind, Arabs and non-Arabs alike.

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

*﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh"﴾* (7:158).

Then his *Ummah* inherited the task of conveying from him,

and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

## The Messenger ﷺ is not the Father of any Man

Allāh states:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ﴾

*﴿Muḥammad is not the father of any of your men,﴾*

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadījah, may Allāh be pleased with her, bore him Al-Qāsim, Aṭ-Ṭayyib and Aṭ-Ṭāhir, but they died in childhood. Māriyah Al-Qibṭiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadījah: Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fāṭimah lived long enough to be bereaved of him, then she died six months later.

## He is the Last of the Prophets

﴿وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا﴾

*﴿but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴾*

This is like the *Āyah*:

﴿ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ﴾

*﴿Allāh knows best with whom to place His Message﴾* (6:124).

This *Āyah* clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every

Messenger is a Prophet but the reverse is not the case. This was reported in many *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ via a group of his Companions, may Allāh be pleased with them.

Imām Aḥmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبِنَةٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبِنَةِ، فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةِ»

*«My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place." Among the Prophets, I am like that brick.»*[1]

It was also recorded by At-Tirmidhi, who said *"Ḥasan Ṣaḥīḥ."*[2]

## Another *Ḥadīth*

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ»

*«Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.»*

This worried the people, then he said:

«وَلَكِنِ الْمُبَشِّرَاتُ»

*«But there will be Al-Mubashshirāt.»*

They said, 'O Messenger of Allāh, what are *Al-Mubashshirāt?*' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ»

*«The dreams of a Muslim man, and they are one of the parts of*

[1] Aḥmad 5:136.

[2] *Tuḥfat Al-Aḥwadhi* 10:81.

*prophethood.*»[1]

This was also recorded by At-Tirmidhi, who said, "*Ṣaḥīḥ Gharīb.*"[2]

## Another *Ḥadīth*

Abu Dāwud Aṭ-Ṭayālisi recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ، فَكَانَ مَنْ دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ هَذِهِ اللَّبِنَةِ، فَأَنَا مَوْضِعُ اللَّبِنَةِ خُتِمَ بِي الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

«*The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets – blessings and peace be upon them – end with me.*»[3]

It was also recorded by Al-Bukhāri, Muslim and At-Tirmidhi, who said, "It is *Ṣaḥīḥ Gharīb* with this chain of narrators."[4]

## Another *Ḥadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبِنَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ»

«*The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.*

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[1] Aḥmad 3:263. Similar was recorded by Al-Bukhāri no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See *Fatḥ Al-Bāri* no. 6990.

[2] *Tuḥfat Al-Aḥwadhi* 6:551.

[3] *Musnad Aṭ-Ṭayālisi* 247.

[4] *Fatḥ Al-Bāri* 6:645, Muslim 4:1791, *Tuḥfat Al-Aḥwadhi* 8:158.

*I have come and completed that brick.*»[1]

This was also recorded by Muslim.[2]

### Another *Ḥadīth*

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَّا وَضَعْتَ هٰهُنَا لَبِنَةً فَيَتِمُّ بُنْيَانُكَ»

«*The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.*»

The Messenger of Allāh ﷺ said:

«فَكُنْتُ أَنَا اللَّبِنَةَ»

«*And I am that brick.*»[3] It was also recorded by (Al-Bukhāri and Muslim).[4]

### Another *Ḥadīth*

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِستٍّ : أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِي النَّبِيُّونَ»

«*I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire*

[1] Aḥmad 3:9.

[2] Muslim 4:1791.

[3] Aḥmad 2:312.

[4] Al-Bukhāri no. 3535, Muslim 4:371.

*earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.*»[1]

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ.*"[2]

## Another *Ḥadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبِنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ»

«*The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.*»[3]

It was also recorded by Muslim.[4]

## Another *Ḥadīth*

Jubayr bin Muṭ'im, may Allāh be pleased with him, said that he heard the Messenger of Allāh ﷺ say:

«إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ تَعَالَى بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

«*I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māhī (the eradicator) through whom Allāh will erase disbelief; I am Al-Ḥāshir (the gatherer) at whose feet mankind will gather; and I am Al-'Āqib (the final one) after whom there will be no Prophet.*»[5]

It was also recorded in the Two *Ṣaḥīḥs*.[6]
And there are many other *Ḥadīths* on this topic.

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[1] Muslim 1:371.
[2] *Tuḥfat Al-Aḥwadhi* 5:160, Ibn Mājah 1:188.
[3] Aḥmad 3:9.
[4] Muslim 4:1791.
[5] Aḥmad 4:80.
[6] *Fatḥ Al-Bāri* 8:509, Muslim 4:1828.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ
وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ
أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً
مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

Allāh has told us in His Book, and His Messenger ﷺ has told us in the *Mutawātir* Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allāh caused to happen in the case of Al-Aswad Al-'Ansi in the Yemen and Musaylimah the Liar in Al-Yamāmah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allāh be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with *Al-Masīh Ad-Dajjāl* (the Antichrist). Each of these liars is given by Allāh signs which show the people of knowledge and the believers that his message is false – which is part of the perfect kindness of Allāh towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allāh says:

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾﴾

*﴿Shall I inform you (O people!) upon whom the Shayāṭin descend? They descend on every lying, sinful person.﴾* (26:221-222)

This is in contrast to the Prophets – may blessings and peace be upon them – for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾﴾

*﴿41. O you who believe! Remember Allāh with much remembrance.﴾*

*﴿42. And glorify His praises morning and Aṣīla.﴾*

*﴿43. He it is Who sends Ṣalāh[1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.﴾*

*﴿44. Their greeting on the Day they shall meet Him will be "Salām (Peace!)" And He has prepared for them a generous reward.﴾*

## The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that 'Abdullāh bin Busr said: "Two bedouins came to the Messenger of Allāh ﷺ and one of them said: 'O Messenger of Allāh, which of the people is best?' He ﷺ said:

[1] Its explanation follows shortly.

«مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ»

«*The one whose life is long and whose deeds are good.*»

The other one said: 'O Messenger of Allāh, the laws of Islām are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللهِ تَعَالَى»

«*Keep your tongue moist with the remembrance of Allāh, may He be exalted.*»[1]

At-Tirmidhi and Ibn Mājah recorded the second part of this report. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Gharīb*".[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

«*No people sit together without mentioning Allāh, but they will see that as regret on the Day of Resurrection.*»[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

﴿*Remember Allāh with much remembrance.*﴾

"Allāh did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse – apart from *Dhikr*, for Allāh has not set any limits for it, and no one has any excuse for not remembering Allāh unless he is oppressed and forced to neglect it. Allāh says:

﴿فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

﴿*Remember Allāh standing, sitting down, and (lying down) on your sides*﴾ (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

[1] Aḥmad 4:190.

[2] *Tuḥfat Al-Aḥwadhi* 6:621, Ibn Mājah 1:1246.

[3] Aḥmad 2:224.

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

*﴿And glorify His praises morning and Aṣīla.﴾*

If you do this, He and His angels will send blessings upon you."[1] There are very many *Āyāt, Ḥadīths* and reports which encourage the remembrance of Allāh, and this *Āyah* urges us to remember Him much. People such as An-Nasā'ī and Al-Ma'mari and others have written books about the *Adhkār* to be recited at different times of the night and day.

﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

*﴿And glorify His praises morning and Aṣīla﴾* in the morning and in the evening. This is like the *Āyah*:

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾

*﴿So glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.﴾* (30:17-18).

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

*﴿He it is Who sends Ṣalāh on you, and His angels too,﴾*

This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the *Āyah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

*﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our Āyāt and purifying you, and teaching you the Book and the Ḥikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember*

[1] Aṭ-Ṭabari 20:280.

*you, and be grateful to Me and never be ungrateful to Me*﴾ (2:151-152)

The Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُ»

«*Allāh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering."*»

## The Meaning of *Ṣalāh*[1]

Allāh's *Ṣalāh* means that He praises His servant before the angels, as Al-Bukhāri recorded from Abu Al-'Āliyah.[2] This was recorded by Abu Ja'far Ar-Rāzi from Ar-Rabī' bin Anas from Anas. Others said: "Allāh's *Ṣalāh* means mercy." It may be said that there is no contradiction between these two views. And Allāh knows best.

*Ṣalāh* from the angels means their supplication and seeking forgiveness for people, as Allāh says:

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ۝٧ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٨ وَقِهِمُ ٱلسَّيِّـَٔاتِ﴾

﴿*Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn Garden which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins."*﴾ (40:7-9)

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[1] This is one of the headings added to the English translation.

[2] Al-Bukhāri, the Book of *At-Tafsīr*, *Sūrat Al-Aḥzāb*, chapter 10.

﴿لِيُخْرِجَكُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ﴾

﴿*that He may bring you out from darkness into light.*﴾

means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿*And He is Ever Most Merciful to the believers.*﴾

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Aḥmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

«لَا، وَاللهِ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ»

«*No, and Allāh will not throw His beloved in the Fire.*»[1]

Its chain of narrators meets the conditions of the Two *Ṣaḥīḥs*, although none of the authors of the Six Books recorded it. But in *Ṣaḥīḥ Al-Bukhāri* it is recorded from the Commander of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

[1] Aḥmad 3:104.

prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

«أَتَرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟»

«*Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?*»

They said, "No." The Messenger of Allāh ﷺ said:

«فَوَاللهِ! للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

«*By Allāh, Allāh is more merciful towards His servants than this woman is to her child.*»[1]

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَٰمٌ﴾

﴿*Their greeting on the Day they shall meet Him will be "Salām!"*﴾

The apparent meaning – and Allāh knows best – is that their greeting, from Allāh on the Day that they meet Him, will be *Salām*, i.e., He will greet them with *Salām*, as He says elsewhere:

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾﴾

﴿*(It will be said to them): Salām – a Word from the Lord, Most Merciful.*﴾ (36:58)

Qatādah claimed that the meaning was that they would greet one another with *Salām* on the Day when they meet Allāh in the Hereafter.[2] This is like the *Āyah*:

﴿دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾﴾

﴿*Their way of request therein will be 'Glory to You, O Allāh,' and 'Salām' will be their greetings therein! and the close of their request will be 'All praise is due to Allāh, the Lord of all that exits.'*﴾ (10:10)

﴿وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

﴿*And He has prepared for them a generous reward.*﴾

[1] *Fatḥ Al-Bāri* 10:440.

[2] Aṭ-Ṭabari 20:280.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ۝٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ۝٤٦ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا ۝٤٧ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ وَدَعۡ أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ۝٤٨﴾

*﴿45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴾*

*﴿46. And as one who invites to Allāh by His leave, and as a lamp spreading light.﴾*

*﴿47. And announce to the believers the glad tidings, that they will have from Allāh a great bounty.﴾*

*﴿48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾*

## The Attributes of the Messenger of Allāh ﷺ

Imām Aḥmad recorded that 'Aṭā' bin Yasār said that he met 'Abdullāh bin 'Amr bin Al-'Āṣ, may Allāh be pleased with him, and said to him: "Tell me about the description of the Messenger of Allāh ﷺ in the Tawrāh." He said, "Yes, by Allāh, he was described in the Tawrāh with some of the qualities with which he was described in the Qur'ān: 'O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you *Al-Mutawakkil* (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allāh will not take your soul until you make straight those who have deviated and they say *Lā ilāha illallāh*, words with which blind eyes, deaf ears and sealed hearts will be opened'."[1] It was also recorded by Al-Bukhāri in the Books of Business and *At-Tafsīr*.[2]

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[1] Aḥmad 2:174.

[2] *Fatḥ Al-Bāri* 4:402, 8:449.

Wahb bin Munabbih said: "Allāh revealed to one of the Prophets of the Children of Israel whose name was Sha'yā' (Isaiah); 'Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Aḥmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them togther after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his *Ummah* the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)

and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."[1]

﴿شَٰهِدًا﴾

﴿*as witness*﴾ means, a witness to Allāh's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

﴿وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾

﴿*and We bring you as a witness against these people*﴾ (4:41). This is like the *Āyah*:

﴿لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿*that you be witnesses over mankind and the Messenger be a witness over you*﴾ (2:143).

﴿وَمُبَشِّرًا وَنَذِيرًا﴾

﴿*and a bearer of glad tidings, and a warner.*﴾

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

﴿وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ﴾

﴿*And as one who invites to Allāh by His leave,*﴾

means, 'you call mankind to worship their Lord because He has commanded you to do so.'

[1] Ibn Abi Ḥātim no. 17714.

﴿وَسِرَاجًا مُّنِيرًا﴾

﴿*and as a lamp spreading light.*﴾ means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

﴿وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ﴾

﴿*And obey not the disbelievers and the hypocrites, and harm them not.*﴾

means, 'do not obey them and do not pay attention to what they say.'

﴿وَدَعْ أَذَىٰهُمْ﴾

﴿*and harm them not.*﴾ means, 'overlook and ignore them, for their matter rests entirely with Allāh and He is sufficient for them (to deal with them).' Allāh says:

﴿وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

﴿*And put your trust in Allāh, and sufficient is Allāh as a Trustee.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾﴾

﴿*49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.*﴾

## A Gift and no (*Iddah*) for Women Who are divorced before Consummation of the Marriage

This *Āyah* contains many rulings, including the use of the word *Nikāḥ* for the marriage contract alone. There is no other *Āyah* in the Qur'ān that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

﴿ٱلْمُؤْمِنَٰتِ﴾

﴿*believing women*﴾ this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,

according to scholarly consensus. Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Al-Musayyib, Al-Ḥasan Al-Baṣri, 'Ali bin Al-Ḥusayn Zayn-ul-'Ābidīn and a group of the Salaf took this *Āyah* as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

﴿إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

*﴿When you marry believing women, and then divorce them﴾*

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allāh says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

*﴿O you who believe! When you marry believing women, and then divorce them....﴾."*[2]

It was also reported that Ibn 'Abbās, may Allāh be pleased with him, said: "Allāh said,

﴿إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ﴾

*﴿When you marry believing women, and then divorce them.﴾*

Do you not see that divorce comes after marriage?"

A *Ḥadīth* to the same effect was recorded from 'Amr bin Shu'ayb from his father from his grandfather, who said: "The Messenger of Allāh ﷺ said:

«لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ»

*«There is no divorce for the son of Ādam with regard to that which he does not possess.»*

This was recorded by Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, "This is a *Ḥasan Ḥadīth*, and it is the best thing that has been narrated on this matter."[3] It

[1] Aṭ-Ṭabari 20:283.

[2] Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See *Ad-Durr Al-Manthūr* 5:392.

[3] Aḥmad 2:207, Abu Dāwud 2:240, *Tuḥfat Al-Aḥwadhi* 4:355, Ibn Mājah 1:660.

was also recorded by Ibn Mājah from 'Ali and Al-Miswar bin Makhramah, may Allāh be pleased with them, that the Messenger of Allāh ﷺ said:

«لَا طَلَاقَ قَبْلَ نِكَاحٍ»

«*There is no divorce before marriage.*»[1]

﴿فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾

﴿*no 'Iddah have you to count in respect of them.*﴾

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the *'Iddah* (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an *'Iddah* of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

﴿فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا﴾

﴿*So, give them a present, and set them free in a handsome manner.*﴾

The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allāh says:

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ﴾

﴿*And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that*﴾ (2:237).

And Allāh says:

﴿لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾﴾

﴿*There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).*

[1] Ibn Mājah 1:660.

*But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.*﴾ (2:236)

In *Ṣaḥīḥ Al-Bukhāri*, it was recorded that Sahl bin Sa'd and Abu Usayd, may Allāh be pleased with them both, said, "The Messenger of Allāh ﷺ married Umaymah bint Sharāhīl, and when she entered upon him ﷺ he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."[2]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَٰتِ عَمِّكَ وَبَنَٰتِ عَمَّٰتِكَ وَبَنَٰتِ خَالِكَ وَبَنَٰتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾﴾

﴿50. *O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses – whom Allāh has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

[1] *Fath Al-Bāri* 9:269.

[2] Aṭ-Ṭabari 20:283.

## The Women who are Lawful for the Prophet ﷺ

Allāh says, addressing His Prophet ﷺ that He has made lawful for him of women his wives to whom he has given the dowery, which is what is meant by "their due", which is used here, as was stated by Mujāhid and others.[1] The dowery which he gave to his wives was twelve and half *'Uqiyah* (measures of gold) so they all received five hundred *Dirhams* except for Umm Ḥabībah bint Abi Sufyān, to whom An-Najāshi, may Allāh have mercy on him, gave four hundred *Dinars* (on behalf of the Prophet ﷺ) Ṣafiyyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowery. A similar case was that of Juwayriyah bint Al-Ḥārith Al-Mustalaqiyyah – he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

﴿وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ﴾

*﴿those (slaves) whom your right hand possesses whom Allah has given to you,﴾*

means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Ṣafiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayḥānah bint Sham'ūn An-Naḍariyyah and Māriyah Al-Qibṭiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

﴿وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ﴾

*﴿and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts﴾*

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect *Sharī'ah* came to cancel out the extremes of

[1] Aṭ-Ṭabari 20:284.

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

﴿وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ ٱلنَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ﴾

*﴿and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only,﴾*

means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.' This *Āyah* includes two conditions.

Imām Aḥmad recorded from Sahl bin Sa'd As-Sā'idi that a woman came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allāh, marry her to me if you do not want to marry her." The Messenger of Allāh ﷺ said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا إِيَّاهُ؟»

*«Do you have anything that you could give to her as a dowery?»*

He said, "I have only this garment of mine." The Messenger of Allāh ﷺ said:

«إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا»

*«If you give her your garment, you will be left with no garment. Look for something.»*

He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

*«Look for something, even if it is only an iron ring.»*

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

*«Do you have [know] anything of the Qur'ān?»*

He said, "Yes, *Sūrah* such and such and *Sūrah* and such," he

named the *Sūrahs*. So, the Messenger of Allāh ﷺ said:

«زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

*«I marry her to you with what you know of the Qur'ān.»*[1]

It was also recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Mālik.[2]

Ibn Abi Ḥātim recorded a narration from his father that 'Ā'ishah said: "The woman who offered herself to the Prophet ﷺ was Khawlah bint Ḥakīm."[3] Al-Bukhāri recorded that 'Ā'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet ﷺ and I said, 'Would a woman offer herself?' When Allāh revealed the *Āyah*:

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْوِيٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

*﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you﴾*

I said, 'I see that your Lord hastens to confirm your desires.'"[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ did not have any wife who offered herself to him." This was recorded by Ibn Jarīr.[5] In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him – a ruling which applied to him alone. The matter was left to his own choice, as Allāh says:

﴿إِنْ أَرَادَ ٱلنَّبِيُّ أَن يَسْتَنكِحَهَا﴾

*﴿and [if] the Prophet wishes to marry her﴾*

meaning, if he chooses to do so.

﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾

*﴿a privilege for you only, not for the (rest of) the believers.﴾*

---

[1] Aḥmad 5:336.

[2] *Fatḥ Al-Bāri* 9:97, Muslim 2:1040.

[3] Al-Bayhaqi 7:55.

[4] *Fatḥ Al-Bāri* 8:385.

[5] Aṭ-Ṭabari 20:288.

'Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something."[1] This was also the view of Mujāhid, Ash-Sha'bi and others.[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowery like that given to any other woman of her status, as the Messenger of Allāh ﷺ ruled in the case of Barwa' bint Wāshiq when she offered herself in marriage; the Messenger of Allāh ﷺ ruled that she should be given a dowery that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowery, and the giving of a dowery appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowery to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowery, *Wali* (representative) or witnesses, as we have seen in the story of Zaynab bint Jaḥsh, may Allāh be pleased with her. Qatādah said, concerning the *Āyah*:

﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾

*﴿a privilege for you only, not for the (rest of) the believers.﴾*

no woman has the right to offer herself to any man without a *Wali* or a dowery, except to the Prophet ﷺ.[3]

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ﴾

*﴿Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,﴾*

Ubayy bin Ka'b, Mujāhid, Al-Ḥasan, Qatādah and Ibn Jarīr said, concerning the *Āyah*:

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ﴾

[1] *Ad-Durr Al-Manthūr* 6:631.
[2] Aṭ-Ṭabari 20:286, 287.
[3] Aṭ-Ṭabari 20:286.

﴿*Indeed We know what We have enjoined upon them about their wives*﴾

means, 'concerning the limiting of their number to four free women,[1] and whatever they wish of slave-girls, and the conditions of a representative, dowery and witnesses to the marriage. This is with regard to the *Ummah* (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

﴿لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿*in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

☆ ***This is the end of volume seven.***

☆ ***Volume eight begins with Sūrat Al-Aḥzāb, Verse. 51.***

☆ ☆ ☆

[1] Aṭ-Ṭabari 20:290.

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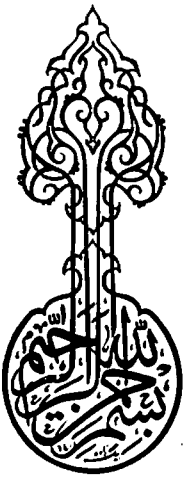


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr 14

**The *Tafsīr* of *Sūrat Al-Aḥzāb*** 17

The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him 17

The Reward of His Wives for choosing to stay with the Messenger 21

**The Etiquette of entering the Houses of the Prophet ﷺ and the Command of *Ḥijāb*** 23

**Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims** 27

**Relatives before Whom a Woman does not need to observe *Ḥijāb*** 29

**The Command to say *Ṣalāh* upon the Prophet ﷺ** 31

Saying *Ṣalāh* upon the Prophet ﷺ before the Supplication 34

The Virtue of saying *Ṣalāh* upon the Prophet ﷺ 35

**Occasions for saying *Ṣalāh* upon Him ﷺ** 38

Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter 42

The Threat to Those Who fabricate Slander 43

**The Command of *Ḥijāb*** 45

A Stern Warning to the Evil Hypocrites 46

No One knows when the Day of Resurrection will come except Allāh 48

The Eternal Curse on the Disbelievers and their Regret 49

The Fabrications of the Jews against Mūsā 51

The Command to the Believers to have *Taqwā* and speak the Truth 53

How Man bore the *Amānah* 54

The Result of taking on the *Amānah* 56

**The *Tafsīr* of *Sūrah Saba'*** 59

All Praise and the Knowledge of the Unseen belong to Allāh Alone 59

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds 62

The Disbelievers' Denial of Life after Death, and the Refutation of Their View 65
The Favors which Allāh bestowed upon Dāwud 68
The Favors which Allāh bestowed upon Sulaymān 70
The Death of Sulaymān 73
The Disbelief of Saba' (Sheba) and Their Punishment 74
The Dam of Ma'ārib and the Flood 77
The Trade of Saba' and Their Destruction 80
How Iblīs' thought about the Disbeliever proved True 83
The Helplessness of the gods of the Idolators 85
Allāh has no partner in anything whatsoever 90
The Prophet ﷺ was sent to all of Mankind 92
How the Disbelievers asked when the Resurrection would happen, and the Response to Them 94
How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection 96
How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children 99
The Angels will disown Their Worshippers on the Day of Resurrection 106
The Saying of the Disbelievers about the Prophets, and its refutation 108
Refutation of Their Accusation that the Prophet ﷺ was Insane 110
I do not ask for any Reward for conveying the Message 112
**The *Tafsīr of Sūrah Fāṭir*** 119
The Power of Allāh 119
None can withhold the Mercy of Allāh 120
The Evidence of *Tawḥīd* 122
Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection 123
The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection 125
Evidence of Life after Death 127
Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh 128
Righteous Deeds ascend to Allāh 129
Allāh is the Creator and Knower of the Unseen 131
The Blessings and Signs of Allāh 134
The gods of the Idolators do not even own a *Qiṭmīr* 135

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection 138
The Believer and the Disbeliever are not equal 140
The Perfect Power of Allāh 143
The Muslims will be the Ones Who gain in the Hereafter 146
The Qur'ān is The true Book of Allāh 147
The Inheritance of the Qur'ān is of three kinds 148
The Virtues of the Scholars 150
The Punishment of the Disbeliever and Their condition in Hell 153
The Helplessness of the false gods and the Power of Allāh 160
They longed for a Warner to come, but when He came, They disbelieved in Him 162
Remember the Bad Consequences of disbelieving in the Prophets 164
The Wisdom behind delaying the Punishment 165
**The *Tafsīr* of *Sūrah Yā Sīn*** 167
The Virtues of *Sūrah Yā Sīn* 167
The Messenger ﷺ was sent as a Warner 168
The State of Those decreed to be among the Doomed 170
The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed 178
Woe to the Disbelievers! 191
The Refutation of the Belief in the Transmigration of Souls 191
Proof of the Creator of the Universe and of Life after Death 193
Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon 195
Among the Signs of Allāh is that He carried Them in the laden Ship 202
The Misguidance of the Idolators 204
The Disbelievers thought that the Day of Resurrection would never come to pass 205
The Trumpet Blast of the Resurrection 207
The Life of the People of Paradise 209
The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection 211
The Mouths of the Disbelievers will be sealed on the Day of Resurrection 213
Allāh does not teach His Messenger ﷺ Poetry 217
There is a Sign and a Blessing in Cattle 219
The gods of the Idolators are not able to help Them 221

Consolation for the Mercy to the Worlds 221
The Denial of Life after Death, and the Refutation of this Idea 222
**The *Tafsīr* of *Sūrat Aṣ-Ṣāffāt*** 231
The Virtues of *Sūrat Aṣ-Ṣāffāt* 231
The One True God is Allāh 233
The Adornment and Protection of Heaven is from Allāh 234
The Certainty of Life after Death 237
The Day of Recompense 240
The arguing of the Idolators on the Day of Resurrection 243
The Punishment of the Idolators and the Reward of the sincere Believers 247
The Gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh 252
The Story of Two Israelites 255
The Tree of *Zaqqūm* and its Companions 257
Nūḥ and His People 262
The Story of Ibrāhīm and His People 265
Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him 271
Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt 276
Mūsā and Hārūn 280
Ilyās 281
The Destruction of the People of Lūṭ 284
The Story of Yūnus 285
Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters 291
No One believes what the Idolators say except Those Who are even more misguided than They 295
The Place of the Angels and Their Ranks glorify Allāh 295
The Quraysh wished that They could have a Reminder as did the Men of old 297
The Promise of Victory and the Command to turn away from Idolators 299
**The *Tafsīr* of *Sūrah Ṣād*** 305
The Idolators were amazed at the Message, *Tawḥīd* and the Qur'ān 309
A Reminder of Those Who were destroyed among the Previous Nations 315

Dāwud, peace be upon him 317
The Story of the Two Litigants 321
**The *Sajdah* in *Sūrah Ṣād*** 322
Advice to Rulers and Leaders 324
The Wisdom behind the Creation of This World 326
Sulaymān the Son of Dāwud 327
How Allāh tested Sulaymān then made Things easy for Him 331
Ayyūb 335
The Chosen and the Best among the Prophets 340
The Final Return of the Blessed 342
The Final Return of the Doomed 345
The Disputes of the People of Hell 346
The Message of the Messenger ﷺ is a Great News 349
The Story of Ādam and Iblīs 351
**The *Tafsīr* of *Sūrat Az-Zumar*** 355
The Virtues of *Sūrat Az-Zumar* 355
The Order for *Tawḥīd* and the Refutation of *Shirk* 356
Evidence of the Power and Oneness of Allāh 360
Allāh hates Disbelief and is pleased with Gratitude 363
It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress 364
The Obedient and the Sinner are not equal 366
The Command for *Taqwā*, Emigration and to worship Him alone with all Sincerity 369
Creating Fear of the Punishment of Allāh 370
Good News for the Righteous 372
The Parable of the Life of this World 376
The People of Truth and the People of Misguidance are not Equal 377
The Description of the Qur'ān 378
The Final Destination of the Disbelievers 382
The Parable of *Shirk* 384
The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh 385
The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers 389
Allāh is Sufficient for His Servant 391
The Idolators admit that Allāh is the Sole Creator because Their gods are incapable 392
Allāh is the One Who causes Death and gives Life 396

There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone 398
How to supplicate 400
No Ransom will be accepted on the Day of Resurrection 401
How Man changes when He is blessed after suffering Harm 403
The Call to repent before the Punishment comes 406
***Ḥadīths* which tell us not to despair** 410
The Consequences for Those Who tell Lies against Allāh and for Those Who have *Taqwā* 414
Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds 415
The Idolators did not make a just Estimate of Allāh such as is due to Him 417
The Blast of the Trumpet, the Judgement and Recompense 421
How the Disbelievers will be driven to Hell 426
The Believers will be taken to Paradise 429
The Width of the Gates of Paradise 434
**The *Tafsīr* of *Sūrah Ghāfir*** 439
The Virtues of the *Sūrahs that begin with Ḥā Mīm* 439
One of the Attributes of the Disbelievers is That they dispute the *Āyāt* of Allāh – and The Consequences of that 442
The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers 445
The Regret of the Disbelievers after They enter Hell 448
The Believers are commanded to worship Allāh Alone no matter what Their Circumstances 452
Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting 454
Warning of the Day of Resurrection and Allāh's judgement on that Day 458
The Severe Punishment for the Disbelievers 461
The Story of Mūsā and Fir'awn 464
Mūsā was supported by a believing Man from Fir'awn's Family 467
How Fir'awn mocked the Lord of Mūsā 476
More of what the Believer from Fir'awn's Family said 477
The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties 479
Proof of the Torment of the Grave 482
The Dispute of the People of Hell 486
The Victory of the Messengers and the Believers 488

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed 490
Life after Death 492
The Command to call upon Allāh 494
Signs of the Power and Oneness of Allāh 496
The Prohibition of *Shirk*, the Order for *Tawḥīd*, and the Evidence 500
The End of Those Who dispute and deny the Signs of Allāh 502
The Command to be Patient and Good News of Victory 505
The Cattle are also a Blessing from Allāh and a Sign 507
The Lesson to be learned from what happened to Those Who Came before 509

**The *Tafsīr of Sūrah Fuṣṣilat*** 511
Description of the Qur'ān, and what Those Who turn away from it say 512
The Call to *Tawḥīd* 514
Some Details of the Creation of this Universe 517
A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd 524
On the Day of Judgement, the Sinners' Limbs will testify against Them 529
The intimate Companions of the Idolators make Evil Actions attractive to Them 533
How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that 534
Glad Tidings to Those Who believe in Allāh Alone and stand firm 537
The Virtue of calling Others to Allāh 541
Wisdom in *Da'wah* etc. 543
From among the Signs of Allāh 545
The Punishment of the Deniers and the Description of the Qur'ān 547
Rejection of the Qur'ān is pure Stubbornness 550
Taking Mūsā as an Example 551
Everyone will be requited according to His Deeds 553
Knowledge of the Hour is with Allāh Alone 553
Man is fickle when Ease comes to Him after Difficulty 556
The Qur'ān and the Proofs of its Truth 558

**The *Tafsīr of Sūrat Ash-Shūrā*** 561
The Revelation and Allāh's Might 562

The Qur'ān was revealed to serve as a Warning 564
Allāh is the Protector, Ruler and Creator 569
The Religion of the Messengers is One 572
A Warning to Those Who dispute concerning Matters of Religion 577
The Provision of Allāh in this World and the Hereafter 580
Making Legislation for the Creatures is *Shirk* 582
The Terror of the Idolators in the Place of Gathering 583
Good News of the Blessings of Paradise for People of Faith 585
The Accusation that the Prophet ﷺ fabricated the Qur'ān - and the Response to that 586
Allāh accepts Repentance and responds to Supplications 588
The Reason why Provision is not Increased 590
Among the Signs of Allāh is the Creation of the Heavens and the Earth 592
The Cause of Misfortune is Sin 592
Ships are also among the Signs of Allāh 594
The Attributes of Those Who deserve what is with Allāh 597
Forgiving or exacting Revenge on Wrongdoers 600
The State of the Wrongdoers on the Day of Resurrection 603
Encouragement to obey Allāh before the Day of Resurrection 605
How the Revelation comes down 611

**The *Tafsīr* of *Sūrat Az-Zukhruf*** 615
Consolation to the Prophet ﷺ for Disbelief of Quraysh 618
The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that 620
Condemnation of the Idolators' attribution of Offspring to Allāh 623
The Idolators have no Proof 627
Ibrāhīm's Declaration of *Tawḥīd* 631
How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response 632
Wealth is not a Sign of Divine Pleasure 633
The *Shayṭān* is the Companion of the One Who turns away from Ar-Raḥmān 637
Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass 639
Encouragement to adhere to the Qur'ān 639
Mūsā was sent with the Message of *Tawḥīd* to Fir'awn and His Chiefs 642
Fir'awn's Address to His People and how Allāh punished Him 644

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh 649
The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers 656
Good News for Those with *Taqwā* on the Day of Resurrection, and Their entry into Paradise 657
The Punishment of the Doomed 661
Allāh has no Offspring 664
The Uniqueness of the Lord 665
The Idols have no Power of Intercession 666
The Idolators admit that Allāh Alone is the Creator 666
The Prophet's Complaint to Allāh 667

**The *Tafsīr* of *Sūrat Ad-Dukhān*** 669
The Qur'ān was revealed on *Laylatul-Qadr* 670
Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke 672
The Meaning of the "Great *Baṭshah*" 678
The Story of Mūsā and Fir'awn, and how the Children of Israel were saved 680
TheRefutation of Those Who deny the Resurrection 686
This World was created for a Wisdom 689
The Condition of the Idolators and Their Punishment on the Day of Resurrection 691
The State of Those Who have *Taqwā* and the Delights They will enjoy in Paradise 694

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

**Reports from the Companions of the Messenger of Allāh ﷺ**

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

**Incomplete Chains of Narration**

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

**Reports from the Followers of the Companions and those who Follow them**

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

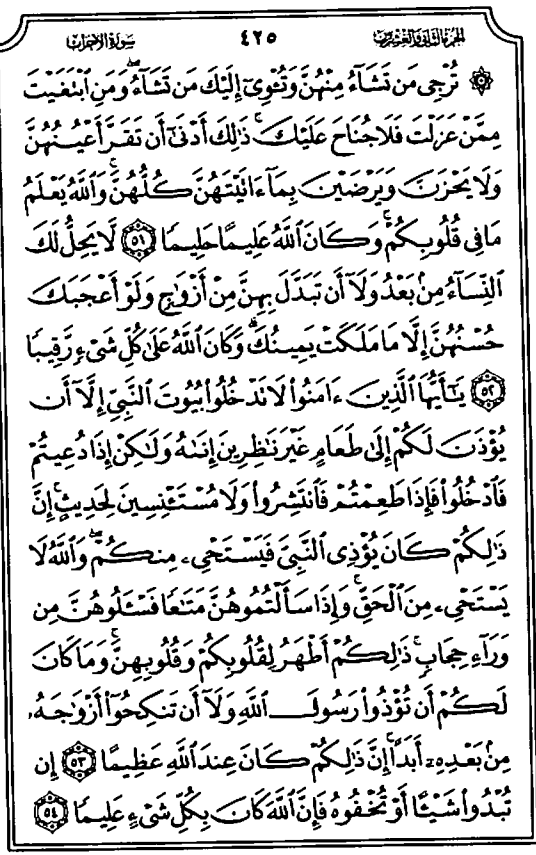
## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Sūrat Al-Aḥzāb* (Chapter – 33)

## — *Continued* —




﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾﴾

*﴿51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.﴾*

### The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowery?" Then Allāh revealed the *Āyah*,

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْوِيٓ إِلَيْكَ مَن تَشَآءُ﴾

*﴿You can postpone whom you will of them, and you may receive whom you will.﴾*

She said, "I think that your Lord is hastening to confirm your desire."[1] We have already stated that Al-Bukhāri also recorded this.[2] This indicates that what is meant by the word:

﴿تُرْجِي﴾

*﴿postpone﴾* is delay, and

﴿مَن تَشَآءُ مِنْهُنَّ﴾

*﴿whom you will of them﴾* means, 'of those who offer themselves to you.'

﴿وَتُـْوِيٓ إِلَيْكَ مَن تَشَآءُ﴾

*﴿and you may receive whom you will.﴾* means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allāh says:

﴿وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

*﴿And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).﴾*

Others said that what is meant by:

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ﴾

*﴿You can postpone (the turn of) whom you will of them,﴾*

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Ḥasan,

[1] Aḥmad 6:158.

[2] *Fatḥ Al-Bāri* 8:385.

Qatādah, Abu Razīn, 'Abdur-Raḥmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi'īs and others said that equal division of time was not obligatory for him ﷺ and they used this *Āyah* as their evidence.

Al-Bukhāri recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this *Āyah* was revealed:

﴿تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

*﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.﴾*"

I (the narrator) said to her: "What did you say?" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!'"[1]

This *Ḥadīth* indicates that what is meant in this *Ḥadīth* from 'Ā'ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Ḥadīth* quoted from her implies that the *Āyah* was revealed concerning the women who offered themselves to him. Ibn Jarīr prefered the view that the *Āyah* was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide him time among them or not.[2] This is a good opinion which reconciles between the *Ḥadīths*.

Allāh says:

﴿ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ﴾

*﴿that is better that they may be comforted and not grieved, and may all be pleased with what you give them.﴾*

meaning, 'if they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

[1] *Fatḥ Al-Bāri* 8:385.

[2] Aṭ-Ṭabari 20:304.

do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

﴿وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ﴾

﴿*Allāh knows what is in your hearts.*﴾ means, 'He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«*O Allāh, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.*»"[1]

It was also recorded by the four *Sunan* compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dāwud's report adds the phrase:

«فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«*So do not blame me for that which is under Your control and not mine.*» meaning matters of the heart.[2] Its chain of narration is *Ṣaḥīḥ*, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

﴿وَكَانَ ٱللَّهُ عَلِيمًا﴾

﴿*And Allāh is Ever All-Knowing,*﴾ i.e., of innermost secrets,

﴿حَلِيمًا﴾

﴿*Most Forbearing.*﴾ meaning, He overlooks and forgives.

﴿لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ﴿٥٢﴾﴾

[1] Aḥmad 6:144.

[2] Abu Dāwud 2:601, *Tuḥfat Al-Aḥwadhi* 4:294, An-Nasā'ī 7:63, Ibn Mājah 1:633.

﴿52. *It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allāh is Ever a Watcher over all things.*﴾

## The Reward of His Wives for choosing to stay with the Messenger ﷺ

More than one of the scholars, such as Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ibn Jarīr and others[1] stated that this *Āyah* was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh's pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this *Āyah* and permitted him to marry more women,[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him."[3] It was also recorded by At-Tirmidhi and An-Nasā'ī in their *Sunans*.[4] On the other hand, others said that what was meant by the *Āyah*,

﴿لَا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ﴾

﴿*It is not lawful for you (to marry other) women after this,*﴾

means, 'after the description We have given of the women who are lawful for you, those to whom you have given their dowery,

[1] Aṭ-Ṭabari 20:297, 299.

[2] Aḥmad 6:41.

[3] See *Sūrat Al-Aḥzab* 33:50.

[4] *Tuḥfat Al-Aḥwadhi* 9:78, An-Nasā'ī 6:56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage – other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka'b, from Mujāhid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the *Āyah*,

﴿لَا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾

*﴿It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.﴾*

Allāh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islām, as Allāh says:

﴿وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ﴾

*﴿And whosoever disbelieves in faith, then fruitless is his work﴾* (5:5).

Ibn Jarīr, may Allāh have mercy on him, stated that this *Āyah* is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allāh knows best.

﴿وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ﴾

*﴿nor to change them for other wives even though their beauty attracts you,﴾*

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ

إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾

﴿53. *O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.*﴾

﴿54. *Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.*﴾

## The Etiquette of entering the Houses of the Prophet ﷺ and the Command of *Ḥijāb*

This is the *Āyah* of *Ḥijāb*, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two *Ṣaḥīḥs* that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take *Maqām Ibrāhīm* as a place of prayer?' Then Allāh revealed:

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer*﴾ (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the *Āyah* of *Ḥijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

*﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you﴾* (66:5),

and this is what Allāh revealed."[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).[2]

Al-Bukhāri recorded that Anas bin Mālik said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Ḥijāb*?' Then Allāh revealed the *Āyah* of *Ḥijāb*."[3]

Al-Bukhāri recorded that Anas bin Mālik, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

*﴿O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...﴾*"[4]

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[1] *Fatḥ Al-Bāri* 1:60, Muslim 4:1765.

[2] Muslim 4:1765.

[3] *Fatḥ Al-Bāri* 8:387.

[4] *Fatḥ Al-Bāri* 8:387.

Al-Bukhāri also recorded this elsewhere.[1] It was also recorded by Muslim and An-Nasā'ī.[2]

Then Al-Bukhāri recorded that Anas bin Mālik said: "The Prophet ﷺ married Zaynab bint Jaḥsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allāh, I cannot find anyone else to invite.' He ﷺ said,

«ارْفَعُوا طَعَامَكُمْ»

*«Take away the food.»*

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Ā'ishah, may Allāh be pleased with her, and he ﷺ said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ»

*«May peace be upon you, members of the household, and the mercy and blessings of Allāh.»*

She said, 'And upon you be peace and the mercy of Allāh. How did you find your (new) wife, O Messenger of Allāh? May Allāh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Ā'ishah, and they spoke as 'Ā'ishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Ā'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the *Āyah* of *Ḥijāb* was revealed."[3]

This was recorded only by Al-Bukhāri among the authors of the Six Books, apart from An-Nasā'ī, in *Al-Yaum wal-Laylah*.[4]

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾

﴿*Enter not the Prophet's houses,*﴾ the believers were prohibited

[1] *Fatḥ Al-Bāri* 11:24.

[2] Muslim 2:1050, An-Nasā'ī in *Al-Kubrā* 6:435.

[3] *Fatḥ Al-Bāri* 8:388.

[4] An-Nasā'ī in *Al-Kubrā* 6:75.

from entering the houses of the Messenger of Allāh ﷺ without permission, as they used to do during the *Jāhiliyyah* and at the beginning of Islām, until Allāh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

«*Beware of entering upon women...*»[1]

Then Allāh makes an exception, when He says:

﴿إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾

﴿*unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.*﴾

Mujāhid, Qatādah and others said: "This means, without waiting for the food to be prepared."[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allāh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatfīl* (being an uninvited guest). Al-Khatīb Al-Baghdādi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allāh says:

﴿وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

﴿*But when you are invited, enter, and when you have taken your meal, disperse*﴾

In *Ṣaḥīḥ Muslim* it is recorded that Ibn 'Umar, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ غَيْرَهُ»

«*When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.*»[3]

Allāh says:

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[1] Muslim 4:1711.

[2] Aṭ-Ṭabari 20:306.

[3] Muslim 2:1053.

﴿وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ﴾

*﴿without sitting for a talk.﴾* meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي ٱلنَّبِيَّ فَيَسْتَحْيِۦ مِنكُمْ﴾

*﴿Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);﴾*

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allāh revealed that this was forbidden. Allāh says:

﴿وَٱللَّهُ لَا يَسْتَحْيِۦ مِنَ ٱلْحَقِّ﴾

*﴿but Allāh is not shy of (telling you) the truth.﴾*

meaning, 'this is why He is forbidding and prohibiting you from doing that.'
Then Allāh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَـٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾

*﴿And when you ask (his wives) for anything you want, ask them from behind a screen,﴾*

meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

## Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

*﴿And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾*

Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning the *Āyah*;

﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ ٱللَّهِ﴾

*﴿And it is not (right) for you that you should annoy Allāh's Messenger,﴾*

"This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyān, 'Was it 'Ā'ishah?' He said, 'That is what they said.' "[1]

This was also stated by Muqātil bin Ḥayyān and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] He also reported with his chain of narration from As-Suddī that the one who wanted to do this was Ṭalḥah bin 'Ubaydullāh, may Allāh be pleased with him, until this *Āyah* was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allāh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allāh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

*﴿Verily, with Allāh that shall be an enormity.﴾*

Then He said:

﴿إِن تُبْدُوا شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾﴾

*﴿Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾*

meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

*﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾* (40:19).

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[1] *Ad-Durr Al-Manthūr* 6:643. This is reported without a chain of narration by Ibn Abi Ḥātim.

[2] Aṭ-Ṭabari 20:316.

لَّا جُنَاحَ عَلَيْهِنَّ فِي ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ
إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ
أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
﴿٥٥﴾ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾ إِنَّ ٱلَّذِينَ يُؤْذُونَ
ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا ﴿٥٧﴾ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ
بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ
أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ سُنَّةَ ٱللَّهِ فِى
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾﴾

﴿55. *It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.*﴾

**Relatives before Whom a Woman does not need to observe *Ḥijāb***

When Allāh commands women to observe *Ḥijāb* in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe *Ḥijāb*. This is like the exceptions stated in *Sūrat An-Nūr*, where Allāh says:

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ﴾

﴿*And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or*

*their sisters' sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or small children who are not aware of the nakedness of women.﴾* (24:31).

The *Āyah* contains more detail than this, which we have already discussed in the *Tafsīr* of the *Āyah* and do not need to repeat here.

Ibn Jarīr recorded that Ash-Sha'bi and 'Ikrimah said concerning the *Āyah*,

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِيٓ ءَابَآئِهِنَّ﴾

*﴾It is no sin on them before their fathers...﴿*

I said, "What about the paternal uncle and the maternal uncle – why are they not mentioned?" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."[1]

﴿وَلَا نِسَآئِهِنَّ﴾

*﴾or their own women,﴿* means that they do not have to observe *Ḥijāb* in front of other believing women.

﴿وَلَا مَا مَلَكَتْ أَيْمَـٰنُهُنَّ﴾

*﴾or their (female) slaves.﴿* Sa'īd bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Ḥātim.

﴿وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا﴾

*﴾And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴿*

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾﴾

*﴾56. Allāh sends His Ṣalāh on the Prophet, and also His angels (do so). O you who believe! Send your Ṣalāh on him, and greet him with Taslīm.﴿*

[1] Aṭ-Ṭabari 20:318.

## The Command to say Ṣalāh upon the Prophet ﷺ

Al-Bukhāri said: "Abu Al-'Āliyah said: "Allāh's *Ṣalāh* is His praising him before the angels, and the *Ṣalāh* of the angels is their supplication." Ibn 'Abbās said: "They send blessings."[1] Abu 'Īsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawri and other scholars, who said: 'The *Ṣalāh* of the Lord is mercy, and the *Ṣalāh* of the angels is their seeking forgiveness.'"[2]

There are *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say *Ṣalāh* upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ka'b bin 'Ujrah said, "It was said, 'O Messenger of Allāh, with regard to sending *Salām* upon you, we know about this, but how about *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

*«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»*"[3]

Imām Aḥmad recorded that Ibn Abi Laylā said that Ka'b bin 'Ujrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allah! We know how to send *Salām* upon you, but how can we send *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ،

[1] *Fatḥ Al-Bāri* 8:392.
[2] *Tuḥfat Al-Aḥwadhi* 2:610.
[3] *Fatḥ Al-Bāri* 8:392.

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

*«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»"*

This *Ḥadīth* has been recorded by the Group in their books with different chains of narration.

## Another *Ḥadīth*

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said: "We said, 'O Messenger of Allāh, this is the *Salām* upon you, but how do we send *Ṣalāh* upon you?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

*«Say: "O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm."»"*

Abu Ṣāliḥ narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

*«Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.»*

Ibrāhīm bin Ḥamzah told that, Ibn Abi Hāzim and Ad-Darāwardi told, that Yazīd, i.e., Ibn Al-Hād said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ»

*«As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as*

*You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.*»[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.[2]

## Another *Ḥadīth*

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'idi that they said: "O Messenger of Allāh, how can we send *Ṣalāh* upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad and his wives and offspring, as You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious.*"»[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhi.[4]

## Another *Ḥadīth*

Muslim recorded that Abu Mas'ūd Al-Anṣāri said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubādah. Bashīr bin Sa'd said to him, 'Allāh has commanded us to send *Ṣalāh* upon you, O Messenger of Allāh. How can we send *Ṣalāh* upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

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[1] *Fatḥ Al-Bāri* 8:392.

[2] An-Nasā'ī 3:49, Ibn Mājah 1:292.

[3] Aḥmad 5:424.

[4] *Fatḥ Al-Bāri* 11:157, Muslim 1:306, Abu Dāwud 1:600, An-Nasā'ī 3:49, Ibn Mājah 1:293.

«*Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Salām is as you know.*»"[1]

This was also recorded by Abu Dāwud, An-Nasā'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ.*"[2]

## Saying *Ṣalāh* upon the Prophet ﷺ before the Supplication

Imām Aḥmad, Abu Dāwud and At-Tirmidhi reported the following *Ḥadīth* and graded it *Ṣaḥīḥ*; An-Nasā'ī, Ibn Khuzaymah and Ibn Ḥibbān recorded in their *Ṣaḥīḥs* that Fadālah bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said *Ṣalāh* upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عَجِلَ هَذَا»

«*This man is rushing.*» Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاءَ»

«*When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.*»"[3]

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[1] Muslim 1:305.

[2] Abu Dāwud 1:600, *Tuḥfat Al-Aḥwadhi* 9:84, An-Nasā'ī in *Al-Kubrā* 6:436, Aṭ-Ṭabari 20:321.

[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuḥfat Al-Aḥwadhi* 9:450, An-Nasā'ī 3:44, Ibn Khuzaymah 1:351, Ibn Ḥibbān 3:308.

## The Virtue of saying Ṣalāh upon the Prophet ﷺ

### Another Ḥadīth

At-Tirmidhi recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَاأَيُّهَا النَّاسُ! اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

*«O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.»"*

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of *Ṣalāh* upon you, how much of my prayer should be *Ṣalāh* upon you?' He said,

«مَا شِئْتَ»

*«Whatever you want.»* I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

*«Whatever you want, but if you increase it, it will be better for you.»*

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

*«Whatever you want, but if you increase it, it will be better for you.»*

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

*«Whatever you want, but if you increase it, it will be better for you.»*

I said, 'Should I make my whole prayer for you?' He said,

«إِذَنْ تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ»

*«This would be sufficient to relieve your distress and earn you forgiveness of your sins.»"*

Then he said: "This is a *Ḥasan Ḥadīth.*"[1]

## Another *Ḥadīth*

Imām Aḥmad recorded that Abu Ṭalḥah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! أَمَا يُرْضِيكَ أَنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

*«The angel came to me and told me, "O Muḥammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Ṣalāh upon you but I send Ṣalāh upon him tenfold, and no member of your Ummah sends greetings of Salām upon you but I send greetings of Salām upon him tenfold?'" I said, "Of course."»*[2]

This was also recorded by An-Nasā'ī.[3]

## Another Chain of Narration

Imām Aḥmad recorded that Abu Ṭalḥah Al-Anṣāri said: "One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, 'O Messenger of Allāh, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا»

*«Of course just now someone [an angel] came to me from my Lord and said, "Whoever among your Ummah sends Ṣalāh upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it."»*[4]

This is also a good chain, although they (Al-Bukhāri and

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[1] *Tuḥfat Al-Aḥwadhi* 7:152.

[2] Aḥmad 4:30.

[3] An-Nasā'ī 3:44.

[4] Aḥmad 4:29.

Muslim) did not report it.

### Another Ḥadīth

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

*«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»*

At-Tirmidhi said: "This is a *Ṣaḥīḥ Ḥasan Ḥadīth.* On the same topic, narrations come from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabī'ah, 'Ammār, Abu Ṭalḥah, Anas and Ubayy bin Ka'b."[1]

### Another Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

*«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasīlah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»*

This was recorded only by Aḥmad.[2]

### Another Ḥadīth

Imām Aḥmad recorded that Al-Ḥusayn bin 'Ali said that the Messenger of Allāh ﷺ said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

*«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»*

Abu Sa'īd said:

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[1] Muslim 1:306, Abu Dāwud 2:184, *Tuḥfat Al-Aḥwadhi* 2:608, An-Nasā'ī 3:50.

[2] Aḥmad 2:365. See also Muslim no. 384.

«فَلَمْ يُصَلِّ عَلَيَّ»

*«...and he does not send Ṣalāh upon me.»*[1]

This was also recorded by At-Tirmidhi, who then said: "This *Ḥadīth* is *Ḥasan Gharīb, Ṣaḥīḥ.*"[2]

## Another *Ḥadīth*

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ»

*«May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramaḍān come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.»"*

Then he (At-Tirmidhi) said: "*Ḥasan Gharīb.*"[3]

## Occasions for saying *Ṣalāh* upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said that he heard the Messenger of Allāh ﷺ say:

«إِذَا سَمِعْتُمْ مُؤَذِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

*«When you hear the Mu'adhdhin, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasīlah, which is a status in Paradise to which only one of*

[1] Aḥmad 1:201.
[2] *Tuḥfat Al-Aḥwadhi* 9:531.
[3] *Tuḥfat Al-Aḥwadhi* 9:530.

*the servants of Allāh will be entitled, and I hope that I will be the one. Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him.*»[1]

This was recorded by Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī.[2]

Other occasions when we should send *Ṣalāh* upon the Prophet ﷺ include when entering or exiting the *Masjid*, because of the *Ḥadīth* recorded by Imām Aḥmad from Fāṭimah, the daughter of the Messenger of Allāh ﷺ who said: "When the Messenger of Allāh ﷺ entered the *Masjid*, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

«*O Allāh, forgive me my sins and open for me the gates of Your mercy*»

When he exited, he would send *Ṣalāh* and *Salām* upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»

«*O Allāh, forgive me my sins and open for me the gates of Your bounty.*»"[3]

We should also send *Ṣalāh* upon him during the Funeral prayer. The Sunnah is to recite *Sūrat Al-Fātiḥah* following the first *Takbīr*, to send *Ṣalāh* upon the Prophet ﷺ during the second *Takbīr*, to make supplication for the deceased during the third *Takbīr*, and in the fourth *Takbīr* to say, "O Allāh, do not deprive us of his reward, and do not test us after him."

Ash-Shāfi'ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Sahl bin Ḥunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the *Takbīr*, then to recite *Sūrat Al-Fātiḥah* silently after the first *Takbīr*, then to send *Ṣalāh* upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur'ān in any of the

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[1] Aḥmad 2:168.

[2] Muslim 1:288, Abu Dāwud 1:359, *Tuḥfat Al-Aḥwadhi* 1:83, An-Nasā'ī 2:25.

[3] Aḥmad 6:282.

*Takbīrs*, then to conclude by saying *Salām* silently.[1] An-Nasā'ī also recorded this from Abu Umāmah, who said, "This is from the Sunnah," and he mentioned it.[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfū'*.[3]

It is recommended to conclude supplications with *Ṣalāh* upon the Prophet ﷺ. At-Tirmidhi recorded that 'Umar bin Al-Khaṭṭāb said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Ṣalāh* upon your Prophet."[4]

This was also narrated by Mu'ādh bin Al-Ḥārith from Abu Qurrah from Sa'īd bin Al-Musayyib from 'Umar, as a saying of the Prophet ﷺ.[5] It was also recorded by Razīn bin Mu'āwiyah in his book, where he also attributed it to the Prophet ﷺ reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمْرِ الرَّاكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

*«A supplication remains suspended between heaven and earth and does not ascend any further until a person sends Ṣalāh on me. Do not treat me like a spare water container, send Ṣalāh upon me at the beginning of your supplication, at the end and in the middle.»*[6]

Sending *Ṣalāh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunūt* supplication. Aḥmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Ḥibbān and Al-Ḥākim recorded that Al-Ḥasan bin 'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ taught me some words to say during *Al-Witr*:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي

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[1] *Musnad Ash-Shāfi'ī* p. 210.

[2] An-Nasā'ī 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuḥfat Al-Aḥwadhi* 2:610.

[5] *Takhrīj Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jāmi' Al-Uṣūl* 4:155.

فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

«*"O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You."*»"

In his *Sunan*, An-Nasā'ī has the addition,

«وَصَلَّى اللهُ عَلَى مُحَمَّدٍ»

«*"and may Allāh bless Muḥammad."*» at the end of this *Qunūt*.[1]

It is also recommended to say plenty of *Ṣalāh* upon him on Friday and on the eve of Friday.[2] Imām Aḥmad recorded that Aws bin Aws Ath-Thaqafi, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

«*One of the best of your days is Friday; on this day Ādam was created and died, on this day the Trumpet (Ṣūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.*»

They said, 'O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?' He said,

«إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ»

«*Allāh has forbidden the earth to consume the bodies of the*

[1] Aḥmad 1:199, Abu Dāwud 2:133, *Tuḥfat Al-Aḥwadhi* 2:562, An-Nasā'ī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151, Ibn Ḥibbān 2:148, Al-Ḥākim 3:172.

[2] Thursday night.

*Prophets.*»[1]

This was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah, and it was graded *Ṣaḥīḥ* by Ibn Khuzaymah, Ibn Ḥibbān, Ad-Dāraquṭni and An-Nawawi in *Al-Adhkār*.[2]

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾
وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾﴾

*﴿57. Verily, those who annoy Allāh and His Messenger, Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.﴾*

*﴿58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.﴾*

## Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allāh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allāh forbid. Ikrimah said that the *Āyah*:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

*﴿Verily, those who annoy Allāh and His Messenger,﴾*

was revealed concerning those who make pictures or images.[3]

In The Two *Ṣaḥīḥs*, it is reported that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«يَقُولُ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ»

*«Allāh says: "The son of Ādam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."»*[4]

The meaning of this *Ḥadīth* is that in the *Jāhiliyyah* they used

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[1] Aḥmad 4:8.

[2] Abu Dāwud 1:635, An-Nasā'ī 3:91, Ibn Mājah 1:524, Ibn Khuzaymah 3:118, Ibn Ḥibbān 2:132, An-Nawawi 97.

[3] Aṭ-Ṭabari 20:322.

[4] *Fatḥ Al-Bāri* 8:437, Muslim 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfī reported that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

*﴿Verily, those who annoy Allāh and His Messenger,﴾*

was revealed about those who slandered the Prophet ﷺ over his marriage to Ṣafiyyah bint Ḥuyay bin Akhṭab.[1]
The *Āyah* appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

## The Threat to Those Who fabricate Slander

﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟﴾

*﴿And those who annoy believing men and women undeservedly,﴾*

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾

*﴿they bear the crime of slander and plain sin.﴾*

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfiḍites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Anṣār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

[1] Aṭ-Ṭabari 20:323. See the section on reports at the beginning of this book.

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (*Ghībah*)?" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

*«It is when you mention something about your brother that he dislikes.»*

It was asked, "But what if what I say about my brother is true?" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ»

*«If it is true, then you have committed backbiting (Ghībah) about him, and if it is not true, then you have slandered him.»*[1]

This was also recorded by At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*."[2]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾

﴿59. *O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalābīb over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

﴿60. *If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a*

[1] Abu Dāwud 5:192.

[2] Muslim no. 2589, *Tuḥfat Al-Aḥwadhi* 6:63.

*little while.﴾*

*﴿61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.﴾*

*﴿62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.﴾*

## The Command of *Ḥijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhiliyyah* and from slave women. The *Jilbāb* is a *Ridā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Ḥasan Al-Baṣri, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'i, 'Aṭā' Al-Khurāsāni and others. It is like the *Izār* used today. Al-Jawhari said: "The *Jilbāb* is the outer wrapper."

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.[1] Muḥammad bin Sīrīn said, "I asked 'Ubaydah As-Salmāni about the *Āyah*:

﴿يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ﴾

*﴿to draw their Jalābīb over their bodies.﴾* He covered his face and head, with just his left eye showing."[2]

﴿ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

*﴿That will be better that they should be known so as not to be annoyed.﴾*

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

[1] Aṭ-Ṭabari 20:324.

[2] Aṭ-Ṭabari 20:325.

﴿*And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

means, with regard to what happened previously during the days of *Jāhiliyyah*, when they did not have any knowledge about this.

## A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ﴾

﴿*those in whose hearts is a disease,*﴾ Ikrimah and others said that this refers to adulterers in this instance.[1]

﴿وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ﴾

﴿*and those who spread false news among the people in Al-Madīnah*﴾

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿لَنُغْرِيَنَّكَ بِهِمْ﴾

﴿*We shall certainly let you overpower them,*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "We will give you power over them."[2] Qatādah said: "We will incite you against them."[3] As-Suddī said: "We will inform you about them."

﴿ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ﴾

﴿*then they will not be able to stay in it*﴾ means, in Al-Madīnah,

﴿إِلَّا قَلِيلًا ۝٦٠ مَّلْعُونِينَ﴾

﴿*but a little while. Accursed...*﴾

'this describes their state while they are in Al-Madīnah for this short time before they are expelled and sent far away.'

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[1] Aṭ-Ṭabari 20:326.
[2] Aṭ-Ṭabari 20:328.
[3] Aṭ-Ṭabari 20:328.

يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ﴿٦٤﴾ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَـَٔاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ
ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَـٰفِقِينَ
وَٱلْمُنَـٰفِقَـٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَـٰتِ وَيَتُوبَ ٱللَّهُ
عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

﴿أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟﴾

*﴿they shall be seized wherever found,﴾* means, 'they will be attacked, because they are so weak and so few,'

﴿وَقُتِّلُوا۟ تَقْتِيلًا﴾

*﴿and killed with a (terrible) slaughter.﴾* Then Allāh says:

﴿سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ﴾

*﴿That was the way of Allāh in the case of those who passed away of old,﴾* meaning, this is how Allāh dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا﴾

*﴿and you will not find any change in the way of Allāh.﴾* means, the way in which Allāh deals with this does not alter or change.

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا ﴿٦٧﴾ رَبَّنَـَٔاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾﴾

﴾63. *People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"*﴿

﴾64. *Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire.*﴿

﴾65. *Wherein they will abide forever, and they will find neither a a protector nor a helper.*﴿

﴾66. *On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."*﴿

﴾67. *And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."*﴿

﴾68. *"Our Lord! Give them double torment and curse them with a mighty curse!"*﴿

## No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in *Sūrat Al-A'rāf*, even though that was revealed in Makkah and this *Sūrah* was revealed in Al-Madīnah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا﴾

﴾*What do you know? It may be that the Hour is near!*﴿

This is like the *Āyāt*:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾

﴾*The Hour has drawn near, and the moon has been cleft asunder.*﴿ [54:1]

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ۝١﴾

﴾*Draws near for mankind their reckoning, while they turn away in heedlessness.*﴿ [21:1]

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

*﴿The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it﴾* [16:1].

## The Curse on the Disbelievers and its Eternity and their Regret

Then Allāh says:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ﴾

*﴿Verily, Allāh has cursed the disbelievers,﴾* means, He has distanced them from His mercy.

﴿وَأَعَدَّ لَهُمْ سَعِيرًا﴾

*﴿and has prepared for them a flaming Fire (Hell).﴾* means, in the Hereafter.

﴿خَٰلِدِينَ فِيهَآ أَبَدًا﴾

*﴿Wherein they will abide forever,﴾* means, they will stay there forever and ever, never leaving or finding relief from it.

﴿لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾

*﴿and they will find neither a a protector nor a helper.﴾*

means, they will have no saviour to help them or rescue them from their predicament. Then Allāh says:

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾﴾

*﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾*

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allāh and His Messenger ﷺ in this world. Allāh describes how they will be in the Hereafter:

﴿وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾﴾

﴿*And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter in the hour of need."*﴾ (25:27-29)

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢﴾

﴿*How much would those who disbelieved wish that they had been Muslims.*﴾ (15:2)

And here too, Allāh tells us that when they are in this state, they will wish that they had obeyed Allāh and His Messenger ﷺ in this world:

﴿وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ۝٦٧﴾

﴿*And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."*﴾

Ṭāwūs said: " 'Our chiefs' means their nobles and 'our great ones' means their scholars."

﴿رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ﴾

﴿*Our Lord! Give them double torment*﴾ means, 'for their disbelief and because they mislead us.'

Abu Al-Qāsim Aṭ-Ṭabarāni recorded from Abu Rāfi' that among the names of those who fought with 'Ali, may Allāh be pleased with him, was Al-Ḥajjāj bin 'Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Anṣār! Do you want to say when we meet our Lord:

﴿رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ۝٦٧ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ۝٦٨﴾

﴿*Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!*﴾"

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ۝٦٩﴾

﴿*69. O you who believe! Be not like those who annoyed Mūsā,*

*but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾*

## The Fabrications of the Jews against Mūsā

Al-Bukhāri recorded in the Book of *Ḥadīths* about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيِيًّا سِتِّيرًا لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ، فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسَتَّرُ هَذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرُ، ثَوْبِي حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَإٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا - قَالَ: - فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾»

«*Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left*

*on the rock, three or four or five. This is what is referred to in the Āyah: ﴿O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾»*[1]

This *Ḥadīth* is one of those which were recorded by Al-Bukhāri but not Muslim.

Imām Aḥmad recorded that 'Abdullāh (bin Mas'ūd) said: "One day, the Messenger of Allāh ﷺ distributed some booty and a man among the Anṣār said, 'This division was not done for the sake of Allāh.' I said, 'O enemy of Allāh! I am going to tell the Messenger of Allāh ﷺ what you have said.' So, I told the Prophet ﷺ about it. His face reddened and he said,

«رَحْمَةُ اللهِ عَلَىٰ مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ»

*«May Allāh have mercy on Mūsā. He was annoyed with worse than this, yet he remained patient.»"*

This was recorded in the Two *Ṣaḥīḥs*.[2]

﴿وَكَانَ عِندَ ٱللَّهِ وَجِيهًا﴾

*﴿and he was honorable before Allāh.﴾* means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Ḥasan Al-Baṣri said: "His supplications would be answered by Allāh."[3] Some of them said that part of his great standing before Allāh was that he interceded for his brother Hārūn, asking Allāh to send him with him as a Messenger, and Allāh granted his request and said:

﴿وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾﴾

*﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾* (19:53)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

*﴿70. O you who believe! Have Taqwā of Allāh and speak (always) the truth.﴾*

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[1] *Fatḥ Al-Bāri* 6:502.

[2] Aḥmad 1:380, Al-Bukhāri no. 3405, Muslim no. 1062.

[3] Al-Baghawi 3:545

﴾71. *He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.*﴿

## The Command to the Believers to have *Taqwā* and speak the Truth

Here Allāh commands His servants to have *Taqwā* of Him, worshipping Him as if they can see Him, and to

﴿قَوْلًا سَدِيدًا﴾

﴾*speak (always) the truth.*﴿ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴾*And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.*﴿

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

﴿إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾﴾

﴾72. *Truly, We did offer the Amānah*[1] *to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.*﴿

﴾73. *So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

[1] *Amānah* means trust. Here we see that there are reports that give particular explanations for it in this context.

## How Man bore the *Amānah*

Al-'Awfi reported that Ibn 'Abbās said, "*Al-Amānah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: 'I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?' He said, 'O Lord, what does it involve?' He said, 'If you do good, you will be rewarded, and if you do evil, you will be punished.' So Ādam took the *Amānah* and bore it, and this is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا﴾

*﴿But man bore it. Verily, he was unjust and ignorant.﴾*"[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Al-Amānah* means *Al-Farā'iḍ* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا﴾

*﴿But man bore it. Verily, he was unjust and ignorant.﴾*

meaning, he underestimated the command of Allāh."[2]

This was also the view of Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri and others that *Al-Amānah* means *Al-Farā'id*.[3] Others said that it meant obedience. Al-A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq that Ubayy bin Ka'b said: "Part of *Al-Amānah* means that woman was entrusted with her own chastity."[4] Qatādah said: "*Al-Amānah* means religion, obligatory duties and prescribed punishments."[5]

[1] Aṭ-Ṭabari 20:338.
[2] Aṭ-Ṭabari 20:337.
[3] Aṭ-Ṭabari 20:337.
[4] Aṭ-Ṭabari 20:338.
[5] Aṭ-Ṭabari 20:339.

Mālik narrated that Zayd bin Aslam said: "*Al-Amānah* means three things: prayer, fasting and performing *Ghusl* to cleanse oneself from sexual impurity."

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust – except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with *Al-Amānah* is the *Ḥadīth* recorded by Imām Aḥmad from Ḥudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Ḥadīths*, one of which I have seen and the other I am still waiting to see. He told us that *Al-Amānah* is deeply rooted in the heart of man, then the Qur'ān was revealed and they know it from the Qur'ān and from the Sunnah. Then he told us that *Al-Amānah* will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ».

*«A man may sleep and Al-Amānah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg – you will see it protruding but there is nothing inside.»*

Then he took a pebble and rolled it over his leg, then he said:

«فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ! وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدَلٍ مِنْ إِيمَانٍ»

*«Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amānah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.»*

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you."[1] It was also recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Al-A'mash.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةُ طُعْمَةٍ»

*"There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating."*[3]

## The Result of taking on the *Amānah*

﴿لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ﴾

*﴿So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators.﴾*

means, because the sons of Ādam have undertaken to fulfill the *Amānah*, which means duties, Allāh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ﴾

*﴿and the men and women who are idolators.﴾*

these are the ones who both outwardly and inwardly associate others in worship with Allāh and go against His Messengers.

﴿وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

*﴿And Allāh will pardon the believers, men and women.﴾*

means, He will show mercy to the believers among mankind, who believe in Allāh and in His angels, Books and Messengers,

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[1] Aḥmad 5:383.

[2] *Fatḥ Al-Bāri* 11:341, Muslim 1:126.

[3] Aḥmad 2:177.

and who obey Him.

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

*﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾*

This is end of the *Tafsīr* of *Sūrat Al-Aḥzāb*. Allāh's is the praise and thanks.

# The *Tafsīr* of *Sūrah Saba'*

# (Chapter - 34)

**Which was revealed in Makkah**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِي لَهُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِي ٱلْآخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾﴾

﴿*1. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.*﴾

﴿*2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.*﴾

## All Praise and the Knowledge of the Unseen belong to Allāh Alone

Allāh tells us that all praise belongs to Him alone in this world

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾﴾

*﴿And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.﴾* (28:70).

Allāh says:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

*﴿All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.﴾*

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾﴾

*﴿And truly, unto Us (belong) the last (Hereafter) and the first (this world)﴾* (92:13).

Then Allāh says:

﴿وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ﴾

*﴿His is all praise in the Hereafter,﴾*

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَهُوَ ٱلْحَكِيمُ﴾

*﴿and He is the All-Wise,﴾* means, in all that He says and does, legislates and decrees.

﴿ٱلْخَبِيرُ﴾

*﴿the All-Aware.﴾* from Whom nothing at all is hidden or concealed. Mālik narrated that Az-Zuhri said, "He is All-Aware of His creation, All-Wise in His commands." Allāh says:

﴿يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

*﴿He knows that which goes into the earth and that which comes forth from it,﴾*

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ﴾

﴿*and that which descends from the heaven*﴾

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ﴾

﴿*And He is the Most Merciful, the Oft-Forgiving.*﴾

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾ لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿٥﴾ وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾﴾

﴿*3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."*﴾

﴿*4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.*﴾

﴿*5. But those who strive against Our Āyāt to frustrate them – those, for them will be a severe painful torment.*﴾

﴿*6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.*﴾

## The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾﴾

﴿*And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"*﴾ (10:53).

The second of these *Āyāt* is this one:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."*﴾.

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾﴾

﴿*The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh"*﴾ (64:7).

And Allāh says here:

﴿قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Say: "Yes, by my Lord, it will come to you..."*﴾

Then Allāh is described in a manner that affirms that:

﴿عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

﴿*the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.*﴾

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him."[1] In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿لِيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ﴾

*﴿That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Āyāt to frustrate them﴾*

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ﴾

*﴿those, for them will be a severe painful torment.﴾*

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the *Āyah*:

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۖ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

*﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾* (59:20)

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

*﴿Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?﴾* (38:28)

﴿وَيَرَى ٱلَّذِينَ أُو۟تُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ﴾

*﴿And those who have been given knowledge see that what is revealed to you from your Lord is the truth,﴾*

[1] Aṭ-Ṭabari 20:350

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ﴿٨﴾ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ
ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ
يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ
سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿١١﴾ وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ
وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ
رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾
يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ
ٱلشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ
إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ
أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allāh and which they are now seeing with their own eyes, they will say:

﴿لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴿*Indeed, the Messengers of our Lord did come with the truth*﴾ (7:43). And it will be said:

﴿هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

﴿*This is what the Most Gracious had promised, and the Messengers spoke truth!*﴾ [36:52]

﴿لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ فَهَٰذَا يَوْمُ ٱلْبَعْثِ﴾

﴿*Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection*﴾ (30:56),

﴿وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾﴾

﴿*And those who have been given knowledge see that what is*

*revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.*﴾

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ۝٧ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ۝٨ أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝٩﴾

﴿*7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"*﴾

﴿*8. Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.*﴾

﴿*9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allāh) in repentance.*﴾

## The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ﴾

﴿*Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"*﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿إِنَّكُمْ﴾

﴿*then you*﴾ means, after this has happened,

﴿لَفِى خَلْقٍ جَدِيدٍ﴾

﴿*will be created (again) anew*﴾

means, you will be restored to life and will receive provision anew. 'By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allāh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ﴾

﴿*Has he invented a lie against Allāh, or is there a madness in him?*﴾

Allāh said, refuting their words:

﴿بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ﴾

﴿*Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.*﴾

meaning, the matter is not as they claim or as they think; on the contrary, Muḥammad ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿فِى ٱلْعَذَابِ﴾

﴿*are themselves) in a torment,*﴾ means, their disbelief, which will lead them to the torment of Allāh.

﴿وَٱلضَّلَٰلِ ٱلْبَعِيدِ﴾

﴿*and in far error.*﴾ far from the truth in this world.

Then Allāh warns them of His power in the creation of heavens and earth, as He says:

﴿أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*See they not what is before them and what is behind them, of the heaven and the earth?*﴾

meaning, wherever they go, in whatever direction, the heavens

are above them and the earth is beneath them. This is like the *Āyah*:

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾﴾

*﴿With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!﴾* (51:47-48)

﴿إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ﴾

*﴿If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.﴾*

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

*﴿Verily, in this is a sign for every Munīb servant.﴾*

Ma'mar narrating from Qatādah, said that *Al-Munīb* means every one who repents.[1] Sufyān narrated from Qatādah, that *Al-Munīb* is the one who turns to Allāh.[2] This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the *Āyāt*:

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ﴾

*﴿Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!﴾* (36:81)

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

[1] 'Abdur-Razzāq 3:126.

[2] Aṭ-Ṭabari 20:356

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.*﴾ (40:57)

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾﴾

﴿*10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."*﴾

﴿*11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."*﴾

## The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أُوتِيَ هٰذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«*This man has been given one of the sweet melodious voices of the Prophet Dāwud.*»[1]

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."[2]

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[1] Muslim 1:546.

[2] *Faḍā'il Al-Qur'ān* by Abu 'Ubayd p. 79.

﴿أَوِّبِي﴾

﴿*Glorify*﴾ means, glorify Allāh. This was the view of Ibn 'Abbās, Mujāhid and others.[1] The root of this word [*Ta'wīb*] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَأَلَنَّا لَهُ ٱلْحَدِيدَ﴾

﴿*And We made the iron soft for him.*﴾ Al-Ḥasan Al-Baṣri, Qatādah, Al-A'mash and others said, "He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread."[2] Allāh said:

﴿أَنِ ٱعْمَلْ سَٰبِغَٰتٍ﴾

﴿*Saying: "Make you perfect coats of mail..."*﴾, which means chain mail. Qatādah said, "He was the first person ever to make chain mail; before that, they used to wear plated armor."[3]

﴿وَقَدِّرْ فِي ٱلسَّرْدِ﴾

﴿*and balance well the rings of chain armor [Sard],*﴾

This is how Allāh taught His Prophet Dāwud, peace be upon him, to make coats of mail. Mujāhid said concerning the *Āyah*:

﴿وَقَدِّرْ فِي ٱلسَّرْدِ﴾

﴿*and balance well the rings of chain armor [Sard],*﴾

"Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right."[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Sard* refers to a ring of iron." Some of them said, "Chain mail is called *Masrūd* if it is held together with rivets."

﴿وَٱعْمَلُوا۟ صَٰلِحًا﴾

﴿*and work you (men) righteousness.*﴾ means, with regard to what

[1] Aṭ-Ṭabari 20:357.
[2] Aṭ-Ṭabari 20:359.
[3] Aṭ-Ṭabari 20:359.
[4] Aṭ-Ṭabari 20:361.

Allāh has given you of blessings.

﴿إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*Truly, I am All-Seer of what you do.*﴾ means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾﴾

﴿*12. And to Sulaymān (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qiṭr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.*﴾

﴿*13. They worked for him as he desired on Maḥārīb, Tamāthīl, large basins like Jawāb and Qudūr Rāsiyāt. "Work you, O family of Dāwud, with thanks!" But few of My servants are grateful.*﴾

## The Favors which Allāh bestowed upon Sulaymān

Having mentioned the blessings with which He favored Dāwud, Allāh follows this by mentioning what He gave to Dāwud's son Sulaymān (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Ḥasan Al-Baṣri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kābil."[1] Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kābul is an entire month's travel for a swift rider.

﴿وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ﴾

﴿*And We caused a fount Qiṭr to flow for him,*﴾

[1] Aṭ-Ṭabari 20:362.

Ibn 'Abbās, may Allāh be plased with him, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, 'Abdur-Raḥmān bin Zayd bin Aslam and others said, "*Qiṭr* means copper."[1] Qatādah said, "It was in Yemen."[2] Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ﴾

﴿*and there were Jinn that worked in front of him, by the leave of his Lord.*﴾

means, 'We subjugated the *Jinn* to work in front of him,' by the permission of his Lord, i.e., by Allāh's decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا﴾

﴿*And whosoever of them turned aside from Our command,*﴾

means, whoever among them tried to rebel and disobey,

﴿نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ﴾

﴿*We shall cause him to taste of the torment of the blazing Fire.*﴾

which means, burning.

﴿يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ﴾

﴿*They worked for him as he desired on Maḥārīb, Tamāthīl,*﴾

*Maḥārīb* refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings."[3] With regard to "*Tamāthīl*," 'Aṭiyah Al-'Awfī, Aḍ-Ḍaḥḥāk and As-Suddi said that *Tamāthīl* means pictures.[4]

﴿وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ﴾

﴿*large basins like Jawāb and Qudūr Rāsiyāt.*﴾

*Jawāb*, the plural form of *Jabiyah*, refers to cisterns or tanks

[1] Aṭ-Ṭabari 20:363, 364.

[2] Aṭ-Ṭabari 20:363.

[3] Aṭ-Ṭabari 20:365.

[4] Aṭ-Ṭabari 20:366.

in which water is held, and *Qudūr Rāsiyāt* are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others.[1]

﴿اعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا﴾

﴿*Work you, O family of Dāwud, with thanks!*﴾

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu 'Abdur-Raḥmān Al-Ḥubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.[2] In the Two *Ṣaḥīḥs*, it is reported that the Messenger of Allāh ﷺ said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللهِ تَعَالَىٰ صَلَاةُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَأَحَبَّ الصِّيَامِ إِلَى اللهِ تَعَالَىٰ صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى»

«*The most beloved of prayer to Allāh is the prayer of Dāwud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwud. He used to fast for a day then not fast for a day, and he never fled the battlefield.*»[3]

Ibn Abi Ḥātim narrated that Fuḍayl said concerning the *Āyah*:

﴿اعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا﴾

﴿*Work you, O family of Dāwud, with thanks!*﴾

Dāwud said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."[4]

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[1] Aṭ-Ṭabari 20:367.

[2] Aṭ-Ṭabari 20:369.

[3] *Fatḥ Al-Bāri* 6:525, Muslim 2:816.

[4] *Ad-Durr Al-Manthūr* 6:680.

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ ٱلشَّكُورُ﴾

﴿*But few of My servants are grateful.*﴾ This is a reflection of reality.

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾﴾

﴿*14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.*﴾

## The Death of Sulaymān

Allāh tells us how Sulaymān, peace be upon him, died and how Allāh concealed his death from the *Jinn* who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn 'Abbās may Allāh be pleased with him, Mujāhid, Al-Ḥasan, Qatādah and others said.[1] He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to *Jinn* and men alike that the *Jinn* do not know the Unseen as they (the *Jinn*) used to imagine and tried to deceive people. This is what Allāh says:

﴿مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ﴾

﴿*nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.*﴾

meaning, it became clear to the people that they (the *Jinn*) were lying.

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[1] Aṭ-Ṭabari 20:370.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾﴾

﴿15. *Indeed there was for Saba' a sign in their dwelling place - two gardens on the right and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!*﴾

﴿16. *But they turned away, so We sent against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athl, and some few lote trees.*﴾

﴿17. *Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).*﴾

## The Disbelief of Saba' (Sheba) and Their Punishment

Saba' refers to the kings and people of the Yemen. *At-Tabāba'ah (Tubba')* [surname of the ancient kings of Yemen] were part of them, and Bilqīs, the queen who met Sulaymān, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allāh sent them messengers telling them to eat of

His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghuṭayfī, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ، وَلَكِنَّهُ رَجُلٌ وُلِدَ لَهُ عَشَرَةٌ مِنَ الْوَلَدِ، فَتَيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَخْمٌ وَجُذَامٌ وَغَامِلَةُ وَغَسَّانُ، وَأَمَّا الَّذِينَ تَيَامَنُوا: فَكِنْدَةُ وَالْأَشْعَرِيُّونَ وَالْأَزْدُ وَمَذْحِجٌ وَحِمْيَرُ وَأَنْمَارُ»

*«It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash-Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhḥij, Ḥimyar and Anmār.»*

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خَثْعَمُ وَبَجِيلَةُ»

*«Those among whom are Khath'am and Bajīlah.»'*[1]

This was recorded by At-Tirmidhi in his *Jāmi'* [*Sunan*] in more detail than this; then he said, "This is a *Ḥasan Gharīb Ḥadīth.*"[2]

The genealogists – including Muḥammad bin Isḥāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rub bin Qaḥṭān; he was called *Saba'* because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'ish*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'ish*; because the Arabs call wealth *Rīsh* or *Riyāsh*.

They differ over Qaḥṭān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

[1] Aṭ-Ṭabari 20:375.

[2] *Tuḥfat Al-Aḥwadhi* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā'īl bin Ibrāhīm Al-Khalīl, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu 'Umar bin 'Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh 'Alā Dhikr Uṣūl Al-Qabā'il Ar-Ruwāt.*

The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنَ الْعَرَبِ»

«*He was a man among the Arabs.*»[1]

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūḥ (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Ṣaḥīḥ Al-Bukhāri*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا»

«*Shoot, O sons of Ismā'īl, for your father was an archer.*»[2]

Aslam was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped – it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

[1] Aṭ-Ṭabari no. 28782.

[2] *Fatḥ Al-Bāri* 6:261.

and our water is Ghassān."

«وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ»

«*He had ten sons among the Arabs.*»[1]

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.
The meaning of the words,

«فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

«*Six of whom went south and four of whom went north.*»[2]

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

## The Dam of Ma'ārib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel – such as is used for gathering fruit – on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.[3]

This was the dam of Ma'ārib, a land between which and San'ā' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

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[1] Aṭ-Ṭabari no. 28782.
[2] Aṭ-Ṭabari no. 28782.
[3] Aṭ-Ṭabari 20:376.

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ﴾

*﴿Indeed there was for Saba' (Sheba) a sign in their dwelling place﴾*

Then He explains this by saying:

﴿جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ﴾

*﴿two gardens on the right and on the left;﴾*

meaning, the two sides where the mountains were, and their land was in between them.

﴿كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ﴾

*﴿(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!﴾*

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَأَعْرَضُوا﴾

*﴿But they turned away,﴾* means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulaymān, peace be upon him:

﴿وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾﴾

*﴿"I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."﴾* (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ﴾

*﴿so We sent against them flood released from the dam,﴾*

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Aḍ-Ḍaḥḥāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.[1] Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."[2] Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path – buildings, trees, etc."[3]

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ﴾

*﴿and We converted their two gardens into gardens producing bitter bad fruit (ukul khamṭ),﴾*

Ibn 'Abbās, Mujāhid, Ikrimah, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."[4]

﴿وَأَثْلٍ﴾

*﴿and Athl,﴾* 'Al-'Awfi and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ﴾

*﴿and some few lote trees.﴾* Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

[1] Aṭ-Ṭabari 20:378, 380.

[2] Aṭ-Ṭabari 20:381.

[3] Aṭ-Ṭabari 20:381.

[4] Aṭ-Ṭabari 20: 382, 383.

﴿وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ﴾

﴿*and some few lote trees.*﴾ This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allāh, and because they denied the truth and turned towards falsehood. Allāh said:

﴿ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾﴾

﴿*Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.*﴾

meaning, 'We punished them for their disbelief.' Mujāhid said, "He does not punish anyone except the disbelievers."[1]

Al-Ḥasan Al-Baṣri said, "Allāh the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾﴾

﴿*18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."*﴾

﴿*19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).*﴾

## The Trade of Saba' and Their Destruction

Allāh tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was

[1] Al-Baghawi 3:555.

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allāh says:

﴿وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَـٰرَكْنَا فِيهَا﴾

﴿*And We placed, between them and the towns which We had blessed,*﴾

Mujāhid, Al-Ḥasan, Sa'īd bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ibn Zayd and others – all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.[1] Al-'Awfi reported that Ibn 'Abbās said, "The towns which We had blessed by putting Jerusalem among them."[2]

﴿قُرًى ظَـٰهِرَةً﴾

﴿*towns easy to be seen,*﴾ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ﴾

﴿*and We made the stages (of journey) between them easy*﴾ meaning, 'We made it in a way that met the needs of the travelers.'

﴿سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ﴾

﴿*Travel in them safely both by night and day.*﴾ means, those who travel in them will be safe both by night and by day.

﴿فَقَالُوا۟ رَبَّنَا بَـٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴿*But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;*﴾

[1] Aṭ-Ṭabari 20:386, 387.

[2] Aṭ-Ṭabari 20:386.

They failed to appreciate this blessing, as Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

﴿فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ﴾

*﴿so We made them as tales (in the land), and We dispersed them all totally.﴾*

means, 'We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

*﴿Verily, in this are indeed signs for every steadfast, grateful.﴾*

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«عَجِبْتُ مِنْ قَضَاءِ اللهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ»

*«I am amazed at what Allāh has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.»*[1]

This was also recorded by An-Nasā'ī in *Al-Yawm wal-*

[1] Aḥmad 1:173.

*Laylah.*[1] There is a corroborating report in the Two *Ṣaḥīḥs*, where a *Ḥadīth* narrated by Abu Hurayrah, may Allāh be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ تَعَالَى لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

*«How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.»*"[2]

It was reported that Qatādah said:

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿*Verily, in this are indeed signs for every steadfast, grateful.*﴾

It was Muṭarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."[3]

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾﴾

﴿*20. And indeed Iblīs did prove true his thought about them, and they followed him, all except a group of true believers.*﴾

﴿*21. And he had no authority over them, - except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.*﴾

## How Iblīs' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the *Shayṭān*, Allāh tells us about their counterparts

[1] An-Nasā'ī in *Al-Kubrā* 6:263.

[2] *Fatḥ Al-Bāri* 10:107.

[3] Muslim 4:1992.

among those who follow Iblīs and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ﴾

*﴿And indeed Iblīs did prove true his thought about them,﴾*

Ibn 'Abbās, may Allāh be pleased with him, and others[1] said that this *Āyah* is like the *Āyah* where Allāh tells us about how Iblīs refused to prostrate to Ādam, peace be upon him, then said:

﴿أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا﴾

*﴿See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!﴾* (17:62)

﴿ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾﴾

*﴿Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴾* (7:17)

And there are many *Āyāt* which refer to this matter.

﴿وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ﴾

*﴿And he (Iblīs) had no authority over them,﴾*

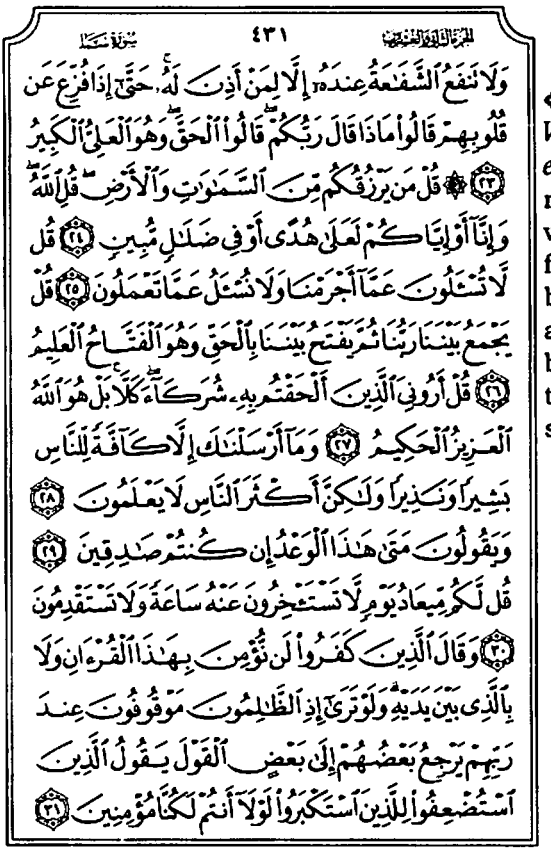
Ibn 'Abbās, may Allāh be pleased with him said, "This means, he had no proof."

﴿إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ﴾

*﴿except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴾*

means, 'We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world – and to distinguish these believers from those who are in doubt about the Hereafter.

[1] Aṭ-Ṭabari 20:392.


وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن
قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
﴿٢٣﴾ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ
وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًا أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل
لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ
يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ
﴿٣٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا
بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

﴿وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ﴾

﴿*And your Lord is a Watchful over everything.*﴾ means, despite His watching, those who follow Iblīs go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾﴾

*﴿22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴾*

*﴿23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴾*

## The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ﴾

﴿*Say: "Call upon those whom you assert besides Allāh..."*﴾

meaning, the gods who are worshipped besides Allāh.

﴿لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ﴾

﴿*they possess not even the weight of a speck of dust, either in the heavens or on the earth,*﴾

This is like the *Āyah*:

﴿وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾﴾

﴿*And those, whom you invoke or call upon instead of Him, own not even a Qiṭmīr*[1] ﴾ (35:13).

﴿وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ﴾

﴿*nor have they any share in either,*﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ﴾

﴿*nor there is for Him any supporter from among them.*﴾

means, nor does Allāh have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.
Then Allāh says:

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allāh says:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ (2:255),

[1] The thin membrane over the date stone.

﴿وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـٔٗا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ ﴿٢٦﴾﴾

﴿*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴾ (53:26)

﴿وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ﴾

﴿*and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him*﴾ (21:28).

It was reported in the Two *Ṣaḥīḥs* through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Maḥmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ لِلهِ تَعَالَى فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، ثُمَّ يُقَالُ: يَامُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ»

«*Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."*»[1]

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمۡ قَالُواْ مَاذَا قَالَ رَبُّكُمۡۖ قَالُواْ ٱلۡحَقَّۖ﴾

﴿*So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.*﴾

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.[2]

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[1] *Fatḥ Al-Bāri* 8:248, Muslim 1:185.

[2] Aṭ-Ṭabari 20:396.

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ﴾

*﴿So much so that when fear is banished from their hearts,﴾*

means, when the fear leaves their hearts. Ibn 'Abbās, Ibn 'Umar, Abu 'Abdur-Raḥmān As-Sulami, Ash-Sha'bi, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk, Al-Ḥasan and Qatādah said concerning the *Āyah*,

﴿حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ﴾

*﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾*

"When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say?" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allāh says,

﴿قَالُوا۟ ٱلْحَقَّ ۖ﴾

*﴿They say the truth.﴾* meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾

*﴿And He is the Most High, the Most Great.﴾*

In his *Tafsīr* of this *Āyah* in his *Ṣaḥīḥ*, Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him said, "The Prophet of Allāh ﷺ said:

«إِذَا قَضَى اللهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَىٰ صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَوَصَفَ سُفْيَانُ بِيَدِهِ فَحَرَّفَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

«*When Allāh decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the fear is banished from their hearts, they say, "What is it that your Lord has said?" They say the truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other*» – Sufyān [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. «*So he hears what is said and passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of the one thing which was heard from heaven.*»"

This was recorded by Al-Bukhāri, not by Muslim.[1] Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it.[2] And Allāh knows best.

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾﴾

﴿24. *Say: "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."*﴾

﴿25. *Say: "You will not be asked about our sins, nor shall we be asked of what you do."*﴾

﴿26. *Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."*﴾

﴿27. *Say: "Show me those whom you have joined with Him as*

[1] *Fath Al-Bāri* 8 :398.

[2] Abu Dāwud 4 :288, *Tuhfat Al-Ahwadhi*, 9 :90, Ibn Mājah 1 :69.

*partners. Nay! But He is Allāh, the Almighty, the All-Wise."*﴾

## Allāh has no partner in anything whatsoever

Allāh tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ﴾

﴾*And verily, (either) we or you are rightly guided or in plain error.*﴿

'One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawḥīd* which indicates that your *Shirk* must be false.' Allāh says:

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ﴾

﴾*And verily, (either) we or you are rightly guided or in plain error.*﴿

Qatādah said, "The Companions of Muḥammad ﷺ said this to the idolators: 'By Allāh, we and you cannot be following the same thing, only one of us can be truly guided."[1] Ikrimah and Ziyād bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."[2]

﴿قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾﴾

﴾*Say: "You will not be asked about our sins, nor shall we be asked of what you do."*﴿

This indicates disowning them, saying, 'you do not belong to us and we do not belong to you, because we call people to Allāh, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

[1] Aṭ-Ṭabari 20:401.

[2] Aṭ-Ṭabari 20:401.

you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the *Āyat*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾﴾

*﴿And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾* (10:41)

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

*﴿Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."﴾* (104:1-6).

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا﴾

*﴿Say: "Our Lord will assemble us all together..."﴾*

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾﴾

*﴿And on the Day when the Hour will be established – that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾* (30:14-16).

Allāh says:

﴿وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ﴾

*﴿And He is the Just Judge, the All-Knower of the true state of affairs.﴾*

﴿قُلْ أَرُونِيَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ﴾

*﴿Say: "Show me those whom you have joined with Him as partners..."﴾*

means, 'show me those gods whom you made as rivals and equals to Allāh.'

﴿كَلَّا﴾

﴿*Nay*﴾ means, He has no peer, rival, partner or equal. Allāh says:

﴿بَلْ هُوَ ٱللَّهُ﴾

﴿*But He is Allāh,*﴾ meaning, the One and Only God Who has no partner.

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*the Almighty, the All-Wise.*﴾ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allāh knows best.

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾﴾

*﴿28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.﴾*

*﴿29. And they say: "When is this promise if you are truthful?"﴾*

*﴿30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾*

## The Prophet ﷺ was sent to all of Mankind

Allāh says to His servant and Messenger Muḥammad ﷺ:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿*And We have not sent you except as a giver of glad tidings and a warner to all mankind,*﴾

i.e., to all of creation among those who are accountable for their deeds. This is like the *Āyah*:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴾ (7:158)

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١﴾

﴿*Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.*﴾ (25:1)

﴿بَشِيرًا وَنَذِيرًا﴾

﴿*a giver of glad tidings and a warner*﴾ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the *Āyāt*:

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*and most of men know not.*﴾

﴿وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝١٠٣﴾

﴿*And most of mankind will not believe even if you desire it eagerly.*﴾ (12:103)

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴾

﴿*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴾ (6:116).

Muḥammad bin Ka'b said concerning the *Āyah*:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ﴾

﴿*And We have not sent you except to all mankind*﴾

meaning, to all the people. Qatādah said concerning this *Āyah*, "Allāh, may He be exalted, sent Muḥammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."[1]

[1] Aṭ-Ṭabari 20:405.

In the Two *Ṣaḥīḥs* it was reported that Jābir, may Allāh be pleased with him said, "The Messenger of Allāh ﷺ said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

*«I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind.»"*[1]

It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«بُعِثْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

*«I have been sent to the black and the red.»*

Mujāhid said, "This means to the *Jinn* and to mankind."[2] Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

## How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allāh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾﴾

*﴿And they say: "When is this promise if you are truthful?"﴾*

This is like the *Āyah*:

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴾

[1] *Fatḥ Al-Bāri* 1:519, Muslim 1:370.

[2] Aḥmad 5:145.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ
اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ
تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ۚ وَأَسَرُّوا النَّدَامَةَ
لَمَّا رَأَوُا الْعَذَابَ ۚ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ
مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ﴿٣٤﴾
وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُم بِالَّتِي تُقَرِّبُكُمْ عِندَنَا
زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا ۖ فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ
بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي
آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ
إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا
أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

﴿*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...*﴾ (42:18)

Then Allāh says:

﴿قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾﴾

﴿*Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward."*﴾

meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as Allāh says:

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴾

﴿*Verily, the term of Allāh when it comes, cannot be delayed*﴾ (71:4).

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴿*And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.*﴾ (11:104-105).

﴿وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ

الظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾

﴿31. *And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"*﴾

﴿32. *And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."*﴾

﴿33. *Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?*﴾

## How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allāh tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'ān and what it tells them about the Resurrection. Allāh says:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ﴾

﴿*And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it."*﴾

Allāh threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another:

﴿يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟﴾

*﴿how they will cast the (blaming) word one to another! Those who were deemed weak﴾*

this refers to the followers –

﴿لِلَّذِينَ ٱسْتَكْبَرُوٓا۟﴾

*﴿to those who were arrogant﴾* – this refers to the leaders and masters –

﴿لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ﴾

*﴿Had it not been for you, we should certainly have been believers!﴾*

meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

﴿أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم﴾

*﴿Did we keep you back from guidance after it had come to you?﴾*

meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

﴿بَلْ كُنتُم مُّجْرِمِينَ ﴿٣١﴾ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ﴾

*﴿"...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..."﴾*

meaning, 'you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatādah and Ibn Zayd said:

﴿بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ﴾

﴿*Nay, but it was your plotting by night and day,*﴾

means, "You plotted by night and day."[1] Mālik narrated something similar from Zayd bin Aslam.[2]

﴿إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴿*when you ordered us to disbelieve in Allāh and set up rivals to Him!*﴾

means, 'to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

﴿وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ﴾

﴿*And each of them (parties) will conceal their own regrets, when they behold the torment.*﴾

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*And We shall put iron collars round the necks of those who disbelieved.*﴾

This is a chain which will tie their hands to their necks.

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Are they requited aught except what they used to do?*﴾

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

﴿*He will say: "For each one there is double (torment), but you know not."*﴾ (7:38).

Ibn Abi Ḥātim recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَبُهَا، ثُمَّ لَفَحَتْهُمْ لَفْحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْعُرْقُوبِ»

[1] Aṭ-Ṭabari 20:408.

[2] Aṭ-Ṭabari 20:408.

«*When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.*»[1]

﴿وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٣٤ وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ٣٥ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٦ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ٣٧ وَٱلَّذِينَ يَسۡعَوۡنَ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ٣٨ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩﴾

﴿34. *And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with."*﴾

﴿35. *And they say: "We are more in wealth and in children, and we are not going to be punished."*﴾

﴿36. *Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not."*﴾

﴿37. *And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.*﴾

﴿38. *And those who strive against Our Āyāt, to frustrate them, they will be brought to the torment.*﴾

﴿39. *Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything, He will replace it. And He is the Best of providers."*﴾

## How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allāh is consoling His Prophet ﷺ and commanding him to

[1] *Ḥilyat Al-Awliyā'* 4:363, where Abu Nu'aym indicates that it is probably *Mawqūf*.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūḥ, peace be upon him, said to him:

﴿أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ﴾

*﴿Shall we believe in you, when the weakest (of the people) follow you?﴾* (26:110)

﴿وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ﴾

*﴿nor do we see any follow you but the meanest among us and they (too) followed you without thinking﴾* (11:27).

The leaders among the people of Ṣāliḥ said:

﴿لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾﴾

*﴿to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾* (7:75-76).

And Allāh said:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾﴾

*﴿Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from among us?" Does not Allāh know best those who are grateful?﴾* (6:53),

﴿وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا﴾

*﴿And thus We have set up in every town great ones of its wicked people to plot therein﴾* (6:123), and

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾﴾

*﴿And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life*

*of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction*﴾ (17:16).

And Allāh says here:

﴿وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ﴾

﴿*And We did not send a warner to a township*﴾ meaning a Prophet or a Messenger,

﴿إِلَّا قَالَ مُتْرَفُوهَآ﴾

﴿*but those who were given the worldly wealth and luxuries among them*﴾

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, "They are their tyrants, chiefs and leaders in evil."[1]

﴿إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾

﴿*We believe not in the (Message) with which you have been sent.*﴾

means, 'we do not believe in it and we will not follow it.'

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

﴿وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾﴾

﴿*And they say: "We are more in wealth and in children, and we are not going to be punished."*﴾

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allāh says:

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿*Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, but they perceive not.*﴾ (23:55-56)

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[1] Aṭ-Ṭabari 20:409.

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾﴾

﴿*So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.*﴾ (9:55), and

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾﴾

﴿*Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!*﴾ (74:11-17)

And Allāh has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

﴿*Say: "Verily, my Lord expands the provision to whom He wills and restricts..."*﴾

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

﴿*but most men know not.*﴾

Then Allāh says:

﴿وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ﴾

﴿*And it is not your wealth, nor your children that bring you nearer to Us,*﴾

meaning, 'these things are not a sign that We love you or care

for you.' Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَعَالَى لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

*«Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.»*[1]

Muslim and Ibn Mājah also recorded this.[2] Allāh says:

﴿إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا﴾

*﴿but only he who believes, and does righteous deeds;﴾*

meaning, 'only faith and righteous deeds will bring you closer to Us.'

﴿فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟﴾

*﴿as for such, there will be multiple rewards for what they did,﴾*

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ﴾

*﴿and they will reside in the high dwellings in peace and security.﴾*

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Ḥātim recorded that 'Ali, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَغُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا»

*«In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.»*

A bedouin asked, "Who are they for?" He ﷺ said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

*«For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.»*[3]

[1] Aḥmad 2:539.

[2] Muslim 4:1987, Ibn Mājah 2:1388.

[3] Ibn Abi Shaybah 8:437.

﴿وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ﴾

﴿*And those who strive against Our Āyāt, to frustrate them,*﴾ means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿أُو۟لَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ﴾

﴿*they will be brought to the torment.*﴾ means, they will all be punished for their deeds, each one accordingly.

﴿قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ﴾

﴿*Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."*﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the *Āyah*:

﴿ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾

﴿*See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.*﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

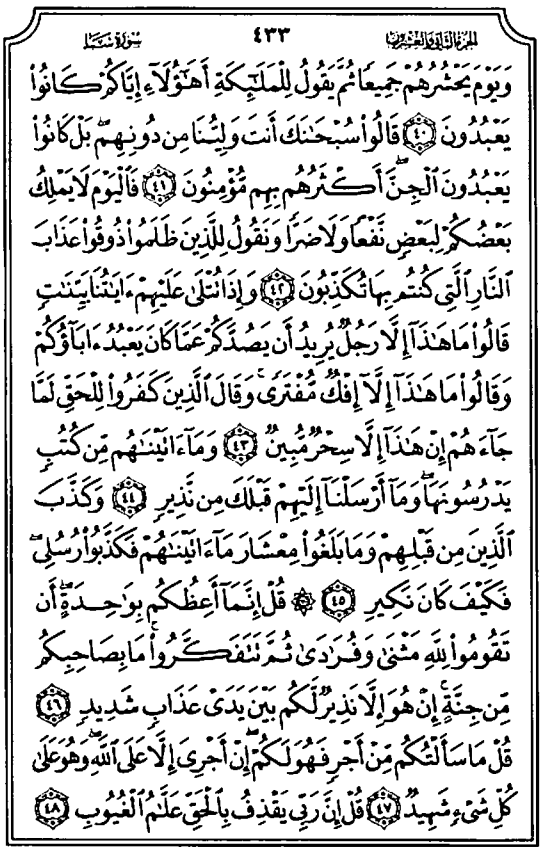
«*He truly succeeds who becomes Muslim and is given just enough provision and Allāh makes him content with what He has given.*»"

It was recorded by Muslim.[1]

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ﴾

﴿*and whatsoever you spend of anything, He will replace it.*﴾

[1] Muslim 2:730.




means, 'whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet ﷺ said:

«يَقُولُ اللهُ تَعَالَى: أَنْفِقْ، أُنْفِقْ عَلَيْكَ»

*«Allāh says: "Spend, I will spend on you."»*

In another *Ḥadīth* it is reported that every morning, two angels come, and one says, "O Allāh, bring destruction upon the one who withholds (does not spend)." The other one says, "O Allāh, give compensation to the one who spends."[1]

And the Messenger of Allāh ﷺ said:

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

*«Spend, O Bilāl, and do not fear that the One Who is on the Throne will withhold from you.»*[2]

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾﴾

[1] Muslim 1:700.

[2] Aṭ-Ṭabarāni 10:191.

﴿40. *And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"*﴾

﴿41. *They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."*﴾

﴿42. *So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny."*﴾

## The Angels will disown Their Worshippers on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allāh. He will ask the angels:

﴿أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ﴾

﴿*Was it you that these people used to worship?*﴾

meaning, 'did you command them to worship you?' Allāh says in *Sūrat Al-Furqān*:

﴿ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾﴾

﴿*Was it you who misled these My servants or did they (themselves) stray from the (right) path?*﴾ (25:17).

And He will say to 'Īsā, peace be upon him:

﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ﴾

﴿*Did you say unto men: "Worship me and my mother as two gods besides Allāh?,' He will say: "Glory be to You! It was not for me to say what I had no right (to say)."*﴾ (5:116).

Similarly, the angels will say:

﴿سُبْحَٰنَكَ﴾

﴿*Glorified be You!*﴾ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You.'

﴿أَنتَ وَلِيُّنَا مِن دُونِهِمْ﴾

﴿*You are our Protector instead of them.*﴾ means, 'we are Your servants and we disown these people before You.'

﴿بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ﴾

﴿*Nay, but they used to worship the Jinn;*﴾

meaning, the *Shayāṭīn*, because they are the ones who made idol worship attractive to them and who misguided them.

﴿أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴿*most of them were believers in them.*﴾ This is like the *Āyah*:

﴿إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ﴾

﴿*They invoke nothing but females besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him*﴾ (4:117-118).

Allāh says:

﴿فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا﴾

﴿*So Today, none of you can profit or harm one another.*﴾

means, 'none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

﴿وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟﴾

﴿*And We shall say to those who did wrong:*﴾ – meaning the idolators –

﴿ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ﴾

﴿*"Taste the torment of the Fire which you used to deny."*﴾

meaning, this will be said to them by way of rebuke.

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾﴾

﴾43. *And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"*﴿

﴾44. *And We had not given them Scriptures that they could study, nor sent to them before you any warner.*﴿

﴾45. *And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!*﴿

## The Saying of the Disbelievers about the Prophets, and its refutation

Allāh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ﴾

﴾*They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship."*﴿

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false – may the curse of Allāh be upon them and their fathers!

﴿وَقَالُوا مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى﴾

﴾*And they say: "This is nothing but an invented lie."*﴿

referring to the Qur'ān.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ﴾

﴾*And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"*﴿

Allāh says:

﴿وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾﴾

﴾*And We had not given them Scriptures that they could study, nor sent to them before you any warner*﴿

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.
Then Allāh says:

﴿وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*And those before them denied;*﴾ meaning, other nations.

﴿وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ﴾

﴿*these have not received even a tenth of what We had granted to those (of old);*﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."[1] This was also the view of Qatādah, As-Suddi and Ibn Zayd.[2] This is like the *Āyāt*:

﴿وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾﴾

﴿*And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!*﴾ (46:26)

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾

﴿*Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength*﴾ (40:82).

but that did not protect them from the punishment of Allāh,

[1] Aṭ-Ṭabari 20:416.

[2] Aṭ-Ṭabari 20:416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿فَكَذَّبُوا۟ رُسُلِى فَكَيْفَ كَانَ نَكِيرِ﴾

*﴿yet they denied My Messengers. Then how (terrible) was My denial!﴾*

meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

﴿قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾﴾

*﴿46. Say: "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."﴾*

## Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says: 'Say, O Muḥammad, to these disbelievers who claim that you are crazy,'

﴿إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ﴾

*﴿I exhort you to one (thing) only,﴾* meaning, 'I am only telling you to one thing,' and that is:

﴿أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ مَا بِصَاحِبِكُم مِّن جِنَّةٍ﴾

*﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾*
meaning, 'stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muḥammad crazy? Advise one another,'

﴿ثُمَّ تَتَفَكَّرُوا۟﴾

*﴿and reflect﴾* means, let each person look within himself concerning the matter of Muḥammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ مَا بِصَاحِبِكُم مِّن جِنَّةٍ﴾

﴿*that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.*﴾

This meaning was stated by Mujāhid, Muḥammad bin Ka'b, As-Suddi, Qatādah and others.[1] This is what is meant by the *Āyah*.

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ﴾

﴿*He is only a warner to you in face of a severe torment.*﴾

Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, commented on this *Āyah*: "One day, the Prophet ﷺ climbed up Aṣ-Ṣafā' and shouted,

«يَا صَبَاحَاهْ»

«*O people!*» The Quraysh gathered around him, and said, 'What is the matter with you?' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي»

«*What do you think? If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me?*»

They said, 'Of course.' He ﷺ said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«*I am a warner to you in the face of a severe punishment.*»

Abu Lahab said, 'May you perish! You have called us together only to tell us this?' Then Allāh revealed:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١﴾

﴿*Perish the two hands of Abū Lahab and perish he!*﴾ (111:1)

We have already discussed this in our *Tafsīr* of the *Āyah*:

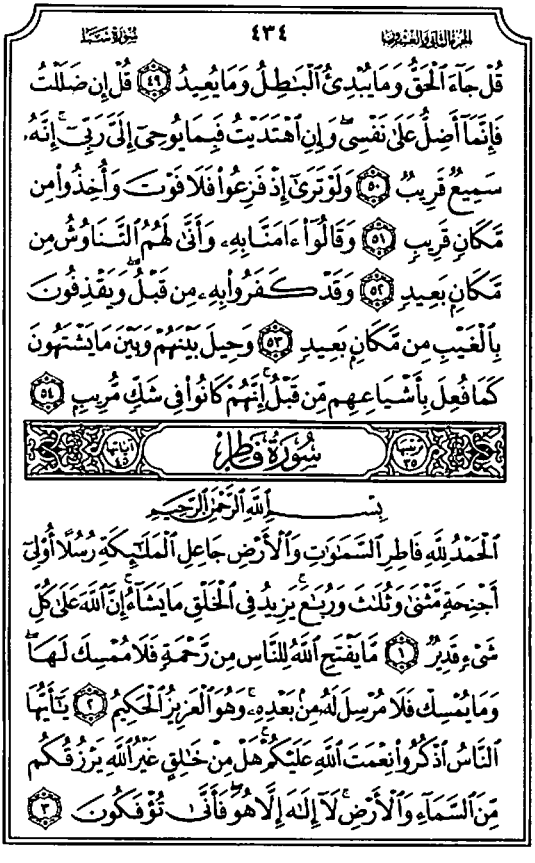
﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ۝٢١٤﴾

﴿*And warn your tribe of near kindred*﴾[2] (26:214).

﴿قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝٤٧ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ ۚ عَلَّٰمُ ٱلْغُيُوبِ ۝٤٨ قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ۝٤٩ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ

[1] Aṭ-Ṭabari 20:418.

[2] *Fatḥ Al-Bāri* 8:400.




قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَـٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ
فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ
سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن
مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن
مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ
بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

سُورَةُ فَاطِرٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَـٰٓئِكَةِ رُسُلًا أُو۟لِىٓ
أَجْنِحَةٍ مَّثْنَىٰ وَثُلَـٰثَ وَرُبَـٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ يَـٰٓأَيُّهَا
ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَـٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ
إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

﴿47. *Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things."*﴾

﴿48. *Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."*﴾

﴿49. *Say: "The truth has come, and the falsehood can neither create anything nor resurrect."*﴾

﴿50. *Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near."*﴾

## I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

﴿مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ﴾

﴿*Whatever wage I might have asked of you is yours.*﴾

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

﴿إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ﴾

﴿*My wage is from Allāh only,*﴾ means, 'rather I will seek the reward for that with Allāh.'

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿*and He is a Witness over all things.*﴾ means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ﴿٤٨﴾﴾

﴿*Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."*﴾ This is like the *Āyah*:

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴿*He sends the Revelation by His command to any of His servants He wills*﴾ (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

﴿*Say: "The truth has come, and the falsehood can neither create anything nor resurrect."*﴾

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the *Āyah*:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

﴿*Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished*﴾ (21:18).

When the Messenger of Allāh ﷺ entered *Al-Masjid Al-Ḥarām* on the day of the conquest of Makkah, and found those idols standing around the *Ka'bah*, he started to hit the idols with his bow, reciting,

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

﴿*And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish."*﴾ (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

﴿*Say: "The truth has come, and the falsehood can neither create anything nor resurrect."*﴾

This was recorded by Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'ī.[1]

﴿قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ﴾

﴿*Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me..."*﴾

means, all good comes from Allāh, and in what Allāh sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allāh, and if it is wrong, then it is from me and from the *Shaytān*, and Allāh and His Messenger have nothing to do with it."[2]

﴿إِنَّهُۥ سَمِيعٌ قَرِيبٌ﴾

﴿*Truly, He is All-Hearer, Ever Near.*﴾ means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasā'ī recorded the *Ḥadīth* of Abu Mūsā which also appears in the Two *Ṣaḥīḥs*:

«إِنَّكُمْ لَاتَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مُجِيبًا»

«*You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.*»[3]

﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾﴾

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[1] *Fath Al-Bāri* 8:252, Muslim 3:1409, *Tuhfat Al-Aḥwadhi* 8:573, An-Nasā'ī in *Al-Kubrā* 6:483.

[2] Abu Dāwud 2:589.

[3] An-Nasā'ī in *Al-Kubrā* 6:438, *Fath Al-Bāri* 9:157, Muslim 4:2076.

﴿51. *And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.*﴾

﴿52. *And they will say: "We do believe (now);" but how could they receive (Tanāwush) from a place so far off.*﴾

﴿53. *Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.*﴾

﴿54. *And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. Verily, they have been in grave doubt.*﴾

Here Allāh says: 'if only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

﴿وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ﴾

﴿*and they will be seized from a near place.*﴾

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Ḥasan Al-Baṣri said: "When they come forth from their graves."[1]

﴿وَقَالُوٓا ءَامَنَّا بِهِۦ﴾

﴿*And they will say: "We do believe (now);"*﴾

means, on the Day of Resurrection, they will say, 'we believe in Allāh and His angels, Books and Messengers.' This is like the *Āyah*:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴿*And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."*﴾ (32:12)

Allāh says:

﴿وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿*but how could they receive from a place so far off?*﴾

[1] Aṭ-Ṭabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujāhid said:

﴿وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ﴾

﴿*but how could they At-Tanāwush?*﴾ means, "How could they attain that?"[1] Az-Zuhri said, "They will wish to attain faith when they have reached the Hereafter and are cut off from this world." Al-Ḥasan Al-Baṣri said, "They will seek something when they have no way of attaining it, they will seek faith from a distant place."

﴿وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ﴾

﴿*Indeed they did disbelieve before,*﴾ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴿وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿*and they (used to) conjecture about the Unseen from a far place.*﴾

Mālik narrated from Zayd bin Aslam that he said:

﴿وَيَقْذِفُونَ بِٱلْغَيْبِ﴾

﴿*and they (used to) conjecture about the Unseen,*﴾

means, "By guessing." as Allāh says,

﴿رَجْمًۢا بِٱلْغَيْبِ﴾

﴿*guessing at the Unseen*﴾ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴿إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ﴾

[1] *Ad-Durr Al-Manthūr* 6 :714 .

﴿we do not think it but as a conjecture, and we have no firm convincing belief.﴾ (45:32).

Qatādah and Mujāhid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."[1]

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk and others, "This means faith."[2] As-Suddi said:

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means "Repentance."[3] This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire,﴾

means, "This world and its wealth, luxuries and people."[4] Something similar was narrated from Ibn 'Umar, Ibn 'Abbās and Ar-Rabī' bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhāri and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴿كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ﴾

﴿as was done in the past with the people of their kind.﴾

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

[1] Aṭ-Ṭabari 20:429.

[2] Aṭ-Ṭabari 20:430.

[3] *Ad-Durr Al-Manthūr* 6:715.

[4] Aṭ-Ṭabari 20:431.

them, they wished that they had believed, but this was not accepted from them.

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِاللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾﴾

*﴿So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.﴾* (40:84-85).

﴿إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ﴾

*﴿Verily, they have been in grave doubt.﴾* means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qatādah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the *Tafsīr* of *Sūrah Saba'*. Allāh, may He be glorified and exalted, is the Guide to the right way.

# The *Tafsīr* of *Sūrah Fāṭir*

# (Chapter - 35)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾﴾

﴿*1. All praise is due to Allāh, Fāṭir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.*﴾

## The Power of Allāh

Ibn 'Abbās, may Allāh be pleased with him, said, "I did not know what *Fāṭir As-Samawāti wal-Arḍ* meant until two bedouins came to me disputing over a well. One of them said to his companion, *'Ana Faṭartuhā,'* meaning, 'I started it.'"[1] Ibn 'Abbās, may Allāh be pleased with him, also said,

﴿فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*Fāṭir of the heavens and the earth,*﴾

means, "The Originator of the heavens and the earth."[2] Aḍ-Ḍaḥḥāk said, "Every time the phrase *Fāṭir As-Samawāti wal-Arḍ* is used in the Qur'ān, it means the Creator of the heavens and the earth."[3]

﴿جَاعِلِ الْمَلَائِكَةِ رُسُلًا﴾

﴿*Who made the angels messengers*﴾ means, between Him and His Prophets.

[1] *Ad-Durr Al-Manthūr* 7 :3.

[2] *Ad-Durr Al-Manthūr* 7 :3.

[3] *Ad-Durr Al-Manthūr* 7 :3.

﴿أُولِيٓ أَجۡنِحَةٖ﴾

﴿*with wings*﴾ means, with which they fly to convey quickly that which they have been commanded to convey.

﴿مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ﴾

﴿*two or three or four.*﴾ means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Ḥadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.[1] Allāh says:

﴿يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ﴾

﴿*He increases in creation what He wills. Verily, Allāh is Able to do all things.*﴾

As-Suddi said, "He increases their wings and creates them as He wills."[2]

﴿مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ وَمَا يُمۡسِكۡ فَلَا مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢﴾

﴿*2. Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.*﴾

## None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Aḥmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bah, said, "Mu'āwiyah wrote to Al-Mughīrah bin Shu'bah, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

[1] *Fatḥ Al-Bāri* 6:361.

[2] *Ad-Durr Al-Manthūr* 7:4.

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

*«There is no god (worthy of worship) except Allāh alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allāh, there is none who can withhold what You give, and none can give what You withhold, and and good fortune and richness in anything cannot benefit one against Your will.»*

'And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'"[1] This was also recorded by Al-Bukhāri and Muslim, with several chain of narration.[2]

It was recorded in *Ṣaḥīḥ Muslim* that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "When the Messenger of Allāh ﷺ raised his head from bowing, he would say:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَالْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

*«Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.»*"[3]

This *Āyah* is like the *Āyah*:

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ﴾

﴿*And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor*﴾ (10:107).

[1] Aḥmad 4:250.

[2] *Fatḥ Al-Bāri* 2:378 11:137, 521, Muslim 1:414, 415.

[3] Muslim 1:347.

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
﴿٤﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾ الَّذِينَ
كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ
فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ
عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾ وَاللَّهُ الَّذِي أَرْسَلَ
الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ
إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ
﴿١٠﴾ وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ
وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

And there are many similar *Āyāt*.

﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾﴾

*﴿3. O mankind! Remember the grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa. How then are you turning away (from Him)?﴾*

## The Evidence of *Tawḥīd*

Allāh shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allāh says:

﴿لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ﴾

*﴿Lā ilāha illā Huwa. How then are you turning away (from Him)?﴾*

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allāh knows best.

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ

عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

*﴿4. And if they deny you, so were Messengers denied before you. And to Allāh return all matters.﴾*

*﴿5. O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.﴾*

*﴿6. Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾*

## Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of *Tawḥīd* that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

﴿وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

*﴿And to Allāh return all matters (for decision).﴾*

means, 'We will requite them for that in full.' Then Allāh says:

﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

*﴿O mankind! Verily, the promise of Allāh is true.﴾*

meaning the Resurrection will undoubtedy come to pass.

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا﴾

*﴿So, let not this present life deceive you,﴾*

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

﴿وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ﴾

*﴿and let not the chief deceiver deceive you about Allāh.﴾*

This refers to *Shayṭān*, as stated by Ibn 'Abbās,[1] may Allāh be pleased with him. Meaning, do not let the *Shayṭān* tempt you and divert you away from following the Messengers of Allāh and believing what they say, for he is the chief deceiver and arch-liar. This *Āyah* is like the *Āyah* that appears at the end of *Sūrah Luqmān*:

﴿فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

*﴿let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allāh﴾* (31:33).

Then Allāh tells us of the enmity of Iblīs towards the sons of Ādam:

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا﴾

*﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy.﴾*

meaning, 'he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

﴿إِنَّمَا يَدْعُواْ حِزْبَهُۥ لِيَكُونُواْ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾

*﴿He only invites his followers that they may become the dwellers of the blazing Fire.﴾*

means, 'he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allāh, the All-Powerful and Almighty to make us enemies of *Shayṭān* and to make us followers of the Book of Allāh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Āyah*:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾﴾

*﴿And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as*

[1] Aṭ-Ṭabari 20:438.

*protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.*﴾ (18:50)

﴿ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾﴾

﴾*7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.*﴿

﴾*8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do!*﴿

## The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblīs will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the *Shaytān* and disobeyed Ar-Raḥmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ﴾

﴾*and do righteous good deeds, theirs will be forgiveness*﴿

meaning, from whatever sins they did,

﴿وَأَجْرٌ كَبِيرٌ﴾

﴾*and a great reward.*﴿ for the good deeds that they did. Then Allāh says:

﴿أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا﴾

﴾*Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?*﴿

meaning, 'such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

﴿*Verily, Allāh sends astray whom He wills and guides whom He wills.*﴾ means according to His decree.

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So destroy not yourself in sorrow for them.*﴾

means, do not grieve about that, for Allāh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allāh says:

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ﴾

﴿*Truly, Allāh is the All-Knower of what they do!*﴾

﴿وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾﴾

﴿*9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!*﴾

﴿*10. Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.*﴾

﴿*11. And Allāh did create you from dust, then from Nutfah,*[1] *then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴾

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[1] See volume six, the explanation of *Sūrat Al-Ḥajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13 in volume six.

## Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of *Sūrat Al-Ḥajj*, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ﴾

*﴿it is stirred (to life), and it swells and puts forth every lovely kind (of growth)﴾* (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the *Ṣaḥīḥ*:

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ وَمِنْهُ يُرَكَّبُ»

*«Every part of the son of Ādam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.»*[1]

Allāh says:

﴿كَذَٰلِكَ النُّشُورُ﴾

*﴿As such (will be) the Resurrection!﴾* According to the *Ḥadīth* of Abu Razīn: "I said, 'O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?' He ﷺ said:

«يَا أَبَا رَزِينٍ! أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمْحِلًا ثُمَّ مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا»

*«O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?»*

I said, 'Yes.' He ﷺ said:

«فَكَذَلِكَ يُحْيِي اللهُ الْمَوْتَى»

*«Thus will Allāh bring the dead back to life.»"*[2]

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[1] Muslim 4:2271.

[2] Aḥmad 4:12.

## Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا﴾

﴿*Whosoever desires Al-'Izzah then to Allāh belongs all Al-'Izzah.*﴾

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allāh, may He be exalted. This will help him reach his goal, for Allāh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the *Āyāt*:

﴿ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

﴿*Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allāh belongs all honor, power and glory.*﴾ (4:139)

﴿وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿*And let not their speech grieve you, for all Al-'Izzah belongs to Allāh*﴾ (10:65).

﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ﴾

﴿*But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not*﴾ (63:8).

Mujāhid said:

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ﴾

﴿*Whosoever desires Al-'Izzah*﴾ means, by worshipping idols,

﴿فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿*then to Allāh belongs Al-'Izzah*﴾.[1]

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿*Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah.*﴾

means, let him seek honor, power and glory through obeying

[1] Aṭ-Ṭabari 20:443.

Allāh, may He be glorified.[1]

**Righteous Deeds ascend to Allāh**

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

﴿*To Him ascend the good words,*﴾ means, words of remembrance, recitation of Qur'ān, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that "Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a *Ḥadīth*, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

﴿*To Him ascend the good words, and the righteous deeds exalt it*﴾."[2]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللهَ مِنْ جَلَالِ اللهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللهِ شَيْءٌ يُذَكَّرُ بِهِ»

«*Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and Lā ilāha illāllāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?*»"[3]

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[1] Aṭ-Ṭabari 20:444.

[2] Aṭ-Ṭabari 20:444.

[3] Aḥmad 4:268.

This was also recorded by Ibn Mājah.[1]

﴿وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُۥ﴾

*﴿and the righteous deeds exalt it﴾*. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "The good word is the remembrance of Allāh, may He be exalted, which is taken up to Allāh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allāh when doing an obligatory duty, his deed carries his remembrance of Allāh and takes it up to Allāh, may He be exalted. Whoever remembers Allāh and does not perform the obligatory duties, his words will be rejected, as will his deed."[2]

﴿وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ﴾

*﴿but those who plot evils,﴾* Mujāhid, Sa'īd bin Jubayr and Shahr bin Ḥawshab said, "This refers to those who show off by their actions,"[3] i.e., they deceive the people by giving the impression that they are obeying Allāh, when in fact they are hated by Allāh for showing off. Allāh says:

﴿لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُو۟لَـٰٓئِكَ هُوَ يَبُورُ﴾

*﴿theirs will be severe torment. And the plotting of such will perish.﴾*

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allāh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allāh).

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[1] Ibn Mājah 2:1252.

[2] Aṭ-Ṭabari 20:445.

[3] Aṭ-Ṭabari 20:447.

**Allāh is the Creator and Knower of the Unseen**

﴿وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ﴾

*﴿And Allāh did create you from dust, then from Nutfah,﴾*

means, He initiated the creation of your father Ādam from dust, then He created his offspring from semen of worthless water.

﴿ثُمَّ جَعَلَكُمْ أَزْوَٰجًا﴾

*﴿then He made you pairs.﴾* means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾

*﴿And no female conceives or gives birth but with His knowledge.﴾*

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

*﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾* (6:59)

We have already discussed in this respect in the *Āyah*:

﴿ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾﴾

*﴿Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.﴾* (13:8-9).

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ﴾

*﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴾*

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ﴾

﴿*nor is a part cut off from his life,*﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfi that Ibn 'Abbās said concerning the *Āyah*,

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

*﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾*

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

*﴿nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾*

He said, "That is recorded in a Book with Him."[1] This was also the view of Aḍ-Ḍaḥḥāk bin Muzāhim. On the other hand, some of them said, "The phrase

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ﴾

*﴿And no aged man is granted a length of life﴾*

means, what He decrees for him of life, and

﴿وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ﴾

*﴿nor is a part cut off from his life﴾* means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,[2] and was also the view of As-

[1] Aṭ-Ṭabari 20:447.

[2] Aṭ-Ṭabari 20:447.

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا
مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن
تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ
وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ
﴿١٤﴾ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن
تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

Suddi and 'Aṭā' Al-Khurāsāni.

In the *Tafsīr* of this *Āyah*, An-Nasā'ī recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

*«Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.»*"[1]

It was also recorded by Al-Bukhāri, Muslim and Abu Dāwud.[2]

﴿إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿*Surely, that is easy for Allāh.*﴾ means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾﴾

﴿*12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and*

[1] An-Nasā'ī in *Al-Kubrā* 6:438.

[2] *Fatḥ Al-Bāri* 4:553, Muslim 4:1982, Abu Dāwud 2:321.

*bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.*﴾

## The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَهَٰذَا مِلْحٌ أُجَاجٌ﴾

﴿*and that is salty and bitter.*﴾ means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَهَٰذَا مِلْحٌ أُجَاجٌ﴾

﴿*and that is salty and bittery.*﴾

Then Allāh says:

﴿وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾

﴿*And from them both you eat fresh tender meat,*﴾ meaning, fish.

﴿وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا﴾

﴿*and derive the ornaments that you wear.*﴾ This is like the *Āyah*:

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾﴾

﴿*Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?*﴾ (55:22-23).

﴿وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ﴾

﴿*And you see the ships cleaving,*﴾ means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, "The wind drives the ships, and the wind cannot drive any ships except the big ones.

﴿وَلِتَبْتَغُوا مِن فَضْلِهِۦ﴾

﴿*that you may seek of His bounty,*﴾ means, through your journeys to engage in trade from one land to another.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿*and that you may give thanks.*﴾ means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾

﴿*13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qiṭmīr.*﴾

﴿*14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.*﴾

## The gods of the Idolators do not even own a *Qiṭmīr*

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ﴾

﴿*And He has subjected the sun and the moon,*﴾

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

﴿كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

﴿*each runs its course for a term appointed.*﴾ means, until the Day of Resurrection.

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ﴾

﴿*Such is Allāh, your Lord?*﴾ means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ﴾

﴿*And those, whom you invoke or call upon instead of Him,*﴾ means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allāh,'

﴿مَا يَمْلِكُونَ مِن قِطْمِيرٍ﴾

﴿*own not even a Qiṭmīr.*﴾ Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, 'Atā', 'Aṭiyah Al-'Awfi, Al-Ḥasan, Qatādah and others said, "This is the thread that is attached to the pit of a date."[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this *Qiṭmīr*. Then Allāh says:

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ﴾

﴿*If you invoke them, they hear not your call;*﴾ means, 'the gods upon whom you call instead of Allāh, do not hear your supplication, because they are inanimate and have no soul in them.'

﴿وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ﴾

﴿*and if (in case) they were to hear, they could not grant it to you.*﴾ means, 'they are not able to do any of the things that you ask them for.'

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ﴾

[1] Aṭ-Ṭabari 20:453.

﴿*And on the Day of Resurrection, they will disown your worshipping them*﴾

means, 'they will disown you.' This is like the *Āyāt*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ۝٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝٦﴾

﴿*And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.*﴾ (46:5-6), and

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۝٨١ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢﴾

﴿*And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.*﴾ (19:81-82)

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

﴿*And none can inform you like Him Who is the All-Knower.*﴾

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatādah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."[1]

﴿يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝١٥ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝١٦ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝١٧ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ۝١٨﴾

﴿*15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich, Worthy of all praise.*﴾

﴿*16. If He willed, He could destroy you and bring about a new creation.*﴾

﴿*17. And that is not hard for Allāh.*﴾

[1] Aṭ-Ṭabari 20:454.

*﴿18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Ṣalāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).﴾*

## Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ﴾

*﴿O mankind! it is you who stand in need of Allāh.﴾*

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ﴾

*﴿But Allāh is the Rich, Worthy of all praise.﴾* meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾

*﴿If He willed, He could destroy you and bring about a new creation.﴾*

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ۝٢٠﴾

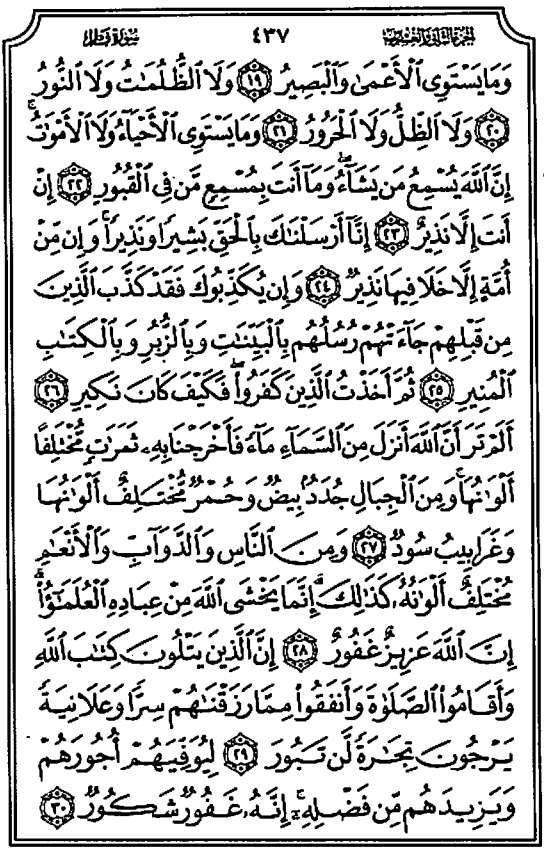
*﴿And that is not hard for Allāh.﴾*

Allāh's saying:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

*﴿And no bearer of burdens shall bear another's burden;﴾*

means, on the Day of Resurrection.




﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا﴾

*﴿and if one heavily laden calls another to (bear) his load,﴾*

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

﴿لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

*﴿nothing of it will be lifted even though he be near of kin.﴾*

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allāh says:

﴿إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ﴾

*﴿You can warn only those who fear their Lord unseen and perform the Ṣalāh.﴾*

means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

﴿وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ﴾

*﴿And he who purifies himself, then he purifies only for the benefit of himself.﴾*

means, who does righteous deeds, the benefit of that will come back to him,

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

﴿*And to Allāh is the Return.*﴾ means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾﴾

﴿*19. Not alike are the blind and the seeing.*﴾

﴿*20. Nor are (depths of) darkness and light.*﴾

﴿*21. Nor are the shade and the sun's heat.*﴾

﴿*22. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.*﴾

﴿*23. You are only a warner.*﴾

﴿*24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.*﴾

﴿*25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.*﴾

﴿*26. Then I took hold of those who disbelieved, and how terrible was My denial!*﴾

## The Believer and the Disbeliever are not equal

Allāh says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allāh makes of the believers who are the living, and the disbelievers who are

the dead. This is like the *Āyāt*:

﴿أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

﴿*Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men – like him who is in the (depths of) darkness from which he can never come out?*﴾ (6:122),

﴿مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا﴾

﴿*The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared?*﴾ (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ﴾

﴿*Verily, Allāh makes whom He wills to hear,*﴾

means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ﴾

﴿*but you cannot make hear those who are in graves.*﴾

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾﴾

﴿*You are only a warner*﴾ means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills.'

﴿إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا﴾

*﴿Verily, We have sent you with the truth, a bearer of glad tidings and a warner.﴾*

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

*﴿And there never was a nation but a warner had passed among them.﴾*

means, there was never any nation among the sons of Ādam but Allāh sent warners to them, and left them with no excuse. This is like the *Āyāt*:

﴿إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

*﴿You are only a warner, and to every people there is a guide﴾* (13:7).

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ﴾

*﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾* (16:36).

And there are many similar *Āyāt*.

﴿وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴾

*﴿And if they deny you, those before them also denied. Their Messengers came to them with clear signs,﴾*

means, clear miracles and definitive proofs.

﴿وَبِٱلزُّبُرِ﴾

*﴿and with the Scriptures,﴾* means, the Books.

﴿وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ﴾

*﴿and with the Book giving light.﴾* means, clear and obvious.

﴿ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*Then I took hold of those who disbelieved,*﴾

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿فَكَيْفَ كَانَ نَكِيرِ﴾

﴿*and how terrible was My denial!*﴾ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾﴾

﴿*27. See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharābīb black.*﴾

﴿*28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.*﴾

## The Perfect Power of Allāh

Allāh tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another *Āyah* where Allāh says:

﴿وَفِي الْأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ ۖ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

﴿*And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the*

*people who understand.*﴾ (13:4)

﴿وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا﴾

﴿*and among the mountains are Judad, white and red, of varying colors*﴾

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Ḥasan, Qatādah and As-Suddi. And there are some mountains which are very black. Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Aṭā' Al-Khurasāni and Qatādah.[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghirbīb*."

﴿وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ﴾

﴿*And likewise, men and moving creatures and cattle are of various colors.*﴾

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another *Āyah*:

﴿وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾﴾

﴿*and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge*﴾ (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.
Allāh then says:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

[1] Aṭ-Ṭabari 20:461.

﴿*It is only those who have knowledge among His servants that fear Allāh.*﴾

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

﴿*It is only those who have knowledge among His servants that fear Allāh.*﴾

those who know that Allāh is able to do all things.[1] Ibn 'Abbās said, "The one among His servants who knows about Ar-Raḥmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa'īd bin Jubayr said, "Fear is what stands between you and disobeying Allāh, may He be glorified." Al-Ḥasan Al-Baṣri said, "The knowledgeable person is the one who fears Ar-Raḥmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh." Then Al-Ḥasan recited:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ﴾

﴿*It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.*﴾

Sufyān Ath-Thawri narrated from Abu Ḥayyān At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allah. The one who knows Allāh and the command of Allāh is the one who fears

[1] Aṭ-Ṭabari 20:462.

Allāh and knows the limits (*Ḥudūd*) and the obligatory duties (*Farā'iḍ*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Ḥudūd*) and the obligatory duties (*Farā'iḍ*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'iḍ*) but does not fear Allāh."

﴿إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾﴾

﴿*29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.*﴾

﴿*30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.*﴾

## The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ﴾

﴿*they hope for a (sure) trade-gain that will never perish.*﴾

means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ﴾

﴿*That He may pay them their wages in full, and give them (even) more, out of His grace.*﴾

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّهُۥ غَفُورٌ﴾

وَٱلَّذِىٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقًا لِّمَا بَيۡنَ
يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ
ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم
مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ
ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴿٣٢﴾ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ
فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ﴿٣٣﴾
وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ
شَكُورٌ ﴿٣٤﴾ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا
فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا لُغُوبٞ ﴿٣٥﴾ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ
نَارُ جَهَنَّمَۖ لَا يُقۡضَىٰ عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ
عَذَابِهَاۚ كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ﴿٣٦﴾ وَهُمۡ يَصۡطَرِخُونَ
فِيهَا رَبَّنَآ أَخۡرِجۡنَا نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ
أَوَلَمۡ نُعَمِّرۡكُمۡ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ
فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾ إِنَّ ٱللَّهَ عَٰلِمُ
غَيۡبِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾

﴿*Verily, He is Oft-Forgiving,*﴾ means, He forgives their sins,

﴿شَكُورٌ﴾

﴿*Most Ready to appreciate.*﴾ means, He appreciates even a little of their good deeds.

﴿وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٌ ﴿٣١﴾﴾

﴿*31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants.*﴾

## The Qur'ān is The true Book of Allāh

﴿وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ﴾

﴿*And what We have revealed to you*﴾ – 'O Muḥammad, of the Book,' i.e., the Qur'ān,

﴿هُوَ ٱلۡحَقُّ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِۗ﴾

﴿*it is the (very) truth confirming that which was (revealed) before it.*﴾

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'ān and that it would be sent down from the Lord of the worlds.

﴿إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٌ﴾

﴿*Verily, Allāh is indeed All-Aware and All-Seer of His servants.*﴾

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muḥammad ﷺ is higher than that of all the others, may the blessings and peace of Allāh be upon them all.

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ ۖ وَمِنْهُم مُّقْتَصِدٌ ۖ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾﴾

﴿*32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That – that is indeed a great grace.*﴾

## The Inheritance of the Qur'ān is of three kinds

Allāh says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this *Ummah*, who are divided into three types.'
Allāh says:

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ ۖ﴾

﴿*Then of them are some who wrong themselves,*﴾

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُم مُّقْتَصِدٌ ۖ﴾

﴿*and of them are some who follow a middle course,*﴾

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ﴾

﴿*and of them are some who are, by Allāh's leave, foremost in good deeds.*﴾

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا﴾

*﴿Then We gave the Book as inheritance to such of Our servants whom We chose.﴾*

"This refers to the *Ummah* of Muḥammad ﷺ. Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account."[1] Abu Al-Qāsim Aṭ-Ṭabarāni reported from Ibn 'Abbās that the Messenger of Allāh ﷺ said one day:

«شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

*«My intercession will be for those among my Ummah who commit major sins.»"*

Ibn 'Abbās, may Allāh be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al-A'rāf*[2] will enter Paradise by the intercession of Muḥammad ﷺ."[3]

It was also reported from a number of the Salaf that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

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[1] Aṭ-Ṭabari 20:465.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:46].

[3] Aṭ-Ṭabarāni 11:189.

## The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Aḥmad, may Allāh have mercy on him, recorded that Qays bin Kathīr said, "One of the people of Al-Madīnah came to Abu Ad-Dardā', may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Dardā'] said, 'What brought you here, my brother?' He said, 'A *Ḥadīth* which I heard that you narrate from the Messenger of Allāh ﷺ.' He said, 'Have you come for trade?' He said, 'No.' He said, 'Have you come for any other reason?' He said, 'No.' He said, 'Have you come only to seek this *Ḥadīth*?' He said, 'Yes.' He, may Allāh be pleased with him said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ»

*«Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.»"*[1]

It was also reported by Abu Dāwud, At-Tirmidhi and Ibn Mājah.[2]

﴿جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَحَلَّنَا دَارَ

[1] Aḥmad 5:196.

[2] Abu Dāwud 4:157, *Tuḥfat Al-Aḥwadhi* 7:450, Ibn Mājah 1:81.

ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

﴿33. *'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.*﴾

﴿34. *And they will say: "All praise and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."*﴾

﴿35. *"Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."*﴾

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا﴾

﴿*therein will they be adorned with bracelets of gold and pearls,*﴾

It was recorded in the *Ṣaḥīḥ* from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

«*The ornaments of the believer will reach as far as his Wuḍū'.*»[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿*and their garments therein will be of silk.*﴾

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«*Whoever wears silk in this world, will not wear it in the Hereafter.*»[2]

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[1] Muslim 1:219.

[2] *Fatḥ Al-Bāri* 10:296. This applies only to males.

And he ﷺ said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

«*It is for them in this world, and for you in the Hereafter.*»[1]

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ﴾

﴿*And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..."*﴾

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn 'Abbās, may Allāh be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

﴿الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ﴾

﴿*Who, out of His grace, has lodged us in a home that will last forever,*﴾

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

«*None of you will enter Paradise by virtue of his good deeds.*»

They said, "Not even you, O Messenger of Allāh?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«*Not even me, unless Allāh encompasses me with His mercy and grace.*»[2]

﴿لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

﴿*where toil will touch us not nor weariness will touch us.*﴾

means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that

[1] *Fatḥ Al-Bāri* 10:296.

[2] *Fatḥ Al-Bāri* 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾﴾

﴿*Eat and drink at ease for that which you have sent on before you in days past!*﴾ (69:24)

﴿وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴿*36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !*﴾

﴿*37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."*﴾

## The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟﴾

﴿*But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die*﴾

This is like the *Āyah*:

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾﴾

﴿*Wherein he will neither die nor live*﴾ (20:74).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ»

«*As for the people of Hell who will dwell therein, they will neither live nor die there.*»[1]

And Allāh says:

﴿وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾﴾

﴿*And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."*﴾ (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allāh says:

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

﴿*Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.*﴾

This is like the *Āyāt*:

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾﴾

﴿*Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.*﴾ (43:74-75).

﴿كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾

﴿*whenever it abates, We shall increase for them the fierceness of the Fire*﴾ (17:97), and

﴿فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

﴿*So taste you. No increase shall We give you, except in torment.*﴾ (78:30).

Then Allāh says:

﴿كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ﴾

[1] Muslim 1:172.

﴿*Thus do We requite every disbeliever!*﴾

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا﴾

﴿*Therein they will cry*﴾ means, they will call out in the Fire, beseeching Allāh with their voices:

﴿رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ﴾

﴿*"Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do."*﴾

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the *Āyah* where Allāh tells us that they will say:

﴿فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟﴾

﴿*Then is there any way to get out (of the Fire). (It will be said): "This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!*﴾ (40:11,12)

i.e., 'there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.' Allāh says here:

﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ﴾

﴿*Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.*﴾

meaning, 'did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?'

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْهِ، لَقَدْ أَعْذَرَ اللهُ تَعَالَى إِلَيْهِ»

*«Allāh has left no excuse for the person who lives to be sixty or seventy years old; Allāh has left no excuse for him; Allāh has left no excuse for him.»*[1]

Imām Al-Bukhāri also recorded, in the Book of *Riqāq* in his *Ṣaḥīḥ*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَعْذَرَ اللهُ عَزَّ وَجَلَّ إِلَى امْرِىءٍ أَخَّرَ عُمْرَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً»

*«Allāh has left no excuse for a man who reaches the age of sixty.»"*[2]

Ibn Jarīr recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ عَمَّرَهُ اللهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ إِلَيْهِ فِي الْعُمْرِ»

*«Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.»"*[3]

This was also recorded by Imām Aḥmad and An-Nasā'ī in *Ar-Riqāq*.[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ»

*«The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.»"*

This was also recorded by At-Tirmidhi and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].[5]

﴿وَجَآءَكُمُ ٱلنَّذِيرُ﴾

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[1] Aḥmad 2:275.

[2] *Fatḥ Al-Bāri* 11:243.

[3] Aṭ-Ṭabari 20:478.

[4] Aḥmad 2:417, *Tuḥfat Al-Ashraf* 9:472.

[5] At-Tirmdhi no. 3550, Ibn Mājah no. 4236.

﴿*And the warner came to you.*﴾ It was reported that Ibn 'Abbās, may Allāh be pleased with him, 'Ikrimah, Abu Ja'far Al-Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin 'Uyaynah said, "This means grey hair."[1] As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said, "This means the Messenger of Allāh ﷺ" and Ibn Zayd recited,

﴿هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾﴾

﴿*This is a warner of the (series of) warners of old.*﴾ (53:56).[2]

This is the correct view according to Shaybān who narrated that Qatādah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them."[3] This is also the view favored by Ibn Jarīr, and it is the apparent meaning of the *Āyah*:

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾﴾

﴿*And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.*﴾(43:77-78)

meaning: 'We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allāh says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿*And We never punish until We have sent a Messenger*﴾ (17:15).

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾﴾

﴿*Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything; you are only in great error'."*﴾ (67:8-9).

﴿فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ﴾

[1] Al-Baghawi 3:573.

[2] Aṭ-Ṭabari 20:478.

[3] *Ad-Durr Al-Manthūr* 7:32.

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۗ وَلَا
يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ
كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن
دُونِ ٱللَّهِ ۖ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن
جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ
وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ
ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا
﴿٤٣﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ
فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

﴿So taste you. For the wrongdoers there is no helper.﴾ means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۗ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾﴾

*﴿38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.﴾*

*﴿39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾*

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ﴾

﴿He it is Who has made you successors generations after generations in the earth,﴾

meaning, all people succeed one another, generation after generation. This is like the *Āyah*:

﴿وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ﴾

﴿and makes you inheritors of the earth, generations after generations﴾ (27:62).

﴿فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ﴾

﴿so whosoever disbelieves, on him will be his disbelief.﴾

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا﴾

﴿And the disbelief of the disbelievers adds nothing but hatred of their Lord.﴾

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾﴾

﴿40. Say: "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."﴾

﴿41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move

*away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.﴾*

## The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators:

﴿أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ﴾

*﴿Have you considered your partners whom you call upon besides Allāh?﴾*

the idols and rivals.

﴿أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ﴾

*﴿Show Me what they have created of the earth. Or have they any share in the heavens?﴾*

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ﴾

*﴿Or have We given them a Book, so that they act on clear proof therefrom?﴾*

meaning, 'have We revealed to them a Book on which they base their *Shirk* and disbelief?' This is not the case at all.

﴿بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا﴾

*﴿Nay, the wrongdoers promise one another nothing but delusions.﴾*

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾

*﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places,﴾*

means, lest they should shift from where they are. This is like the *Āyat:*

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

﴿*He withholds the heaven from falling on the earth except by His leave*﴾ (22:65), and

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

﴿*And among His signs is that the heaven and the earth stand by His command*﴾ (30:25).

﴿وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ﴾

﴿*and if they were to move away from their places, there is not one that could grasp them after Him.*﴾

means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

﴿إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا﴾

﴿*Truly, He is Ever Most Forbearing, Oft-Forgiving.*﴾

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾﴾

﴿*42. And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).*﴾

﴿*43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So, no change will you find in Allāh's Sunnah, and no turning off will you find in Allāh's Sunnah.*﴾

**They longed for a Warner to come, but when He came, They disbelieved in Him**

Allāh tells us how Quraysh and the Arabs swore by Allāh their most binding oath before the Messenger ﷺ came to them,

﴿لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ﴾

*﴿that if a warner came to them, they would be more guided than any of the nations;﴾*

i.e., than any of the nations to whom Messengers had been sent. This was the view of Aḍ-Ḍaḥḥāk and others. This is like the *Āyāt*:

﴿أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ﴾

*﴿Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom?﴾* (6:156-157)

﴿وَإِن كَانُواْ لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُواْ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

*﴿And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allāh!" But they disbelieve therein, so they will come to know!﴾* (37:167-170)

Allāh says:

﴿فَلَمَّا جَآءَهُمْ نَذِيرٌ﴾

*﴿yet when a warner came to them,﴾* – meaning, Muḥammad ﷺ with the Book revealed to him, i.e., the Clear Qur'ān,

﴿مَّا زَادَهُمْ إِلَّا نُفُورًا﴾

*﴿it increased in them nothing but flight (from the truth).﴾*

means, they only increased in their disbelief. Then Allāh explains this further:

﴿ٱسْتِكْبَارًا فِى ٱلْأَرْضِ﴾

﴿*(They took to flight because of their) arrogance in the land*﴾ means, they were too arrogant to follow the signs of Allāh.

﴿وَمَكْرَ ٱلسَّيِّئِ﴾

﴿*and their plotting of evil.*﴾ means, they plotted to prevent people from following the path of Allāh.

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾

﴿*But the evil plot encompasses only him who makes it.*﴾ means, the evil consequences of that will come back upon them and not on others.

﴿فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ﴾

﴿*Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?*﴾ meaning, the punishment of Allāh for disbelieving in His Messengers and going against His command.

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا﴾

﴿*and no turning off will you find in Allāh's Sunnah.*﴾ means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا﴾

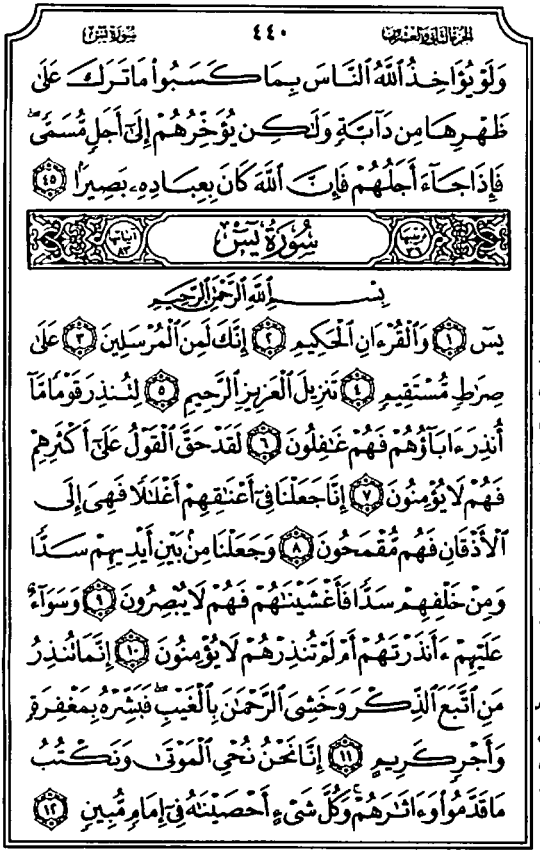
﴿*and no turning off will you find in Allāh's Sunnah.*﴾ means,

﴿وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ﴾

﴿*But when Allāh wills a people's punishment, there can be no turning back of it*﴾ (13:11).

This means, no one can remove that from them or ward it off from them. And Allāh knows best.

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا



وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ
ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ
فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

سُورَةُ يٰسٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يٰسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّآ
أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى
ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَآءٌ
عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ
مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ
بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾

﴿44. *Have they not traveled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.*﴾

﴿45. *And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His servants.*﴾

## Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

Him when He wants it to happen in the heavens or on earth.'

﴿إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا﴾

﴿*Verily, He is All-Knowing, All-Able.*﴾ means, He knows all that exists and is able to do all things.

## The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴿*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;*﴾

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Sa'īd bin Jubayr and As-Suddi commented on the *Āyah*:

﴿مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴿*He would not leave a moving creature on the surface of the earth;*﴾

"This means, He would have stopped sending rain to them, and all the animals would have died as a result."

﴿وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*but He gives them respite to an appointed term,*﴾

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًا﴾

﴿*and when their term comes, then verily, Allāh is Ever All-Seer of His servants.*﴾

This is the end of the *Tafsīr* of *Sūrah Fāṭir*. All praise and gratitude is due to Allāh.

# The *Tafsīr* of *Sūrah Yā Sīn*

# (Chapter - 36)

**Which was revealed in Makkah**

## The Virtues of *Sūrah Yā Sīn*

Al-Hāfiẓ Abu Ya'lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يٰس فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حٰمٓ الَّتِي يُذْكَرُ فِيهَا الدُّخَانُ أَصْبَحَ مَغْفُورًا لَهُ»

*«Whoever recites Yā Sīn in the night, will wake up forgiven, and whoever recites Ḥa Mīm in which Ad-Dukhān (the Smoke) is mentioned, will wake up forgiven.»*

Its chain of narration is good (*Jayyid*) .[1]

Ibn Hibbān recorded in his *Ṣaḥīḥ* that Jundub bin 'Abdullāh, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يٰس فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

*«Whoever recites Yā Sīn in the night, seeking the Face of Allāh, will be forgiven.»*[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يٰسٓ ۝١ وَالْقُرْءَانِ الْحَكِيمِ ۝٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝٣ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٤ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ۝٥ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ۝٦ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝٧﴾

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[1] *Musnad Abi Ya'lā*, 11:93. These two narrations are not authentic. As for Ibn Kathīr saying that the chain from Abu Hurayrah is good, it is narrated by him from Al-Ḥasan, which is a link that is not verified by the scholars of *Ḥadīth*. So Ibn Ḥajar (*At-Taqrīb*) said, "Al-Ḥasan did not hear from Abu Hurayrah." Perhaps Ibn Kathīr was of the opinion that it was possible that he did.

[2] Ibn Ḥibbān 4:121.

﴿1. *Yā Sīn.*﴾

﴿2. *By the Qur'ān, full of wisdom,*﴾

﴿3. *Truly, you are one of the Messengers,*﴾

﴿4. *On the straight path.*﴾

﴿5. *Sent down by the Almighty, the Most Merciful,*﴾

﴿6. *In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴾

﴿7. *Indeed the Word has proved true against most of them, so they will not believe.*﴾

## The Messenger ﷺ was sent as a Warner

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah.*

﴿وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝١﴾

﴿*By the Qur'ān, full of wisdom*﴾ means, *Al-Muḥkam* (perfect) which falsehood cannot come to from before it or behind it.[1]

﴿إِنَّكَ﴾

﴿*Truly, you*﴾ means, O Muḥammad,

﴿لَمِنَ ٱلْمُرْسَلِينَ ۝٣ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٤﴾

﴿*are one of the Messengers, on the straight path.*﴾

means, following a straight methodology and religion, and an upright Law.

﴿تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ۝٥﴾

﴿*Sent down by the Almighty, the Most Merciful.*﴾

means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the *Āyah*:

﴿وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۝٥٣﴾

﴿*And verily, you are indeed guiding (mankind) to the straight*

[1] See *Sūrah Fuṣṣilat* 41:42.

*path. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allāh all matters return.*﴾ (42:52-53).

﴿لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ۝٦﴾

﴿*In order that you may warn a people whose forefathers were not warned, so they are heedless.*﴾

This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the *Āyāt* and *Mutawātir Ḥadīths* which state that the mission of the Prophet ﷺ is universal, when we discussed the meaning of the *Āyah*:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴾ (7:158).

﴿لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ﴾

﴿*Indeed the Word has proved true against most of them,*﴾

Ibn Jarīr said, "The punishment has become inevitable for most of them, because Allāh has decreed in the Mother of the Book (*Al-Lawḥ Al-Maḥfūẓ*) that they will not believe.

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

﴿*so they will not believe.*﴾ in Allāh, or in His Messengers.[1]

﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝٨ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ۝٩ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝١٠ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝١١ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ۝١٢﴾

﴿*8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.*﴾

﴿*9. And We have put a barrier before them, and a barrier*

[1] Aṭ-Ṭabari 20:492.

*behind them, and We have covered them up, so that they cannot see.﴾*

*﴿10. It is the same to them whether you warn them or you warn them not, they will not believe.﴾*

*﴿11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.﴾*

*﴿12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imām Mubīn (a Clear Book).﴾*

## The State of Those Who are decreed to be among the Doomed

Allāh says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allāh says:

﴿فَهُم مُّقْمَحُونَ﴾

*﴿so that their heads are raised up.﴾* Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, concerning the *Āyah*:

﴿إِنَّا جَعَلْنَا فِيٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾﴾

*﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.﴾*

This is like the *Āyah*:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

*﴿And let not your hand be tied (like a miser) to your neck﴾*(17:29).

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.[1]

[1] Aṭ-Ṭabari 20:494.

﴿فَهُم مُّقْمَحُونَ﴾

﴿*so that their heads are raised up.*﴾ according to Mujāhid it means their heads are raised, and their hands are placed over their mouths,[1] so they are restrained from doing anything good.

﴿وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا﴾

﴿*And We have put a barrier before them,*﴾ Mujāhid said, "Between them and the truth."

﴿وَمِنْ خَلْفِهِمْ سَدًّا﴾

﴿*and a barrier behind them,*﴾ Mujāhid said, "Between them and the truth, so they are confused."[2] Qatādah said, "They move from one form of misguidance to another."[3]

﴿فَأَغْشَيْنَٰهُمْ﴾

﴿*and We have covered them up,*﴾ means, 'We have blinded their eyes to the truth.'

﴿فَهُمْ لَا يُبْصِرُونَ﴾

﴿*so that they cannot see.*﴾ means, they cannot benefit from goodness or be guided to it. Ibn Jarīr said, "It was narrated from Ibn 'Abbās, may Allāh be pleased with him, that he used to recite "*Fa a'shaynāhum*" [instead of *Fa'aghshaynāhum*], from *Al-'Ashā* (weakness of the sight, blindness), which is a complaint of the eye."[4]

'Abdur-Raḥmān bin Zayd bin Aslam said, "Allāh placed this barrier between them and *Islām* and *Īmān*, so that they will never reach it," and he recited:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

﴿*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.*﴾ (10:96-97).

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[1] Aṭ-Ṭabari 20:494.

[2] Aṭ-Ṭabari 20:495.

[3] Aṭ-Ṭabari 20:495.

[4] Aṭ-Ṭabari 20:496.

Then he said, "Whoever has been prevented by Allāh, will never be able."[1]

Ikrimah said, "Abu Jahl said, 'If I see Muḥammad, I will do such and such.' Then Allāh revealed:

﴿إِنَّا جَعَلْنَا فِيٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا﴾

*﴿Verily, We have put on their necks iron collars...﴾* up to:

﴿فَهُم لَا يُبْصِرُونَ﴾

*﴿so that they cannot see.﴾*"

He said, "They used to say, 'Here is Muḥammad,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarīr also recorded this.[2]

﴿وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾﴾

*﴿It is the same to them whether you warn them or you warn them not, they will not believe.﴾*

means, Allāh has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of *Sūrat Al-Baqarah*,[3] and Allāh also says:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾

*﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.﴾*(10:96-97).

﴿إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ﴾

*﴿You can only warn him who follows the Reminder,﴾*

means, 'only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'ān.

﴿وَخَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ﴾

*﴿and fears the Most Gracious unseen.﴾* means, even when no one

[1] Aṭ-Ṭabari 20:495.

[2] Ibid. Ikrimah (the freed slave) was not a witness to such events.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* [2:6].

sees him except Allāh, may He be blessed and exalted, he knows that Allāh is watching him and sees what he does.

﴿فَبَشِّرْهُ بِمَغْفِرَةٍ﴾

﴿*Bear you to such one the glad tidings of forgiveness,*﴾ i.e., of his sins,

﴿وَأَجْرٍ كَرِيمٍ﴾

﴿*and a generous reward.*﴾ means, one that is vast and great and beautiful. This is like the *Āyah*:

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾﴾

﴿*Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.*﴾ (67:12).

﴿إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ﴾

﴿*Verily, We give life to the dead,*﴾ means, on the Day of Resurrection. This also indicates that Allāh gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allāh says after mentioning hardness of the heart:

﴿ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

﴿*Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, that you may understand.*﴾ (57:17)

﴿وَنَكْتُبُ مَا قَدَّمُوا۟﴾

﴿*and We record that which they send before (them),*﴾ means, their deeds.

﴿وَءَاثَٰرَهُمْ﴾

﴿*and their traces*﴾ means, 'We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the *Ḥadīth*:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا

وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا»

*«Whoever starts (or sets an example of) something good in Islām, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islām, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.»*

This was recorded by Muslim from Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him in which is detailed a story of the people from the Muḍar tribe, who were wearing woollen rags.[1] Ibn Abi Ḥātim recorded this *Ḥadīth* in full from Jarīr bin 'Abdullāh, may Allāh be pleased with him. In it the Prophet ﷺ then recited:

﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَـٰرَهُمْ﴾

*﴿and We record that which they send before (them), and their traces﴾*

Muslim also recorded it with a different chain of narration.[2]

There is also another *Ḥadīth* recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

*«When the son of Ādam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.»*"[3]

Sufyān Ath-Thawri reported that Abu Sa'īd said, "I heard Mujāhid say concerning the *Āyah*:

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[1] Muslim 2:704.

[2] Muslim 2:706. See no. 2353 in the Book of *Zakāh*, which is the chain of narrators Ibn Kathīr is referring to. The *Āyah* in question is recited in the *Ḥadīth* recorded by Ibn Abi Ḥātim in explanation of this *Āyah*, not the version of Muslim.

[3] Muslim 3:1255.

﴿إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ﴾

*﴿Verily, We give life to the dead, and We record that which they send before (them), and their traces﴾*

'What they left behind of misguidance.' "

Ibn Abi Najīḥ and others said, narrating from Mujāhid:

﴿مَا قَدَّمُوا۟﴾

*﴿that which they send before (them),﴾* "Their deeds."

﴿وَءَاثَٰرَهُمْ﴾

*﴿and their traces﴾*. He said, "Their footsteps."[1] This was also the view of Al-Ḥasan and Qatādah.

﴿وَءَاثَٰرَهُمْ﴾

*﴿and their traces﴾* means their footsteps.[2]

Qatādah said, "If Allāh were to have neglected anything with regard to you, O son of Ādam, He would have neglected what the wind could remove of these footsteps."[3] But He takes into account the footsteps of the son of Ādam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allāh or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allāh, let him do that.

Imām Aḥmad recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "There was an empty area around the *Masjid*, and Banu Salamah wanted to move to be closer to the *Masjid*. When the Messenger of Allāh ﷺ heard about that, he said to them:

«إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟»

*«I have heard that you want to move close to the Masjid.»*

They said, 'Yes, O Messenger of Allāh, that is what we want.' He ﷺ said:

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[1] Aṭ-Ṭabari 20:497.

[2] Aṭ-Ṭabari 20:499.

[3] Aṭ-Ṭabari 20:499.

«يَا بَنِي سَلِمَةَ! دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ»

*«O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.»"*[1]

This was also recorded by Muslim from Jābir, may Allāh be pleased with him.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "A man died in Al-Madīnah and the Prophet ﷺ prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

*«Would that he had died somewhere other than in his place of birth!»*

A man among the people said, 'Why, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«إِنَّ الرَّجُلَ إِذَا تُوُفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ»

*«When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.»"*[3]

It was also recorded by An-Nasā'ī and Ibn Mājah.[4]

Ibn Jarīr narrated that Thābit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, 'I walked with Zayd bin Thābit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?' "[5]

There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are

[1] Aḥmad 3:332.
[2] Muslim 1:462.
[3] Aḥmad 2:177.
[4] An-Nasā'ī 4:7, Ibn Mājah 1:515.
[5] Aṭ-Ṭabari 20:498.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ
الرَّحْمَٰنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾
قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم
مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَن
لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي
فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن
يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا
يُنقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنتُ
بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

more likely to be recorded. And Allāh knows best.

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

﴿*and all things We have recorded with numbers (as a record) in Imām Mubīn (a Clear Book).*﴾ means, everything that exists is precisely dictated in a record in *Al-Lawḥ Al-Maḥfūẓ*. *Al-Imām Al-Mubīn* here refers to the source of all records. This was the view of Mujāhid, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.[1] Similarly, Allāh also says:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ﴾

﴿*(And remember) the Day when We shall call together all human beings with their (respective) Imām (record of good and bad deeds)*﴾ (17:71).

meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the *Āyāt*:

﴿وَوُضِعَ الْكِتَٰبُ وَجِاْىٓءَ بِالنَّبِيِّۧنَ وَالشُّهَدَآءِ﴾

﴿*and the Book will be placed (open), and the Prophets and the witnesses will be brought forward*﴾ (39:69), and

﴿وَوُضِعَ الْكِتَٰبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا الْكِتَٰبِ لَا

[1] At-Ṭabari 20:499.

﴿يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿*And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.*﴾ (18:49).

﴿وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾﴾

﴿*13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.*﴾

﴿*14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."*﴾

﴿*15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies."*﴾

﴿*16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,"*﴾

﴿*17. "And our duty is only to convey plainly."*﴾

## The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allāh says, 'O Muḥammad, tell your people who disbelieve in you,'

﴿مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ﴾

﴿*a similitude; the Dwellers of the Town, when there came Messengers to them.*﴾

In the reports that he transmitted from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih - Ibn Isḥāq reported that it was the city of Antioch, in which there was a king called

Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allāh sent to him three Messengers, whose names were Ṣādiq, Ṣadūq and Shalūm, and he disbelieved in them.[1] It was also narrated from Buraydah bin Al-Ḥusayb, 'Ikrimah, Qatādah and Az-Zuhri that it was Antioch.[2] Some of the Imāms were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allāh wills.

﴿إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا﴾

*﴿When We sent to them two Messengers, they denied them both;﴾*

means, they hastened to disbelieve in them.

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

*﴿so We reinforced them with a third,﴾* means, 'We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahb bin Sulaymān, from Shu'ayb Al-Jabā'i, "The names of the first two Messengers were Sham'ūn and Yuḥānnā, and the name of the third was Būlus, and the city was Antioch (Antākiyah).

﴿فَقَالُوٓاْ﴾

*﴿and they said﴾* means, to the people of that city,

﴿إِنَّآ إِلَيْكُم مُّرْسَلُونَ﴾

*﴿Verily, we have been sent to you as Messengers.﴾*

meaning, 'from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-'Āliyah. Qatādah bin Di'āmah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

﴿قَالُواْ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

*﴿They said: "You are only human beings like ourselves..."﴾*

means, 'so how could you receive revelation when you are

[1] Aṭ-Ṭabari 20:500.

[2] Aṭ-Ṭabari 20:500.

human beings and we are human beings, so why do we not receive revelation like you? If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allāh has told us in the *Āyah*:

﴿ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٌ يَهْدُونَنَا﴾

﴿*That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"*﴾ (64:6)

meaning that they were amazed by that and they denied it. And Allāh says:

﴿قَالُوٓاْ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ ﴿١٠﴾﴾

﴿*They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."*﴾ (14:10).

And Allāh tells us that they said:

﴿وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾﴾

﴿*"If you were to obey a human being like yourselves, then verily, you indeed would be losers."*﴾ (23:34).

And Allāh says:

﴿وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓاْ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓاْ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾﴾

﴿*And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"*﴾ (17:94).

These people said:

﴿مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُواْ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾﴾

﴿*You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you."*﴾

This means that the three Messengers answered them saying: "Allāh knows that we are His Messengers to you. If we were

lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the *Āyah*:

﴿قُلْ كَفَىٰ بِٱللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾﴾

﴿*Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.*﴾ (29:52)

﴿وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾﴾

﴿*And our duty is only to convey plainly.*﴾

means, 'all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allāh knows best.

﴿قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾﴾

﴿*18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."*﴾

﴿*19. They (Messengers) said: "Your evil omens be with you! Because you are admonished? Nay, but you are a people mischievous."*﴾

Then the people of the city said to them,

﴿إِنَّا تَطَيَّرْنَا بِكُمْ﴾

﴿*For us, we see an evil omen from you;*﴾ meaning, 'we do not see in your faces any sign of good for our lives.' Qatādah said, "They were saying, 'if something bad befalls us, it will be because of you.' "[1] Mujāhid said, "They were saying: People like you never enter a town, but its people are punished."

[1] Aṭ-Ṭabari 20:502.

﴿لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ﴾

*﴿if you cease not, we will surely stone you,﴾* Qatādah said, "By throwing stones at you."[1]

﴿وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾

*﴿and a painful torment will touch you from us.﴾*

means, a severe punishment. Their Messengers said to them:

﴿طَٰٓئِرُكُم مَّعَكُمْ﴾

*﴿Your evil omens be with you!﴾* meaning, 'they are thrown back at you.' This is like the *Āyah* where Allāh describes the people of Fir'awn:

﴿فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ﴾

*﴿But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him. Be informed! Verily, their evil omens are with Allāh﴾* (7:131).

And the people of Ṣāliḥ said:

﴿ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ﴾

*﴿"We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh."﴾* (27:47)

And Allāh said:

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا﴾

*﴿And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?﴾* (4:78)

﴿أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾

*﴿(Do you call it "evil omen") because you are admonished?*

[1] Aṭ-Ṭabari 20:502.

*Nay, but you are a people mischievous.*﴾

means, 'because of us, because we admonished you and told you to worship Allāh Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatādah said, "This means, 'Because we reminded you about Allāh, you saw an evil omen in us. Nay, but you are a mischievous people'."[1]

﴿وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾﴾

﴾20. *And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers."*﴿

﴾21. *"Obey those who ask no wages of you, and who are rightly guided."*﴿

﴾22. *"And why should I not worship Him Who has created me and to Whom you shall be returned."*﴿

﴾23. *"Shall I take besides Him gods? If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."*﴿

﴾24. *"Then verily, I should be in plain error."*﴿

﴾25. *"Verily, I have believed in your Lord, so listen to me!"*﴿

Quoting what reached him from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih – Ibn Isḥāq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Ḥabīb, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his *Fitrah* (natural inclination) was sound."[2] Shabīb bin Bishr said, narrating from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, that the name of the man mentioned in *Yā Sīn* was Ḥabīb An-Najjār,

[1] Aṭ-Ṭabari 20:504.

[2] Aṭ-Ṭabari 20:504.

and he was killed by his people.

﴿قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ﴾

*﴿He said: "O my people! Obey the Messengers."﴾*

– he urged his people to follow the Messengers who had come to them.

﴿ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا﴾

*﴿Obey those who ask no wages of you,﴾* means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allāh Alone with no partner or associate.'

﴿وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى﴾

*﴿And why should I not worship Him Who has created me﴾* means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate?'

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

*﴿and to Whom you shall be returned.﴾* means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

﴿ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً﴾

*﴿Shall I take besides Him gods?﴾* This is a rhetorical question intended to rebuke and chastise.

﴿إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ﴾

*﴿If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.﴾*

means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allāh wills me some harm,'

﴿فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ﴾

*﴿none can remove it but He﴾* (6:17). 'These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

﴿إِنِّيٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾﴾

﴿*Then verily, I should be in plain error.*﴾ means, 'if I were to take them as gods instead of Allāh.'

﴿إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾﴾

﴿*Verily, I have believed in your Lord, so listen to me!*﴾

Ibn Isḥāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, "He said to his people:

﴿إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ﴾

﴿*'Verily, I have believed in your Lord*﴾ in Whom you have disbelieved,

﴿فَٱسْمَعُونِ﴾

﴿*so listen to me!*﴾' means, listen to what I say."[1] Or it may be that he was addressing the Messengers when he said:

﴿إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ﴾

﴿*Verily, I have believed in your Lord,*﴾ meaning, 'Who has sent you,'

﴿فَٱسْمَعُونِ﴾

﴿*so listen to me!*﴾ meaning, 'bear witness to that before Him.' This was narrated by Ibn Jarīr, who said, "And others said that this was addressed to the Messengers, and he said to them: 'Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allāh knows best. Ibn Isḥāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, 'When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'"[2] Qatādah said, "They started to stone him while he was saying, 'O Allāh, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for

[1] Aṭ-Ṭabari 20:507.

[2] Aṭ-Ṭabari 20:508.

﴿ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا
كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ
﴿٢٩﴾ يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
﴿٣٢﴾ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ
وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى
خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ
عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ
ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

them.' May Allāh have mercy on him."[1]

﴿قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِى رَبِّى
وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾ ۞ وَمَآ
أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ
مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن
كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
خَٰمِدُونَ ﴿٢٩﴾﴾

﴿26. *It was said: "Enter Paradise." He said: "Would that my people knew."*﴾

﴿27. *"That my Lord (Allāh) has forgiven me, and made me of the honored ones!"*﴾

﴿28. *And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).*﴾

﴿29. *It was but one Ṣayḥah and lo! they (all) were still.*﴾

Muḥammad bin Isḥāq reported from some of his companions from Ibn Mas'ūd, may Allāh be pleased with him, that they stamped on him until his intestines came out of his back passage. Allāh said to him:

﴿ٱدْخُلِ ٱلْجَنَّةَ﴾

﴿*"Enter Paradise."*﴾ so he entered it with all its bountiful provision, when Allāh had taken away from him all the sickness, grief and exhaustion of this world.[2] Mujāhid said, "It

[1] Aṭ-Ṭabari 20:501.

[2] Aṭ-Ṭabari 20:508.

was said to Ḥabīb An-Najjār, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

﴿قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ﴾

﴿*He said: "Would that my people knew..."*﴾."[1] Qatādah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allāh had honored him, he said:

﴿قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝٢٦ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!"*﴾

He wished that his people could know about what he was seeing with his own eyes of the honor of Allāh."[2] Ibn 'Abbās said, "He was sincere towards his people during his lifetime by saying,

﴿يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ﴾

﴿*O my people! Obey the Messengers*﴾, and after his death by saying:

﴿يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝٢٦ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*Would that my people knew that my Lord (Allāh) has forgiven me, and made me of the honored ones!*﴾

This was recorded by Ibn Abi Hātim. Sufyān Ath-Thawri narrated from 'Āsim Al-Aḥwal from Abu Mijlaz:

﴿بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلْمُكْرَمِينَ ۝٢٧﴾

﴿*That my Lord has forgiven me, and made me of the honored ones!*﴾

"Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allāh have mercy on him and be pleased with him, for he was so keen that his people should be guided.

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ۝٢٨﴾

[1] Aṭ-Ṭabari 20:509.

[2] Aṭ-Ṭabari 20:509.

﴿*And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.*﴾

Allāh tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allāh tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas'ūd, according to the reports of Ibn Isḥāq from some of his companions concerning the *Āyah*:

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾﴾

﴿*And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.*﴾

He said: "We did not seek to outnumber them, for the matter was simpler than that."

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾﴾

﴿*It was but one Ṣayḥah and lo! they (all) were still.*﴾

He said, "So Allāh destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind."[1]

It was said that the words

﴿وَمَا كُنَّا مُنزِلِينَ﴾

﴿*nor was it needful for Us to send (such a thing).*﴾

mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words:

﴿وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ﴾

﴿*And We sent not against his people after him an army from the heaven,*﴾

mean, another Message to them. This was the view of Mujāhid and Qatādah.[2] Qatādah said, "Allāh did not rebuke his

[1] Aṭ-Ṭabari 20:510.

[2] Aṭ-Ṭabari 20:510, 511.

people after they killed him,

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾﴾

﴿*It was but one Ṣayḥah and lo! they (all) were still*﴾."[1]

Ibn Jarīr said, "The former view is more correct, because the Message does not need to be brought by an army."[2] The scholars of *Tafsīr* said, "Allāh sent Jibrīl, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one *Ṣayḥah* upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body."

We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah Īsā bin Maryam, peace be upon him, as Qatādah and others stated. This is not mentioned by any of the later scholars of *Tafsīr* besides him, and this issue must be examined from a number of angles.

(The first) is that if we take this story at face value, it indicates that these men were Messengers from Allāh, may He be glorified, not from the Messiah, peace be upon him, as Allāh says:

﴿إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾﴾

﴿*When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."*﴾ up to:

﴿رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾﴾

﴿*"Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message)."*﴾

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allāh knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

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[1] Aṭ-Ṭabari 20:510.

[2] Aṭ-Ṭabari 20:511.

﴾*"You are only human beings like ourselves"*﴿?

(The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa'īd bin Baṭrīq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allāh tells us that the people of this town rejected His Messengers and that He destroyed them with one *Ṣayḥah* and lo! they (all) were still. And Allāh knows best.

(The third) is that the story of Antioch and the Disciples of the Messiah happened after the Tawrāh had been revealed. Abu Sa'īd Al-Khudri, may Allāh be pleased with him, and others among the Salaf stated that after revealing the Tawrāh, Allāh, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the *Āyah*:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ﴾

﴾*And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture*﴿ (28:43).

This implies that the city mentioned in the Qur'ān is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allāh knows best.

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٣٠ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا

﴿قَبْلَهُم مِّن ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

*﴿30. Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾*

*﴿31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾*

*﴿32. And surely, all – everyone of them will be brought before Us.﴾*

## Woe to the Disbelievers!

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*:

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾

*﴿Alas for mankind!﴾*, this means, woe to mankind![1]

Qatādah said:

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾

*﴿Alas for mankind!﴾* means, "Alas for mankind, who have neglected the command of Allāh."[2]

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allāh and went against the commands of Allāh, for they used to disbelieve in them in this world.

﴿مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ﴾

*﴿There never came a Messenger to them but they used to mock at him.﴾*

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

## The Refutation of the Belief in the Transmigration of Souls

Then Allāh says:

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾﴾

[1] Aṭ-Ṭabari 20:512.

[2] Aṭ-Ṭabari 20:512.

﴿*Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.*﴾

meaning, 'do you not learn a lesson from those whom Allāh destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

﴿إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴿*"There is nothing but our life of this world! We die and we live!"*﴾ (23:37).

This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allāh refuted their false belief and said:

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾﴾

﴿*Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.*﴾

Allāh's saying:

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾

﴿*And surely, all - everyone of them will be brought before Us.*﴾

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allāh, may He be glorified and exalted, on the Day of Judgement, and they will be requitted according to their good and evil deeds. This is like the *Āyah*:

﴿وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ﴾

﴿*And verily, to each of them your Lord will repay their works in full.*﴾ (11:111).

﴿وَءَايَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾

﴿33. *And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.*﴾

﴿34. *And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.*﴾

﴿35. *So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?*﴾

﴿36. *Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.*﴾

## Proof of the Creator of the Universe and of Life after Death

Allāh, may He be glorified and exalted, says:

﴿وَءَايَةٌ لَّهُمُ﴾

﴿*And a sign for them*﴾ means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

﴿ٱلْأَرْضُ ٱلْمَيْتَةُ﴾

﴿*is the dead land.*﴾ means, when it is dead and arid, with no vegetation, then Allāh sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allāh says:

﴿أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾

﴿*We give it life, and We bring forth from it grains, so that they eat thereof.*﴾

meaning, 'We have made it a provision for them and their cattle.'

﴿وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾﴾

﴿*And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.*﴾

means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allāh reminds them of the blessing that He bestows upon His creation by creating crops and plants, He

mentions the different types and kinds of fruits. Allāh says:

﴿وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

*﴿and their hands made it not.﴾* means, all of that could only come about by the mercy of Allāh towards them, not by their own efforts and labor and strength. This was the view of Ibn 'Abbās and Qatādah. Allāh says:

﴿أَفَلَا يَشْكُرُونَ﴾

*﴿Will they not then give thanks?﴾* meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarīr, however, understood the word *Mā* to mean *Alladhi* (i.e., a relative pronoun). In this case the meaning of the *Āyah* would be that they eat from the fruits provided by Allāh's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarīr mentioned other possible interpretations in his *Tafsīr*, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas'ūd:

(لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمِمَّا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ)

*(So that they may eat of the fruit thereof – and from what their own hands have done.)*

Then Allāh says:

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ﴾

*﴿Glory be to Him Who has created all the pairs of that which the earth produces,﴾*

meaning, of crops and fruits and plants.

﴿وَمِنْ أَنْفُسِهِمْ﴾

*﴿as well as of their own (human) kind,﴾* means, He made them into male and female.

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

*﴿and of that which they know not.﴾* means, different kinds of creatures of which they know nothing. This is like the *Āyah*:

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾

﴿And of everything We have created pairs, that you may remember.﴾ (51:49)

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.﴾

﴿38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.﴾

﴿39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.﴾

﴿40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾

## Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon

Allāh tells us of further proof of His great might and power, which is His creation of the night and day, the one with its darkness and the other with its light. He has caused them to follow one another, so that one comes and the other goes, and so on, as He says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly﴾ (7:54).

Allāh says here:

﴿وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ﴾

﴿And a sign for them is the night. We withdraw therefrom the day,﴾

meaning, 'We take it away from it, so it goes away and the night comes.' Allāh says:

﴿فَإِذَا هُم مُّظْلِمُونَ﴾

﴿and behold, they are in darkness.﴾ As it says in the *Ḥadīth*:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ»

*«When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.»*

This is the apparent meaning of the *Āyah*.[1]
Allāh's saying:

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾

*﴿And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing﴾*

There are two views over the meaning of the phrase

﴿لِمُسْتَقَرٍّ لَّهَا﴾

*﴿on its fixed course for a term (appointed).﴾* (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the *Ḥadīths*.

Al-Bukhāri recorded that Abu Dharr, may Allāh be pleased with him, said, "I was with the Prophet ﷺ in the *Masjid* at sunset, and he ﷺ said:

«يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

*«O Abu Dharr! Do you know where the sun sets?»* I said, 'Allāh and His Messenger know best.' He ﷺ said:

«فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾»

[1] *Fath Al-Bāri* 4 :231 .

«*It goes and prostrates beneath the Throne, and that is what Allāh says: ﴿And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.﴾*»[1]

It was also reported that Abu Dharr, may Allāh be pleased with him, said, "I asked the Messenger of Allāh ﷺ about the *Āyah*:

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾

*﴿And the sun runs on its fixed course for a term.﴾*

He ﷺ said:

«مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ»

«*Its fixed course is beneath the Throne.*»[2]

(The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatādah said:

﴿لِمُسْتَقَرٍّ لَّهَا﴾

*﴿on its fixed course for a term (appointed).﴾* means, "It has an appointed time and it will not go beyond that."[3] It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from 'Abdullāh bin 'Amr, may Allāh be pleased with him. Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them, recited this *Āyah* as:

(وَٱلشَّمْسُ تَجْرِي لَا مُسْتَقَرَّ لَهَا)

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the *Āyah*:

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[1] *Fath Al-Bāri* 8:402.

[2] *Fath Al-Bāri* 8:402.

[3] At-Ṭabari 20:517.

﴿وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ﴾

*﴿And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you﴾* (14:33).

which means, they will never slow down or stop, until the Day of Resurrection.

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ﴾

*﴿That is the decree of the Almighty,﴾* means, which none can oppose or prevent.

﴿ٱلْعَلِيمُ﴾

*﴿the All-Knowing.﴾* Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allāh says:

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾﴾

*﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾* (6:96)

And this is how this *Āyah* ends:

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴾

*﴿That is the decree of the Almighty, the All-Knowing.﴾*

Then Allāh says:

﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ﴾

*﴿And the moon, We have decreed for it stages,﴾*

meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the *Āyah*:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ﴾

*﴿They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Ḥajj)."﴾* (2:189),

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ﴾

*﴿It is He Who made the sun a shining thing and the moon as a*

*light and measured out for it stages that you might know the number of years and the reckoning*﴾ (10:5), and

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾﴾

﴿*And We have appointed the night and the day as two Āyāt (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.*﴾ (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allāh has decreed that it should pass through different phases.

At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives – even though it is reflected from the sun – until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn 'Abbās, may Allāh be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)."[1]

The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights *Ghurar*; the next three nights *Nufal*; the next three nights *Tusa'* (nine) – because the last of them is the ninth. The next three nights are called *'Ushar* (ten) – because the first of them is the tenth. The next three nights are called *Al-Bīḍ* (white) – because of the light of the moon which shines

[1] Aṭ-Ṭabari 20:518.

brightly throughout these three nights. The next three nights are called *Dura'*, the plural of *Dar'ā'*, because on the first of them the night is dark from the moon rising late. *Dar'ā'* refers to the black sheep, i.e., the one whose head is black; the next three nights *Ẓulam*; then *Ḥanādis*, then *Da'ādi*; then *Miḥāq*, because of the absence of moonlight at the beginning of the month. Abu 'Ubayd did not recognize the names *Tusa'* and *'Ushar*, in the book *Gharīb Al-Muṣannaf*.

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

*﴿It is not for the sun to overtake the moon,﴾*

Mujāhid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases."[1] 'Ikrimah said concerning the *Āyah*,

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ﴾

*﴿It is not for the sun to overtake the moon,﴾*

this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

*﴿nor does the night outstrip the day.﴾* means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Aḍ-Ḍaḥḥāk said, "The night does not depart from here until the day comes from here - and he pointed to the east."[2] Mujāhid said:

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

*﴿nor does the night outstrip the day.﴾* "They seek one another rapidly."[3] The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

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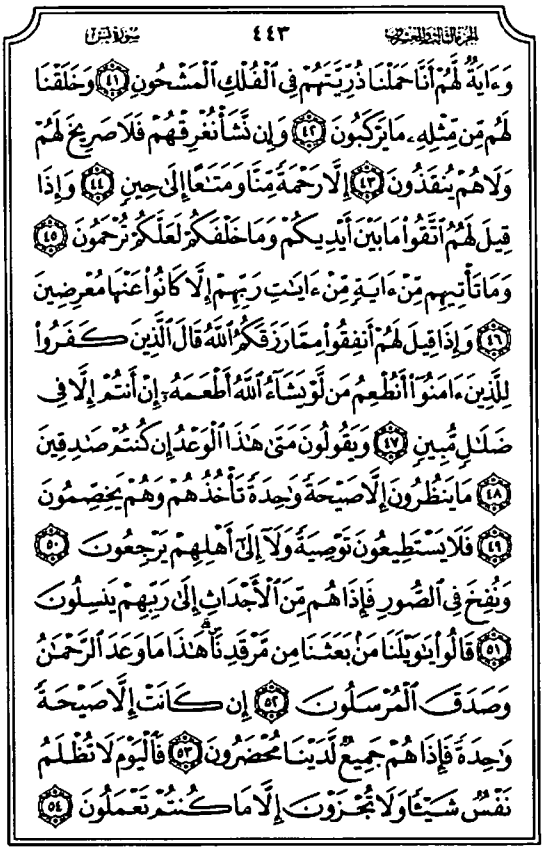
[1] Aṭ-Ṭabari 20:520.
[2] Aṭ-Ṭabari 20:520.
[3] Aṭ-Ṭabari 20:519.



﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿*They all float, each in an orbit.*﴾ means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn 'Abbās, Ikrimah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and 'Aṭā' Al-Khurāsāni.[1]

Ibn 'Abbās, may Allāh be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾﴾

﴿*41. And an Ayāh for them is that We bore their offspring in the laden ship.*﴾

﴿*42. And We have created for them of the like thereunto, on which they ride.*﴾

﴿*43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.*﴾

﴿*44. Unless it be a mercy from Us, and as an enjoyment for a while.*﴾

[1] Aṭ-Ṭabari 20:520.

## Among the Signs of Allāh is that He carried Them in the laden Ship

Allāh tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including – most significantly – the ship of Nūḥ , peace be upon him, in which Allāh saved him and the believers, apart from whom none of the descendants of Ādam were left on the face of the earth. Allāh says:

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ﴾

*﴿And an Ayāh for them is that We bore their offspring﴾*

means, their forefathers,

﴿فِى ٱلْفُلْكِ ٱلْمَشْحُونِ﴾

*﴿in the laden ship.﴾* means, in the ship which was filled with luggage and animals, in which Allāh commanded him to put two of every kind. Ibn 'Abbās, may Allāh be pleased with him, said, "Laden means filled."[1] This was also the view of Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and As-Suddi.[2] Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said, "This was the ship of Nūḥ peace be upon him."[3]

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

*﴿And We have created for them of the like thereunto, on which they ride.﴾*

Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride."[4] Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Do you know what the *Āyah*:

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

*﴿And We have created for them of the like thereunto, on which they ride.﴾*

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[1] Aṭ-Ṭabari 20:522.

[2] Aṭ-Ṭabari 20:522.

[3] Aṭ-Ṭabari 20:522, 523.

[4] Aṭ-Ṭabari 20:524.

refers to?" We said, "No." He said, "This refers to the ships which were made after the ship of Nūḥ, peace be upon him, which was similar to it."[1] This was also the view of Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, Abu Ṣāliḥ and As-Suddi, that the *Āyah*

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴿*And We have created for them of the like thereunto, on which they ride.*﴾ refers to ships.[2]

﴿وَإِن نَّشَأْ نُغْرِقْهُمْ﴾

﴿*And if We will, We shall drown them,*﴾ means, those who are on board the ships.

﴿فَلَا صَرِيخَ لَهُمْ﴾

﴿*and there will be no shout for them*﴾ means, there will be no one to save them from their predicament.

﴿وَلَا هُمْ يُنقَذُونَ﴾

﴿*nor will they be saved.*﴾ means, from what has befallen them.

﴿إِلَّا رَحْمَةً مِّنَّا﴾

﴿*Unless it be a mercy from Us,*﴾ means, 'but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allāh says:

﴿وَمَتَٰعًا إِلَىٰ حِينٍ﴾

﴿*and as an enjoyment for a while.*﴾ meaning, until a time that is known to Allāh, may He be glorified and exalted.

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾﴾

﴿*45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy."*﴾

[1] Aṭ-Ṭabari 20:523.

[2] Aṭ-Ṭabari 20:522-524.

﴾46. *And never came an Ayāh from among the Āyāt of their Lord to them, but they did turn away from it.*﴿

﴾47. *And when it is said to them: "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He would have fed? You are only in a plain error."*﴿

## The Misguidance of the Idolators

Allāh tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ﴾

﴾*And when it is said to them: "Fear of that which is before you, and that which is behind you..."*﴿

Mujāhid said, "This refers to sins." Others said it is the opposite.

﴿لَعَلَّكُمْ تُرْحَمُونَ﴾

﴾*in order that you may receive mercy.*﴿ means, 'so that, if you fear such things Allāh will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allāh says:

﴿وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ﴾

﴾*And never came an Ayāh from among the Āyāt of their Lord to them,*﴿

meaning, signs of *Tawḥīd* and the truth of the Messengers,

﴿إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ﴾

﴾*but they did turn away from it,*﴿ means, they did not accept it or benefit from it.

﴿وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ﴾

﴾*And when it is said to them: "Spend of that with which Allāh has provided you,"*﴿

means, when they are told to spend of that which Allāh has provided to them on the poor and needy among the Muslims,

﴿قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟﴾

﴿*those who disbelieve say to those who believe*﴾

means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

﴿أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ﴾

﴿*Shall we feed those whom, if Allāh willed, He (Himself) would have fed?*﴾

meaning, 'those whom you are telling us to spend on, if Allāh had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allāh with regard to them.'

﴿إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*You are only in a plain error.*﴾ means, 'by telling us to do that.'

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾﴾

﴿*48. And they say: "When will this promise be fulfilled, if you are truthful?"*﴾

﴿*49. They await only but a single Ṣayḥah which will seize them while they are disputing!*﴾

﴿*50. Then they will not be able to make bequest, nor they will return to their family.*﴾

## The Disbelievers thought that the Day of Resurrection would never come to pass

Allāh tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

﴿مَتَىٰ هَٰذَا ٱلْوَعْدُ﴾

﴿*"When will this promise be fulfilled..."*﴾

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿*Those who believe not therein seek to hasten it*﴾ (42:18).

Allāh says:

﴿مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾﴾

﴿*They await only but a single Ṣayḥah which will seize them while they are disputing!*﴾

meaning, they are only waiting for a single shout which – and Allāh knows best – will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allāh will command Isrāfīl to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allāh says:

﴿فَلَا يَسْتَطِيعُونَ تَوْصِيَةً﴾

﴿*Then they will not be able to make bequest,*﴾

meaning, with regard to their possessions, because the matter is more serious than that,

﴿وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ﴾

﴿*nor they will return to their family.*﴾ Numerous *Ḥadīths* and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

﴿وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾﴾

﴿*51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.*﴾

﴿*52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"*﴾

﴿*53. It will be but a single Ṣayḥah, so behold they will all be brought up before Us!*﴾

﴾54. *This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.*﴿

## The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet,[1] the trumpet blast of the resurrection when people will come forth from their graves. Allāh says:

﴿فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ﴾

﴿*and behold from the graves they will come out quickly to their Lord.*﴾

*Yansilūn* means they will be walking quickly. This is like the *Āyah*:

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾﴾

﴿*The Day when they will come out of the graves quickly as racing to a goal.*﴾ (70:43).

﴿قَالُوا يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

﴿*They will say: "Woe to us! Who has raised us up from our place of sleep."*﴾

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

﴿قَالُوا يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

﴿*They will say: "Woe to us! Who has raised us up from our place of sleep."*﴾

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka'b, may Allāh be pleased with him, Mujāhid, Al-Ḥasan and Qatādah said, "They will sleep before the Resurrection."[2] Qatādah

[1] See volume seven, the *Tafsīr* of *Sūrat An-Naml* [27:87]. The reference to the third blast is based upon a narration that is not authentic as explained there.

[2] Aṭ-Ṭabari 20:533.

said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?' "[1]

When they say that, the believers will respond. This was the view of more than one of the Salaf.

﴿هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

﴿*(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"*﴾

Al-Ḥasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allāh knows best.

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾﴾

﴿*It will be but a single Ṣayḥah, so behold they will all be brought up before Us!*﴾

This is like the *Āyāt*:

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah,*[2] *when behold, they find themselves (on the surface of the earth) alive (after their death).*﴾ (79:13-14),

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

﴿*And the matter of the Hour is not but as a twinkling of the eye, or even nearer*﴾ (16:77), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴿*On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴾ (17:52)

which means, 'We will issue but one command, and all of them will be gathered together.'

﴿فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾

﴿*This Day, none will be wronged in anything,*﴾ means, with

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[1] Aṭ-Ṭabari 20:532.

[2] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ
فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم
مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ
أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا
تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ
أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ
﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ
عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟
ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ
عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ
﴿٦٧﴾ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ
﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾

regard to his deeds.

﴿وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

*﴿nor will you be requited anything except that which you used to do.﴾*

﴿إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾﴾

*﴿55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.﴾*

*﴿56. They and their wives will be in pleasant shade, reclining on thrones.﴾*

*﴿57. They will have therein fruits and all that they ask for.﴾*

*﴿58. (It will be said to them): "Salām (Peace!)" – a Word from the Lord, Most Merciful.﴾*

## The Life of the People of Paradise

Allāh tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Ḥasan Al-Baṣri and Ismā'īl bin Abi Khālid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujāhid said:

﴿فِى شُغُلٍ فَٰكِهُونَ﴾

﴿*will be busy with joyful things.*﴾ "With the delights which they are enjoying."[1] This was also the view of Qatādah. Ibn 'Abbās, may Allāh be pleased with him, said, "This means that they will be rejoicing."

﴿هُمْ وَأَزْوَٰجُهُمْ﴾

﴿*They and their wives*﴾ Mujāhid said, "Their spouses,

﴿فِى ظِلَٰلٍ﴾

﴿*will be in pleasant shade,*﴾ means, in the shade of trees."[2]

﴿عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ﴾

﴿*reclining on thrones.*﴾ Ibn 'Abbās, Mujāhid, Ikrimah, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, As-Suddi and Khuṣayf said:

﴿ٱلْأَرَآئِكِ﴾

﴿*thrones*﴾ means beds beneath canopies.[3]

﴿لَهُمْ فِيهَا فَٰكِهَةٌ﴾

﴿*They will have therein fruits*﴾ means, of all kinds.

﴿وَلَهُم مَّا يَدَّعُونَ﴾

﴿*and all that they ask for.*﴾ means, whatever they ask for, they will find it, all kinds and types.

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾﴾

﴿*"Salām (Peace!)" – a Word from the Lord (Allāh), Most Merciful.*﴾

Ibn Jurayj said, "Ibn 'Abbās, may Allāh be pleased with him, said, concerning this *Āyah*, Allāh Himself, Who is the Peace (As-Salām) will grant peace to the people of Paradise. This view of Ibn 'Abbās, may Allāh be pleased with him, is like the *Āyah*:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ﴾

[1] Aṭ-Ṭabari 20:535.
[2] Aṭ-Ṭabari 20:538.
[3] Aṭ-Ṭabari 20:539, 540.

﴿*Their greeting on the Day they shall meet Him will be "Salām"*﴾ (33:44).

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾﴾

﴿*59. (It will be said): "And O you the criminals! Get you apart this Day."*﴾

﴿*60. "Did I not command you, O Children of Ādam, that you should not worship Shaytān? Verily, he is a plain enemy to you."*﴾

﴿*61. "And that you should worship Me. That is the straight path."*﴾

﴿*62. "And indeed he did lead astray a great multitude of you. Did you not then understand?"*﴾

## The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allāh tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the *Āyāt*:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ﴾

﴿*And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them*﴾ (10:28).

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

﴿*And on the Day when the Hour will be established – that Day shall they be separated.*﴾ (30:14)

﴿يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾﴾

﴿*On that Day they shall be divided*﴾ (30:43) which means, they will be divided into two separate groups.

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾﴾

﴿*(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allāh, and lead them on to the way of flaming Fire (Hell)."*﴾ (37:22-23).

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾﴾

﴿*Did I not command you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you.*﴾

This is a rebuke from Allāh to the disbelievers among the sons of Ādam, those who obey the *Shayṭān* even though he was a plain enemy to them, and they disobeyed Ar-Raḥmān Who created them and granted them provision. Allāh says:

﴿وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾﴾

﴿*And that you should worship Me. That is the straight path.*﴾

meaning, 'I commanded you in the world to disobey the *Shayṭān*, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the *Shayṭān*.' Allāh says:

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

﴿*And indeed he did lead astray a great multitude of you.*﴾

meaning, a large number of people. This was the view of Mujāhid, Qatādah, As-Suddi and Sufyān bin 'Uyaynah.

﴿أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ﴾

﴿*Did you not then understand?*﴾ means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the *Shayṭān*?'

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾﴾

﴿*63. This is Hell which you were promised!*﴾

﴿*64. Burn (enter) therein this Day, for that you used to*

*disbelieve.*﴾

﴿65. *This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.*﴾

﴿66. *And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?*﴾

﴿67. *And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.*﴾

On the Day of Resurrection, it will be said to the disbelievers among the sons of Ādam, after Hell has been shown to them as a rebuke; and warning:

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴿٦٣﴾﴾

﴿*This is Hell which you were promised!*﴾ meaning, 'this is what the Messengers warned you about, and you did not believe them.'

﴿ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ﴿٦٤﴾﴾

﴿*Burn (enter) therein this Day, for that you used to disbelieve*﴾. This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ﴿١٥﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see?*﴾ (52:13-15)

## The Mouths of the Disbelievers will be sealed on the Day of Resurrection

﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ﴿٦٥﴾﴾

﴿*This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.*﴾

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allāh will

seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "We were with the Prophet ﷺ and he smiled so broadly that his molar could be seen, then he ﷺ said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

*«Do you know why I am smiling?»*

We said, 'Allāh and His Messenger know best.' He ﷺ said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَا أُجِيزُ عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أُنَاضِلُ»

*«Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice?" [Allāh] will say, "Of course." He will say, "I will not accept any witness against me except from myself." [Allāh] will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting."»"*

This was recorded by Muslim and An-Nasā'ī.[1]

Ibn Jarīr narrated that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, 'Yes, O Lord, I did do that.' Then Allāh will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by

[1] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

Your glory, this angel has written down things that I did not do.' The angel will say to him, 'Did you not do such and such on such a day and in such a place?' He will say, 'No, by Your glory, I did not do that.' When he says this, Allāh will seal his mouth." Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

﴿ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ﴿٦٥﴾﴾

*﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn﴾.*[1]

﴿وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ﴿٦٦﴾﴾

*﴿And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, explained it: "Allāh says, 'If We willed, We could have misguided them all away from true guidance, so how could they be guided?" And on one occasion he said, "We could have blinded them."'[2] Al-Ḥasan Al-Baṣri said, "If Allāh willed, He could have covered their eyes and made them blind, stumbling about." Mujāhid, Abu Ṣāliḥ, Qatādah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth – 'How could they see when We have covered their eyes?' " Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said:

﴿فَأَنَّىٰ يُبْصِرُونَ﴾

*﴿how then would they see?﴾* "They would not see the truth."[3]

﴿وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ﴾

*﴿And if it had been Our will, We could have transformed them in their places.﴾*

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[1] Aṭ-Ṭabari 20:544.

[2] Aṭ-Ṭabari 20:545.

[3] Aṭ-Ṭabari 20:547.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said; "We could have destroyed them."[1] As-Suddi said, "We could have changed their form." Abu Ṣāliḥ said, "We could have turned them to stone." Al-Ḥasan Al-Baṣri and Qatādah said, "We could have caused them to sit on their feet."[2] Allāh says:

﴿فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا﴾

﴿*Then they would have been unable to go forward*﴾

meaning, move to the front,

﴿وَلَا يَرْجِعُونَ﴾

﴿*nor they could have turned back.*﴾ meaning, move backwards. They would have remained static, unable to move forwards or backwards.

﴿وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾﴾

﴿*68. And he whom We grant long life – We reverse him in creation. Will they not then understand?*﴾

﴿*69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.*﴾

﴿*70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.*﴾

Allāh tells us that the longer the son of Ādam lives, the more he becomes weak after being strong, and incapable after being able and active. This is like the *Āyah*:

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾﴾

﴿*Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.*﴾ (30:54).

And Allāh says:

[1] Aṭ-Ṭabari 20:547.

[2] Aṭ-Ṭabari 20:547.

﴿وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا﴾

*﴿And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known﴾* (22:5).

The meaning here – and Allāh knows best – is that Allāh is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allāh says:

﴿أَفَلَا يَعْقِلُونَ﴾

*﴿Will they not then understand?﴾* meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

## Allāh does not teach His Messenger ﷺ Poetry

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ﴾

*﴿And We have not taught him poetry, nor is it suitable for him.﴾*

Allāh tells us that He has not taught His Prophet Muḥammad ﷺ poetry.

﴿وَمَا يَنۢبَغِى لَهُۥٓ﴾

*﴿nor is it suitable for him.﴾* means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he ﷺ never memorized a stanza of poetry with the correct meter or rhyme – he would transpose words or memorize it incompletely.

In *Ad-Dalā'il*, Al-Bayhaqi recorded that the Messenger of Allāh ﷺ said to Al-'Abbās bin Mirdās As-Sulami, may Allāh be pleased with him:

«أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيدِ بَيْنَ الأَقْرَعِ وَعُيَيْنَةَ»

*«You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra' and 'Uyainah."»*

He said, "It is 'Uyainah and Al-Aqra'." He ﷺ said:

«الْكُلُّ سَوَاءٌ»

«*It is all the same.*» i.e., it means the same thing.[1] And Allāh knows best. This is because Allāh taught him the Qur'ān, which

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴿*Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.*﴾ (41:42).

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet ﷺ was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

﴿إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ﴾

﴿*This is only a Reminder and a plain Qur'ān.*﴾

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allāh says:

﴿لِّيُنذِرَ مَن كَانَ حَيًّا﴾

﴿*That he or it may give warning to him who is living,*﴾

meaning, so that this plain Qur'ān might warn every living person on the face of the earth. This is like the *Āyāt*:

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach*﴾ (6:19).

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place*﴾ (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatādah said, "Alive of heart and alive of insight."[2] Aḍ-Ḍaḥḥāk said,

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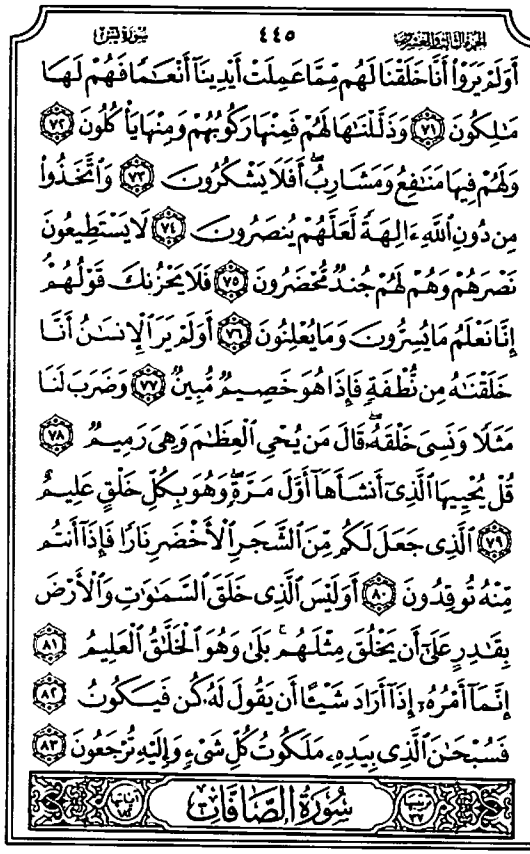
[1] *Dalā'il An-Nubuwwah* 5:181, this was also recorded by Muslim no. 2443.

[2] Aṭ-Ṭabari 20:550.


أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَٰمًا فَهُمْ لَهَا
مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا
مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ
نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا
خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا
مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾
قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم
مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾
إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾
فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾
سُورَةُ الصَّافَّاتِ

"This means wise."[1]

﴿وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ﴾

﴿*and that Word may be justified against the disbelievers.*﴾ means, it is a mercy to the believers and evidence against the disbelievers.

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

﴿*71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.*﴾

﴿*72. And We have subdued them unto them so that some of them they have for riding and some they eat.*﴾

﴿*73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful?*﴾

## There is a Sign and a Blessing in Cattle

Allāh mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

﴿فَهُمْ لَهَا مَٰلِكُونَ﴾

﴿*so that they are their owners.*﴾ Qatādah said, "They are their masters." Meaning, He has made them subdue them. So they

[1] Aṭ-Ṭabari 20:550.

are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

﴿فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

*﴿some of them they have for riding and some they eat.﴾*

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

﴿وَمِنْهَا يَأْكُلُونَ﴾

*﴿and some they eat.﴾* means, if they want to, and they slaughter and sacrifice them.

﴿وَلَهُمْ فِيهَا مَنَافِعُ﴾

*﴿And they have (other) benefits from them,﴾*

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

﴿وَمَشَارِبُ﴾

*﴿and (they get to) drink.﴾* means, their milk, and their urine for those who need it as medicine, and so on.

﴿أَفَلَا يَشْكُرُونَ﴾

*﴿Will they not then be grateful?﴾* means, 'will they not worship the Creator and Subduer of that, without showing gratitude to others?'

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ۝٧٤ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ۝٧٥ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝٧٦﴾

*﴿74. And they have taken besides Allāh, gods, hoping that they might be helped.﴾*

*﴿75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).﴾*

*﴿76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.﴾*

## The gods of the Idolators are not able to help Them

Allāh denounces the idolators for taking the idols as gods alongside Allāh, hoping that those gods will help them and provide for them and bring them closer to Allāh. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾

﴿*They cannot help them,*﴾ meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.
Allāh's saying:

﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

﴿*but they will be brought forward as a troop.*﴾

means, at the time of Reckoning according to the view of Mujāhid.[1] This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatādah said:

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾

﴿*They cannot help them,*﴾ means the gods.

﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

﴿*but they will be brought forward as a troop.*﴾

"The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Ḥasan Al-Baṣri. This is a good opinion, and was the view favored by Ibn Jarīr, may Allāh have mercy on him.

## Consolation for the Mercy to the Worlds

﴿فَلَا يَحْزُنكَ قَوْلُهُمْ﴾

﴿*So, let not their speech then grieve you.*﴾ means, 'their denying

[1] Aṭ-Ṭabari 20:552.

you and their disbelief in Allāh.'

﴿إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

﴿*Verily, We know what they conceal and what they reveal.*﴾

means, 'We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

﴿*77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.*﴾

﴿*78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"*﴾

﴿*79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴾

﴿*80. He Who produces for you fire out of the green tree, when behold you kindle therewith.*﴾

## The Denial of Life after Death, and the Refutation of this Idea

Mujāhid, 'Ikrimah, 'Urwah bin Az-Zubayr, As-Suddi and Qatādah said, "Ubayy bin Khalaf, may Allāh curse him, came to the Messenger of Allāh ﷺ with a dry bone in his hand, which he was crumbling and scattering in the air, saying, 'O Muḥammad! Are you claiming that Allāh will resurrect this?' He ﷺ said:

«نَعَمْ، يُمِيتُكَ اللهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارِ»

«*Yes, Allāh, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.*»"

Then these *Āyāt* at the end of *Sūrah Yā Sīn* were revealed:

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ﴾

﴿*Does not man see that We have created him from Nutfah.*﴾ – until the end of the *Sūrah*.[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Al-'Ās bin Wā'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allāh ﷺ: 'Will Allāh bring this back to life after it has disintegrated?' The Messenger of Allāh ﷺ said:

«نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ»

«*Yes, Allāh will cause you to die, then He will bring you back to life, then He will make you enter Hell.*»

Then the *Āyāt* at the end of *Sūrah Yā Sīn* were revealed." This was recorded by Ibn Jarīr from Sa'īd bin Jubayr.[2]

Whether these *Āyāt* were revealed about Ubayy bin Khalaf or Al-'Ās bin Wā'il, or both of them, they apply to all those who deny the resurrection after death. The definite article "*Al*" in

﴿أَوَلَمْ يَرَ ٱلْإِنسَٰنُ﴾

﴿*Does not man (Al-Insān) see...*﴾ is generic, applying to all those who deny the Resurrection.

﴿أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

﴿*that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.*﴾

means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allāh initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allāh says:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ۝٢٠ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ۝٢١ إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝٢٢﴾

﴿*Did We not create you from a despised water? Then We placed it in a place of safety, for a known period?*﴾ (77:20-22)

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

﴿*Verily, We have created man from Nutfah*﴾ (76:2).

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[1] Aṭ-Ṭabari 20:554. This is a *Mursal* narration, however, the next narration provides authentic support for the *Ḥadīth*.

[2] Aṭ-Ṭabari 20:554.

which means, from a mixture of different fluids. The One Who created man from this weak *Nutfah* is not unable to re-create him after his death.

Imām Aḥmad recorded in his *Musnad* that Bishr bin Jaḥḥāsh said, "One day the Messenger of Allāh ﷺ spat in his hand and put his finger on it, then the Messenger of Allāh ﷺ said:

«قَالَ اللهُ تَعَالَى: ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ؟»

*«Allāh, may He be exalted, says: "Son of Ādam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity."»*[1]

It was also recorded by Ibn Mājah.[2] Allāh says:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾﴾

﴿*And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"*﴾

meaning, he thinks it unlikely that Allāh, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allāh created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allāh says:

﴿قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿*Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴾

meaning, He knows about the bones in all areas and regions

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

of the earth, where they have gone when they disintegrated and dispersed.

Imām Aḥmad recorded that Ribʿī said: " Uqbah bin 'Amr said to Ḥudhayfah, may Allāh be pleased with him, 'Will you not tell us what you heard from the Messenger of Allāh ﷺ?' He said, 'I heard him ﷺ say:

«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزْلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتُجِشْتُ، فَخُذُوهَا فَدُقُّوهَا فَذَرُّوهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ اللهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ عَزَّ وَجَلَّ لَهُ»

*«Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allāh gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allāh forgave him.»'*

'Uqbah bin 'Amr said, 'I heard him ﷺ say that, and the man was a gravedigger.' "[1]

Many versions of this *Ḥadīth* were recorded in the Two *Ṣaḥīḥs*. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allāh commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allāh said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.[2]

﴿ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾﴾

*﴿He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾*

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[1] Aḥmad 5:395.

[2] *Fatḥ Al-Bāri* 6:594, Muslim 4:2110.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatādah said concerning the *Āyah*:

﴿ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ﴿٨٠﴾﴾

*﴿He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾*

this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the *Markh* tree and the *'Afār* tree, which grow in the Ḥijāz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn 'Abbās, may Allāh be pleased with him.

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ﴿٨٣﴾﴾

*﴿81. Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.﴾*

*﴿82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!﴾*

*﴿83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.﴾*

Allāh points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between. He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the *Āyah*:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind*﴾ (40:57).

And Allāh says here:

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم﴾

﴿*Is not He Who created the heavens and the earth, able to create the like of them?*﴾

meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarīr said, "This *Āyah* is like the *Āyah*:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.*﴾ (46:33)"

And Allāh says here:

﴿بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"- and it is!*﴾

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed.

When Allāh wants a thing to happen, He only says to it: "Be!" once, and it is.

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»

«*Allāh, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I*

*merely say to it 'Be!' and it is."*[1]

﴿فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ﴿٨٣﴾﴾

﴿*So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.*﴾

means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this *Āyah*,

﴿فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ﴾

﴿*So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakūt) of all things*﴾ is like the *Āyāt*:

﴿قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ﴾

﴿*Say: "In Whose Hand is the sovereignty (Malakūt) of everything?"*﴾ (23:88)

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

﴿*Blessed be He in Whose Hand is the dominion (Al-Mulk)*﴾ (67:1)

*Al-Mulk* and *Al-Malakūt* mean the same thing, although some people claim that *Al-Mulk* has to do with the physical realm and *Al-Malakūt* has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of *Tafsīr* and others.

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited the seven long *Sūrahs* in seven *Rak'ahs*. When he raised his head from

[1] Aḥmad 5:154.

bowing, he said,

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ»

«*Allāh hears the one who praises Him.*» Then he said;

«الْحَمْدُ للهِ ذِي الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ»

«*Praise be to Allāh, the Owner of Malakūt, might, pride and greatness.*»

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken."[1]

Abu Dāwud recorded that 'Awf bin Mālik Al-Ashja'i, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited *Al-Baqarah*. He did not reach any *Āyah* that mentioned mercy but he paused and asked for it, and he did not reach any *Āyah* that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ»

«*Glory be to Allāh, the Owner of might, Malakūt, pride and greatness.*»

Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited *Āl 'Imrān*, then he recited one *Sūrah* after another."[2] This was recorded by At-Tirmidhi in *Ash-Shamā'il* and An-Nasā'ī.[3]

This is the end of the *Tafsīr* of *Sūrah Yā Sīn*. All praise and thanks are due to Allāh.

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[1] Aḥmad 5:396.

[2] Abu Dāwud 1:544.

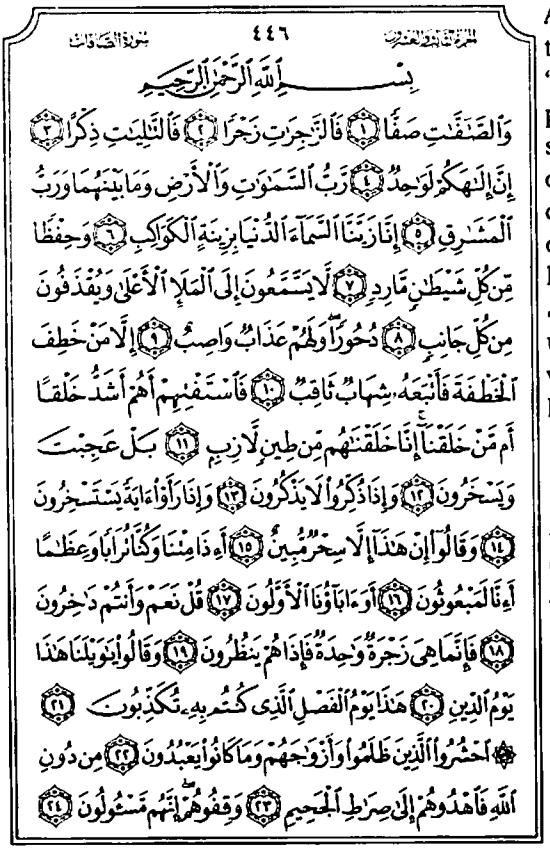
[3] *Shamā'il At-Tirmidhi* 164, An-Nasā'ī 2:223.

# The *Tafsīr* of *Sūrat Aṣ-Ṣāffāt*

## (Chapter - 37)

### Which was revealed in Makkah

### The Virtues of *Sūrat Aṣ-Ṣāffāt*




An-Nasā'ī recorded that 'Abdullāh bin 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ used to command us to make our prayers short and he used to recite *Aṣ-Ṣāffāt* when he lead us in prayer."[1] This was recorded by An-Nasā'ī only.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾﴾

﴿1. *By those ranged in ranks.*﴾

﴿2. *By those who drive the clouds in a good way.*﴾

[1] An-Nasā'ī 2:95.

﴿3. *By those who bring the Dhikr.*﴾

﴿4. *Verily, your God is indeed One;*﴾

﴿5. *Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.*﴾

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴿وَالصَّٰٓفَّٰتِ صَفًّا ۝١﴾

"﴿*By those ranged in ranks.*﴾ – they are the angels;

﴿فَالزَّٰجِرَٰتِ زَجْرًا ۝٢﴾

﴿*By those who drive the clouds in a good way.*﴾

they are the angels;

﴿فَالتَّٰلِيَٰتِ ذِكْرًا ۝٣﴾

﴿*By those who bring the Dhikr.*﴾

they are the angels."[1] This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Masrūq, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Qatādah and Ar-Rabī' bin Anas.[2] Qatādah said, "The angels form ranks in the heavens."[3] Muslim recorded that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَ لَنَا تُرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

*«We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.»*[4]

Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

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[1] Aṭ-Ṭabari 21:7.

[2] Al-Qurṭubi 15:61 62.

[3] Aṭ-Ṭabari 21:7.

[4] Muslim 1:371.

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

*«Will you not form ranks as the angels form ranks in the presence of their Lord?»*

We said, 'How do the angels form ranks in the presence of their Lord?' He ﷺ said:

«يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

*«They complete the rows nearer the front and they consolidate the rows.»*[1]

As-Suddi and others said that the *Āyah*

﴿فَالزَّجِرَٰتِ زَجْرًا ۝٢﴾

﴿*By those who drive the clouds in a good way.*﴾ means that they drive the clouds.

﴿فَالتَّٰلِيَٰتِ ذِكْرًا ۝٣﴾

﴿*By those who bring the Dhikr.*﴾

As-Suddi said, "The angels bring the Scriptures and the Qur'ān from Allāh to mankind."

## The One True God is Allāh

﴿إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ۝٤ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*Verily, your God is indeed One, Lord of the heavens and the earth,*﴾

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَمَا بَيْنَهُمَا﴾

﴿*and all that is between them,*﴾ means, of created beings.

﴿وَرَبُّ ٱلْمَشَٰرِقِ﴾

﴿*and Lord of every point of the sun's risings.*﴾

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[1] Muslim 1:223, Abu Dāwud 1:431, An-Nasā'ī 2:92, Ibn Mājah 1:317 .

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the *Āyāt*:

﴿فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ﴾

*﴿So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.﴾* (70:40)

﴿رَبُّ ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ﴾

*﴿(He is) the Lord of the two easts and the Lord of the two wests.﴾* (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ۝٦ وَحِفۡظٗا مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ۝٧ لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ ۝٨ دُحُورٗا وَلَهُمۡ عَذَابٞ وَاصِبٌ ۝٩ إِلَّا مَنۡ خَطِفَ ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ۝١٠﴾

*﴿6. Verily, We have adorned the near heaven with the stars.﴾*

*﴿7. And to guard against every rebellious Shaytān.﴾*

*﴿8. They cannot listen to the higher group for they are pelted from every side.﴾*

*﴿9. Outcast, and theirs is a constant torment.﴾*

*﴿10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾*

## The Adornment and Protection of the Heaven comes from Allāh

Allāh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allāh says:

﴿وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومٗا لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ۝٥﴾

*﴿And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the*

*Shayāṭīn, and have prepared for them the torment of the blazing Fire.*﴾ (67:5),

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾﴾

﴿*And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shayṭān. Except him who steals the hearing then he is pursued by a clear flaming fire.*﴾ (15:16-18).

And Allāh says here:

﴿وَحِفْظًا﴾

﴿*And to guard*﴾ meaning, to protect as it should be protected,

﴿مِّن كُلِّ شَيْطَانٍ مَّارِدٍ﴾

﴿*against every rebellious Shayṭān.*﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ﴾

﴿*They cannot listen to the higher group*﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the *Ḥadīths* quoted when we discussed the *Āyah*,

﴿حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿*when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.*﴾ (34:23).

Allāh says:

﴿وَيُقْذَفُونَ﴾

﴿*for they are pelted*﴾ meaning, they are hit,

﴿مِن كُلِّ جَانِبٍ﴾

﴿*from every side.*﴾ means, from all directions from which they

try to reach the heaven.

﴿دُحُورًا﴾

﴿*Outcast,*﴾ means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿وَلَهُمْ عَذَابٌ وَاصِبٌ﴾

﴿*and theirs is a constant torment.*﴾ means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ﴾

﴿*and [We] have prepared for them the torment of the blazing Fire*﴾ (67:5).

﴿إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ﴾

﴿*Except such as snatch away something by stealing,*﴾

means, except for the one among the *Shayāṭīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Ḥadīth*. Allāh says:

﴿إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠﴾

﴿*Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.*﴾

meaning, shining brightly.

Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The *Shayāṭīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayāṭīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblīs, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Wakī' said, "This means in the valley of Nakhlah." – "They went back to Iblīs and told him about that, and he said, 'This is what has happened.' "[1]

﴿فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍۭ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَ ءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

*﴿11. Then ask them: "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.﴾*

*﴿12. Nay, you wondered while they mock.﴾*

*﴿13. And when they are reminded, they pay no attention.﴾*

*﴿14. And when they see an Ayāh (a sign) from Allāh, they mock at it.﴾*

*﴿15. And they say: "This is nothing but evident magic!"﴾*

*﴿16. "When we are dead and have become dust and bones, shall we verily be resurrected?"﴾*

*﴿17. "And also our fathers of old?"﴾*

*﴿18. Say : "Yes, and you shall then be humiliated."﴾*

*﴿19. It will be a single Zajrah,[2] and behold, they will be staring!﴾*

## The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ūd said that they admitted that these things were harder to create than they were.[3] If this is the case, then why do they deny the

[1] Aṭ-Ṭabari 21:12.

[2] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37:19].

[3] Aṭ-Ṭabari 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not*﴾ (40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ﴾

﴿*Verily, We created them of a sticky clay.*﴾ Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This is the useful kind of mud which sticks to itself."[1] Ibn 'Abbās, may Allāh be pleased with him, and 'Ikrimah said, "It is sticky and useful." Qatādah said, "It is that which sticks to the hand."

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾﴾

﴿*Nay, you wondered while they mock.*﴾ means, 'you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatādah said, "Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādam."[2]

﴿وَإِذَا رَأَوْا ءَايَةً﴾

﴿*And when they see an Ayāh*﴾ means, clear evidence and proof,

﴿يَسْتَسْخِرُونَ﴾

﴿*they mock at it.*﴾ Mujāhid and Qatādah said, "They make fun of it."[3]

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[1] Al-Qurṭubi 15:69, Aṭ-Ṭabari 21:22.

[2] Aṭ-Ṭabari 21:23.

[3] Aṭ-Ṭabari 21:24.

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ۖ
بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ ﴿٣١﴾
فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
فَوَاكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ
﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ
﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَاصِرَاتُ
الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

﴿وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾﴾

﴿*And they say: "This is nothing but evident magic!"*﴾ means, 'this that you have brought is nothing but plain magic.'

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَ ءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾﴾

﴿*When we are dead and have become dust and bones, shall we (then) verily be resurrected? And also our fathers of old?*﴾ They thought that this was unlikely to happen, and they did not believe it.

﴿قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾﴾

﴿*Say: "Yes, and you shall then be humiliated".*﴾

means, 'tell them, O Muḥammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the *Āyāt*:

﴿وَكُلٌّ أَتَوْهُ دَٰخِرِينَ﴾

﴿*And all shall come to Him, humbled*﴾ (27:87), and

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*Verily, those who scorn My worship, they will surely enter Hell in humiliation!*﴾ (40:60)

Then Allāh says:

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾﴾

*﴿It will be a single Zajrah, and behold, they will be staring!﴾*

means, it will be a single command from Allāh, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allāh knows best.

﴿وَقَالُوا يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

*﴿20. They will say: "Woe to us! This is the Day of Recompense!"﴾*

*﴿21. (It will be said:) "This is the Day of Judgement which you used to deny."﴾*

*﴿22. (It will be said to the angels:) Assemble those who did wrong, together with their companions and what they used to worship,﴾*

*﴿23. Instead of Allāh, and lead them on to the way of flaming Fire (Hell);﴾*

*﴿24. But stop them, verily, they are to be questioned.﴾*

*﴿25. "What is the matter with you? Why do you not help one another?"﴾*

*﴿26. Nay, but that Day they shall surrender.﴾*

## The Day of Recompense

Allāh tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾﴾

*﴿They will say: "Woe to us! This is the Day of Recompense!"﴾*

And the angels and the believers will say:

﴿هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾﴾

﴿*This is the Day of Judgement which you used to deny.*﴾

This will be said to them as a rebuke and reproof. Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴾

﴿*(It will be said to the angels:) Assemble those who did wrong, together with their companions*﴾

An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."[1] This was also the view of Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Abu Ṣāliḥ, Abu Al-'Āliyah and Zayd bin Aslam."[2] Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴾

﴿*Assemble those who did wrong, together with their companions*﴾

means, 'Those who are like them. So those who committed *Zinā* will be gathered with others who committed *Zinā*, those who dealt in *Ribā* will be gathered with others who dealt in *Ribā*, those who drank wine will be gathered with others who drank wine.' Mujāhid and Sa'īd bin Jubayr narrated from Ibn 'Abbās:

﴿وَأَزْوَٰجَهُمْ﴾

﴿*their companions*﴾ means "Their friends."

﴿وَمَا كَانُوا۟ يَعْبُدُونَ ۝٢٣ مِن دُونِ ٱللَّهِ﴾

﴿*and what they used to worship. Instead of Allāh,*﴾ means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ﴾

﴿*and lead them on to the way of flaming Fire.*﴾ means, take them to the way to Hell. This is like the *Āyah*:

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[1] Aṭ-Ṭabari 21:27.

[2] Aṭ-Ṭabari 21:27, 28.

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا﴾

*﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾* (17:97).

﴿وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾﴾

*﴿But stop them, verily, they are to be questioned.﴾*

means, stop them so that they may be questioned about the things they did and said in this world. As Aḍ-Ḍaḥḥāk said, narrating from Ibn 'Abbās, this means, 'detain them, for they are to be brought to account.' 'Abdullāh bin Al-Mubārak said, "I heard 'Uthmān bin Zā'idah say, 'The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

﴿مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾﴾

*﴿What is the matter with you? Why do you not help one another?﴾.'* "

meaning, 'as you claimed that you would all help one another.'

﴿بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

*﴿Nay, but that Day they shall surrender.﴾*

means, they will be subjected to the command of Allāh, and they will not be able to resist it or avoid it. And Allāh knows best.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾ قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾ قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ ۖ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾﴾

*﴿27. And they will turn to one another and question one another.﴾*

*﴿28. They will say: "It was you who used to come to us from*

*the right side."*﴾

﴿29. *They will reply: "Nay, you yourselves were not believers."*﴾

﴿30. *"And we had no authority over you. Nay! But you were a transgressing people."*﴾

﴿31. *"So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment)."*﴾

﴿32. *"So we led you astray because we were ourselves astray."*﴾

﴿33. *Then verily, that Day, they will (all) share in the torment.*﴾

﴿34. *Certainly, that is how We deal with the criminals.*﴾

﴿35. *Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.*﴾

﴿36. *And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"*﴾

﴿37. *Nay! he has come with the truth and he confirms the Messengers.*﴾

## The arguing of the Idolators on the Day of Resurrection

Allāh tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

﴿فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾﴾

﴿*The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"*﴾ (40:47-48)

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ

﴿ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾﴾

*﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾* (34:31-33)

Similarly, they are described here as saying:

﴿إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ﴾

*﴿It was you who used to come to us from the right side.﴾*

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said; "They will say, 'You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatādah said, "Men will say to the *Jinn*, 'You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, "You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth."[1] Ibn Zayd said, it means: "You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do."[2] Yazīd Ar-Rishk said, "from *Lā ilāha illallāh*."

﴿قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ﴿٣١﴾﴾

[1] Aṭ-Ṭabari 21:32.

[2] Aṭ-Ṭabari 21:32.

﴿They will reply: "Nay, you yourselves were not believers."﴾

The leaders of the *Jinn* and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

﴿وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ﴾

﴿And we had no authority over you.﴾ means, 'we had no proof of the truth of that to which we called you.'

﴿بَلْ كُنتُمْ قَوْمًا طَٰغِينَ﴾

﴿Nay! But you were a transgressing people.﴾

'You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴿فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾﴾

﴿So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.﴾

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴿فَأَغْوَيْنَٰكُمْ﴾

﴿So we led you astray﴾ means, 'so we called you to misguidance,'

﴿إِنَّا كُنَّا غَٰوِينَ﴾

﴿because we were ourselves astray.﴾ means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴿فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾﴾

﴿Then verily, that Day, they will (all) share in the torment.﴾

means, all of them will be in Hell, each according to what he deserves.

﴿إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ﴾

﴿Certainly, that is how We deal with criminals. Truly, when it

*was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾*

means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Ḥātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَّ»

*«I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified.»*[1]

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّهُمْ كَانُوٓاْ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ۝٣٥ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓاْ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ۝٣٦﴾

*﴿Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"﴾*

meaning, 'Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?' – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿بَلْ جَآءَ بِٱلْحَقِّ﴾

*﴿Nay! he has come with the truth﴾* meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿وَصَدَّقَ ٱلْمُرْسَلِينَ﴾

*﴿and he confirms the Messengers.﴾* means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would.

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[1] Muslim 1:52.

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

*﴿Nothing is said to you except what was said to the Messengers before you﴾* (41:43).

﴿إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾ أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

*﴿38. Verily, you are going to taste the painful torment;﴾*

*﴿39. And you will be requited nothing except for what you used to do.﴾*

*﴿40. Save the chosen servants of Allāh.﴾*

*﴿41. For them there will be a known provision,﴾*

*﴿42. Fruits; and they shall be honored,﴾*

*﴿43. In the Gardens of Delight,﴾*

*﴿44. Facing one another on thrones.﴾*

*﴿45. Round them will be passed a cup of pure wine﴾*

*﴿46. White, delicious to the drinkers.﴾*

*﴿47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾*

*﴿48. And beside them will be Qāṣirāt-Aṭ-Ṭarf with (wide and beautiful) eyes.﴾*

*﴿49. as if they were Bayḍ Maknūn.﴾*

## The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾﴾

*﴿Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.﴾*

Then He makes an exception in the case of His sincerely believing servants. This is like the *Āyāt*:

﴿وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...﴾ (103:1-3),

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds﴾ (95:4-6).

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝٧١ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ۝٧٢﴾

﴿There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwā. And We shall leave the wrongdoers therein to their knees.﴾ (19:71-72); and

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ۝٣٨ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ۝٣٩﴾

﴿Every person is a pledge for what he has earned, except those on the right﴾ (74:38-39).

Allāh says here:

﴿إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ۝٤٠﴾

﴿Save the chosen servants of Allāh.﴾ meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allāh wills.

﴿أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝٤١﴾

﴿For them there will be a known provision,﴾ Qatādah and As-Suddi said, "This means Paradise."[1] It is explained further in the next *Āyah*:

﴿فَوَٰكِهُ﴾

﴿Fruits﴾ meaning, of different kinds.

﴿وَهُم مُّكْرَمُونَ﴾

[1] Aṭ-Ṭabari 21:35.

﴿*and they shall be honored,*﴾ means, they will be served and will live a life of luxury.

﴿فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾﴾

﴿*In the Gardens of Delight, facing one another on thrones.*﴾

Mujāhid said, "One of them will not look at one another's backs."[1]

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

﴿*Round them will be passed a cup of pure wine – white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.*﴾

This is like the *Āyah*:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

﴿*Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.*﴾(56:17-19).

Allāh refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches – which is the meaning of *Ghawl* – causing people to lose their minds completely. So He says here:

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾﴾

﴿*Round them will be passed a cup of pure wine*﴾

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Mālik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

﴿لَذَّةٍ لِّلشَّٰرِبِينَ﴾

[1] Al-Qurṭubi 15:77.

﴿*delicious to the drinkers.*﴾ means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا فِيهَا غَوْلٌ﴾

﴿*Neither will they have Ghawl from that*﴾

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.[1] This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿وَلَا هُمْ عَنْهَا يُنزَفُونَ﴾

﴿*nor will they suffer intoxication therefrom.*﴾

Mujāhid said, "It will not cause them to lose their minds."[2] This was also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Al-Ḥasan. 'Aṭā' bin Abi Muslim Al-Khurasāni, As-Suddi and others. Aḍ-Ḍaḥḥāk reported that Ibn Abbās said, "Wine causes four things: intoxication, headache, vomiting and urine."[3] So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in *Sūrat Aṣ-Ṣāffāt.*

﴿وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ﴾

﴿*And beside them will be Qāṣirāt Aṭ-Ṭarf*﴾

means, chaste females, who will not look at anyone other than their husbands, as Ibn 'Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddi and others said.[4]

﴿عِينٌ﴾

﴿*with (wide and beautiful) eyes*﴾means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

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[1] Aṭ-Ṭabari 21:38.

[2] Aṭ-Ṭabari 21:40.

[3] Al-Qurṭubi 15:79.

[4] Aṭ-Ṭabari 21:41, 42.

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ
ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى
لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا
ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ
ٱلزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ
تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ
﴿٦٥﴾ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ
عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم
مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾
إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ
ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

﴿وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾﴾

﴿*And beside them will be Qāṣirāt Aṭ-Ṭarf, with (wide and beautiful) eyes.*﴾

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ Their bodies are described as having the most perfect color. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, as if they were hidden pearls.[1]

Al-Ḥasan said:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa'īd bin Jubayr said:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, "The inside of the egg." 'Aṭā' Al-Khurāsāni said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*as if they were Bayḍ Maknūn.*﴾ means, "The white of the egg

[1] Aṭ-Ṭabari 21:43.

when its shell is removed." Ibn Jarīr's view concerning the meaning of *Maknūn* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allāh knows best.

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِنَ
ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾ فَٱطَّلَعَ فَرَءَاهُ
فِي سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾
أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾﴾

*﴿50. Then they will turn to one another, mutually questioning.﴾*

*﴿51. A speaker of them will say: "Verily, I had a companion (in the world),"﴾*

*﴿52. "Who used to say: 'Are you among those who believe.﴾*

*﴿53. (That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn)?"'﴾*

*﴿54. (The speaker) said: "Will you look down?"﴾*

*﴿55. So he looked down and saw him in the midst of the Fire.﴾*

*﴿56. He said: "By Allāh! You have nearly ruined me."﴾*

*﴿57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."﴾*

*﴿58. "Are we then not to die (any more)?"﴾*

*﴿59. "Except our first death, and we shall not be punished?"﴾*

*﴿60. Truly, this is the supreme success!﴾*

*﴿61. For the like of this let the workers work.﴾*

## The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

﴿قَالَ قَآئِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝٥١﴾

*﴿A speaker of them will say: "Verily, I had a companion..."﴾*

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."[1]

﴿يَقُولُ أَئِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ﴾

*﴿Who used to say: "Are you among those who believe..."﴾*

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَإِنَّا لَمَدِينُونَ ۝٥٣﴾

*﴿(That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn).﴾*

Mujāhid and As-Suddi said, "Brought to account."[2] Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Quraẓi said, "Rewarded or punished according to our deeds."[3] Both views are correct.

﴿قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ۝٥٤﴾

*﴿(The speaker) said: "Will you look down?"﴾*

meaning, look over. The believer will say this to his companions among the people of Paradise.

﴿فَٱطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيمِ ۝٥٥﴾

*﴿So he looked down and saw him in the midst of the Fire.﴾*

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-'Uṣari, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni said, "This means, in the middle of Hell."[4] Al-Ḥasan Al-

[1] Aṭ-Ṭabari 21:45.
[2] Aṭ-Ṭabari 21:47.
[3] Aṭ-Ṭabari 21:47.
[4] Aṭ-Ṭabari 21:48.

Baṣri said, "In the middle of Hell as if he were a burning star."[1]

﴿قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرۡدِينِ ۝٥٦﴾

﴿*He said: "By Allāh! You have nearly ruined me."*﴾

The believer will say, addressing the disbeliever: 'By Allāh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوۡلَا نِعۡمَةُ رَبِّي لَكُنتُ مِنَ ٱلۡمُحۡضَرِينَ ۝٥٧﴾

﴿*Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).*﴾

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُ﴾

﴿*and never could we have found guidance, were it not that Allāh had guided us!*﴾ (7:43)

﴿أَفَمَا نَحۡنُ بِمَيِّتِينَ ۝٥٨ إِلَّا مَوۡتَتَنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُعَذَّبِينَ ۝٥٩﴾

﴿*Are we then not to die (any more)? Except our first death, and we shall not be punished?*﴾

This is what the believers will say when they feel joy at what Allāh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allāh says:

﴿إِنَّ هَٰذَا لَهُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ۝٦٠﴾

﴿*Truly, this is the supreme success!*﴾ Al-Ḥasan Al-Baṣri said, "They know that death brings an end to every delight, so they will say,

﴿أَفَمَا نَحۡنُ بِمَيِّتِينَ ۝٥٨ إِلَّا مَوۡتَتَنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُعَذَّبِينَ ۝٥٩﴾

﴿*Are we then not to die? Except our first death, and we shall not be punished?*﴾

[1] Aṭ-Ṭabari 21:48.

It will be said, "No,

﴿إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝﴾

﴿*Truly, this is the supreme success!*﴾."[1]

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ۝﴾

﴿*For the like of this let the workers work.*﴾ Ibn Jarīr said, "These are the Words of Allāh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter.[2]

## The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this *Āyah*. Abu Ja'far bin Jarīr recorded that Furāt bin Tha'labah Al-Bahrāni said concerning the *Āyah*,

﴿إِنِّي كَانَ لِي قَرِينٌ﴾

﴿*Verily, I had a companion*﴾ "There were two men who were partners and had collected eight thousand *Dināars*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you ' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dināars*. He called his companion and showed him the house, saying, 'What do you think of this house? I bought it for one thousand *Dināars*.' He said, 'How beautiful it is.' When he went out he said, 'O Allāh, this companion of mine has bought this house for one thousand *Dināars*; I ask You for one of the houses of Paradise – and he gave one thousand *Dināars* in charity.' Then as much time passed as Allāh willed should pass.

The first man married a woman with a dowry of one thousand *Dināars*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dināars*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

[1] *Ad-Durr Al-Manthūr* 7 :95.

[2] Aṭ-Ṭabari 21 :52.

companion has married a woman with a dowry of one thousand *Dināra*; I ask you for a wife from among *Al-Hūr Al-'Īyn*' – and he gave one thousand *Dināra* in charity. Then as much time passed as Allāh willed should pass.

Then the first man bought two gardens for two thousand *Dināra*, then he called his companion and showed them to him. He said, 'I have bought these two gardens for two thousand *Dināra*.' He replied, 'How beautiful this is.' When he came out, he said, 'O Lord, my companion has bought two gardens for two thousand *Dināra*; I ask you for two gardens in Paradise' – and he gave two thousand *Dināra* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allāh. The man said, 'This is like a man who has such and such.' The angel said, 'That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, 'I had a companion who used to say: Are you among those who believe?' It was said to him, 'He is in Hell.' He said, 'Will you look down?' So he looked down and saw him in the midst of Hell. At this, he said:

﴿تَٱللَّهِ إِن كِدتَّ لَتُرۡدِينِ ۝٥٦ وَلَوۡلَا نِعۡمَةُ رَبِّي لَكُنتُ مِنَ ٱلۡمُحۡضَرِينَ ۝٥٧﴾

*﴿By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾*"[1]

﴿أَذَٰلِكَ خَيۡرٞ نُّزُلًا أَمۡ شَجَرَةُ ٱلزَّقُّومِ ۝٦٢ إِنَّا جَعَلۡنَٰهَا فِتۡنَةٗ لِّلظَّٰلِمِينَ ۝٦٣ إِنَّهَا شَجَرَةٞ تَخۡرُجُ فِيٓ أَصۡلِ ٱلۡجَحِيمِ ۝٦٤ طَلۡعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ۝٦٥ فَإِنَّهُمۡ لَأٓكِلُونَ مِنۡهَا فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ۝٦٦ ثُمَّ إِنَّ لَهُمۡ عَلَيۡهَا لَشَوۡبٗا مِّنۡ حَمِيمٖ ۝٦٧ ثُمَّ إِنَّ مَرۡجِعَهُمۡ لَإِلَى ٱلۡجَحِيمِ ۝٦٨ إِنَّهُمۡ أَلۡفَوۡاْ ءَابَآءَهُمۡ ضَآلِّينَ ۝٦٩ فَهُمۡ عَلَىٰٓ ءَاثَٰرِهِمۡ يُهۡرَعُونَ ۝٧٠﴾

*﴿62. Is that (Paradise) better entertainment or the tree of Zaqqūm?﴾*

[1] Aṭ-Ṭabari 21:45. This narration is among those, the Muslim is not required to believe in.

﴾63. *Truly, We have made it (as) a trial for the wrongdoers.*﴿

﴾64. *Verily, it is a tree that springs out of the bottom of Hell-fire,*﴿

﴾65. *The shoots of its fruit stalks are like the heads of Shayāṭīn.*﴿

﴾66. *Truly, they will eat thereof and fill their bellies therewith.*﴿

﴾67. *Then on the top of that they will be given boiling Ḥamīm.*﴿

﴾68. *Then thereafter, verily, their return is to the flaming fire of Hell.*﴿

﴾69. *Verily, they found their fathers on the wrong path;*﴿

﴾70. *So they (too) hastened in their footsteps!*﴿

## The Tree of *Zaqqūm* and its Companions

Here Allāh asks: 'Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴿أَمْ شَجَرَةُ ٱلزَّقُّومِ﴾

﴾*or the tree of Zaqqūm*﴿ which is in Hell?' The meaning here is a specific kind of tree which is called *Zaqqūm*. This is like the *Āyah*:

﴿وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْآكِلِينَ ﴿٢٠﴾﴾

﴾*And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.*﴿ (23:20) – which is the olive tree. This is supported by the *Āyah*:

﴿ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾﴾

﴾*Then moreover, verily, – you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.*﴿ (56:51-52).

﴿إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾﴾

﴾*Truly, We have made it (as) a trial for the wrongdoers.*﴿

Qatādah said, "The tree of *Zaqqūm* is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allāh revealed the words:

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾﴾

﴿*Verily, it is a tree that springs out of the bottom of Hell-fire.*﴾

meaning, it is nourished by the fire, for it was created from fire."[1] Mujāhid said:

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾﴾

﴿*Truly, We have made it (as) a trial for the wrongdoers.*﴾

Abu Jahl, may Allāh curse him, said, "*Zaqqūm* means dates and butter which I eat [*Atazaqqamuhu*]."[2]

I say that the meaning of the *Āyah* is, "We have told you, O Muḥammad, of the tree of *Zaqqūm* as a trial with which We test the people to see who will believe and who will disbelieve." This is like the *Āyah*:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

*And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh* (17:60).

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾﴾

﴿*Verily, it is a tree that springs out of the bottom of Hell-fire.*﴾

means, its roots grow at the bottom of Hell.

﴿طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾﴾

﴿*The shoots of its fruit stalks are like the heads of Shayāṭīn.*﴾

this is a description of how ugly and repulsive it is. It is likened to

﴿رُءُوسُ الشَّيَاطِينِ﴾

﴿*the heads of Shayāṭīn*﴾, even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

[1] Aṭ-Ṭabari 21:52.

[2] Aṭ-Ṭabari 21:53.

﴿فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾﴾

﴿*Truly, they will eat thereof and fill their bellies therewith.*﴾

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ﴿٧﴾﴾

﴿*No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.*﴾ (88:6 -7).

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾﴾

﴿*Then on the top of that they will be boiling Ḥamīm*﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means they will be given boiling *Ḥamīm* to drink after they have eaten from *Zaqqūm*."[1] According to another report, he said that this means a mixture made from boiling water.[2] Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Ḥātim recorded that Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of *Zaqqūm*. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

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[1] Aṭ-Ṭabari 21:55.

[2] Aṭ-Ṭabari 21:52. For an explanation of *Ḥamīm*, see the *Tafsīr* of *Sūrat Ar-Raḥmān* (55:44).

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾﴾

*﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾*

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the *Āyah*,

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

*﴿They will go between it (Hell) and the fierce boiling water!﴾* (55:44).

Qatādah recited this *Āyah* when discussing this *Āyah*.[1] This is a good interpretation. 'Abdullāh bin Mas'ūd recited it differently, with the meaning "Their return in the afternoon." 'Abdullāh, may Allāh be pleased with him, used to say: "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾﴾

*﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose﴾* (25:24).[2]

Allāh's saying;

﴿إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾﴾

*﴿Verily, they found their fathers on the wrong path;﴾*

means, 'We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allāh says:

﴿فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾﴾

*﴿So they (too) hastened in their footsteps!﴾*

Mujāhid said, "This is like running."[3] Sa'īd bin Jubayr said, "They followed ignorance and foolishness."

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[1] Aṭ-Ṭabari 21:56.

[2] Aṭ-Ṭabari 21:56.

[3] Aṭ-Ṭabari 21:57.

الجزء الثالث والعشرون ٤٤٩ سورة الصافات

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ
عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن
شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ
﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾
فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا
بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ
فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾
وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ
﴿١٠٠﴾ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ
يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ
يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾﴾

*﴾71. And indeed most of the earlier ones went astray before them;﴿*

*﴾72. And indeed We sent among them warners;﴿*

*﴾73. Then see what was the end of those who were warned.﴿*

*﴾74. Except the chosen servants of Allāh.﴿*

Allāh tells us that most of the previous nations went astray, worshipping other gods alongside Allāh. He states that He sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾﴾

*﴾Then see what was the end of those who were warned. Except the chosen servants of Allāh﴿.*

﴿وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ
هُمُ ٱلْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى

﴿ٱلْمُحْسِنِينَ ﴿٧٩﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾﴾

*﴿75. And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾*

*﴿76. And We rescued him and his family from the great distress,﴾*

*﴿77. And, his progeny, them We made the survivors.﴾*

*﴿78. And left for him (a goodly remembrance) among the later generations﴾*

*﴿79. "Salām (peace!) be upon Nūḥ among the all creatures!"﴾*

*﴿80. Verily, thus We reward the gooddoers.﴾*

*﴿81. Verily, he [Nūḥ] was one of Our believing servants.﴾*

*﴿82. Then We drowned the others.﴾*

## Nūḥ and His People

When Allāh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nūḥ and the rejection of his people. Only a few of Nūḥ's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allāh became angry because Nūḥ was angry with them. He says:

﴿وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾﴾

*﴿And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾*

﴿وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾﴾

*﴿And We rescued him and his family from the great distress.﴾*

means, their disbelief and their insults.

﴿وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾﴾

*﴿And, his progeny, them We made the survivors.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be

pleased with him, "There was no one left apart from the offspring of Nūḥ, peace be upon him."[1] Sa'īd bin Abi 'Arūbah said, narrating from Qatādah concerning the *Āyah*,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾﴾

﴿*And, his progeny, them We made the survivors.*﴾

"All people descended from the offspring of Nūḥ, peace be upon him."[2] At-Tirmidhi, Ibn Jarīr and Ibn Abi Ḥātim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the *Āyah*,

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾﴾

﴿*And, his progeny, them We made the survivors*﴾:

«سَامُ، وَحَامُ، وَيَافِثُ»

«*Sām, Ḥām and Yāfith.*»[3]

Imām Aḥmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو الرُّومِ»

«*Sām was the father of the Arabs, Ḥām was the father of the Ethiopians and Yāfith was the father of the Romans.*»[4]

This was also recorded by At-Tirmidhi.[5] What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Rūmā (Roma) the son of *Līṭī*, the son of Yūnān, the son of Yāfith, the son of Nūḥ, peace be upon him.

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾﴾

﴿*And left for him among the later generations.*﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "He is remembered in a good way."[6] Mujāhid said this means "An

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[1] Aṭ-Ṭabari 21:59.

[2] Aṭ-Ṭabari 21:59.

[3] *Tuḥfat Al-Aḥwadhi* 5:365, Aṭ-Ṭabari 21:59. See the note below.

[4] Aḥmad 5:9.

[5] *Tuḥfat Al-Aḥwadhi* 9:98. The majority consider these to be unauthentic.

[6] Aṭ-Ṭabari 21:60.

honorable mention by all the Prophets."[1] Qatādah and As-Suddi said, "Allāh caused him to be praised constantly by others."[2] Aḍ-Ḍaḥḥāk said it means "*Salām* and praise."

﴿سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾﴾

﴿*Salām (peace!) be upon Nūḥ among the all creatures!*﴾

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾﴾

﴿*Verily, thus We reward the gooddoers.*﴾ means, 'This is how We reward those of Our servants who do deeds of obedience to Allāh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allāh says:

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾﴾

﴿*Verily, he [Nūḥ] was one of Our believing servants.*﴾

meaning, one of the sincere believers in the Oneness of Allāh, one of those who had certain faith.

﴿ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٨٢﴾﴾

﴿*Then We drowned the others.*﴾ means, 'We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

﴿وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾﴾

﴿*83. And verily, among those who followed his way was Ibrāhīm.*﴾

﴿*84. When he came to his Lord with a Salīm heart.*﴾

﴿*85. When he said to his father and to his people: "What is it that which you worship?"*﴾

﴿*86. "Is it a falsehood - gods other than Allāh - that you desire?"*﴾

[1] Aṭ-Ṭabari 21:60.

[2] Aṭ-Ṭabari 21:60.

﴿87. *"Then what think you about the Lord of the all that exists?"*﴾

## The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾﴾

﴿*And verily, among those who followed his ways was Ibrāhīm.*﴾

means, he was one of the followers of his religion.[1] Mujāhid said, "He was following his path and his way."[2]

﴿إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾﴾

﴿*When he came to his Lord with a Salīm heart.*﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."[3]

Ibn Abi Ḥātim recorded that 'Awf said, "I said to Muḥammad bin Sīrīn, 'What is the *Salīm* heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"[4] Al-Ḥasan said, "One that is free from *Shirk*."[5] 'Urwah said, "One that is not cursed."[6]

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾﴾

﴿*When he said to his father and to his people: "What is it that which you worship?"*﴾

He denounced his people for their worship of idols and false gods, Allāh said:

﴿أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾﴾

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[1] Aṭ-Ṭabari 21:61.
[2] Aṭ-Ṭabari 21:61.
[3] Al-Qurṭubi 15:91.
[4] Al-Qurṭubi 15:91.
[5] Aṭ-Ṭabari 21:62.
[6] Aṭ-Ṭabari 21:62.

﴿*Is it a falsehood – gods other than Allāh – that you desire? Then what think you about the Lord of the all that exists?*﴾

Qatādah said, "This means, 'what do you think He will do with you when you meet Him, given that you worshipped others alongside Him?'"[1]

﴿فَنَظَرَ نَظْرَةً فِي ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِي ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾﴾

﴿*88. Then he cast a glance at the stars,*﴾

﴿*89. And he said: "Verily, I am sick."*﴾

﴿*90. So they turned away from him and departed.*﴾

﴿*91. Then he turned to their gods and said: "Will you not eat?"*﴾

﴿*92. "What is the matter with you that you speak not?"*﴾

﴿*93. Then he turned upon them, striking (them) with (his) right hand.*﴾

﴿*94. Then they came hastily towards him.*﴾

﴿*95. He said: "Worship you that which you (yourselves) carve?"*﴾

﴿*96. "While Allāh has created you and what you make!"*﴾

﴿*97. They said: "Build for him a building and throw him into the blazing fire!"*﴾

﴿*98. So, they plotted a plot against him, but We made them the lowest.*﴾

Ibrāhīm, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

[1] Aṭ-Ṭabari 21:63.

﴿فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾﴾

*﴿So they turned away from him and departed.﴾*

Qatādah said, "The Arabs say of one who thinks deeply that he is looking at the stars."[1] What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَقِيمٌ﴾

*﴿Verily, I am sick.﴾* meaning, weak. Ibn Jarīr narrated here a *Ḥadīth* from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثَ كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللهِ تَعَالَى، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ وَقَوْلُهُ فِي سَارَّةَ: هِيَ أُخْتِي»

*«Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allah: (one is) when he said, ﴿Verily, I am sick﴾; and (the second) when he said, ﴿Nay, this one, the biggest (his wife) of them (idols) did it.﴾ and (the third) when he said concerning (his wife) Sārah, "She is my sister."»*

This *Ḥadīth* is recorded in the books of the *Ṣaḥīḥ* and *Sunan* with various chain of narrations.[2] But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَقِيمٌ﴾

*﴿Verily, I am sick﴾* was, 'I am sick at heart of your worshipping idols instead of Allāh.' Al-Ḥasan Al-Baṣri said, "The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

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[1] *Ad-Durr Al-Manthūr* 7:100.

[2] *Fath Al-Bāri* 6:447, Muslim 4:1840, Abu Dāwud 2:659, *Tuḥfat Al-Aḥwadhi* 9:5, An-Nasā'ī in *Al-Kubrā* 6:440

﴿إِنِّي سَقِيمٌ﴾

﴿*Verily, I am sick.*﴾ and he started looking at the sky. When they had gone out, he turned to their gods and broke them."[1] This was recorded by Ibn Abi Ḥātim. Allāh said:

﴿فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾﴾

﴿*So they turned away from him and departed.*﴾ meaning, he went to them after they had left, quickly and secretly.

﴿فَقَالَ أَلَا تَأْكُلُونَ﴾

﴿*and said: "Will you not eat?"*﴾ They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾﴾

﴿*Will you not eat? What is the matter with you that you speak not?*﴾

﴿فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾﴾

﴿*Then he turned upon them, striking (them) with (his) right hand.*﴾

Al-Farrā' said, "This means, he started to hit them with his right hand." Qatādah and Al-Jawhari said, "He turned to them, hitting them with his right hand."[2] He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsīr* of *Sūrat Al-Anbiya'*.[3]

﴿فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾﴾

﴿*Then they came hastily towards him.*﴾ Mujāhid and others said, "This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiya'*, it is told in more detail. When they returned, they did not know at first who had done this, until

[1] Aṭ-Ṭabari 21:63.

[2] Aṭ-Ṭabari 21:67.

[3] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* [21:58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ﴾

﴿*Worship you that which you carve?*﴾ meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*While Allāh has created you and what you make!*﴾

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhāri in the Book *Af'āl Al-'Ibād* from Ḥudhayfah, attributed to the Prophet ﷺ:

«إِنَّ اللهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنْعَتَهُ»

«*Allāh has created every doer of deeds and what he does.*» Thereupon he recited:

﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴿*While Allāh has created you and what you make!* ﴾[1]

When the proof had been established against them, they resolved to seize him by force and they said:

﴿ٱبْنُوا۟ لَهُۥ بُنْيَـٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ﴾

﴿*Build for him a building (i.e., furnace) and throw him into the blazing fire!*﴾

There happened what we have already discussed in our *Tafsīr* of *Sūrat Al-Anbiya'*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَـٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾﴾

﴿*So, they plotted a plot against him, but We made them the lowest.*﴾

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[1] *As-Sunnah*, Ibn Abi 'Āṣim 1:158.

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾



﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

﴿99. And he said: "Verily, I am going to my Lord. He will guide me!"﴾

﴿100. "My Lord! Grant me (offspring) from the righteous."﴾

﴿101. So, We gave him the glad tidings of a forbearing boy.﴾

﴿102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."﴾

﴿103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

﴿104. We called out to him: "O Ibrāhīm!"﴾

﴿105. *"You have fulfilled the dream!" Verily, thus do We reward the doers of good.*﴾

﴿106. *Verily, that indeed was a manifest trial.*﴾

﴿107. *And We ransomed him with a great sacrifice;*﴾

﴿108. *And We left for him among the later generations.*﴾

﴿109. *"Salām (peace!) be upon Ibrāhīm!"*﴾

﴿110. *Thus indeed do We reward the doers of good.*﴾

﴿111. *Verily, he was one of Our believing servants.*﴾

﴿112. *And We gave him the glad tidings of Isḥāq - a Prophet from the righteous.*﴾

﴿113. *We blessed him and Isḥāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.*﴾

## Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾﴾

﴿*Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.*﴾

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾﴾

﴿*So We gave him the glad tidings of a forbearing boy.*﴾

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Isḥāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Isḥāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Isḥāq. This is not right because it goes against what their own Scripture says. They inserted the name of Isḥāq because he is their ancestor, while Ismā'īl is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismā'īl had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾

﴿*And, when he (his son) was old enough to walk with him,*﴾

means, when he grew up and started to go with his father and walk with him, for Ibrāhīm used to go every so often to check on his son and his mother in the land of Fārān (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burāq*, traveling there swiftly, and Allāh knows best. It was reported from Ibn 'Abbās, peace be upon him, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā' Al-Khurāsāni, Zayd bin Aslam and others that

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ﴾

﴿*And, when he (his son) was old enough to walk with him,*﴾

means, when he became a young man and was able to work as his father did.[1]

﴿فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ﴾

﴿*And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"*﴾

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Āyah*:

﴿قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ﴾

[1] Aṭ-Ṭabari 21:72 73.

*﴿he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾*.[1]

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴿قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ﴾

*﴿He said: "O my father! Do that which you are commanded..."﴾*

meaning, 'obey the command of Allāh and sacrifice me.'

﴿سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ﴾

*﴿if Allāh wills, you shall find me of the patient.﴾*

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ۝٥٤ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ۝٥٥﴾

*﴿And mention in the Book Ismā'īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾* (19:54-55).

﴿فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ ۝١٠٣﴾

*﴿Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾*

means, when both of them had pronounced the *Shahādah* and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'īl because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'īl obeyed Allāh and his father. This was the view of Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Ibn Isḥāq,[2] and others.

[1] Aṭ-Ṭabari 21:75.

[2] Aṭ-Ṭabari 21:77.

The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Qatādah said:

﴿وَتَلَّهُۥ لِلْجَبِينِ﴾

*﴿and he had laid him prostrate on his forehead;﴾*

means, "He turned him upside down on his face."[1] Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When the rituals were enjoined upon Ibrāhīm, peace be upon him, the *Shayṭān* appeared to him at the *Mas'ā* and raced with him, but Ibrāhīm got there first. Then Jibrīl, upon him be peace, took him to *Jamrat Al-'Aqabah* and the *Shayṭān* appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at *Al-Jamrah Al-Wusṭā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā'īl, peace be upon him, was wearing a white shirt, and he said, 'O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

﴿أَن يَٰٓإِبْرَٰهِيمُ ۝١٠٤ قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

*﴿O Ibrāhīm! You have fulfilled the dream!﴾*

Ibrāhīm turned, and saw a fine, horned, white ram." Ibn 'Abbās said, "We used to look for similar types of rams."[2] Hishām mentioned this *Ḥadīth* at length in *Al-Manāsik*.

﴿وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ۝١٠٤ قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

*﴿We called out to him: "O Ibrāhīm! You have fulfilled the dream!"﴾*

means, 'the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddi and others said that he passed the knife over Ismā'īl's neck, but it did not

[1] Aṭ-Ṭabari 21:77, 78.

[2] Aḥmad 1:297.

cut him at all, because a sheet of copper was placed between them. Ibrāhīm was called at that point, and it was said:

﴿قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

﴿*You have fulfilled the dream!*﴾[1]

Allāh says;

﴿إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾﴾

﴿*Verily, thus do We reward the doers of good.*﴾

means, 'this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allāh says:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾﴾

﴿*And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.*﴾ (65:2-3).

On the basis of this *Āyah* and this story, some of the scholars of *Usūl* have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it – unlike some of the Mu'tazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾﴾

﴿*Verily, that indeed was a manifest trial.*﴾

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said:

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[1] Aṭ-Ṭabari 21:74.

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴿*And of Ibrāhīm who fulfilled all that.*﴾ (53:37), and

﴿وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾﴾

﴿*And We ransomed him with a great sacrifice*﴾.

It was reported that Ibn 'Abbās, may Allāh be pleased with him, said, "A ram which had grazed in Paradise for forty years."[1]

Imām Aḥmad recorded that Ṣafiyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for 'Uthmān bin Ṭalḥah, may Allāh be pleased with him." On one occasion she said, "I asked 'Uthmān, 'Why did the Prophet ﷺ call you?' He said, 'The Messenger of Allāh ﷺ said to me,

«إِنِّي كُنْتُ رَأَيْتُ قَرْنَيِ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ فَنَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَهُمَا فَخَمِّرْهُمَا، فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّيَ»

*«I saw the horns of the ram when I entered the House [i.e., the Ka'bah], and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.»* "

Sufyān said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too."[2]

This offers independent evidence that the one who was to be sacrificed was Ismā'īl, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

## Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt

Sa'īd bin Jubayr, 'Āmir Ash-Sha'bi, Yūsuf bin Mihrān, Mujāhid, 'Aṭā' and others reported from Ibn 'Abbās that it was

[1] Aṭ-Ṭabari 21:90.

[2] Aḥmad 4:68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Isḥāq, but the Jews lied."[1]

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."[2] Ibn Abi Najīḥ said, narrating from Mujāhid, "It was Ismā'īl, peace be upon him."[3] This was also the view of Yūsuf bin Mihrān.[4] Ash-Sha'bi said, "It was Ismā'īl, peace be upon him, and I saw the horns of the ram in the *Ka'bah*."[5]

Muḥammad bin Isḥāq reported from Al-Ḥasan bin Dīnār and 'Amr bin 'Ubayd from Al-Ḥasan Al-Baṣri that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.[6] Ibn Isḥāq said, "I heard Muḥammad bin Ka'b Al-Qurazi say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾﴾

﴿*And We gave him the glad tidings of Isḥāq – a Prophet from the righteous*﴾, and

﴿فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

﴿*So, We gave her glad tidings of Isḥāq and after Isḥāq, of Ya'qūb*﴾ (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Isḥāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismā'īl."[7] Ibn Isḥāq said, "I heard him say that often."[8]

[1] Aṭ-Ṭabari 21:83.
[2] Aṭ-Ṭabari 21:82.
[3] Aṭ-Ṭabari 21:84.
[4] Aṭ-Ṭabari 21:84.
[5] Aṭ-Ṭabari 21:84.
[6] Aṭ-Ṭabari 21:85.
[7] Aṭ-Ṭabari 21:84.
[8] Aṭ-Ṭabari 21:85.

Ibn Isḥāq reported from Buraydah bin Sufyān bin Farwah Al-Aslami that Muḥammad bin Ka'b Al-Quraẓi told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalīfah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muḥammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl. By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Isḥāq, because he is their father.' "[1]

'Abdullāh bin Al-Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Ismā'īl or Isḥāq?" He said, "Ismā'īl." This was mentioned in *Kitāb Az-Zuhd*.[2]

Ibn Abi Ḥātim said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Ismā'īl, peace be upon him.'" He said, "And it was narrated that 'Ali, Ibn 'Umar, Abu Hurayrah, Abu Aṭ-Ṭufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b Al-Quraẓi, Abu Ja'far Muḥammad bin 'Ali and Abu Ṣāliḥ, may Allāh be pleased with them all, said that the one who was to be sacrificed was Ismā'īl."[3]

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddi, Al-Ḥasan Al-Baṣri, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Quraẓi and Al-Kalbi."[4] This was also reported from Ibn

[1] Aṭ-Ṭabari 21:85.

[2] *Az-Zuhd*, 'Abdullāh bin Aḥmad; 80.

[3] Aṭ-Ṭabari 21:82-84.

[4] Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al-'Alā'.

﴿وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾﴾

*﴿And We gave him the glad tidings of Isḥāq – a Prophet from the righteous.﴾*

having given the glad tidings of the one who was to be sacrificed, who was Ismā'īl, Allāh immediately follows that with mention of the glad tidings of his brother Isḥāq. This is also mentioned in *Sūrah Hūd* (11:71) and in *Sūrat Al-Ḥijr* (15:53-55).

﴿نَبِيًّا﴾

*﴿a Prophet﴾* means, from him there will come a righteous Prophet.

﴿وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ﴿١١٣﴾﴾

*﴿We blessed him and Isḥāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾*

This is like the *Āyah*:

﴿قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾﴾

*﴿It was said: "O Nūḥ! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾* (11:48)

﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾ وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾﴾

*﴿114. And, indeed We gave Our grace to Mūsā and Hārūn.﴾*

*﴿115. And We saved them and their people from the great distress,﴾*

*﴿116. And helped them, so that they became the victors;﴾*

*﴿117. And We gave them the clear Scripture;﴾*

﴾118. *And guided them to the right path.*﴿

﴾119. *And We left for them among the later generations.*﴿

﴾120. *"Salām (peace!) be upon Mūsā and Hārūn!"*﴿

﴾121. *Verily, thus do We reward the doers of good.*﴿

﴾122. *Verily, they were two of Our believing servants.*﴿

## Mūsā and Hārūn

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir'awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Mūsā the Clear and Mighty Book, which is the Tawrāh, as Allāh says:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَـٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً﴾

﴾*And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light*﴿ (21:48).

And Allāh says here:

﴿وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾﴾

﴾*And We gave them the clear Scripture; and guided them to the right path.*﴿

meaning, with regard to words and deeds.

﴿وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْـَٔاخِرِينَ ﴿١١٩﴾﴾

﴾*And We left for them among the later generations.*﴿

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَـٰمٌ عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾﴾

﴾*Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.*﴿

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا
لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا
فِي الْغَابِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم
مُصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ
الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ
مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ
كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً
مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ
وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ
شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ
اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

﴿وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ
قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ
بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ
الْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ
لَمُحْضَرُونَ ﴿١٢٧﴾ إِلَّا عِبَادَ اللَّهِ
الْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾
إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ
مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾﴾

﴿123. *And verily, Ilyās was one of the Messengers.*﴾

﴿124. *When he said to his people: "Will you not have Taqwā?"*﴾

﴿125. *"Will you call upon 'Ba'l and forsake the Best of creators,*﴾

﴿126. *Allāh, your Lord and the Lord of your forefathers?"*﴾

﴿127. *But they denied him, so they will certainly be brought forth,*﴾

﴿128. *Save the chosen servants of Allāh.*﴾

﴿129. *And We left for him among the later generations.*﴾

﴿130. *"Salām (peace!) be upon Ilyāsīn!"*﴾

﴿131. *Verily, thus do We reward the doers of good.*﴾

﴿132. *Verily, he was one of Our believing servants.*﴾

## Ilyās

Qatādah and Muḥammad bin Isḥāq said, "Ilyās is another name for Idrīs."[1] Ibn Abi Ḥātim recorded that 'Abdullāh bin

[1] Aṭ-Ṭabari 21:95.

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."[1] This was also the view of Aḍ-Ḍaḥḥāk .[2] Wahb bin Munabbih said, "He is Ilyās bin Yāsīn bin Finḥāṣ bin Al-'Īzār bin Hārūn bin 'Imrān."[3]

Allāh sent him to the Children of Israel after Hizqīl (Ezekiel), may peace be upon them both. They had started to worship an idol called Ba'l, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasa' bin Akhṭūb had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allāh knows best how true it is.

﴿إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾﴾

*﴿When he said to his people: "Will you not have Taqwā?"﴾*

means, 'do you not fear Allāh when you worship others instead of Him?'

﴿أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾﴾

*﴿Will you call upon Ba'l and forsake the Best of creators,﴾*

Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, Qatādah and As-Suddi said that the word *Ba'l* means lord.[4] 'Ikrimah and Qatādah said, "This is the language of the people

[1] Al-Qurṭubi 15:115.
[2] Aṭ-Ṭabari 21:97.
[3] Aṭ-Ṭabari 21:97.
[4] Aṭ-Ṭabari 21:96.

of Yemen."[1] According to another report from Qatādah, it is the language of Azd Shanū'ah.[2] 'Abdur-Raḥmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba'labak (Baalbek) which is to the west of Damascus.[3] Aḍ-Ḍaḥḥāk said, "It is an idol which they used to worship."[4]

﴿أَتَدْعُونَ بَعْلًا﴾

﴿*Will you call upon Ba'l*﴾ means, 'will you worship an idol,'

﴿وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾﴾

﴿*and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?*﴾

means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

﴿فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾﴾

﴿*But they denied him, so they will certainly be brought forth,*﴾ means, for the punishment on the Day of Reckoning.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾﴾

﴿*Save the chosen servants of Allāh.*﴾ means, those who believe in Him alone.

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾﴾

﴿*And We left for him among the later generations.*﴾ means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾﴾

﴿*Salām (peace!) be upon Ilyāsīn!*﴾ Similarly, one might say for Ismā'īl, Ismā'īn. This is the language (dialect) of Bani Asad; they say Mīkāl, Mīkā'īl, and Mīkā'īn. They say Ibrāhīm and Ibrāhām; Isrā'īl, Isrā'īn; Ṭūr Sīnā', Ṭūr Sīnīn. All of that is fine.

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[1] Aṭ-Ṭabari 21:96.

[2] *Ad-Durr Al-Manthūr* 7:119.

[3] Aṭ-Ṭabari 21:97.

[4] Aṭ-Ṭabari 21:97.

﴿إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾﴾

*﴿Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.﴾*

We have already discussed the meaning of this above.[1] And Allāh knows best.

﴿وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

*﴿133. And verily, Lūṭ was one of the Messengers.﴾*

*﴿134. When We saved him and his family, all,﴾*

*﴿135. Except an old woman (his wife) who was among those who remained behind.﴾*

*﴿136. Then We destroyed the rest.﴾*

*﴿137. Verily, you pass by them in the morning.﴾*

*﴿138. And at night; will you not then reflect?﴾*

## The Destruction of the People of Lūṭ (Lot)

Allāh tells us that He sent His servant and Messenger Lūṭ, peace be upon him, to his people, and they denied him, so Allāh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allāh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allāh says:

﴿وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾﴾

*﴿Verily, you pass by them in the morning. And at night; will you not then reflect?﴾*

meaning, 'will you not learn a lesson from them and how Allāh destroyed them, and realize that a similar end awaits the disbelievers.'

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[1] See *Sūrat Aṣ-Ṣaffāt* (37:80-81).

﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾﴾

﴿139. *And verily, Yūnus was one of the Messengers.*﴾

﴿140. *When he ran to the laden ship:*﴾

﴿141. *Then he (agreed to) cast lots, and he was among the losers.*﴾

﴿142. *Then a (big) fish swallowed him as he had done an act worthy of blame.*﴾

﴿143. *Had he not been of them who glorify Allāh,*﴾

﴿144. *He would have indeed remained inside its belly (the fish) till the Day of Resurrection.*﴾

﴿145. *But We cast him forth on the naked shore while he was sick,*﴾

﴿146. *And We caused a plant of gourd to grow over him.*﴾

﴿147. *And We sent him to a hundred thousand (people) or even more.*﴾

﴿148. *And they believed; so We gave them enjoyment for a while.*﴾

## The Story of Yūnus

We have already discussed the story of Yūnus, peace be upon him, in *Sūrat Al-Anbiyā'* (21:87-88). In the Two *Ṣaḥīḥs* it is reported that the Messenger of Allāh ﷺ said:

«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

*«It is not right for any person to say I am better than Yūnus bin Mattā.»*[1]

﴿إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١٤٠﴾﴾

﴿*When he ran to the laden ship.*﴾ Ibn 'Abbās, may Allāh be pleased with him, said, "It was filled with cargo.

[1] *Fatḥ Al-Bāri* 4:193, Muslim 4:1846.

﴿فَسَاهَمَ﴾

﴿*Then he (agreed to) cast lots,*﴾ means, to draw lots."[1]

﴿فَكَانَ مِنَ ٱلْمُدْحَضِينَ﴾

﴿*and he was among the losers.*﴾ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranian Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.[2] Mujāhid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." And Allāh knows best how long exactly was.

Allāh says,

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ۝١٤٣ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝١٤٤﴾

﴿*Had he not been of them who glorify Allāh, He would have*

[1] Aṭ-Ṭabari 21:106.

[2] Aṭ-Ṭabari 21:111.

*indeed remained inside its belly (the fish) till the Day of Resurrection.*﴾

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Aḍ-Ḍaḥḥāk bin Qays, Abu Al-'Āliyah, Wahb bin Munabbih, Qatādah and others,[1] and it was the view favored by Ibn Jarīr.[2] This is what is indicated in the authentic *Ḥadīth* which we quote below, if Allāh wills. In a *Ḥadīth* narrated from Ibn 'Abbās, may Allāh be pleased with him, he ﷺ said:

«تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي الشِّدَّةِ»

«*Remember Allāh during times of ease and He will remember you during times of difficulty.*»[3]

And it was said that what was meant by the *Āyah*:

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ﴿١٤٣﴾﴾

﴿*Had he not been of them who glorify Allāh,*﴾

was the meaning of the following *Āyat*:

﴿فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ﴿٨٨﴾﴾

﴿*But he cried through the darkness (saying): "Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.*﴾ (21:87-88).

This was the view of Sa'īd bin Jubayr and others.[4] Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him – and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

«إِنَّ يُونُسَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَا لَهُ أَنْ يَدْعُوَ بِهَذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَأَقْبَلَتِ الدَّعْوَةُ تَحُفُّ بِالْعَرْشِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتٌ ضَعِيفٌ مَعْرُوفٌ مِنْ

[1] Aṭ-Ṭabari 21:108, 109.

[2] Aṭ-Ṭabari 21:108.

[3] Aḥmad 1:307.

[4] Aṭ-Ṭabari 21:110.

بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ فَقَالَ اللهُ تَعَالَى: أَمَا تَعْرِفُونَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟ قَالُوا: يَا رَبِّ أَوَلَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي الرَّخَاءِ فَتُنْجِيَهُ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»

«*When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illā Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus." They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.*»[1]

Allāh says:

﴿فَنَبَذْنَٰهُ﴾

﴿*But We cast him forth*﴾ meaning, 'We threw him out,'

﴿بِٱلْعَرَآءِ﴾

﴿*on the naked shore*﴾ Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَهُوَ سَقِيمٌ﴾

﴿*while he was sick,*﴾ means, when he was weak of body.

﴿وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾﴾

[1] Aṭ-Ṭabari 21:109. This narration contains Yazīd Ar-Raqāshi. Under the comments on *Sūrah Ṣād* 38:21, Ibn Kathīr grades his narrations unauthentic.

﴿*And We caused a plant of gourd to grow over him.*﴾

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Wahb bin Munabbih, Hilāl bin Yasāf, 'Abdullāh bin Ṭāwus, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and several others, all said that gourd means squash.[1]

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.[2]

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

﴿*And We sent him to a hundred thousand (people) or even more.*﴾

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَوْ يَزِيدُونَ﴾

﴿*or even more.*﴾ Makḥūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Ḥātim. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."[3] Ibn Jarīr interpreted this *Āyah* as he interpreted the *Āyāt*:

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴿*Then, after that, your hearts were hardened and became as stones or even worse in hardness*﴾ (2:74).

﴿إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿*Behold! a section of them fear men as they fear Allāh or even more*﴾ (4:77), and

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[1] Aṭ-Ṭabari 21:113 and 114, *Ad-Durr Al-Manthūr* 7:130 131.

[2] Al-Bukhāri no. 2092.

[3] Aṭ-Ṭabari 21:116.

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ
﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ
نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا
لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ
﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا
عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ
سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ
جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ
صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

سُورَةُ صٓ

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿*And was at a distance of two bows' length or (even) nearer*﴾ (53:9). The meaning is, not less than that, but rather more.

﴿فَآمَنُوا﴾

﴿*And they believed;*﴾ means, these people to whom Yūnus, peace be upon him, had been sent all believed.

﴿فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

﴿*so We gave them enjoyment for a while.*﴾ means, until the time of their appointed end. This is like the *Āyah*,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

﴿*Was there any town (community) that believed, and its faith (at that moment) saved it? – except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.*﴾ (10:98)

﴿فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى
الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن
كُنتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ
عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

﴿149. *Now ask them: "Are there (only) daughters for your Lord and sons for them?"*﴾

﴿150. *Or did We create the angels female while they were witnesses?*﴾

﴿151. *Verily, it is of their falsehood that they say:*﴾

﴿152. *"Allāh has begotten." And, verily, they are liars!*﴾

﴿153. *Has He (then) chosen daughters rather than sons?*﴾

﴿154. *What is the matter with you? How do you decide?*﴾

﴿155. *Will you not then remember?*﴾

﴿156. *Or is there for you a plain authority?*﴾

﴿157. *Then bring your Book if you are truthful!*﴾

﴿158. *And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).*﴾

﴿159. *Glorified be Allāh! (He is free) from what they attribute unto Him!*﴾

﴿160. *Except the servants of Allāh, whom He chooses.*﴾

## Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters

Allāh denounces those idolators who attribute daughters to Allāh – exalted be He above that – and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾﴾

﴿*And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!*﴾ (16:58),

i.e., that upsets him, and he would only choose sons for himself. Allāh says: Then how can they attribute to Allāh the share that they would not choose for themselves?' Allāh says:

﴿فَاسْتَفْتِهِمْ﴾

﴿*Now ask them*﴾ means, quiz them by way of denunciation,

﴿أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ﴾

﴿*Are there (only) daughters for your Lord and sons for them?*﴾ This is like the *Āyah*:

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ۝٢١ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ۝٢٢﴾

﴿*Is it for you the males and for Him the females? That indeed is a division most unfair!*﴾ (53:21-22).

﴿أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ۝١٥٠﴾

﴿*Or did We create the angels female while they were witnesses?*﴾

means, how did they decide that the angels are female when they did not witness their creation? This is like the *Āyah*:

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ۝١٩﴾

﴿*And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!*﴾ (43:19),

which means, they will be questioned about that on the Day of Resurrection.

﴿أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ﴾

﴿*Verily, it is of their falsehood*﴾ means, it is a part of the lies they tell.

﴿لَيَقُولُونَ ۝١٥١ وَلَدَ ٱللَّهُ﴾

﴿*that they say: "Allāh has begotten."*﴾ meaning, that offspring have been born to Him.

﴿وَإِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*And verily, they are liars!*﴾ Allāh mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allāh and that Allāh had offspring – exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allāh, exalted and sanctified be He – any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allāh says, denouncing them:

﴿أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾﴾

*﴿Has He (then) chosen daughters rather than sons?﴾*

meaning, what would make Him choose daughters rather than sons? This is like the *Āyah*,

﴿أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾﴾

*﴿Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾* (17:40)

Allāh says:

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾﴾

*﴿What is the matter with you? How do you decide?﴾*

meaning, 'what kind of reasoning makes you say that?'

﴿أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾﴾

*﴿Will you not then remember? Or is there for you a plain authority?﴾*

means, 'evidence to prove what you say.'

﴿فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾﴾

*﴿Then bring your Book if you are truthful!﴾*

means, 'produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

﴿وَجَعَلُوا۟ بَيْنَهُ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾

*﴿And they have invented a kinship between Him and the Jinn,﴾*

Mujāhid said, "The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, 'Then who are their mothers?' They said, 'The daughters of the leaders of the *Jinn*.'"[1] Qatādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

[1] Aṭ-Ṭabari 21:121.

﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ﴾

﴿*but the jinn know*﴾ meaning, those to whom this is attributed

﴿إِنَّهُمْ لَمُحْضَرُونَ﴾

﴿*know well that they have indeed to appear (before Him).*﴾

means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

﴿سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ﴾

﴿*Glorified be Allāh! (He is free) from what they attribute unto Him!*﴾

means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾﴾

﴿*Except the servants of Allāh, whom He chooses.*﴾

The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

﴿*161. So, verily you and those whom you worship*﴾

﴿*162. Cannot lead astray,*﴾

﴿*163. Except those who are predestined to burn in Hell!*﴾

﴿*164. And there is not one of us (angels) but has his known place;*﴾

﴿*165. And verily, we (angels), we stand in rows;*﴾

﴿*166. And verily, we (angels) indeed are those who glorify.*﴾

﴿*167. And indeed they used to say:*﴾

﴿*168. "If we had a reminder as had the men of old,"*﴾

﴿*169. "We would have indeed been the chosen servants of*

*Allāh!"*﴾

﴿*170. But (now) they disbelieve therein, so they will come to know!*﴾

## No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾﴾

﴿*So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!*﴾

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ أُوْلَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾﴾

﴿*They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.*﴾ (7:179).

This is the parable of the people who follow the belief and ideas of *Shirk*, disbelief and misguidance, as Allāh says:

﴿إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

﴿*Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).*﴾ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

## The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them – that they are the daughters of Allāh –

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

﴿*And there is not one of us (angels) but has his known place;*﴾

meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Aḍ-Ḍaḥḥāk said in his *Tafsīr*:

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

*"﴿And there is not one of us (angels) but has his known place;﴾*

Masrūq used to narrate that 'Ā'ishah, may Allāh be pleased with her, said, 'The Messenger of Allāh ﷺ said:

«مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ»

*«There is no place in the lower heaven without an angel standing or prostrating in it.»*

This is what Allāh says:

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

*﴿And there is not one of us (angels) but has his known place (or position)﴾."*[1]

It was reported that Ibn Mas'ūd said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it." Then he recited:

﴿وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾﴾

*﴿And there is not one of us (angels) but has his known place;﴾*[2]

Sa'īd bin Jubayr similarly said:

﴿وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾﴾

*﴿And we (angels), we stand in rows.﴾* means, we stand in rows to worship, as we have already seen in the *Āyah*

﴿وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾﴾

*﴿By those ranged in ranks (or rows)﴾*

Abu Naḍrah said, "When the *Iqāmah* had been given, 'Umar, may Allāh be pleased with him, would turn to face the people and say: 'Make your rows straight, for Allāh wants you to

[1] Aṭ-Ṭabari 21:127.

[2] Aṭ-Ṭabari 21:127.

follow the ways of the angels.' Then he would say,

﴿وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾﴾

﴿*And verily, we stand in rows;*﴾ 'Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say *'Allāhu Akbar'*" This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.[1]

In *Ṣaḥīḥ Muslim* it is narrated that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا»

«*We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.*»"[2]

﴿وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾﴾

﴿*And verily, we indeed are those who glorify.*﴾

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

## The Quraysh wished that They could have a Reminder as had the Men of old

﴿وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾﴾

﴿*And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"*﴾

means, 'they used to wish – before you, O Muḥammad, came to them – that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the *Āyāt*:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ

[1] Aṭ-Ṭabari 21:128.

[2] Muslim 1:371.

نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

﴿*And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).*﴾ (35:42), and

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَاءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾﴾

﴿*Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.*﴾ (6:156-157)

Allāh says here:

﴿فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

﴿*But they disbelieve therein, so they will come to know!*﴾

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger ﷺ.

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾﴾

﴿*171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,*﴾

﴿*172. That they verily would be made triumphant,*﴾

﴿*173. And that Our hosts! they verily would be the victors.*﴾

﴾174. *So, turn away from them for a while,*﴿

﴾175. *And watch them and they shall see!*﴿

﴾176. *Do they seek to hasten on Our torment?*﴿

﴾177. *Then, when it descends in their courtyard, evil will be the morning for those who had warned!*﴿

﴾178. *So, turn away from them for a while,*﴿

﴾179. *And watch and they shall see!*﴿

## The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾﴾

﴾*And, verily, Our Word has gone forth of old for Our servants, the Messengers,*﴿

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the *Āyah*:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴾*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴿ (58:21), and

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.*﴿ (40:51).

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾﴾

﴾*And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,*﴿

meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾﴾

﴿*And that Our hosts they verily would be the victors.*﴾

means, that they would ultimately prevail.

﴿فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾﴾

﴿*So turn away from them for a while,*﴾ means, 'bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

﴿وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾﴾

﴿*And watch them and they shall see!*﴾ means, 'watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allāh said, as a threat and a warning,

﴿فَسَوْفَ يُبْصِرُونَ﴾

﴿*and they shall see!*﴾. Then Allāh says:

﴿أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾﴾

﴿*Do they seek to hasten on Our torment?*﴾

meaning, 'they seek to hasten on the punishment because they disbelieve in you, and Allāh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

﴿فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾﴾

﴿*Then, when it descends in their courtyard, evil will be the morning for those who had been warned!*﴾

means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا نَزَلَ بِسَاحَتِهِمْ﴾

﴿*Then, when it descends in their courtyard,*﴾ means, in their homes;

﴿فَسَاءَ صَبَاحُ الْمُنذَرِينَ﴾

﴿*evil will be the morning for those who had been warned!*﴾

means, how terrible that morning will be for them. It was

reported in the Two *Ṣaḥīḥs* that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muḥammad by Allāh! Muḥammad and the army!' The Prophet ﷺ said:

«اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»

*"Allāhu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!"*[1]

﴿وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾﴾

*﴿So turn away from them for a while, and watch and they shall see!﴾*

This is a reiteration of the command stated above. And Allāh knows best.

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾﴾

*﴿180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!﴾*

*﴿181. And Salām (peace!) be on the Messengers!﴾*

*﴿182. And all the praises and thanks be to Allāh, Lord of all that exists.﴾*

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ﴾

*﴿Glorified be your Lord, the Lord of Al-'Izzah!﴾*

meaning, the Owner of might and power Whom none can resist.

﴿عَمَّا يَصِفُونَ﴾

*﴿(He is free) from what they attribute unto Him!﴾* means, from what these lying fabricators say.

﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾﴾

[1] *Fath Al-Bāri* 2:107, Muslim 2:1043.

﴿*And Salām be on the Messengers!*﴾ means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*And all the praises and thanks be to Allāh, Lord of all that exists.*﴾

means, praise be to Him at the beginning and end of all things. Because *Tasbīh* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

﴿*Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.*﴾

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَأَنَا رَسُولٌ مِنَ الْمُرْسَلِينَ»

«*When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.*»"

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim.[1]

Abu Muḥammad Al-Baghawi recorded in his *Tafsīr* that 'Ali, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾﴾

﴿*Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists*﴾."[2]

[1] Aṭ-Ṭabari 21:134.

[2] Al-Baghawi 4:46.

Other *Ḥadīths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allāh, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic.

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt*. And Allāh, may He be glorified and exalted, knows best.

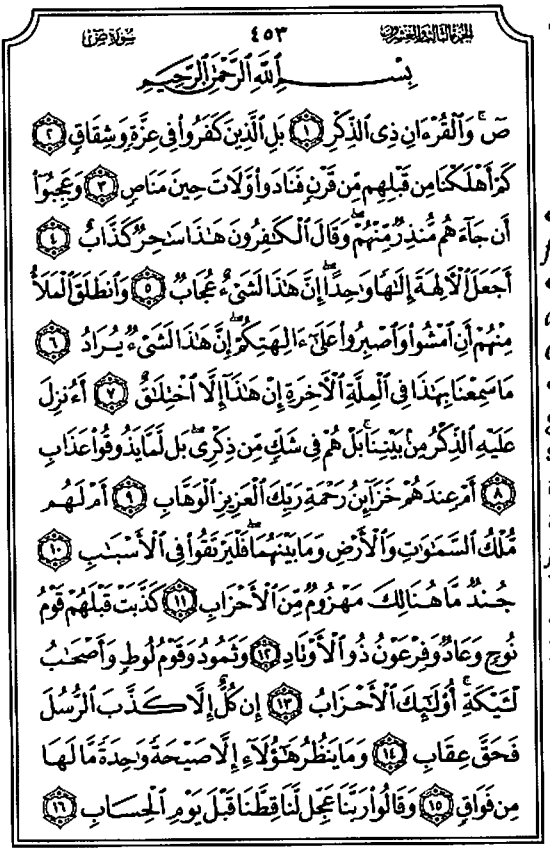
# The *Tafsīr* of *Sūrah Ṣād*

# (Chapter - 38)

**which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*



﴿صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ۝١ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ۝٢ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ۝٣﴾

﴿1. *Ṣād. By the Qur'ān full of reminding.*﴾

﴿2. *Those who disbelieve are in false pride and opposition.*﴾

﴿3. *How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.*﴾

We have already discussed the separate letters in the the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴿وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ﴾

﴿*By the Qur'ān full of reminding.*﴾ means, by the Qur'ān which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Aḍ-Ḍaḥḥāk said that the *Āyah*,

﴿ذِى ٱلذِّكْرِ﴾

﴿*full of reminding.*﴾ is like the *Āyah*,

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ﴾

﴿*Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum*﴾ (21:10).

i.e., your reminder.[1] This was also the view of Qatādah and of Ibn Jarīr.[2] Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Ismā'īl bin Abi Khālid, Ibn 'Uyaynah, Abu Ḥuṣayn, Abu Ṣāliḥ and As-Suddi said:

﴿ذِى ٱلذِّكْرِ﴾

﴿*full of reminding.*﴾ "Full of honor," i.e., of high standing.[3] There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the *Āyah*:

﴿إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾﴾

﴿*Not one of them but denied the Messengers; therefore My torment was justified.*﴾ (38:14).

Qatādah said, "The reason for it is to be found in the *Āyah*:

﴿بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾﴾

﴿*Nay, those who disbelieve are in false pride and opposition*﴾."[4]

This was the view favored by Ibn Jarīr.[5]

﴿بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾﴾

﴿*Nay, those who disbelieve are in false pride and opposition.*﴾

means, in this Qur'ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] Aṭ-Ṭabari 21:140.
[2] Aṭ-Ṭabari 21:140.
[3] Aṭ-Ṭabari 21:139, 140.
[4] Aṭ-Ṭabari 21:140.
[5] Aṭ-Ṭabari 21:141.

but the disbelievers will not benefit from it because they

﴿فِي عِزَّةٍ﴾

﴿*are in false pride*﴾ meaning, arrogance and tribalism,

﴿وَشِقَاقٍ﴾

﴿*and opposition.*﴾ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ﴾

﴿*How many a generation have We destroyed before them!*﴾ meaning, disbelieving nations.

﴿فَنَادَوا﴾

﴿*And they cried out*﴾ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the *Āyāt*:

﴿فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾﴾

﴿*Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.*﴾ (21:12-13).

Abu Dāwud Aṭ-Ṭayālisi recorded that At-Tamīmi said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the *Āyah*:

﴿فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ﴾

﴿*And they cried out when there was no longer time for escape.*﴾

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the *Āyah*:

﴿فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ﴾

﴿*And they cried out when there was no longer time for escape.*﴾

"They called for *Tawḥīd* when their lives were over, and they resorted to repentance when their lives were over."[1]

Qatādah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujāhid said:

﴿فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٍ﴾

﴿*And they cried out when there was no longer time for escape.*﴾

"It was not the time to flee or escape." Allāh says:

﴿وَّلَاتَ حِينَ مَنَاصٍ﴾

﴿*when there was no longer time for escape.*﴾

meaning, there was no time to escape or run away; and Allāh knows best.

﴿وَعَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُواْ وَٱصْبِرُواْ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۖ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُواْ عَذَابِ ﴿٨﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ﴿٩﴾ أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُواْ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾ جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾﴾

﴿*4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar."*﴾

﴿*5. "Has he made the gods into One God. Verily, this is a curious thing!"*﴾

﴿*6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!"*﴾

﴿*7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!"*﴾

﴿*8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder!*

[1] *Ad-Durr Al-Manthūr* 7:145.

*Nay, but they have not tasted (My) torment!*﴾

﴿*9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?*﴾

﴿*10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!*﴾

﴿*11. They will be a defeated host like the Confederates of the old times.*﴾

## The Idolators were amazed at the Message, *Tawḥīd* and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the *Āyah*:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا لَسَاحِرٌ مُّبِينٌ ﴿٢﴾﴾

﴿*Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"*﴾ (10:2).

And Allāh says here:

﴿وَعَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ﴾

﴿*And they wonder that a warner has come to them from among themselves.*﴾

meaning, a human being like themselves.

﴿وَقَالَ الْكَافِرُونَ هَٰذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾ أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا﴾

﴿*And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God?"*﴾

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators – may Allāh curse them – denounced that and were amazed at the idea of giving up *Shirk*, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿أَجَعَلَ ٱلْـَٔالِهَةَ إِلَـٰهًا وَٰحِدًا ۖ إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ ۝٥ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ﴾

﴿*"Has he made the gods into One God? Verily, this is a curious thing!" And the leaders among them went about*﴾

meaning the chiefs and masters and nobles,

﴿ٱمْشُوا۟﴾

﴿*(saying): "Go on..."*﴾ meaning, 'persist in your religion,'

﴿وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ﴾

﴿*and remain constant to your gods!*﴾, meaning, 'do not respond to Muḥammad's call to *Tawḥīd*.'

﴿إِنَّ هَـٰذَا لَشَىْءٌ يُرَادُ﴾

﴿*Verily, this is a thing designed!*﴾ Ibn Jarīr said, "The *Tawḥīd* to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him."[1]

## The Reason for the Revelation of These *Āyāt*

Abu Ja'far bin Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, 'Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that?' So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, 'O son of my brother, why are your people complaining about you and claiming that you

[1] Aṭ-Ṭabari 21:152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

«يَا عَمِّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجِزْيَةَ»

*«O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.»*

They were worried about what he said, so they said, 'One word? Yes, by your father, (we will say) ten words! What is it?' Abu Tālib said, 'What word is it, O son of my brother?' He ﷺ said,

«لَا إِلَهَ إِلَّا اللهُ»

*«Lā ilāha illallāh.»*

They stood up in agitation, brushing down their clothes, saying,

﴿أَجَعَلَ ٱلْآلِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ۝٥﴾

*﴿Has he made the gods into One God. Verily, this is a curious thing!﴾*

Then this passage was revealed, from this *Āyah* to the *Āyah*:

﴿بَل لَّمَّا يَذُوقُوا۟ عَذَابِ﴾

*﴿Nay, but they have not tasted (My) torment!﴾"*

This is the wording of Abu Kurayb.[1] Something similar was also recorded by Imām Aḥmad and An-Nasā'ī, and At-Tirmidhi said, *"Ḥasan."*[2]

﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ﴾

*﴿We have not heard (the like) of this in the religion of these later days.﴾*

means, 'we have not heard anything like this *Tawḥīd* to which Muḥammad calls us in the religion of these later days.'

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[1] Aṭ-Ṭabari 21:149.

[2] Aḥmad 1:362, An-Nasā'ī in *Al-Kubrā* 6:442, *Tuḥfat Al-Aḥwadhi* 9:99. A few scholars grade this narration weak, including Al-Arna'ūṭ (*Al-Musnad* no. 3420) and Al-Albāni in *Ḍa'īf Sunan At-Tirmidhi* under the *Tafsīr* of this *Āyah*.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said, "We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'ān were true, the Christians would have told us about it."[1]

﴿إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ﴾

﴿*This is nothing but an invention!*﴾ Mujāhid and Qatādah said, "A lie."[2] Ibn 'Abbās said, "A fabrication."[3]

﴿أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا﴾

﴿*Has the Reminder been sent down to him (alone) from among us?*﴾

They thought it unlikely that he would be singled out from among them to receive the Qur'ān. This is like the *Āyāt*:

﴿لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

﴿*And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"*﴾ (43:31).

Allāh said:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ﴾

﴿*Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks*﴾ (43:32).

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'ān would be revealed to the Messenger ﷺ and not to somebody else.

﴿بَل لَّمَّا يَذُوقُوا۟ عَذَابِ﴾

﴿*Nay, but they have not tasted (My) torment!*﴾

means, they say this because they have not yet tasted the punishment and vengeance of Allāh. But they will come to

[1] Aṭ-Ṭabari 21:152.
[2] Aṭ-Ṭabari 21:155.
[3] Aṭ-Ṭabari 21:154.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the *Rūḥ* (Jibrīl) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ۝٩﴾

﴿*Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?*﴾

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This *Āyah* is like the *Āyah*:

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ۝٥٣ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ۝٥٤ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝٥٥﴾

﴿*Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).*﴾ (4:53-55).

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ۝١٠٠﴾

﴿*Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"*﴾ (17:100).

This is after Allāh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Ṣāliḥ, peace be upon him, said:

﴿أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾﴾

﴿*"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!*﴾ (54:25, 26)

﴿أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ﴿١٠﴾﴾

﴿*Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.*﴾

means, if they have that, then let them ascend up with means. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Qatādah and others said, "The ways to the heaven."[1] Aḍ-Ḍaḥḥāk, said, "Then let them ascend into the seventh heaven."[2]

Then Allāh says,

﴿جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ﴿١١﴾﴾

﴿*they will be a defeated host like the Confederates of the old times.*﴾

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This *Āyah* is like the *Āyah*:

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾﴾

﴿*Or say they: "We are a great multitude, victorious?" Their multitude will be put to flight, and they will show their backs.*﴾ (54:44-45) – which is what happened on the day of Badr –

﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴿*Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.*﴾ (54:46)

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[1] Aṭ-Ṭabari 21:156.

[2] Aṭ-Ṭabari 21:157.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْئَيْكَةِ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ اصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿12. *Before them denied – the people of Nūḥ; and 'Ād; and Fir'awn the man of stakes,*﴾

﴿13. *And Thamūd, and the people of Lūṭ, and the Dwellers of Al-Aykah; such were the Confederates.*﴾

﴿14. *Not one of them but denied the Messengers; therefore My torment was justified.*﴾

﴿15. *And these only wait for a single Ṣayḥah there will be no pause or ending thereto.*﴾

﴿16. *They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"*﴾

﴿17. *Be patient of what they say...*﴾

## A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'ān). Allāh says:

﴿أُولَٰئِكَ الْأَحْزَابُ﴾

﴿*such were the Confederates.*﴾ meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾﴾

﴿*Not one of them but denied the Messengers; therefore My torment was justified.*﴾

'The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾﴾

﴿*And these only wait for a single Ṣayḥah there will be no pause or ending thereto.*﴾

Mālik narrated from Zayd bin Aslam; "There will none who can avert it,"[1] i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This *Ṣayḥah* is the blast on the Trumpet when Allāh will command Isrāfīl to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allāh spares.

﴿وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾﴾

﴿*They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"*﴾

Here Allāh denounces the idolators for calling for the punishment to be hastened upon themselves. *Qiṭṭ* refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others said, "They asked for the punishment to be hastened."[2] Qatādah added, this is like when they said:

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴾

﴿*"O Allāh! If this (the Qur'ān) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."*﴾ (8:32).[3]

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarīr said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world."[4] What he said is good, and Aḍ-Ḍaḥḥāk and Ismā'īl bin Abi Khālid based their views on it. And Allāh knows best.[5] They said this by way of mockery

[1] 'Abdur-Razzāq 3:161.

[2] Aṭ-Ṭabari 21:164, *Ad-Durr Al-Manthūr* 7:148.

[3] Aṭ-Ṭabari 21:164.

[4] Aṭ-Ṭabari 21:165.

[5] Aṭ-Ṭabari 21:195.

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ ﴿١٧﴾
إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ
مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ
وَفَصْلَ الْخِطَابِ ﴿٢٠﴾ ۞ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ
خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً
وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ
لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ
مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ
۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ
﴿٢٥﴾ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ
بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ
عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

and disbelief, so Allāh commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

﴿وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾﴾

﴿17. *And remember Our slave Dāwud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.*﴾

﴿18. *Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

﴿19. *And (so did) the birds assembled, all obedient to him.*﴾

﴿20. *We made his kingdom strong and gave him Al-Ḥikmah and sound judgement in speech and decision.*﴾

## Dāwud, peace be upon him

Allāh tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. *Al-Ayd* means strength in knowledge and action. Ibn 'Abbās, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "*Al-Ayd* means strength."[1]

[1] Aṭ-Ṭabari 21:166, 167.

Mujāhid said, "*Al-Ayd* means strength in obedience to Allāh."[1] Qatādah said, "Dāwud, peace be upon him, was given strength in worship and the proper understanding of Islām."[2] He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two *Ṣaḥīḥs*, where it is recorded that the Messenger of Allāh ﷺ said:

«أَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوَّابًا»

«*The most beloved of prayer to Allāh is the prayer of Dāwud, and the most beloved of fasting to Allāh is the fasting of Dāwud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allāh.*»[3]

which means that he turned to Allāh with regard to all of his affairs.

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾﴾

﴿*Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

means, Allāh caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the *Āyah*:

﴿يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ﴾

﴿*O you mountains. Glorify (Allāh) with him! And you birds (also)!*﴾ (34:10).

The birds also used to glorify Allāh's praises with him. If a bird flew by him and heard him chanting the Zabūr, it would not go away; instead it would stay hovering in the air, glorifying Allāh along with him. And the lofty mountains would respond to him and echo his glorification of Allāh. Ibn Jarīr

[1] Aṭ-Ṭabari 21:166.

[2] Aṭ-Ṭabari 21:167.

[3] *Fatḥ Al-Bāri* 3:20, Muslim 2:816.

recorded from 'Abdullāh bin Al-Hārith bin Nawfal that Ibn 'Abbās, may Allāh be pleased with him, did not pray *Aḍ-Ḍuḥā*. ['Abdullāh said:] "So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, 'Tell him what you told me.' She said, 'The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak'ahs*. This was *Aḍ-Ḍuḥā*, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn 'Abbās, may Allāh be pleased with him, left, saying, 'I have read the Qur'ān from cover to cover, and I never knew about *Ṣalat Aḍ-Ḍuḥā* until now!' Then he recited:

﴿يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ﴾

﴿*glorify Our praises with him in the 'Ashī and Ishrāq.*﴾

I used to say, "What is *Ṣalāt Al-Ishrāq*, but now I know what it is."[1]

﴿وَٱلطَّيْرَ مَحْشُورَةً﴾

﴿*And (so did) the birds assembled,*﴾ meaning, hovering in the air.

﴿كُلٌّ لَّهُۥٓ أَوَّابٌ﴾

﴿*all obedient to him.*﴾ means, they obeyed him and followed him in glorifying Allāh. Sa'īd bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلٌّ لَّهُۥٓ أَوَّابٌ﴾

﴿*all obedient to him.*﴾ means, "Following his commands."[2]

﴿وَشَدَدْنَا مُلْكَهُۥ﴾

﴿*We made his kingdom strong*﴾ means, 'We gave him complete dominion with all that kings need.' Ibn Abi Najīḥ reported that Mujāhid said, "He was the strongest and most powerful of the people of this world."

﴿وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ﴾

[1] Aṭ-Ṭabari 21:169.

[2] Aṭ-Ṭabari 21:169.

﴿*and gave him Al-Ḥikmah*﴾ Mujāhid said, "This means understanding, reason and intelligence." Qatādah said, "The Book of Allāh and following what is in it." As-Suddi said:

﴿ٱلْحِكْمَةَ﴾

﴿*Al-Ḥikmah*﴾ "Prophethood."[1]

﴿وَفَصْلَ ٱلْخِطَابِ﴾

﴿*and sound judgement*﴾ Shurayḥ Al-Qāḍi and Ash-Sha'bi said, "Sound judgement is testimony and oaths."[2] Qatādah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement."[3] This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this *Ummah*'s judicial system until the Day of Resurrection. This was the view of Abu 'Abdur-Raḥmān As-Sulami. Mujāhid and As-Suddi said, "It means passing the right judgement and understanding the case."[4] Mujāhid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarīr.[5]

﴿وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾﴾

*﴿21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (private chamber of worship);﴾*

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[1] Aṭ-Ṭabari 21:171.

[2] Aṭ-Ṭabari 21:173.

[3] Aṭ-Ṭabari 21:173.

[4] Aṭ-Ṭabari 21:172.

[5] Aṭ-Ṭabari 21:173.

﴾22. *When they entered in upon Dāwud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.*﴿

﴾23. *Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."*﴿

﴾24. *[Dāwud] said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.*﴿

﴾25. *So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.*﴿

## The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īliyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Ḥātim narrated a *Ḥadīth* whose chain of narration cannot be regarded as *Ṣaḥīḥ* because it is reported by Yazīd Ar-Raqāshi from Anas, may Allāh be pleased with him. Although Yazīd was one of the righteous, his *Ḥadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿فَفَزِعَ مِنْهُمْ﴾

﴾*he was terrified of them.*﴿ This was because he was in his *Miḥrāb* (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Miḥrāb* (private chamber) to ask him about their case.

﴿وَعَزَّنِي فِي ٱلْخِطَابِ﴾

﴾*and he overpowered me in speech.*﴿ means, 'he defeated me.'

﴿وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّٰهُ﴾

*﴿And Dāwud guessed that We have tried him﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this means, "We tested him."[1]

﴿وَخَرَّ رَاكِعًا وَأَنَابَ﴾

*﴿and he fell down prostrate and turned (to Allāh) in repentance.﴾*

﴿فَغَفَرْنَا لَهُ ذَٰلِكَ﴾

*﴿So, We forgave him that,﴾*

## The *Sajdah* in *Sūrah Ṣād*

The performance of *Sajdah* in *Sūrah Ṣād* is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Aḥmad from Ibn 'Abbās, may Allāh be pleased with him, who said; "The prostration in *Sūrah Ṣād* is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this *Sūrah*."[2] This was also recorded by Al-Bukhāri, Abu Dāwud, At-Tirmidhi, and An-Nasā'ī in his *Tafsīr*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[3] In his *Tafsīr* of this *Āyah*, An-Nasā'ī also recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The Prophet ﷺ prostrated in *Ṣād*, and he said:

«سَجَدَهَا دَاوُدُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً، وَنَسْجُدُهَا شُكْرًا»

*«Dāwud prostrated as an act of repentance and we prostrate as an act of thanks.»"*

This was recorded only by An-Nasā'ī.[4] The men of its chain of narration are all reliable.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Al-'Awwām said that he asked Mujāhid about the prostration in *Sūrah Ṣād*. He said, 'I asked Ibn 'Abbās, may Allāh be pleased

[1] Aṭ-Ṭabari 21:181.

[2] Aḥmad 1:359.

[3] *Fatḥ Al-Bāri* 2:643, Abu Dāwud 2:123, *Tuḥfat Al-Aḥwadhi* 3:176, An-Nasā'ī in *Al-Kubrā* 6:342.

[4] An-Nasā'ī 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read:

﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾

*﴿and among his [Nūḥ's] progeny Dāwud, Sulaymān﴾* (6:84)

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾

*﴿They are those whom Allāh had guided. So follow their guidance﴾* (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dāwud prostrated here so the Messenger of Allāh ﷺ also prostrated here."[1]

Abu Dāwud recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited *Ṣād* while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

«إِنَّمَا هِيَ تَوْبَةُ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُمْ»

*«This is repentance for a Prophet, but I see that you are preparing to prostrate.»*

Then he came down (from the *Minbar*) and prostrated."[2] This was recorded only by Abu Dāwud and its chain of narration meets the conditions of the Two *Ṣaḥīḥs*.

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ﴾

*﴿and verily, for him is a near access to Us, and a good place of (final) return.﴾*

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Ṣaḥīḥ*:

«الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمٰنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا»

[1] *Fatḥ Al-Bāri* 8:405.

[2] Abu Dāwud no. 1410.

*«Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahmān, and both His Hands are right Hands.»"*[1]

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾﴾

*﴿26. O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.﴾*

## Advice to Rulers and Leaders

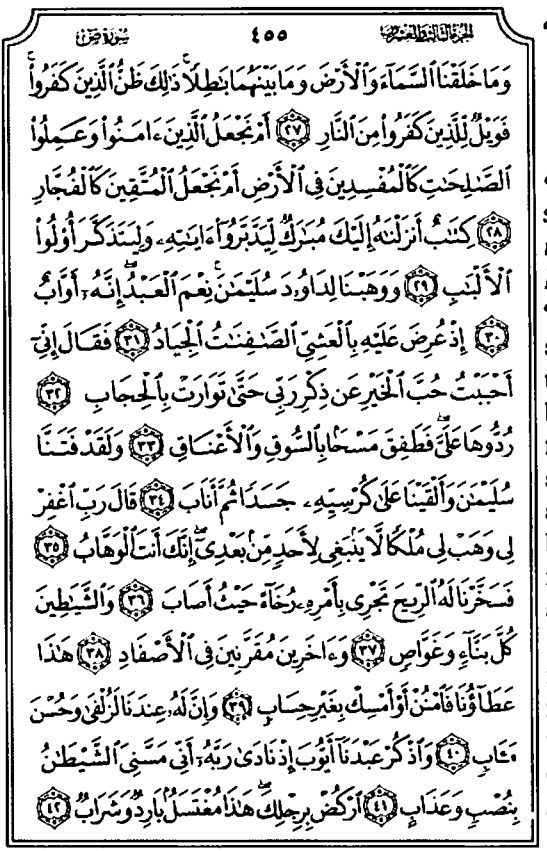
This is advice from Allāh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allāh. Allāh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Ḥātim recorded that Ibrāhīm Abu Zur'ah, who read the Scripture, reported that Al-Walīd bin 'Abd Al-Malik said to him: "Does anyone have the right to question the Khalīfah? You have read the first Scripture and the Qur'ān, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allāh." I said, "O Commander of the faithful, are you more dear to Allāh, or Dāwud, peace be upon him? For Allāh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ﴾

*﴿O Dāwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh﴾."*

[1] Muslim 3:1458.


وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ
﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟
ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ
﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ
أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى ۖ حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾
رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا
سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ
لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾
فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَٱلشَّيَٰطِينَ
كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا
عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ
مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ
بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

Ikrimah said:

﴿لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ﴾

﴿*(Those shall) have a severe torment, because they forgot the Day of Reckoning.*﴾

"They will have a severe punishment on the Day of Reckoning because of what they forgot."[1] As-Suddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning."[2] This interpretation is more in accordance with the apparent meaning of the *Āyah*. And Allāh, may He be glorified and exalted, is the Guide to the Truth.

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

﴿*27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!*﴾

﴿*28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We*

[1] Aṭ-Ṭabari 21:189.

[2] Aṭ-Ṭabari 21:189.

*treat those who have Taqwā as the evildoers?﴾*

*﴿29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾*

## The Wisdom behind the Creation of This World

Allāh tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟﴾

*﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!﴾*

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ﴾

*﴿Then woe to those who disbelieve from the Fire!﴾*

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

*﴿Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwā as the evildoers?﴾*

meaning, 'We shall not do that.' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'ān teaches sound aims based on a rational way of thinking, so Allāh says:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

﴿*(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.*﴾

meaning, those who are possessed of wisdom and reason.

﴿وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى ۖ حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾﴾

﴿*30. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!*﴾

﴿*31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.*﴾

﴿*32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).*﴾

﴿*33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.*﴾

## Sulaymān the Son of Dāwud

Allāh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ﴾

﴿*And Sulaymān inherited Dāwud*﴾ (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ﴾

﴿*How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّٰفِنَٰتُ الْجِيَادُ ﴿٣١﴾﴾

﴿*When there were displayed before him, in the afternoon, well trained horses of the highest breed.*﴾

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."[1] This was also the view of several others among the Salaf. Abu Dāwud recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا عَائِشَةُ؟»

«*What is this, O 'Ā'ishah?*» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

«*What is this that I see in the midst of them?*»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«*And what is this on it?*» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«فَرَسٌ لَهُ جَنَاحَانِ؟»

«*A horse with two wings?*» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

[1] At-Ṭabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."[1]

﴿فَقَالَ إِنِّيٓ أَحۡبَبۡتُ حُبَّ ٱلۡخَيۡرِ عَن ذِكۡرِ رَبِّي حَتَّىٰ تَوَارَتۡ بِٱلۡحِجَابِ ٣٢﴾

*﴿He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)﴾*

More than one of the Salaf and scholars of *Tafsīr* mentioned that he was so busy looking at the horses that he missed the time of *'Aṣr* prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray *'Aṣr* and he prayed it after the sun had set. This was recorded in the Two *Ṣaḥīḥs* with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray *'Aṣr* until the sun had almost set.' The Messenger of Allāh ﷺ said,

«وَاللهِ مَا صَلَّيْتُهَا»

*«By Allāh, I did not pray it either.»"*

He (Jābir) said, "So we got up and went to Buṭḥān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed *'Aṣr* after the sun had set, then he prayed *Maghrib* after that."[2]

﴿رُدُّوهَا عَلَيَّۖ فَطَفِقَ مَسۡحَۢا بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ ٣٣﴾

*﴿Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.﴾*

Al-Ḥasan Al-Baṣri said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."[3] This was also the view of Qatādah. As-Suddi said, "Their necks and hamstrings were

[1] Abu Dāwud 5:227.

[2] *Fatḥ Al-Bāri* 2:82, Muslim 1:438.

[3] Aṭ-Ṭabari 21:195.

struck with swords."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "He began patting the horses' heads and legs out of love for them."[2] This is the view that was favored by Ibn Jarīr. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault."

This view which Ibn Jarīr thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allāh for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allāh, Allāh compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses.

Imām Aḥmad recorded that Abu Qatādah and Abu Ad-Dahmā', who traveled a lot to the Ka'bah, said, "We met a man from among the bedouins who said to us: 'The Messenger of Allāh ﷺ took my hand and started teaching me some of that which Allāh had taught him. He said,

«إِنَّكَ لَا تَدَعُ شَيْئًا اتِّقَاءَ اللهِ تَعَالَى إِلَّا أَعْطَاكَ اللهُ عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

*«You do not give up anything for the sake of Allāh, but Allāh will give you something better than it.»*"[3]

﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾﴾

﴿34. *And indeed, We tried Sulaymān and We placed on his throne Jasad (a body), and he returned.*﴾

[1] Aṭ-Ṭabari 21:195.

[2] Aṭ-Ṭabari 21:196.

[3] Aḥmad 5:78.

﴾35. *He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."*﴿

﴾36. *So, We subjected to him the wind; it blew gently by his order wherever he willed,*﴿

﴾37. *And the Shayāṭīn, from every kind of builder and diver,*﴿

﴾38. *And also others bound in fetters.*﴿

﴾39. *[Allāh said to Sulaymān]: "This is Our gift, so spend you or withhold, no account will be asked of you."*﴿

﴾40. *And verily, for him is a near access to Us, and a good (final) return.*﴿

## How Allāh tested Sulaymān then made Things easy for Him

Allāh says,

﴿وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ﴾

﴾*And indeed, We tried Sulaymān*﴿ meaning, 'We tested him.'

﴿وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا﴾

﴾*and We placed on his throne Jasad (a body)*﴿.[1]

﴿ثُمَّ أَنَابَ﴾

﴾*and he returned.*﴿ means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

﴿قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾﴾

﴾*He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."*﴿

[1] Allāh does not explain exactly what this *Jasad* was which He placed on his throne. We believe that Allāh tested him by placing this *Jasad* on his throne, even though we do not know what it was. Everything that has been said concerning it has been taken from the *Isrā'īliyāt*, and we do not know what is true. (Since the word means "corporeal" interpretations centered around some form of *Jinn*.) Allāh knows best.

Some of them said, "No one after me will have the right to ask Allāh for such a kingdom." This is the apparent meaning from the context of the *Āyah*, and several *Ḥadīths* with a similar meaning have been narrated from the Messenger of Allāh ﷺ.
In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمْكَنَنِي اللهُ تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِيٓ﴾»

*«An 'Ifrīt from among the Jinn came and bothered me last night-* or he said something similar *-Trying to stop me from praying. Allāh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulaymān said, ﴿My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me﴾»*

Rawḥ said, "so he let him go, humiliated." »[1] This was also recorded by Muslim and An-Nasā'ī.[2] In his *Ṣaḥīḥ*, Muslim recorded that Abu Ad-Dardā', may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ stood up to pray and we heard him say,

«أَعُوذُ بِاللهِ مِنْكَ»

*«I seek refuge with Allāh from you.»* Then he said,

«أَلْعَنُكَ بِلَعْنَةِ اللهِ»

*«I curse you with the curse of Allāh.»* three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allāh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said:

[1] *Fatḥ Al-Bāri* 1 :660.

[2] Muslim 1 :384, An-Nasā'ī in *Al-Kubrā* 6 :443.

«إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ»

«*The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, "I seek refuge with Allāh from you" three times, then I said, "I curse you with the complete curse of Allāh," but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah.*»[1]

Allāh says:

﴿فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾﴾

﴿*So, We subjected to him the wind; it blew gently by his order wherever he willed.*﴾

Al-Ḥasan Al-Baṣri, may Allāh have mercy on him, said, "When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."[2]

﴿حَيْثُ أَصَابَ﴾

﴿*wherever he willed.*﴾ means, wherever in the world he wanted.

﴿وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾﴾

﴿*And also the Shayāṭīn, from every kind of builder and diver,*﴾

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

[1] Muslim 1 :385.

[2] Aṭ-Ṭabari 21 :201.

which cannot be found anywhere else.

﴿وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ﴿٣٨﴾﴾

﴿*And also others bound in fetters.*﴾ means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

﴿هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾﴾

﴿*[Allāh said to Sulaymān]: "This is Our Gift, so spend you or withhold, no account will be asked of you."*﴾

means, 'this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two *Ṣaḥīḥs* that when the Messenger of Allāh ﷺ was given the choice between being a servant and a Messenger – who does what he is commanded to do and distributes things among the people as Allāh commands him to do – or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibrīl, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allāh and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allāh tells us what He gave to Sulaymān, peace be upon him, in this world, He tells us that he will have a great share with Allāh on the Day of Resurrection. He says:

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾﴾

﴿*And verily, for him is a near access to Us, and a good (final) return.*﴾

meaning, in this world and the Hereafter.

﴿وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾﴾

وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ قَالُوا۟ بَلْ أَنتُمْ ۖ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾

﴿41. *And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"*﴾

﴿42. *(Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."*﴾

﴿43. *And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.*﴾

﴿44. *"And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

## Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allāh be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyūb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾﴾

﴿*Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.*﴾ (21:83).

And according to this *Āyah*:

﴿وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾﴾

﴿*And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"*﴾

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allāh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allāh caused another spring to flow, and Ayyūb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allāh says:

﴿ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾﴾

﴿*Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.*﴾

Ibn Jarīr and Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ نَبِيَّ اللهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ بَلَاؤُهُ ثَمَانِيَ عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيَرُوحَانِ،

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: تَعْلَمُ وَاللهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِيَ عَشْرَةَ سَنَةً لَمْ يَرْحَمْهُ اللهُ فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللهَ تَعَالَى، فَأَرْجِعُ إِلَى بَيْتِي فَأُكَفِّرُ عَنْهُمَا كَرَاهِيَةَ أَنْ يُذْكَرَ اللهُ تَعَالَى إِلَّا فِي حَقٍّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللهُ تَبَارَكَ وَتَعَالَى إِلَى أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنِ ﴿ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾﴾ فَاسْتَبْطَأَتْهُ [فَتَلَقَّتْهُ] تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ أَذْهَبَ اللهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيْ بَارَكَ اللهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللهِ هَذَا الْمُبْتَلَى، فَوَاللهِ عَلَى ذَلِكَ مَا رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أَنْدَرَانِ: أَنْدَرٌ لِلْقَمْحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتِ الْأُخْرَى فِي أَنْدَرِ الشَّعِيرِ حَتَّى فَاضَ»

*«Allāh's Prophet Ayyūb, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, ﴿Strike the ground*

*with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.﴾ She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,[1] one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.»* This is the wording of Ibn Jarīr, may Allāh have mercy on him.[2]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْثُو فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ»

*«While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"»*

This was only recorded by Al-Bukhāri.[3]

﴿وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾﴾

*﴿And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.﴾*

Al-Ḥasan and Qatādah said, "Allāh brought his family

[1] An area where the husks are removed from grains.

[2] Aṭ-Ṭabari 21:211. Similar was recorded by Al-Ḥākim no. 4115, and others.

[3] Al-Bukhāri no. 279, 3391, 7493.

themselves back to life, and added others like them."[1]

﴿رَحْمَةً مِّنَّا﴾

﴿*as a mercy from Us,*﴾ means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ﴾

﴿*and a reminder for those who understand.*﴾

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ﴾

﴿*And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.*﴾

Ayyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had *Taqwā* of Allāh and turned to Him in repentance. Allāh says:

﴿إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ﴾

﴿*Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

Allāh praised and commanded him, saying,

﴿نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ﴾

﴿*How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!*﴾

Allāh says:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

[1] Aṭ-Ṭabari 21:212.

﴿حَسْبُهُۥٓ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ۝٣﴾

*﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾* (65:2-3)

﴿وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ۝٤٥ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ۝٤٦ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ۝٤٧ وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ۝٤٨ هَٰذَا ذِكْرٌ﴾

*﴿45. And remember Our servants, Ibrāhīm, Isḥāq, and Ya'qūb, Ulil-Aydi wal-Abṣār.﴾*

*﴿46. Verily, We did choose them by granting them the remembrance of the Abode.﴾*

*﴿47. And they are with Us, verily, of the chosen and the best!﴾*

*﴿48. And remember Ismā'īl, Al-Yasa', and Dhul-Kifl, all are among the best.﴾*

*﴿49. This is a Reminder...﴾*

## The Chosen and the Best among the Prophets

Allāh tells us about the virtues of His servants the Messengers and His Prophets:

﴿وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ۝٤٥﴾

*﴿And remember Our servants, Ibrāhīm, Isḥāq, and Ya'qūb, Ulil-Aydi wal-Abṣār.﴾*

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿أُو۟لِى ٱلْأَيْدِى﴾

﴿*Ulil-Aydi*﴾ "Of great strength and worship;

﴿وَٱلْأَبْصَٰرِ﴾

﴿*wal-Abṣār*﴾ means, understanding of the religion."[1] Qatādah and As-Suddi said, "They were given strength in worship and understanding of the religion."

﴿إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾﴾

﴿*Verily, We did choose them by granting them the remembrance of the Abode.*﴾

Mujāhid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides that."[2] As-Suddi also said, "The remembrance of the Hereafter and striving for it."[3] Mālik bin Dīnār said, "Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatādah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."[4]

﴿وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾﴾

﴿*And they are with Us, verily, of the chosen and the best!*﴾

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾﴾

﴿*And remember Ismā'īl, Al-Yasa', and Dhul-Kifl, all are among the best.*﴾

We have already discussed their characteristics and stories in detail in *Sūrat Al-Anbiyā'*, may peace be upon them, and there is no need to repeat it here.

﴿هَٰذَا ذِكْرٌ﴾

﴿*This is a Reminder*﴾ means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'ān."[5]

﴿وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا
بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ

[1] Aṭ-Ṭabari 21:215.
[2] Aṭ-Ṭabari 21:218.
[3] Aṭ-Ṭabari 21:218.
[4] Aṭ-Ṭabari 21:217.
[5] Aṭ-Ṭabari 2:220.

﴿ٱلْحِسَابِ ۝٥٣ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ۝٥٤﴾

*﴿49. And verily, for those who have Taqwā is a good final return.﴾*

*﴿50. 'Adn Paradise, whose doors will be opened for them.﴾*

*﴿51. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾*

*﴿52. And beside them will be Qāṣirāt-aṭ-Ṭarf, (and) of equal ages.﴾*

*﴿53. This it is what you are promised for the Day of Reckoning!﴾*

*﴿54. (It will be said to them)! Verily, this is Our provision which will never finish.﴾*

## The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّٰتِ عَدْنٍ﴾

*﴿'Adn Gardens﴾* meaning, eternal gardens (of Paradise),

﴿مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ﴾

*﴿whose doors will be opened for them.﴾* means, when they come to them (these gardens), their gates will open for them.

﴿مُّتَّكِـِٔينَ فِيهَا﴾

*﴿Therein they will recline;﴾* It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ﴾

*﴿therein they will call for fruits in abundance﴾*

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَشَرَابٍ﴾

*﴿and drinks;﴾* means, whatever kind of drink they want, the servants will bring it to them,

﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾﴾

﴿*With cups, and jugs, and a glass of flowing wine.*﴾ (56:18).

﴿وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ﴾

﴿*And beside them will be Qāṣirāt-aṭ-Ṭarf (chaste females)*﴾ means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَتْرَابٌ﴾

﴿*(and) of equal ages.*﴾ means, they will all be of the same age. This is the understanding of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Muḥammad bin Ka'b and As-Suddi.[1]

﴿هَٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾﴾

﴿*This it is what you are promised for the Day of Reckoning!*﴾ means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ ﴿٥٤﴾﴾

﴿*Verily, this is Our provision which will never finish.*﴾ This is like the *Āyāt*:

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ﴾

﴿*Whatever is with you, will be exhausted, and whatever is with Allāh will remain*﴾ (16:96).

﴿عَطَاءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

﴿*a gift without an end.*﴾ (11:108)

﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾﴾

﴿*for them is a reward that will never come to an end.*﴾ (84:25).

﴿أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا ۖ وَّعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾﴾

[1] Aṭ-Ṭabari 21:223.

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ
سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ
النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا
عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ
لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾ قَالَ
يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ
مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ
﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ
الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ
الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

﴿its provision is eternal and so is its shade; this is the end of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾(13:35).

And there are many similar *Āyāt*.

﴿هَٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ
مَآبٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ
الْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ
وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِن شَكْلِهِ
أَزْوَاجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ
لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾
قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنتُمْ
قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾ قَالُوا
رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا
ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا
نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ
الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾﴾

﴿55. *This is so! And for the Ṭāghīn will be an evil final return.*﴾

﴿56. *Hell! Where they will enter it, and worst (indeed) is that place to rest!*﴾

﴿57. *This is so! Then let them taste it - Ḥamīm and Ghassāq.*﴾

﴿58. *And other of similar kind - all together!*﴾

﴿59. *This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴾

﴿60. *(The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!"*﴾

﴾61. *They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"*﴿

﴾62. *And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"*﴿

﴾63. *"Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"*﴿

﴾64. *Verily, that is the very truth - the mutual dispute of the people of the Fire!*﴿

## The Final Return of the Doomed

Having mentioned the final of the blessed, Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ﴾

﴾*This is so! And for the Ṭāghīn*﴿, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿لَشَرَّ مَـَٔابٍ﴾

﴾*will be an evil final return.*﴿ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمَ يَصْلَوْنَهَا﴾

﴾*Hell! Where they will enter*﴿ means, they will enter it and it will overwhelm them on all sides.

﴿فَبِئْسَ ٱلْمِهَادُ ۝٥٦ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝٥٧﴾

﴾*and worst (indeed) is that place to rest! This is so! Then let them taste it - Ḥamīm and Ghassāq.*﴿

*Ḥamīm* is something that has been heated to the ultimate degree, and *Ghassāq* is the opposite, something that is so intensely cold that it is unbearable.
Allāh says:

﴿وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ۝٥٨﴾

﴾*And other of similar kind (oppasite pairs) - all together!*﴿ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Ḥasan Al-Baṣri said, concerning the *Āyah*:

﴿وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ﴾

﴿*And other of similar kind - all together!*﴾ "Different kinds of punishments."[1] Others said, such as intense cold and intense heat, and drinking *Ḥamīm* and eating the bitter tree of *Az-Zaqqūm*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

## The Disputes of the People of Hell

﴿هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ﴾

﴿*This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴾

Here Allāh tells us what the people of Hell will say to one another. This is like the *Āyah*:

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

﴿*Every time a new nation enters, it curses its sister nation (that went before)*﴾ (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ﴾

﴿*This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!*﴾

meaning, because they are of the people of Hell.

﴿قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ﴾

﴿*Nay, you (too)! No welcome for you!*﴾ means, those who are coming in will say,

﴿بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا﴾

﴿*Nay, you (too)! No welcome for you! It is you who brought this upon us,*﴾

meaning, 'you called us to that which led us to this fate.'

[1] Aṭ-Ṭabari 21:230.

﴿وَبِئْسَ ٱلْقَرَارُ﴾

﴿*so evil is this place to stay in!*﴾ means, evil is this abode and this destination.

﴿قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾﴾

﴿*They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"*﴾.

This is like the *Āyah*,

﴿قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴿*The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."*﴾ (7:38),

which means that each of them will be punished as he deserves.

﴿وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾﴾

﴿*And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"*﴾

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Ṣuhayb and so-and-so...?'[1] This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا﴾

[1] Aṭ-Ṭabari 21:232.

﴿*What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery,*﴾

means, in this world,

﴿أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ﴾

﴿*or have (our) eyes failed to perceive them?*﴾

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allāh says:

﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾﴾

﴿*And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."*﴾ until:

﴿ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾﴾

﴿*Enter Paradise, no fear shall be on you, nor shall you grieve.*﴾ (7:44-49)

﴿إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾﴾

﴿*Verily, that is the very truth - the mutual dispute of the people of the Fire!*﴾

means, 'this that We have told you, O Muḥammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

﴿قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾﴾

﴿*65. Say: "I am only a warner and there is no God (worthy of worship) except Allāh the One, the Irresistible,"*﴾

*﴾66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving."﴿*

*﴾67. Say: "That is a great news,"﴿*

*﴾68. "From which you turn away!"﴿*

*﴾69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."﴿*

*﴾70. "Only this has been revealed to me, that I am a plain warner."﴿*

## The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: 'I am a warner, I am not as you claim.'

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

*﴾and there is no God (worthy of worship) except Allāh, the One, the Irresistible,﴿*

means, He Alone has subjugated and controlled everything.

﴿رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا﴾

*﴾The Lord of the heavens and the earth and all that is between them,﴿*

means, He is the Sovereign of all that and is in control of it.

﴿ٱلْعَزِيزُ ٱلْغَفَّارُ﴾

*﴾the Almighty, the Oft-Forgiving.﴿* means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

﴿قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾﴾

*﴾Say: "That (this Qur'ān) is a great news,"﴿*

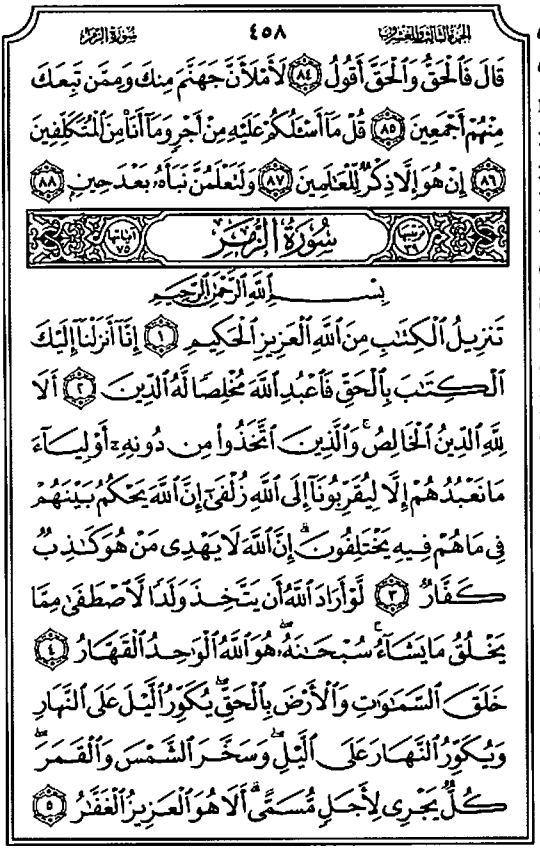
means, 'something very important, which is that Allāh has sent me to you.

﴿أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾﴾

*﴾From which you turn away!﴿* means, 'you neglect it.'

﴿مَا كَانَ لِيَ مِنْ عِلْمٍ بِٱلْمَلَإِ ٱلْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾﴾

*﴾I had no knowledge of the chiefs (angels) on high when they were*


الجزء الثالث والعشرون ٤٥٨ سورة الزمر

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ
مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَا إِلَيْكَ
الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾ أَلَا
لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا
يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

*disputing and discussing.*﴾

meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādam, peace be upon him, and how Iblīs refused to prostrate to him and argued with his Lord because He preferred him (Ādam) over him. This is what Allāh says:

﴿إِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى خَـٰلِقٌۢ
بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ
وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ
سَـٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَـٰٓئِكَةُ
كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ
ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ ﴿٧٤﴾ قَالَ يَـٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ ٱسْتَكْبَرْتَ أَمْ كُنتَ مِنَ
ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ
عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ
يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَٱلْحَقُّ
وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾﴾

﴿*71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."*﴾

﴿*72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."*﴾

﴾73. *So, the angels prostrated themselves, all of them,*﴿

﴾74. *Except Iblīs, he was proud and was one of the disbelievers.*﴿

﴾75. *(Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"*﴿

﴾76. *[Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."*﴿

﴾77. *(Allāh) said: "Then get out from here; for verily, you are outcast."*﴿

﴾78. *"And verily, My curse is on you till the Day of Recompense."*﴿

﴾79. *[Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."*﴿

﴾80. *(Allāh) said: "Verily, you are of those allowed respite,"*﴿

﴾81. *"Till the Day of the time appointed."*﴿

﴾82. *[Iblīs] said: "By Your might, then I will surely mislead them all,"*﴿

﴾83. *"Except Your true servants amongst them."*﴿

﴾84. *(Allāh) said: "The truth is – the truth I say - "*﴿

﴾85. *"That I will fill Hell with you and those of them (mankind) that follow you, together."*﴿

## The Story of Ādam and Iblīs

Allāh mentions this story in *Sūrat Al-Baqarah*, at the beginning of *Sūrat Al-A'rāf*, in *Sūrat Al-Ḥijr*, *Al-Isrā'*, *Al-Kahf* and here. Before creating Ādam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the *Jinn*, and his nature betrayed him at his time of greatest need. He refused to prostrate to Ādam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allāh, thus committing the sin of disbelief. So Allāh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblīs" symbolizing that he had *Ablasa min Ar-Raḥmah* (despaired of mercy) – that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblīs asked Allāh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾﴾

*﴿[Iblīs] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them."﴾*

This is like the *Āyāt*:

﴿أَرَءَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾﴾

*﴿[Iblīs] said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"﴾* (17:62).

These few are the ones who are excepted in another *Āyah*, which is:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

*﴿Verily, My servants – you have no authority over them. And All-Sufficient is your Lord as a Guardian.﴾* (17:65)

﴿قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾﴾

*﴿(Allāh) said: "The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together."﴾*

Some of them, including Mujāhid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujāhid, it means, "The truth is from Me and I

speak the truth."[1] Others, such as As-Suddi, interpreted it as being an oath sworn by Allāh.[2] This *Āyah* is like the *Āyāt*:

﴿وَلَـٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾﴾

﴿*but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.*﴾ (32:13), and

﴿قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾﴾

﴿*(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.*﴾ (17:63).

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَـٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾﴾

﴿*86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifīn."*﴾

﴿*87. "It is only a Reminder for all the creatures."*﴾

﴿*88. "And you shall certainly know the truth of it after a while."*﴾

Allāh says: 'Say, O Muḥammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾

﴿*nor am I one of the Mutakallifīn.*﴾ means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allāh and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Aḍ-Ḍuḥā that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best.' "[3] It is part of

[1] Aṭ-Ṭabari 21:242.

[2] Aṭ-Ṭabari 21:242.

[3] Al-Quṭubi 15:230.

knowledge, when one does not know, to say "Allāh knows best." For Allāh said to your Prophet ﷺ:

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾﴾

﴿*Say: "No wage do I ask of you for this, nor am I one of the Mutakallifīn."*﴾

This was reported by Al-Bukhāri and Muslim.[1]

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ﴾

﴿*It is only a Reminder for all the creatures.*﴾

means, the Qur'ān is a reminder for all those who are held accountable, men and *Jinn*. This was the view of Ibn 'Abbās, may Allāh be pleased with him. This *Āyah* is like the *Āyāt*:

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach*﴾ (6:19), and

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*but those of the sects that reject it, the Fire will be their promised meeting place*﴾ (11:17).

﴿وَلَتَعْلَمُنَّ نَبَأَهُۥ﴾

﴿*And you shall certainly know the truth of it*﴾ means, 'you will see confirmation that what he says is true.'

﴿بَعْدَ حِينٍ﴾

﴿*after a while.*﴾ means, soon. Qatādah said, "After death. 'Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrah Ṣād*. All praise and gratitude is due to Allāh, and Allāh may He be glorified and exalted, knows best.

[1] *Fath Al-Bāri* 8:409, Muslim 2:2155.

# The *Tafsīr* of *Sūrat Az-Zumar*

# (Chapter - 39)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Az-Zumar*

An-Nasā'ī recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he ﷺ used to recite *Bani Isrā'īl* [*Al-Isrā'*] and *Az-Zumar* every night."[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾﴾

﴿*1. The revelation of this Book is from Allāh, the Almighty, the All-Wise.*﴾

﴿*2. Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.*﴾

﴿*3. Surely, the religion is for Allāh only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.*﴾

﴿*4. Had Allāh willed to take a son, He could have chosen*

[1] Aḥmad no. 25664, An-Nasā'ī in *Al-Kubrā* 6:444.

*whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.*﴾

## The Order for *Tawḥīd* and the Refutation of *Shirk*

Allāh tells us that the revelation of this Book, which is the magnificent Qur'ān, is from Him, and is truth in which there is no doubt whatsoever. This is like the *Āyāt*:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ ﴿١٩٥﴾﴾

﴿*And truly, this is a revelation from the Lord of the creatures, which the trustworthy Rūḥ (Jibrīl) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.*﴾ (26:192-195)

﴿وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

﴿*And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.*﴾ (40: 41,42)

And Allāh says here:

﴿تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ﴾

﴿*The revelation of this Book is from Allāh, the Almighty,*﴾ meaning, the Almighty, All-Powerful.

﴿ٱلْحَكِيمِ﴾

﴿*the All-Wise.*﴾ meaning, in all that He says, does, legislates and decrees.

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾﴾

﴿*Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.*﴾ means, so worship Allāh Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allāh says:

﴿أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ﴾

﴿*Surely, the religion is for Allāh only.*﴾ meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allāh tells us that the idolators say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴿*We worship them only that they may bring us near to Allāh.*﴾

meaning what motivates them to worship them is the fact that they made their idols in the image of the angels – or so they claim – and when they worship those images it is like worshipping the angels, so that they will intercede with Allāh for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatādah, As-Suddi and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ﴾

﴿*only that they may bring us near to Allāh.*﴾

means, "So that they may intercede for us and bring us closer to Him."[1] During *Jāhiliyyah*, they used to recite the following for their *Talbiyah* when they performed *Hajj*; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allāh be upon them all, came to refute and forbid, and to call people to worship Allāh Alone with no partner or associate. This is something that the idolators themselves invented; Allāh did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭāghūt."*﴾ (16:36)

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you but We*

[1] Aṭ-Ṭabari 21:251, 252.

*revealed to him (saying): "None has the right to be worshipped but I (Allāh), so worship Me."* (21:25)

And Allāh tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allāh. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

*So put not forward similitudes for Allāh* (16:74). Exalted be Allāh far above that.

﴿إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ﴾

*Verily, Allāh will judge between them* means, on the Day of Resurrection,

﴿فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾

*concerning that wherein they differ.*

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾﴾

*And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."* (34:40-41)

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

*Truly, Allāh guides not him who is a liar, and a disbeliever.*

means, He will not show true guidance to one who deliberately tells lies about Allāh and whose heart rejects the signs and proof of Allāh. Then Allāh states that He does not have any offspring, as the ignorant idolators claim the angels to be, and

خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم
مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ
خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ
ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾ إِن تَكْفُرُوا۟ فَإِنَّ
ٱللَّهَ غَنِىٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ وَإِن تَشْكُرُوا۟ يَرْضَهُ
لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾
وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ
نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ
ٱلنَّارِ ﴿٨﴾ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ
ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ
لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ قُلْ يَٰعِبَادِ ٱلَّذِينَ
ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

as the stubborn Jews and Christians claim 'Uzayr and 'Īsā to be. Allāh, may He be blessed and exalted, says:

﴿لَوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ﴾

﴿*Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.*﴾ meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the *Āyāt*:

﴿لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾﴾

﴿*Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).*﴾ (21:17)

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾﴾

﴿*Say: "If the Most Gracious had a son, then I am the first of worshippers."*﴾ (43:81)[1]

All of these *Āyāt* are conditional, and it is permissible to form a conditional sentence referring to something that is

[1] It is necessary to see the explanation of this *Āyah* to understand its meaning.

impossible if it serves the purposes of the speaker.

﴿سُبْحَـٰنَهُۥ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

*﴿But glory be to Him! He is Allāh, the One, the Irresistible.﴾*

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

﴿خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّـٰرُ ﴿٥﴾ خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَـٰمِ ثَمَـٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَـٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَـٰتٍ ثَلَـٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَآ إِلَـٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾﴾

*﴿5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾*

*﴿6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An'ām eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. Lā ilāha illā Huwa. How then are you turned away?﴾*

## Evidence of the Power and Oneness of Allāh

Allāh tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ﴾

*﴿He makes the night to go in the day and makes the day to go in the night.﴾*

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

*﴿He brings the night as a cover over the day, seeking it rapidly﴾* (7:54).

This is the meaning of that which was narrated from Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and others.[1]

﴿وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى﴾

*﴿And He has subjected the sun and the moon. Each running for an appointed term.﴾*

means, for a period of time that is known to Allāh, then it will come to an end on the Day of Resurrection.

﴿أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

*﴿Verily, He is the Almighty, the Oft-Forgiving.﴾*

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

﴿خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

*﴿He created you (all) from a single person;﴾*

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Ādam, peace be upon him.

﴿ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾

*﴿then made from him his wife.﴾* who was Ḥawwā', peace be upon her. This is like the *Āyah:*

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً﴾

*﴿O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife, and from*

[1] Al-Qurṭubi 15:235.

*them both He created many men and women*﴾ (4:1).

﴿وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ﴾

﴿*And He has sent down for you of cattle eight pairs.*﴾

means, He has created for you from among the cattles,[1] eight pairs. These are the ones that are mentioned in *Sūrat Al-An'am*, eight kinds – a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

﴿يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ﴾

﴿*He creates you in the wombs of your mothers,*﴾

means, He forms you in your mothers' wombs.

﴿خَلْقًا مِّنۢ بَعْدِ خَلْقٍ﴾

﴿*creation after creation*﴾. Everyone of you is originally a *Nutfah*, then he becomes an *'Alaqah*, then he becomes a *Muḍghah*,[2] then he is created and becomes flesh and bones and nerves and veins, and the *Rūḥ* (soul) is breathed into him, and he becomes another type of creation.

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

﴿*So Blessed is Allāh, the Best of creators*﴾ (23:14).

﴿فِى ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴿*in three veils of darkness*﴾ means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.[3]

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ﴾

﴿*Such is Allāh your Lord.*﴾ means, the One Who created the

[1] Although the word *An'ām* is usually translated as cattle the meaning is broader and includes all kinds of similar grazing livestock such as sheep, goats and camels. See volume three, the *Tafsīr* of *Sūrat Al-An'ām* [6:142].

[2] For an understanding of these terms, see volume seven, the *Tafsīr* of *Sūrat Al-Mu'minūn* [23:12-14].

[3] Aṭ-Ṭabari 21:258, 259. *Ad-Durr Al-Manthūr* 7:236.

heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴿*Lā ilāha illā Huwa.*﴾ means, no one else should be worshipped except Him alone with no partner or associate.

﴿فَأَنَّىٰ تُصْرَفُونَ﴾

﴿*How then are you turned away?*﴾ means, how can you worship anything besides Him? What has happened to your minds?

﴿إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾﴾

﴿*7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.*﴾

﴿*8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"*﴾

## Allāh hates Disbelief and is pleased with Gratitude

Allāh tells us that He is Independent and has no need of anything in creation. This is like the *Āyah* in which Mūsā, peace be upon him, says:

﴿إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴿*"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."*﴾ (14:8).

In *Ṣaḥīḥ Muslim*, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

*"O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least."*[1]

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ﴾

﴿*He likes not disbelief for His servants.*﴾ means, He does not like it and He does not enjoin it.

﴿وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

﴿*And if you are grateful, He is pleased therewith for you.*﴾ means: He likes this for you and He will increase His favor upon you.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿*No bearer of burdens shall bear the burden of another.*﴾ means, no person can bear anything for another; each person will be asked about his own affairs.

﴿ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴿*Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.*﴾ means, nothing whatsoever is hidden from Him.

## It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ﴾

﴿*And when some hurt touches man, he cries to his Lord, turning to Him in repentance.*﴾ means, at times of need, he prays to Allāh and seeks His help

[1] Muslim 4:1994.

alone, not associating anything with Him. This is like the *Āyah*:

﴿وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾﴾

﴿*And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.*﴾ (17:67).

Allāh says:

﴿ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ﴾

﴿*But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,*﴾

means, at the time of ease, he forgets that supplication and prayer. This is like the *Āyah*:

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

﴿*And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!*﴾ (10:12).

﴿وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ﴾

﴿*and he sets up rivals to Allāh, in order to mislead others from His path.*﴾

means, at times of ease, he associates others in worship with Allāh and sets up rivals to Him.

﴿قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ﴾

﴿*Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"*﴾

means, say to those whose way this is, 'enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the *Āyāt*:

﴿قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ﴾

﴿Say: "Enjoy! But certainly, your destination is the Fire!"﴾ (14:30).

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

﴿أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾﴾

﴿9. Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember.﴾

## The Obedient and the Sinner are not equal

Allāh says, 'is the one who is like this equal to one who associates others in worship with Allāh and sets up rivals to Him?' They are not equal before Allāh, as He says:

﴿لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴾

﴿Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Āyāt of Allāh Anā'a Al-Layl, prostrating themselves (in prayer).﴾ (3:113).

And Allāh says here:

﴿أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا﴾

﴿Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing﴾

meaning, one who is humble and fears Allāh when he prostrates and stands (in prayer). It was reported that Ibn Mas'ūd, may Allāh be pleased with him, said: "The obedient one is one who obeys Allāh and His Messenger ﷺ."[1] Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, As-Suddi and Ibn Zayd said, *Anā'a Al-Layl* means in the depths of the night.[2]

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[1] Al-Qurṭubi 15:239.

[2] Al-Qurṭubi 15:239.

﴿يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴿*fearing the Hereafter and hoping for the mercy of his Lord.*﴾

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allāh says:

﴿يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

﴿*fearing the Hereafter and hoping for the mercy of his Lord.*﴾

At the time of death, hope is uppermost, as Imām 'Abd bin Ḥumayd recorded in his *Musnad* from Anas, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ entered upon a man who was dying, and said to him,

«كَيْفَ تَجِدُكَ؟»

«*How do you feel?*» He said, 'I am both afraid and hopeful.' The Messenger of Allāh ﷺ said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُهُ»

«*These do not co-exist in a person's heart at times such as this, but Allāh will give him what he hopes for and protect him from that which he fears.*»[1]

This was recorded by At-Tirmidhi, An-Nasā'ī in *Al-Yawm wal-Laylah*, and Ibn Mājah from the *Ḥadīth* of Yasār bin Ḥātim from Ja'far bin Sulaymān. At-Tirmidhi said, "*Gharīb.*"[2]

Imām Aḥmad recorded that Tamīm Ad-Dāri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَةٍ»

«*Whoever recites one hundred Āyāt in one night, it will be recorded as if he prayed all night.*»

This was also recorded by An-Nasā'ī in *Al-Yawm wal-Laylah.*[3]

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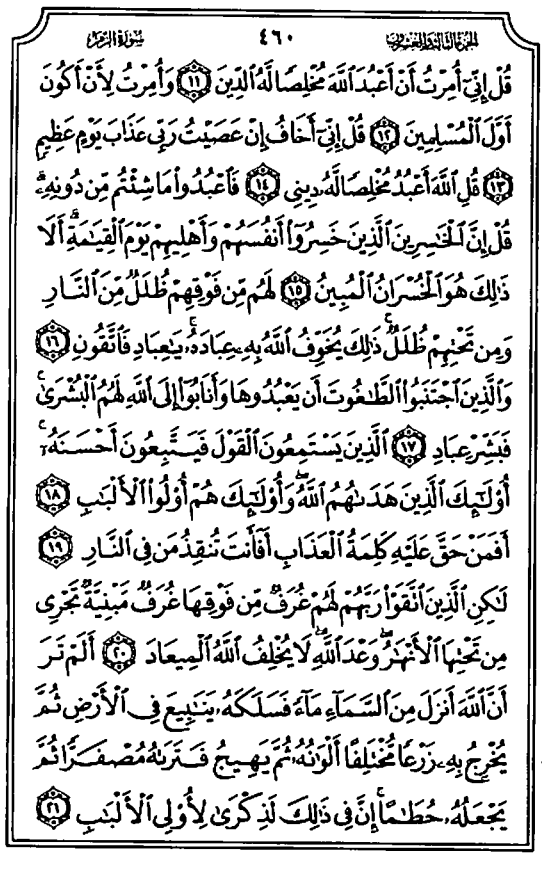
[1] 'Abd bin Ḥumayd; 404.

[2] *Tuḥfat Al-Aḥwadhi* 7:57, An-Nasā'ī in *Al-Kubrā* 6:262, Ibn Mājah 2:1423.

[3] Aḥmad 4:103.


الجزء الثالث والعشرون ٤٦٠ سورة الزمر

قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ
أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ
قُلْ إِنَّ ٱلْخَـٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَـٰمَةِ أَلَا
ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ
وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَـٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾
وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّـٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ
فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ
أُو۟لَـٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَـٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿١٨﴾
أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾
لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ
أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَـٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ
يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ
يَجْعَلُهُۥ حُطَـٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٢١﴾

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

﴿*Say: "Are those who know equal to those who know not?"*﴾ means, is this one equal with the one who sets up rivals to Allāh to mislead (men) from His path?

﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾

﴿*It is only men of understanding who will remember.*﴾ means, the only one who will understand the difference between them is the one who has understanding. And Allāh knows best.

﴿قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾﴾

*﴿10. Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world, and Allāh's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning."﴾*

*﴿11. Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him."﴾*

*﴿12. "And I am commanded (this) in order that I may be the first of the Muslims."﴾*

## The Command for *Taqwā*, Emigration and to worship Him alone with all Sincerity

Allāh commands His believing servants to remain steadfast in their obedience and have *Taqwā* of Him.

﴿قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ﴾

﴿*Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world..."*﴾

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

﴿وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ﴾

﴿*and Allah's earth is spacious!*﴾ Mujāhid said, "So emigrate through it and strive hard and keep away from idols."[1]

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

﴿*Only those who are patient shall receive their reward in full, without reckoning.*﴾

Al-'Awzā'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

﴿*Only those who are patient shall receive their reward in full, without reckoning.*﴾

means, "In Paradise."[2]

﴿قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾﴾

﴿*Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him..."*﴾

means, 'I am commanded to worship Allāh alone in all sincerity, with no partner or associate.'

﴿وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾﴾

﴿*And I am commanded (this) in order that I may be the first of the Muslims.*﴾

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[1] Aṭ-Ṭabari 21:269.

[2] Aṭ-Ṭabari 21:270.

﴿قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَـٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾ لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَـٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾﴾

*﴿13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."﴾*

*﴿14. Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only."﴾*

*﴿15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"﴾*

*﴿16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh frightens His servants: "O My servants, therefore have Taqwā of Me!"﴾*

## Creating Fear of the Punishment of Allāh

Allāh 'says, say O Muḥammad, even though you are the Messenger of Allāh:'

﴿إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ﴾

*﴿Verily, if I disobey my Lord, I am afraid of the torment of a great Day.﴾*

meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet ﷺ, it applies even more so to others,

﴿قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ﴾

*﴿Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him."﴾*

This is also a threat, and a disowning of them.

﴿قُلْ إِنَّ ٱلْخَـٰسِرِينَ﴾

*﴿Say: "The losers..."﴾* means, the greatest losers of all,

﴿ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴿*are those who will lose themselves and their families on the Day of Resurrection.*﴾

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

﴿أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ﴾

﴿*Verily, that will be a manifest loss!*﴾

means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ﴾

﴿*They shall have coverings of Fire, above them and covering (of Fire) beneath them.*﴾

This is like the *Āyāt*:

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٤١﴾﴾

﴿*Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers*﴾ (7:41)

﴿يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾﴾

﴿*On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."*﴾ (29:55)

﴿ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ﴾

﴿*With this Allāh frightens His servants:*﴾ means, Allāh tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

﴿يَٰعِبَادِ فَٱتَّقُونِ﴾

﴿*O My servants, therefore have Taqwā of Me!*﴾ means, 'fear My wrath, My anger, My punishment and My vengeance.'

﴿وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾﴾

﴿17. *Those who avoid Aṭ-Ṭāghūt by not worshipping them and turn to Allāh, for them are glad tidings; so announce the good news to My servants.*﴾

﴿18. *Those who listen to the Word and follow the best thereof, those are (the ones) whom Allāh has guided and those are men of understanding.*﴾

## Good News for the Righteous

'Abdur-Raḥmān bin Zayd bin Aslam said, narrating from his father:

﴿وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّـٰغُوتَ أَن يَعْبُدُوهَا﴾

﴿*Those who avoid Aṭ-Ṭāghūt by not worshipping them*﴾

was revealed concerning Zayd bin 'Amr bin Nufayl and Abu Dharr and Salmān Al-Fārisi, may Allāh be pleased with them.[1] The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Raḥmān. These are the people for whom there is good news in this world and in the Hereafter. Then Allāh says:

﴿فَبَشِّرْ عِبَادِ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ﴾

﴿*so announce the good news to My servants – those who listen to the Word and follow the best thereof,*﴾

meaning, those who understand it and act in accordance with it. This is like the Words of Allāh, may He be exalted, to Mūsā, peace be upon him, when He gave him the Tawrāh:

﴿فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا﴾

﴿*Hold unto these with firmness, and enjoin your people to take the better therein*﴾ (7:145).

﴿أُو۟لَـٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ﴾

﴿*those are whom Allāh has guided*﴾ means, those who are described in this manner are the ones whom Allāh has guided in this world and the Hereafter.

﴿وَأُو۟لَـٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ﴾

[1] Aṭ-Ṭabari 21:274.

﴿*and those are men of understanding.*﴾ means, they possess sound reasoning and an upright nature.

﴿أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ ﴿١٩﴾ لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾﴾

﴿*19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?*﴾

﴿*20. But those who have Taqwā of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allāh, and Allāh does not fail in (His) promise.*﴾

Allāh says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?' Which means, no one can guide him apart from Allāh, because whomever Allāh leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allāh tells us that His blessed servants will have lofty rooms in Paradise.

﴿مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ﴾

﴿*are built lofty rooms, one above another*﴾, story upon story, solidly-constructed, adorned and high. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا»

«*In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.*»

A bedouin asked, 'Who are they for, O Messenger of Allāh?' He ﷺ said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«*For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.*»"[1]

This was also recorded by At-Tirmidhi, who said, "*Ḥasan Gharīb*".[2] Imām Aḥmad recorded from Sahl bin Sa'd, may

[1] Aḥmad 1:155.

[2] *Tuḥfat Al-Aḥwadhi* 7:231.

Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أُفُقِ السَّمَاءِ»

*«The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.»*

He said, "I told An-Nu'mān bin Abi 'Ayyāsh about that, and he said, 'I heard Abu Sa'īd Al-Khudri, may Allāh be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ»

*«As you see the stars on the horizon of the east or the west.»'"*[1] It was also recorded in the Two *Ṣaḥīḥs*.[2]

Imām Aḥmad said, "Fazārah narrated to us; Fulayḥ narrated to us; from Hilāl bin 'Ali, from 'Aṭā' bin Yasār, from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

*«The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.»*

They said, "O Messenger of Allāh, are those the abodes of the Prophets?" He ﷺ said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللهِ وَصَدَّقُوا الرُّسُلَ»

*«No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allāh and in the Messengers.»*[3]

It was also recorded by At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ.*"[4]

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[1] Aḥmad 5:340.

[2] *Fatḥ Al-Bāri* 11:424, Muslim 4:2177.

[3] Aḥmad 2:339.

[4] *Tuḥfat Al-Aḥwadhi* 7:272.

﴿تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴿*under which rivers flow.*﴾ means, the rivers flow wherever the people want them to flow.

﴿وَعْدَ اللَّهِ﴾

﴿*(This is) the promise of Allāh,*﴾ means, 'all that We have mentioned here is what Allāh has promised to His believing servants.'

﴿إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

﴿*and Allāh does not fail in (His) promise.*﴾

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾ أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾﴾

﴿*21. See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.*﴾

﴿*22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain*

*error!*﴾

## The Parable of the Life of this World

Allāh tells us that water originates in the sky. This is like the *Āyah*:

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا﴾

﴿*and We send down pure water from the sky*﴾ (25:48).

So, Allāh sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allāh says:

﴿فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ﴾

﴿*and causes it to penetrate the earth, as water springs,*﴾

Sa'īd bin Jubayr and 'Āmir Ash-Sha'bi said that all the water on earth has its origins in the sky.[1] Sa'īd bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ﴾

﴿*and afterward thereby produces crops of different colors*﴾

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

﴿ثُمَّ يَهِيجُ﴾

﴿*and afterward they wither*﴾ means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

﴿ثُمَّ يَجْعَلُهُۥ حُطَٰمًا﴾

﴿*then He makes them dry and broken pieces.*﴾

means, then they become brittle.

﴿إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ﴾

[1] *Ad-Durr Al-Manthūr* 7:219.

﴿*Verily, in this is a reminder for men of understanding.*﴾

means, those who are reminded by this and who learn the lesson from it, that this world is like this – it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allāh often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the *Āyah*:

﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾﴾

﴿*And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything*﴾ (18:45)

## The People of Truth and the People of Misguidance are not Equal

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ﴾

﴿*Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord?*﴾

means, is this person equal to the one who is hard-hearted and far from the truth? This is like the *Āyah*:

﴿أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ﴾

﴿*Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men – like him who is in the darkness (i.e., disbelief) from which he can never come out?*﴾ (6:122)

Allāh says:

﴿فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ﴾

﴿*So, woe to those whose hearts are hardened against remembrance of Allāh!*﴾

meaning, they do not become soft when Allāh is mentioned, and they do not feel humility or fear, and they do not understand.

﴿أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

﴿*They are in plain error!*﴾.

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾﴾

﴿*23. Allāh has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.*﴾

## The Description of the Qur'ān

Here Allāh praises His Book, the Noble Qur'ān, which was revealed to His noble Messenger ﷺ. Allāh says,

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ﴾

﴿*Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.*﴾

Mujāhid said, "This means that the entire Qur'ān's parts resemble each other and are oft-repeated."[1] Qatādah said, "One *Āyah* resembles another and one letter resembles another."[2] Aḍ-Ḍaḥḥāk said, "It is oft-repeated so that people will understand what their Lord tells them." 'Ikrimah and Al-Ḥasan said, "There may be an *Āyah* in one *Sūrah*, and another *Āyah* in another *Sūrah* that resembles it." Sa'īd bin Jubayr narrated from Ibn 'Abbās, may Allāh be pleased with him: "Oft-repeated means that parts of the Qur'ān resemble

[1] Aṭ-Ṭabari 21:279.

[2] Aṭ-Ṭabari 21:279.

one another and repeat one another."[1] Some of the scholars said that it was narrated from Sufyān bin 'Uyaynah that

﴿مُّتَشَٰبِهًا مَّثَانِيَ﴾

﴿*its parts resembling each other (and) oft-repeated.*﴾

means that some passages of the Qur'ān may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the *Āyāt*:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾﴾

﴿*Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).*﴾ (82:13-14)

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾﴾

﴿*Nay! Truly, the Record of the most wicked is (preserved) in Sijjīn*﴾[2] until

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾﴾

﴿*Nay! Verily, the Record of the most righteous is (preserved) in 'Illiyyīn*﴾[3] (83: 7-18)

﴿هَٰذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾﴾

﴿*This is a Reminder. And verily, for those who have Taqwā is a good final return (Paradise)*﴾ until;

﴿هَٰذَا وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾﴾

﴿*This is so! And for those who transgress, there will be an evil final return (Fire).*﴾ (38:49-55).

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other."

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[1] Aṭ-Ṭabari 21:279.

[2] See the following note.

[3] See the explanation of *Sūrat Al-Muṭaffifīn* [83:7-18].

This is not the same as the *Mutashābihāt* mentioned in the *Āyah*:

﴿مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾

*﴿In it are Āyāt that are entirely clear, they are the foundations of the Book; and others not entirely clear﴾* (3:7).

that refers to something else altogether.

﴿تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

*﴿The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.﴾*

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

﴿ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

*﴿Then their skin and their heart soften to the remembrance of Allāh.﴾*

because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

**First**

They listen to the recitation of the *Āyāt* [of the Qur'ān], while those (sinners) listen to poetic verse recited by female singers.

**Second**

When the *Āyāt* of Ar-Rahmān are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allāh says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٢ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝٤﴾

*﴿The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their*

*Lord; Who perform the Ṣalāh and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise).*﴾ (8:2-4),

﴿وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾﴾

﴿*And those who, when they are reminded of the Āyāt of their Lord, fall not on them (as if they were) deaf and blind*﴾ (25:73).

When they hear the *Āyāt* of Allāh, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

**Third**

They adhere to the correct etiquette when they listen to them. As the Companions, may Allāh be pleased with them, used to do when they listened to the words of Allāh recited by the Messenger of Allāh ﷺ. Their skin Would shiver, and their hearts would soften to the remembrance of Allāh. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. 'Abdur-Razzāq said, "Ma'mar told us that Qatādah, may Allāh have mercy on him, recited,

﴿تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

﴿*The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.*﴾

and said, 'This is the characteristic of the friends of Allāh; Allāh has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allāh. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the *Shayṭān*.'" Allāh's saying:

﴿ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

﴿That is the guidance of Allāh. He guides therewith whom He wills;﴾

means, this is the characteristic of those whom Allāh has guided, and anyone who does anything different is one of those whom Allāh has sent astray.

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ﴾

﴿and whomever Allāh sends astray, for him there is no guide.﴾

﴿أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾ فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾﴾

﴿24. Is he then, who will confront with his face the awful torment on the Day of Resurrection? And it will be said to the wrongdoers: "Taste what you used to earn!"﴾

﴿25. Those before them denied, and so the torment came on them from directions they perceived not.﴾

﴿26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!﴾

## The Final Destination of the Disbelievers

﴿أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿Is he then, who will confront with his face the awful torment on the Day of Resurrection?﴾

he will be rebuked and he and the evildoers like him will be told:

﴿ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ﴾

﴿Taste what you used to earn!﴾

'Is this like the one who comes secure on the Day of Resurrection?' as Allāh says:

﴿أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴾ (67:22);

﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾﴾

﴿*The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"*﴾ (54:48), and

﴿أَفَمَن يُلْقَىٰ فِي ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِيٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?*﴾ (41:40)

In each of these *Āyāt*, it was sufficient to refer to one of the two groups.

﴿كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾﴾

﴿*Those before them denied, and so the torment came on them from directions they perceived not.*﴾

means, the previous generations who denied the Messengers were destroyed by Allāh for their sins. And none had they to protect them from Allāh.

﴿فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْيَ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*So Allāh made them to taste the disgrace in the present life,*﴾

means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets ﷺ. And what Allāh has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allāh says:

﴿وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ﴾

﴿*but greater is the torment of the Hereafter if they only knew!*﴾

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

﴿*27. And indeed We have put forth for men, in this Qur'ān every kind of parable in order that they may remember.*﴾

﴿28. *An Arabic Qur'ān, without any crookedness (therein) in order that they may have Taqwā of Him.*﴾

﴿29. *Allāh puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not.*﴾

﴿30. *Verily, you will die, and verily, they (too) will die.*﴾

﴿31. *Then, on the Day of Resurrection, you will be disputing before your Lord.*﴾

## The Parable of *Shirk*

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ﴾

﴿*And indeed We have put forth for men, in this Qur'ān every kind of parable*﴾

means, 'We have explained things to mankind in it [the Qur'ān] by setting forth examples and parables.'

﴿لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿*in order that they may remember.*﴾ Because parables bring the meaning closer to people's minds. As Allāh says:

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ﴾

﴿*He sets forth for you a parable from yourselves*﴾ (30:28).

meaning, 'so that you may learn it from yourselves.' And Allāh says:

﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾

﴿*in Order that they may have Taqwā of Him.*﴾ (29:43).

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ﴾

﴿*An Arabic Qur'ān, without any crookedness (therein)*﴾

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allāh has made it like this and has revealed it like this,

﴿لَّعَلَّهُمْ يَتَّقُونَ﴾

﴿*in order that they may have Taqwā of Him*﴾

means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allāh says:

﴿ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ﴾

﴿*Allāh puts forth a parable: a man belonging to many partners disputing with one another,*﴾

meaning, they were disputing concerning that slave in whom they all had a share.

﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ﴾

﴿*and a (slave) man belonging entirely to one master.*﴾

means, no one owned him except that one man.

﴿هَلْ يَسْتَوِيَانِ مَثَلًا﴾

﴿*Are those two equal in comparison?*﴾ meaning, they are not the same. By the same token, the idolator who worships other gods besides Allāh and the sincere believer who worships none besides Allāh, with no partner or associate, are not equal. What comparison can there be between them? Ibn 'Abbās, may Allāh be pleased with him, Mujāhid and others said, "This *Āyah* is the parable of the idolator and the sincere believer."[1]

Because this parable is so clear and obvious, Allāh then says:

﴿ٱلْحَمْدُ لِلَّهِ﴾

﴿*All the praises and thanks be to Allāh!*﴾ i.e., for establishing proof against them.

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿*But most of them know not.*﴾ means, and for this reason they associate others in worship with Allāh.

## The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh

Allāh's saying;

[1] Aṭ-Ṭabari 21:285.

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾

*﴿Verily, you will die, and verily, they (too) will die.﴾*

This is one of the *Āyāt* which Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, quoted when the Messenger of Allāh ﷺ died, so that the people would realize that he had really died. Another *Āyah* which he quoted was:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِين مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

*﴿Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allāh; and Allāh will give reward to those who are grateful.﴾*(3:144).

The meaning of this *Āyah* is that you will certainly depart this world and be gathered before Allāh in the Hereafter. You will dispute the issues of *Tawḥīd* and *Shirk* before Allāh, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this *Āyah* speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded that Ibn Az-Zubayr, may Allāh be pleased with him, said, "When the *Āyah*

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

*﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾*

was revealed, Az-Zubayr, may Allāh be pleased with him, said, 'O Messenger of Allāh, will we repeat our disputes?' He ﷺ said,

«نَعَمْ»

«*Yes.*» He (Az-Zubayr) said, 'This is a very serious

matter.'"[1]

Aḥmad recorded from Az-Zubayr bin Al-'Awwām, may Allāh be pleased with him, that when this *Sūrah* was revealed to the Messenger of Allāh ﷺ:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝٣٠ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٣١﴾

*﴿Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.﴾*

Az-Zubayr, may Allāh be pleased with him, said, "O Messenger of Allāh, will the sins that we committed against others in this world be repeated for us?" He ﷺ said,

«نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ»

*«Yes, they will be repeated until everyone who is entitled will have his rights restored to him.»*

Az-Zubayr, may Allāh be pleased with him, said, "By Allāh, it is a very serious matter."[2] It was also recorded by At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*."[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝٣١﴾

*﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾*

means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in *Kitāb Ar-Rūḥ* that Ibn 'Abbās, may Allāh be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, 'You did such and such,' and the body will say to the soul, 'You told

[1] *Ad-Durr Al-Manthūr* 5:614, Aḥmad with similar wording along with the following version.

[2] Aḥmad 1:164.

[3] *Tuḥfat Al-Aḥwadhi* 9:289.

فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ
إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾ وَالَّذِي
جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾
لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾
لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ اللَّهُ بِكَافٍ
عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ ۗ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ
مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ
أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ
اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَا قَوْمِ اعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

me to do it and you tempted me.' Then Allāh will send an angel to judge between them, and he will say, 'You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, 'I see fruit there, but I cannot reach it.' The blind man said, 'Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer? They will say, 'Both of them.' The angel will say to them, 'You have passed judgement against yourselves.' The body was a means of transportation for the soul."

Ibn Abi Ḥātim recorded that Sa'īd bin Jubayr said that Ibn 'Umar, may Allāh be pleased with him, said, "This *Āyah* was revealed and we did not know what it was revealed about:

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾﴾

*﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾*"

He said, "We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about? Until the *Fitnah* occurred." Then Ibn 'Umar, may Allāh be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by

An-Nasā'ī.[1]

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾﴾

﴿32. *Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?*﴾

﴿33. *And he who has brought the truth and (those who) believed therein, they are those who have Taqwā.*﴾

﴿34. *They shall have all that they will desire with their Lord. That is the reward of the doers of good.*﴾

﴿35. *So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.*﴾

## The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allāh and said that there were other gods besides Him and claimed that the angels were the daughters of Allāh and that Allāh had a son – glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allāh says:

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۚ﴾

﴿*Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him!*﴾

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allāh and disbelief in the Messenger of Allāh. They made false claims and rejected the truth, Allāh threatened them:

[1] An-Nasā'ī in *Al-Kubrā* no. 11447. This refers to the civil turmoil that began with the assassination of 'Uthmān, may Allāh be pleased with him.

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

*﴿Is there not in Hell an abode for the disbelievers?﴾*

who are the deniers and rejecters. Then Allāh says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾

*﴿And he who has brought the truth and (those who) believed therein,﴾*

Mujāhid, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ﷺ."[1]
'Abdur-Raḥmān bin Zayd bin Aslam said:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ﴾

*﴿"And he who has brought the truth﴾* means the Messenger of Allāh ﷺ.

﴿وَصَدَّقَ بِهِ﴾

*﴿and (those who) believed therein﴾* means the Muslims."[2]

﴿أُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

*﴿they are those who have Taqwā﴾*. Ibn 'Abbās, may Allāh be pleased with him, said, "They fear and shun *Shirk*."[3]

﴿لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ﴾

*﴿They shall have all that they will desire with their Lord.﴾*

means, in Paradise; whatever they ask for they will have.

﴿ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۝٣٤ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ۝٣٥﴾

*﴿That is the reward of doers of good. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.﴾*

This is like the *Āyah*:

﴿أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ

[1] Aṭ-Ṭabari 21:289, Al-Qurṭubi 15:256.
[2] Aṭ-Ṭabari 21:290.
[3] Aṭ-Ṭabari 21:292.

ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾

*﴿They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.﴾* (46:16).

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾﴾

*﴿36. Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him! And whom Allāh sends astray, for him there will be no guide.﴾*

*﴿37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾*

*﴿38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh." Say: "Tell me then, the things that you invoke besides Allāh - if Allāh intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?" Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴾*

*﴿39. Say: "O My people! Work according to your way, I am working. Then you will come to know"﴾*

*﴿40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."﴾*

## Allāh is Sufficient for His Servant

Allāh says:

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ﴾

*﴿Is not Allāh Sufficient for His servant?﴾* Some of them read it "His servants." It means that Allāh is Sufficient for the one who

worships Him and relies upon Him.

﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِۦ﴾

*﴿Yet they try to frighten you with those besides Him!﴾*

means, the idolators tried to scare the Messenger of Allāh ﷺ with their idols and gods which they called upon besides Allāh out of ignorance and misguidance. Allāh says:

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾ وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾﴾

*﴿And whom Allāh sends astray, for him there will be no guide. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾*

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger ﷺ.

## The Idolators admit that Allāh is the Sole Creator because Their gods are incapable

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾

*﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh."﴾*

means, the idolators used to recognize that Allāh was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allāh said:

﴿قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ﴾

*﴿Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His mercy?"﴾*

meaning, they cannot do any of that at all. Here Ibn Abi

Ḥātim recorded a narration from Ibn 'Abbās, may Allāh be pleased with him, attributing it to the Prophet ﷺ:

«احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، جَفَّتِ الصُّحُفُ وَرُفِعَتِ الْأَقْلَامُ، وَاعْمَلْ لِلهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَىٰ مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا»

*«Be mindful of Allāh and He will protect you; be mindful of Allāh and you will find Him ever with you. Turn to Allāh in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allāh; if you seek help from anyone, then seek help from Allāh. Know that even if the entire nation were to come together to do you some harm that Allāh has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allāh has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allāh with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.»*[1]

﴿قُلْ حَسْبِيَ ٱللَّهُ﴾

﴿*Say: "Sufficient for me is Allāh..."*﴾ means, 'Allāh is enough for me.'

﴿عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾﴾

﴿*In Him I put my trust, and let all those that trust, put their trust in Him.*﴾ [12: 67]

This is like what Hūd, peace be upon him, said to his people:

[1] Aḥmad 1:307.

﴿إِن نَّقُولُ إِلَّا اعْتَرَىٰكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم ۚ مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴿*"All that we say is that some of our gods have seized you with evil."* He said: *"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path."*﴾(11:54-56).

﴿قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴿*Say: "O My people! Work according to your way..."*﴾ This is a threat and a warning.

﴿إِنِّي عَامِلٌ﴾

﴿*I am working*﴾ means, 'according to my way.'

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿*Then you will come to know*﴾ means, you will learn the consequences.

﴿مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ﴾



إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾

﴿*To whom comes a disgracing torment,*﴾ means, in this world,

﴿وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ﴾

﴿*and on whom descends an everlasting torment.*﴾

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allāh from that.

﴿إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾﴾

﴿*41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.*﴾

﴿*42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.*﴾

Allāh says, addressing His Messenger Muḥammad ﷺ:

﴿إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ﴾

﴿*Verily, We have sent down to you the Book*﴾ meaning, the Qur'ān.

﴿لِلنَّاسِ بِٱلْحَقِّ﴾

﴿*for mankind in truth.*﴾ means, for all of creation, mankind and *Jinn*, so that he may warn them therewith.

﴿فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ﴾

﴿*So, whosoever accepts the guidance, it is only for himself;*﴾

means, the benefit of that will return to him.

﴿وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ﴾

﴿*and whosoever goes astray, he goes astray only for his (own) loss.*﴾

means, the consequences of that will return to him.

﴿وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

﴿*And you are not a trustee over them.*﴾ means, 'you are not responsible for guiding them.'

﴿إِنَّمَآ أَنتَ نَذِيرٌ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾

﴿*But you are only a warner. And Allāh is a Trustee over all things*﴾ (11:12).

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*your duty is only to convey and on Us is the reckoning*﴾ (13:40).

## Allāh is the One Who causes Death and gives Life

Then Allāh tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allāh says:

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾﴾

﴿*It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.*﴾(6:60-61).

Here Allāh mentions the two deaths, the lesser death then the greater death after it; in the *Āyah* above (39: 42), He mentions the greater then the lesser. Allāh says:

﴿ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

*﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.﴾*

This indicates that they [the souls] meet in the higher realm, as was stated in the *Ḥadīth* attributed to the Prophet ﷺ which was narrated by Ibn Mandah and others. In the Two *Ṣaḥīḥs* of Al-Bukhāri and Muslim, it is reported that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَنْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

*«When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants."»*[1]

﴿فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ﴾

*﴿He keeps those (souls) for which He has ordained death﴾*

means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives."[2]

Ibn 'Abbās, may Allāh be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

*﴿Verily, in this are signs for a people who think deeply.﴾*

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ ٱللَّهُ

[1] *Fatḥ Al-Bāri* 11:130, Muslim 4:2084.

[2] Aṭ-Ṭabari 21:298.

وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

﴿43. *Have they taken as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?"*﴾

﴿44. *Say: "To Allāh belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back."*﴾

﴿45. *And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!*﴾

## There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone

Allāh condemns the idolators for taking intercessors besides Allāh, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allāh says: 'Say – O Muḥammad – to these people who claim that those whom they have taken as intercessors with Allāh, that intercession is of no avail except for the one with whom Allāh is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ (2:255).

﴿لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*His is the sovereignty of the heavens and the earth.*﴾ means, He is the One Who is in control of all that.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴿*Then to Him you shall be brought back.*﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ
نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ
عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ
وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ
وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن
رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ
ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ
إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ
بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ
عَلَىٰ مَا فَرَّطتُّ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾

means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allāh condemns the idolators further:

﴿وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ﴾

﴿*And when Allāh Alone is mentioned*﴾ means, when it is said there is no (true) God except Allāh Alone,

﴿ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ﴾

﴿*the hearts of those who believe not in the Hereafter are filled with disgust*﴾ Mujāhid said, "Their hearts are filled with disgust means they recoil in horror."[1] This is like the *Āyah*:

﴿إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾﴾

﴿*Truly, when it was said to them: "Lā ilāha illā Allāh," they puffed themselves up with pride.*﴾ (37:35)

which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allāh says:

﴿وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ﴾

﴿*and when those besides Him are mentioned,*﴾

[1] Aṭ-Ṭabari 21:301.

meaning, the idols and false gods – this was the view of Mujāhid –

﴿إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴿*behold, they rejoice!*﴾ means, they feel happy.

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾﴾

﴿*46. Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ."*﴾

﴿*47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning.*﴾

﴿*48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.*﴾

## How to supplicate

After condemning the idolators for their love of *Shirk* and their hatred of *Tawḥīd*, Allāh then says:

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿*Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..."*﴾

meaning, 'call you upon Allāh Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

﴿عَالِمَ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿*All-Knower of the unseen and the seen!*﴾

means, what is secret and what is open.

﴿أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿*You will judge between your servants about that wherein they used to differ.*﴾

means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his *Ṣaḥīḥ*, Muslim recorded that Abu Salamah bin 'Abdur-Raḥmān said, "I asked 'Ā'ishah, may Allāh be pleased with her, how the Messenger of Allāh ﷺ started his prayer when he stood up to pray at night. She said, may Allāh be pleased with her: 'When the Messenger of Allāh ﷺ stood up to pray at night, he would start his prayer with the words:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ»

«*O Allāh, Lord of Jibrīl, Mikā'īl and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.*»"[1]

## No Ransom will be accepted on the Day of Resurrection

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا﴾

﴿*And those who did wrong,*﴾ means, the idolators.

﴿مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ﴾

﴿*if they had all that is in earth and therewith as much again,*﴾

﴿لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ﴾

﴿*they verily, would offer it to ransom themselves therewith from the evil torment;*﴾

means, that which Allāh has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them,

[1] Muslim 2:534.

even if it were to be an earth-full of gold as He mentioned elswhere (3:91). Then Allāh says:

﴿وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾

*﴿and there will become apparent to them from Allāh what they had not been reckoning.﴾*

which means, when they come to realize what Allāh's punishment for them will be, which they had never before imagined.

﴿وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا﴾

*﴿And the evils of that which they earned will become apparent to them,﴾*

means, they will see the punishment for the forbidden actions and sins which they committed in this world.

﴿وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

*﴿and that which they used to mock at will encircle them.﴾*

means, the punishment which they used to make fun of in this world will encompass them.

﴿فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾

*﴿49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!﴾*

*﴿50. Verily, those before them said it, yet (all) that they had earned availed them not.﴾*

*﴿51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.﴾*

*﴿52. Do they not know that Allāh expands the provision for*

*whom He wills, and straitens it. Verily, in this are signs for the folk who believe!*﴾

## How Man changes when He is blessed after suffering Harm

Allāh tells us how man, when he is suffering from harm, prays to Allāh, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

﴿إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ﴾

﴿*Only because of knowledge I obtained it.*﴾

means, 'because Allāh knows that I deserve it; if it were not for the fact that Allāh regards me as special, He would not have given me this.' Qatādah said, "Because I know that I deserve it."[1] Allāh says:

﴿بَلْ هِىَ فِتْنَةٌ﴾

﴿*Nay, it is only a trial,*﴾ meaning, 'the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient – although We have prior knowledge of that.' In fact, it is a trial.

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾﴾

﴿*but most of them know not!*﴾ So they say what they say and claim what they claim.

﴿قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*Verily, those before them said it,*﴾ means, the previous nations who came before said the same things and made the same claims,

﴿فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾﴾

﴿*yet (all) that they had earned availed them not.*﴾

means, what they said was not right and all that they had gathered did not save them.

﴿فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَٰٓؤُلَآءِ﴾

[1] Aṭ-Ṭabari 21:301.

﴿*So, the evil results of that which they earned overtook them. And those who did wrong of these...*﴾

means, the people who are addressed here,

﴿سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا﴾

﴿*will also be overtaken by the evil results (torment) for that which they earned;*﴾

just as happened to those earlier peoples.

﴿وَمَا هُم بِمُعْجِزِينَ﴾

﴿*and they will never be able to escape.*﴾

This is like the *Āyah* in which Allāh tells us how Qārūn reacted when his people told him:

﴿لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾﴾

﴿*"Do not exult, verily, Allāh likes not those who exult. But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned of their sins."*﴾ (28:76-78).

And Allāh says:

﴿وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾﴾

﴿*And they say: "We are more in wealth and in children, and we are not going to be punished."*﴾ (34:35).

﴿أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

﴿*Do they not know that Allāh expands the provision for whom*

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَىٰنِي لَكُنتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ
مِنَ الْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا
وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيَامَةِ
تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ اللَّهُ
خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُ مَقَالِيدُ
السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ
هُمُ الْخَاسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا
الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ
فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

*He wills, and straitens it.*﴾ means, He gives plenty to some and restricts the provision for others.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿*Verily, in this are signs for the folk who believe!*﴾ means, there is a lesson and proof.

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾ بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾﴾

﴿*53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."*﴾

﴿*54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and) then you will not be helped."*﴾

﴿*55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly*

*while you perceive not!"﴾*

*﴿56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked."﴾*

*﴿57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā."﴾*

*﴿58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾*

*﴿59. Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.﴾*

## The Call to repent before the Punishment comes

This *Āyah* is a call to all sinners, be they disbelievers or others, to repent and turn to Allāh. This *Āyah* tells us that Allāh, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because *Shirk* can only be forgiven for the one who repents from it. Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, said that some of the people of *Shirk* killed many people and committed *Zinā* (illegal sexual acts) to a great extent; they came to Muḥammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following *Āyāt* were revealed:

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ﴾

*﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse﴾* (25:68).

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

*﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh.﴾*

This was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[1] What is meant by the first *Āyah* (25:68) is:

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا﴾

﴿*Except those who repent and believe, and do righteous deeds*﴾ (25:70).

Imām Aḥmad recorded that Asmā' bint Yazīd, said, "I heard the Messenger of Allāh ﷺ reciting,

﴿إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾

﴿*verily, his work is unrighteous*﴾ (11:46). And I heard him ﷺ say:

(قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

*(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)."*[2]

This was also recorded by Abu Dāwud and At-Tirmidhi.[3]

All of these *Ḥadīths* indicate that what is meant is that Allāh forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allāh even if his sins are many and great, for the door of repentance and mercy is expansive. Allāh says:

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴿*Know they not that Allāh accepts repentance from His servants*﴾ (9:104).

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴿*And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.*﴾ (4:110).

Concerning the hypocrites, Allāh says:

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[1] *Fatḥ Al-Bāri* 8:411, Muslim 1:113, Abu Dāwud 4:166, An-Nasā'ī in *Al-Kubrā* 446.

[2] Aḥmad 6:454.

[3] Abu Dāwud 4:285, *Tuḥfat Al-Aḥwadhi* 9:111.

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟﴾

*﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds﴾* (4:145-146).

And Allāh says:

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾﴾

*﴿Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴾* (5:73).

Then He says:

﴿أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾﴾

*﴿Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾* (5:74)

And Allāh says:

﴿إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟﴾

*﴿Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allāh)﴾* (85:10).

Al-Ḥasan Al-Baṣri, may Allāh have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many *Āyāt* on this topic.

The Two *Ṣaḥīḥs* record the *Ḥadīth* of Abu Sa'īd, may Allāh be pleased with him, from Messenger of Allāh ﷺ about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting?" Then he told him to go to a town where Allāh was

worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allāh commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allāh commanded the good town to move closer to him and the other town to move away.[1] This is basic meaning of the *Ḥadīth*; we have quoted it in full elsewhere.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا﴾

*﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins..."﴾*

Allāh invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that 'Uzayr is the son of God, those who claim that Allāh is poor, those who claim that the Hand of Allāh is tied up, and those who say that Allāh is the third of three [Trinity]. Allāh says to all of these:

﴿أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾﴾

*﴿Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾* (5:74).

And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

*﴿"I know not that you have a god other than me."﴾* (28:38).

Ibn 'Abbās, may Allāh be pleased with him, said, "Anyone who

[1] *Fatḥ Al-Bāri* 6:591.

makes the servants of Allāh despair of His mercy after this, has rejected the Book of Allāh, but a person cannot repent until Allāh decrees that he should repent."[1]

Aṭ-Ṭabarāni recorded that Shutayr bin Shakal said, "I heard Ibn Mas'ūd say, 'The greatest *Āyah* in the Book of Allāh is:

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴿*Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴾(2:255).

The most comprehensive *Āyah* in the Qur'ān concerning good and evil is:

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾

﴿*Verily, Allāh enjoins justice and Al-Iḥsān*﴾ (16:90).

The *Āyah* in the Qur'ān which brings the most relief is in *Sūrat Az-Zumar*:

﴿قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ﴾

﴿*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."*﴾

And the clearest *Āyah* in the Qur'ān about reliance on Allāh is:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿*And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine*﴾ (65:2-3).'

Masrūq said to him; 'You have spoken the truth."[2]

## *Ḥadīths* which tell us not to despair

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ, say:

﴿وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَخْطَأْتُمْ حَتَّى تَمْلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ

[1] Recorded by Ibn Jarīr and Ibn Al-Mundhir, see *Ad-Durr Al-Manthūr* 5:621.

[2] Aṭ-Ṭabarāni 9:142.

اسْتَغْفَرْتُمُ اللهَ تَعَالَىٰ لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللهَ فَيَغْفِرُ لَهُمْ»

*«By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allāh for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muḥammad, if you did not commit sin, Allāh would bring other people who would commit sins and then ask Allāh for forgiveness so that He could forgive them.»"*[1]

This was recorded only by Aḥmad.

Imām Aḥmad recorded that Abu Ayyūb Al-Ansāri, may Allāh be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allāh ﷺ; he said:

«لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ عَزَّ وَجَلَّ قَوْمًا يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

*«If you did not commit sins, Allāh would create people who would sin so that He could forgive them.»"*

This was recorded by Imām Aḥmad; it was also recorded by Muslim in his *Ṣaḥīḥ*, and by At-Tirmidhi.[2]

Allāh encourages His servants to hasten to repent, as He says:

﴿وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ﴾

*﴿And turn in repentance (and in obedience with true faith) to your Lord and submit to Him﴾*

meaning, turn back to Allāh and submit yourselves to Him.

﴿مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

*﴿before the torment comes upon you, (and) then you will not be helped.﴾*

means, hasten to repent and do righteous deeds before His wrath comes upon you.

﴿وَٱتَّبِعُوٓاْ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم﴾

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[1] Aḥmad 3:238.

[2] Aḥmad 5:414, Muslim 4:2105, *Tuḥfat Al-Aḥwadhi* 9:223.

﴿*And follow the best of that which is sent down to you from your Lord,*﴾

means, the Qur'ān.

﴿مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴿*before the torment comes on you suddenly while you perceive not!*﴾

means, without you realizing it.

﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ﴾

﴿*Lest a person should say: "Alas, my grief that I was undutiful to Allāh..."*﴾

means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allāh will regret it, and will wish that he had been one of the righteous who obeyed Allāh.

﴿وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ﴾

﴿*and I was indeed among those who mocked.*﴾

means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

﴿أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾﴾

﴿*Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."*﴾

means, he will wish that he could go back to this world, so that he could do righteous deeds. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh tells us what His servants will say before they say it and what they will do before they do it. He says:

﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾

﴿*And none can inform you like Him Who is the All-Knower*﴾ (35:14).

﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ

لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾

﴿*Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked." Or he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."*﴾.[1]

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«كُلُّ أَهْلِ النَّارِ يَرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي! فَتَكُونُ عَلَيْهِ حَسْرَةً، قال: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَىٰ مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، قال: فَيَكُونُ لَهُ شُكْرًا»

«*Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allāh had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allāh guided me," so it will be a cause of thanks.*»"[2]

It was also narrated by An-Nasa'i.[3]

When the sinners wish that they could return to this world so that they could believe the *Āyāt* of Allāh and follow His Messengers, Allāh will say:

﴿بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ﴿٥٩﴾﴾

﴿*Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.*﴾

meaning, 'O you who regret what you did, My *Āyāt* did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

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[1] Aṭ-Ṭabari 21:316.

[2] Aḥmad 1:512.

[3] Aḥmad no. 10660, An-Nasā'ī in *Al-Kubrā* 6:447.

﴿وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾﴾

*﴿60. And on the Day of Resurrection you will see those who lied against Allāh - their faces will be black. Is there not in Hell an abode for the arrogant?﴾*

*﴿61. And Allāh will deliver those who have Taqwā to their places of success. Evil shall touch them not, nor shall they grieve.﴾*

## The Consequences for Those Who tell Lies against Allāh and for Those Who have *Taqwā*

Allāh tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of *Ahlus-Sunnah wal-Jamā'ah* will be whitened. Allāh says here:

﴿وَيَوْمَ ٱلْقِيَـٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ﴾

*﴿And on the Day of Resurrection you will see those who lied against Allāh﴾*

meaning, by their claims that He had partners or offspring.

﴿وُجُوهُهُم مُّسْوَدَّةٌ ۚ﴾

*﴿their faces will be black.﴾* means, because of their lies and fabrications.

﴿أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

*﴿Is there not in Hell an abode for the arrogant?﴾*

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth?

﴿وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ﴾

*﴿And Allāh will deliver those who are those who have Taqwā to their places of success.﴾*

means, because of what Allāh has decreed for them of happiness and victory.

﴿لَا يَمَسُّهُمُ ٱلسُّوٓءُ﴾

﴿*Evil shall touch them not,*﴾ means, on the Day of Resurrection.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿*nor shall they grieve.*﴾ means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾﴾

﴿*62. Allāh is the Creator of all things, and He is the Trustee over all things.*﴾

﴿*63. To Him belong the Maqālīd of the heavens and the earth. And those who disbelieve in the Āyāt of Allāh, such are they who will be the losers.*﴾

﴿*64. Say: "Do you order me to worship other than Allāh? O you fools!"*﴾

﴿*65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."*﴾

﴿*66. Nay! But worship Allāh, and be among the grateful.*﴾

## Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allāh tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

﴿لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*To Him belong the Maqālīd of the heavens and the earth.*﴾

Mujāhid said, "*Maqālīd* means 'keys' in Persian." This was also the view of Qatādah, Ibn Zayd and Sufyān bin 'Uyaynah.[1]

[1] *Ad-Durr Al-Manthūr* 7 :243, Aṭ-Ṭabari 21 :321.

As-Suddi said:

﴿لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿To Him belong the Maqālīd of the heavens and the earth.﴾*

"The treasures of the heavens and the earth."[1] Both opinions mean that the control of all things is in the Hand of Allāh, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ﴾

*﴿And those who disbelieve in the Āyāt of Allāh,﴾*

meaning, His proof and evidence,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

*﴿such are they who will be the losers.﴾*

﴿قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾﴾

*﴿Say: "Do you order me to worship other than Allāh? O you fools!"﴾*

The reason for the revelation of this *Āyah* was narrated by Ibn Abi Ḥātim and others from Ibn 'Abbās, may Allāh be pleased with him, that the idolators in their ignorance called the Messenger of Allāh ﷺ to worship their gods, then they would worship his God with him. Then these words were revealed:

﴿قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾﴾

*﴿Say: "Do you order me to worship other than Allāh? O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."﴾*[2]

This is like the *Āyah*:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾﴾

*﴿But if they had joined in worship others with Allāh, all that*

[1] Aṭ-Ṭabari 21:321.

[2] See Aṭ-Ṭabari, the *Tafsīr* of *Sūrat Al-Kāfirūn*.

*they used to do would have been of no benefit to them.*﴾ (6:88).

﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾﴾

﴿*Nay! But worship Allāh, and be among the grateful.*﴾

means, 'you and those who follow you and believe in you should make your worship sincerely for Allāh Alone, with no partner or associate.'

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾

﴿*67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!*﴾

## The Idolators did not make a just Estimate of Allāh such as is due to Him

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾

﴿*They made not a just estimate of Allāh such as is due to Him.*﴾

means, the idolators did not give Allāh His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujāhid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated."[1] Muḥammad bin Ka'b said, "If they had made a just estimate of Allāh such as is due to Him, they would not have lied." 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾

﴿*They made not a just estimate of Allāh such as is due to Him.*﴾

[1] Aṭ-Ṭabari 21:321.

"These are the disbeliever who did not believe that Allāh had power over them. Whoever believes that Allāh is able to do all things, has made a just estimate of Allāh such as is due to Him, and whoever does not believe that, has not made a just estimate of Allāh such as is due to Him."[1]

Many *Ḥadīths* have been narrated concerning this *Āyah* and how it and other *Āyāt* like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the *Āyah*,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ﴾

﴿*They made not a just estimate of Allāh such as is due to Him.*﴾

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said, "One of the rabbis came to the Messenger of Allāh ﷺ and said, 'O Muḥammad! We learn that Allāh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allāh ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِۦ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ الْقِيَـٰمَةِ﴾

﴿*They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand*﴾."[2]

Al-Bukhāri also recorded this in other places of his *Ṣaḥīḥ*. It was also recorded by Imām Aḥmad and Muslim, and by At-Tirmidhi and An-Nasā'ī in the (books of) *Tafsīr* in their *Sunans*.[3]

Abu Hurayrah, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«يَقْبِضُ اللهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ

[1] Aṭ-Ṭabari 21:321.

[2] *Fatḥ Al-Bāri* 8:412.

[3] *Fatḥ Al-Bāri* 13:404, Aḥmad 1:429, Muslim 2147, *Tuḥfat Al-Aḥwadhi* 9:112 - 113, An-Nasā'ī in *Al-Kubrā* 6:446.

مُلُوكُ الْأَرْضِ؟»

*«Allāh will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth?"»*[1]

This version was recorded only by Al-Bukhāri; Muslim recorded another version.[2]

Al-Bukhāri also recorded from Ibn 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ اللهَ تَبَارَكَ وَتَعَالَىٰ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرَضِينَ عَلَىٰ أُصْبُعٍ، وَتَكُونُ السَّمٰوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

*«On the Day of Resurrection, Allāh, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King."»*[3]

This version was also recorded by Al-Bukhāri It is recorded that Ibn 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited this *Āyah* on the *Minbar* one day:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾﴾

*﴿They made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾*

The Messenger of Allāh ﷺ said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

*«And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most*

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[1] *Fath Al-Bāri* 8:413.

[2] Muslim 4:2148.

[3] *Fath Al-Bāri* 13:404.

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ
﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ
بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ
﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾
وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا
فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ
هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ
﴿٧١﴾ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى
ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ
﴿٧٣﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
﴿٧٤﴾

*Generous."*

And the *Minbar* shook so much that we feared that the Messenger of Allāh ﷺ would fall."[1] This was also recorded by Muslim, An-Nasā'ī and Ibn Mājah.[2]

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾﴾

*﴿68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.﴾*

*﴿69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.﴾*

*﴿70. And each person will be paid in full of what he did; and He is Best Aware of what they do.﴾*

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[1] Aḥmad 2:72.

[2] Muslim 4:2148, An-Nasā'ī in *Al-Kubrā* 4:400, Ibn Mājah 2:1429.

## The Blast of the Trumpet, the Judgement and the Recompense

Allāh tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾

*﴿And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills.﴾*

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allāh wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ﴾

*﴿"Whose is the kingdom this day?"﴾*, then He will answer Himself:

﴿لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

*﴿"It is Allāh's, the One, the Irresistible!"﴾* (40:16).

'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Isrāfīl, and Allāh will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.[1] Allāh says:

﴿ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾

*﴿Then it will be blown another time, and behold they will be standing, looking on﴾*

[1] As explained earlier, the author has based his understanding of this point upon an unauthentic *Ḥadīth*. The majority understand these *Āyāt* and the authentic *Ḥadīth* to imply two blasts of the *Ṣūr*. Some of these narrations follow.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the *Āyāt*:

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*But it will be only a single Zajrah,*[1] *when behold, they find themselves alive.*﴾ (79:13-14)

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴿*On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!*﴾ (17:52), and

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾﴾

﴿*And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.*﴾ (30:25)

Imām Aḥmad recorded that a man said to 'Abdullāh bin 'Amr, may Allāh be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance." 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ فِيهِمْ أَرْبَعِينَ

«*The Dajjāl will emerge in my Ummah and he will stay among them for forty.*»

I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللهُ تَعَالَىٰ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، فَيَظْهَرُ فَيُهْلِكُهُ اللهُ تَعَالَىٰ، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ تَعَالَىٰ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَىٰ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

[1] See the *Tafsīr* of *Sūrat Aṣ-Ṣāffāt* [37 :19].

*«Then Allāh will send 'Īsā bin Maryam, peace be upon him, who resembles 'Urwah bin Mas'ūd Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjāl), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Shām, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.»"*

He said, "I heard it from the Messenger of Allāh ﷺ:

«وَيَبْقَىٰ شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، قال: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَّةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَىٰ لَهُ، وَأَوَّلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَىٰ أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللهُ تَعَالَىٰ - أَوْ يُنْزِلُ اللهُ عَزَّ وَجَلَّ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوِ الظِّلُّ شك نعمان - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَىٰ رَبِّكُمْ ﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿٢٤﴾﴾

*«There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shayṭān will appear to them and say, "Will you not obey me?" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allāh will send»* – or – *send down «rain like drizzle»* – or – *shade* – An-Nu'mān [one of the narrators] was not sure of its wording *«from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, ﴿But stop them, verily, they are to be questioned﴾* (37:24).

Then it will be said,

«أَخْرِجُوا بَعْثَ النَّارِ، قال: فيُقَالُ: كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَيَوْمَئِذٍ يُبْعَثُ الْوِلْدَانُ شِيبًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

*«"Send forth the people of Hell." It will be said, "How many?" It will said, "From every thousand, nine hundred and ninety-nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.»*[1]

This was recorded by Muslim in his *Ṣaḥīḥ*.[2]
Al-Bukhāri recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

*«Between the two blasts, there will be only forty.»*

They said, "O Abu Hurayrah, forty days?" He, may Allāh be pleased with him, said, "I do not know." They said, "Forty years?" He said, "I do not know." They said, "Forty months?" He said, "I do not know."

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الْخَلْقُ»

*«Every part of a man will disinegrate apart from the root of his backbone, and out of that he will be created anew.»*[3]

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا﴾

*﴿And the earth will shine with the light of its Lord,﴾*

means, it will shine brightly on the Day of Resurrection when the Truth (Allāh), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

﴿وَوُضِعَ ٱلْكِتَٰبُ﴾

*﴿and the Book will be presented﴾*. Qatādah said, "The Book of deeds."[4]

﴿وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ﴾

*﴿and the Prophets will be brought forward,﴾*

[1] Aḥmad 2:166.
[2] Muslim 4:2257.
[3] *Fatḥ Al-Bāri* 8:414.
[4] Aṭ-Ṭabari 21:335.

Ibn 'Abbās, may Allāh be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allāh to them."[1]

﴿وَٱلشُّهَدَآءِ﴾

﴿*and the witnesses*﴾ means, witnesses from among the angels who record the deeds of all, good and evil alike.

﴿وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ﴾

﴿*and it will be judged between them with truth,*﴾

means, with justice.

﴿وَهُمْ لَا يُظْلَمُونَ﴾

﴿*and they will not be wronged.*﴾ Allāh says:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

﴿*And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.*﴾ (21:47)

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿*Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴾ (4:40)

Allāh says:

﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

﴿*And each person will be paid in full of what he did;*﴾

meaning, of good and evil.

﴿وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

﴿*and He is Best Aware of what they do*﴾.

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ

[1] Aṭ-Ṭabari 21:336.

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾

﴿71. *And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!*﴾

﴿72. *It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"*﴾

## How the Disbelievers will be driven to Hell

Allāh tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.*﴾ (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allāh says:

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾﴾

﴿*The Day We shall gather those who have Taqwā unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.*﴾ (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾﴾

﴿*and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire*﴾ (17:97).

﴿حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا﴾

*﴿till when they reach it, the gates thereof will be opened.﴾*

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

﴿أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

*﴿Did not the Messengers come to you from yourselves,﴾*

meaning, 'of your own kind, so that you could have spoken to them and learned from them,'

﴿يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ﴾

*﴿reciting to you the Āyāt of your Lord,﴾*

means, 'establishing proof against you that what they brought to you was true,'

﴿وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

*﴿and warning you of the meeting of this Day of yours?﴾*

means, 'warning you of the evil of this Day.' The disbeliever will say to them:

﴿بَلَىٰ﴾

*﴿Yes,﴾* meaning, 'they did come to us and warn us and establish proof and evidence against us,'

﴿وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ﴾

*﴿but the Word of torment has been justified against the disbelievers!﴾*

means, 'but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the *Āyāt*:

﴿كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ۝٩ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ۝١٠﴾

*﴿Every time a group is cast therein, its keeper will ask: "Did*

*no warner come to you?" They will say: "Yes, indeed a warner came to us, but we denied him and said: 'Allāh never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"* (67:9-10)

which means, they will feel regret and will blame themselves.

﴿فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾﴾

*Then they will confess their sin. So, away with the dwellers of the blazing Fire!* (67:11)

means, they are lost and doomed.

﴿قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا﴾

*It will be said (to them): "Enter you the gates of Hell, to abide therein..."*

means everyone who sees them and the situation they are in, will testify that they deserve the punishment. These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allāh says:

﴿قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا﴾

*It will be said (to them): "Enter you the gates of Hell, to abide therein..."*

meaning, 'to stay there forever; you will never leave or depart.'

﴿فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ﴾

*And (indeed) what an evil abode of the arrogant!*

means, 'what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

﴿وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾﴾

73. *And those who had Taqwā will be led to Paradise in*

*groups till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."*﴾

﴿*74. And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!"*﴾

## The Believers will be taken to Paradise

Here Allāh tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allāh, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

﴿حَتَّىٰٓ إِذَا جَآءُوهَا﴾

﴿*till when they reach it,*﴾ means, when they arrive at the gates of Paradise, after passing over the *Ṣirāt*, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the *Ḥadīth* about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Ādam, then Nūh, then Ibrāhīm, then Mūsā, then Īsā, then Muḥammad ﷺ (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allāh when He comes to pass judgement. This is to show the noble position of Muḥammad ﷺ above the rest of mankind in all situations.

In *Ṣaḥīḥ Muslim*, it is reported that Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

«*I will be the first intercessor in Paradise.*»[1]

According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ»

«*I will be the first one to knock at the gates of Paradise.*»[2]

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ - قَالَ: - فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

«*I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you?" I will say "Muḥammad." He will say, "I was told about you and that I was not to open the gate for anyone before you."*»"[3]

It was also recorded by Muslim.[4]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوَّطُونَ فِيهَا، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ وَاحِدٍ، يُسَبِّحُونَ اللهَ تَعَالَى بُكْرَةً وَعَشِيًّا»

«*The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one*

[1] Muslim 1:188.
[2] Muslim 1:188.
[3] Aḥmad 2:163.
[4] Muslim 1:188.

*heart. They will glorify Allāh morning and evening.*»"[1]

This was also recorded by Al-Bukhāri and Muslim.[2]

Al-Hāfiẓ Abu Ya'lā recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفِلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ»

*«The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hūr Al-'Īyn, and they will all look the same, as if they are one person in the image of their father Ādam, sixty cubits tall.»*"[3]

They [Al-Bukhāri and Muslim] also produced this from the *Ḥadīth* of Jābir.[4]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

*«A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.»*

'Ukkāshah bin Miḥṣan stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

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[1] Aḥmad 2:316.

[2] *Fatḥ Al-Bāri* 6:367, Muslim 4:2180.

[3] Abu Ya'lā 10:470.

[4] *Fatḥ Al-Bāri* 4:417, Muslim 4:2179.

«*O Allāh, make him one of them.*»

Then one of the Anṣār stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

«*Ukkāshah has beaten you to it.*»"

This was recorded by (Al-Bukhāri and Muslim).[1]

This *Ḥadīth* – about the seventy thousand who will enter Paradise without being brought to account – was also recorded by Al-Bukhāri and Muslim from Ibn 'Abbās, may Allāh be pleased with him, Jābir bin 'Abdullāh, 'Imrān bin Ḥuṣayn, Ibn Mas'ūd, Rifā'ah bin 'Arābah Al-Juhani and Umm Qays bint Miḥṣan – may Allāh be pleased with them all – and also from Abu Ḥāzim from Sahl bin Sa'd, may Allāh be pleased with them, who said that the Messenger of Allāh ﷺ said:

«لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا - أَوْ سَبْعُمِائَةِ أَلْفٍ - آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«*Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.*»"[2]

﴿حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ﴾

﴿*till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."*﴾

This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his

[1] *Fatḥ Al-Bāri* 11:413, Muslim 1:197.

[2] *Fatḥ Al-Bāri* 11:414, Muslim 1:197.

degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the *Ṣaḥīḥ Ḥadīths* that Paradise has eight gates.

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللهِ تَعَالَىٰ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ»

*«Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihād, will be called from the gate of Jihād; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyān.»"*

Abu Bakr said, 'O Messenger of Allāh, it does not matter from which gate one is called, but will anyone be called from all of them?' He ﷺ said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

*«Yes, and I hope that you will be one of them.»"*[1]

Something similar was also recorded by Al-Bukhāri and Muslim.[2]

It was reported from Sahl bin Sa'd, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى الرَّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

*«In Paradise there are eight gates; one of them is called Ar-Rayyān, and no one will enter it except those who fast.»"*[3]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Umar bin Al-Khattāb, may

[1] Aḥmad 2:268.

[2] *Fatḥ Al-Bāri* 4:133, Muslim 2:711.

[3] *Fatḥ Al-Bāri* 6:378, Muslim 2:808.

Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ - الْوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

*«There is no one among you who performs Wuḍū' and does it well, or – amply –, then he says: "I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger," but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.»"*[1]

## The Width of the Gates of Paradise

We ask Allāh to make us among its people. In the Two *Ṣaḥīḥs*, it is reported from Abu Hurayrah, may Allāh be pleased with him, in the lengthy *Ḥadīth* about intercession (that the Prophet ﷺ said):

«فَيَقُولُ اللهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخَرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ - مَا بَيْنَ عِضَادَتَيِ الْبَابِ - لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ - أَوْ هَجَرٍ وَمَكَّةَ - وفي رواية - مَكَّةَ وَبُصْرَى»

*«Allāh will say: "O Muḥammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar – or Hajar and Makkah.»"*

According to another report:

*«between Makkah and Buṣra.»*[2]

It was recorded in *Ṣaḥīḥ Muslim* from 'Utbah bin Ghazwān that (the Prophet ﷺ) gave them a speech in which he told

[1] Muslim 1:209.

[2] *Fatḥ Al-Bāri* 8:247, Muslim 1:184.

them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.[1] Allāh says,

﴿وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ﴾

*﴿and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well,"﴾*

meaning, 'your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allāh ﷺ issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ - وفي رواية - مُؤْمِنَةٌ»

*«No one enters Paradise except a Muslim soul»* or, according to one report, *«A believing soul.»*"[2]

Allāh says,

﴿فَٱدْخُلُوهَا خَٰلِدِينَ﴾

*﴿so enter here to abide therein forever.﴾* means, to dwell therein, never seeking any change.

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ﴾

*﴿And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us..."﴾*

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ﴾

*﴿All the praises and thanks be to Allāh Who has fulfilled His promise to us﴾*

meaning, 'the promise which He made to us through His Messengers who called us to this in the world.'

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾﴾

*﴿Our Lord! Grant us what You promised unto us through*

[1] Muslim 4 :2278.

[2] *Fath Al-Bāri* 11 :385.

*Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise*﴾(3:194),

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴿*and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord came with the truth."*﴾ (7:43), and

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾﴾

﴿*And they will say: "All the praises and thanks be to Allāh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."*﴾ (35:34-35)

﴿وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴿*and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!*﴾

Abu Al-Āliyah, Abu Ṣāliḥ, Qatādah, As-Suddi and Ibn Zayd said, "This means the land of Paradise."[1] This is like the *Āyah*:

﴿وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِنۢ بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ﴿١٠٥﴾﴾

﴿*And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants shall inherit the land.*﴾[2] (21:105)

they will say:

﴿نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ﴾

﴿*We can dwell in Paradise where we will*﴾

meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.'

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[1] Al-Qurṭubi 15:287.

[2] See volume six, the *Tafsīr* of *Sūrat Al-Anbiyā'* (21:105).

٤٦٧

وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

سُورَةُ غَافِر

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ
ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ
لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٦﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ
وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ
لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا
فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾

In the Two *Ṣaḥīḥs*, it was reported in the story of the *Mi'rāj* which was narrated by Anas bin Mālik, may Allāh be pleased with him, that the Prophet ﷺ said:

«أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

*«I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.»*[1]

﴿وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾﴾

﴿*75. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."*﴾

Allāh tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

[1] *Fatḥ Al-Bāri* 11:547, Muslim 1:148.

﴿وَقُضِيَ بَيْنَهُم﴾

﴿*And they will be judged*﴾ meaning, all of creation.

﴿بِٱلْحَقِّ﴾

﴿*with truth.*﴾ Then He says:

﴿وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."*﴾

meaning, all of creation, whether animate or inanimate, will speak words of praise to Allāh, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatādah said, "Allāh began His creation with praise, as He said,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴿*All praises and thanks be to Allāh, Who created the heavens and the earth*﴾ (6:1).

and He ended it with praise, as He says:

﴿وَقُضِيَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exits."*﴾."[1]

[1] Aṭ-Ṭabari 21:344.

# The *Tafsīr* of *Sūrah Ghāfir*[1] (Chapter - 40)

**Which was revealed in Makkah**

## The Virtues of the *Sūrahs* that begin with *Ḥā Mīm*

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of *Ḥā Mīm*," or he said, "the *Ḥā Mīms*."[2] Mis'ar bin Kidām said, "They used to be called 'the brides'."[3] All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Faḍā'il Al-Qur'ān*.[4]

Ḥumayd bin Zanjuyah narrated that 'Abdullāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of *Ḥa Mīm* in relation to the rest of the Qur'ān'." This was recorded by Al-Baghawi.[5] Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of *Ḥā Mīm*, it is like reaching a beautiful garden, so I take my time."[6]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

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[1] This *Sūrah* is also known as *Al-Mu'min*.
[2] *Ad-Durr Al-Manthūr* 7:268.
[3] Al-Qurṭubi 15:288.
[4] pp. 137, 138.
[5] Al-Baghawi 4:90.
[6] Al-Baghawi 4:90.

﴿حمٓ ۝١ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٢ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ ۝٣﴾

﴿1. *Ḥa Mīm.*﴾

﴿2. *The revelation of the Book is from Allāh, the Almighty, the All-Knower.*﴾

﴿3. *The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lā ilāha illā Huwa, to Him is the final return.*﴾

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat the discussion here.

In a *Ḥadīth* recorded by Abu Dāwud and At-Tirmidhi from one who heard it from the Messenger of Allāh ﷺ, it says:

«إِنْ بَيَّتُمُ اللَّيْلَةَ فَقُولُوا: حٰمٓ لَا يُنْصَرُونَ»

«*When you go to bed tonight, recite Ḥa Mīm, Lā Yunṣarūn.*»[1]

Its chain of narrators is *Ṣaḥīḥ*.

﴿تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٢﴾

﴿*The revelation of the Book is from Allāh, the Almighty, the All-Knower.*﴾

means, this book – the Qur'ān – is from Allāh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ﴾

﴿*The Forgiver of sin, the Acceptor of repentance,*﴾

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدِ ٱلْعِقَابِ﴾

﴿*the Severe in punishment,*﴾ means, to the one who persists in

[1] Abu Dāwud 3:74, *Tuḥfat Al-Aḥwadhi* 5:329.

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is like the *Āyah*:

﴿نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾﴾

*﴿Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.﴾* (15:49-50).

These two attributes (mercy and punishment) are often mentioned together in the Qur'ān, so that people will remain in a state of both hope and fear.

﴿ذِي ٱلطَّوْلِ﴾

*﴿the Bestower.﴾* Ibn 'Abbās, may Allāh be pleased with him, said, "This means He is Generous and Rich (Independent of means)."[1] The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ﴾

*﴿And if you would count the favors of Allāh, never could you be able to count them...﴾* (16:18).

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

*﴿Lā ilāha illā Huwa﴾* means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِلَيْهِ ٱلْمَصِيرُ﴾

*﴿to Him is the final return.﴾* means, all things will come back to Him and He will reward or punish each person according to his deeds.

﴿وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾﴾

*﴿and He is Swift at reckoning﴾* (13:41).

﴿مَا يُجَٰدِلُ فِيٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ

[1] Aṭ-Ṭabari 21:351.

لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَٰبُ النَّارِ ﴿٦﴾

﴿4. *None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!*﴾

﴿5. *The people of Nūḥ and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!*﴾

﴿6. *Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.*﴾

## One of the Attributes of the Disbelievers is That they dispute the *Āyāt* of Allāh – and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿إِلَّا الَّذِينَ كَفَرُوا﴾

﴿*but those who disbelieve*﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ﴾

﴿*So let not their ability of going about here and there through the land deceive you!*﴾

means, their wealth and luxurious life. This is like the *Āyah*:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾﴾

﴿*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.*﴾ (3:196-197)

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴾ (31:24).

Then Allāh consoles His Prophet Muḥammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

*﴿The people of Nūḥ denied before these;﴾*

Nūḥ was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالْأَحْزَابُ مِنۢ بَعْدِهِمْ﴾

*﴿and the groups after them﴾* means, from every nation.

﴿وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ﴾

*﴿and every (disbelieving) nation plotted against their Messenger to seize him,﴾*

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ﴾

*﴿and disputed by means of falsehood to refute therewith the truth.﴾*

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَأَخَذْتُهُمْ﴾

*﴿So I seized them﴾* means, 'I destroyed them, because of the sins they committed.'

﴿فَكَيْفَ كَانَ عِقَابِ﴾

*﴿and how was My punishment!﴾* means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatādah said, "It was terrible, by Allāh."[1]

﴿وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ۝٦﴾

*﴿Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾*

[1] Aṭ-Ṭabari 21:353.

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muḥammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾﴾

﴿*7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!*﴾

﴿*8. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.*﴾

﴿9. *And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy." And that is the supreme success.*﴾

## The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīḥ*) which implies that He is free of any shortcomings, with praise (*Taḥmīd*) which is an affirmation of praise.

﴿وَيُؤْمِنُونَ بِهِۦ﴾

﴿*and believe in Him,*﴾ means, they humbly submit themselves before Him.

﴿وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟﴾

﴿*and ask forgiveness for those who believe*﴾

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmīn* when a believer prays for his brother in his absence. In *Ṣaḥīḥ Muslim* it says:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِهِ»

«*When a Muslim prays for his brother in his absence, the angel says, 'Āmīn, and may you have something similar to it'.*»[1]

Shahr bin Ḥawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forebearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿*Our Lord! You comprehend all things in mercy and knowledge,*﴾

[1] Muslim 4 :2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ﴾

*﴿so forgive those who repent and follow Your way.﴾*"[1]

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

*﴿and save them from the torment of the blazing Fire!﴾*

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ﴾

*﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them - and to the righteous among their fathers, their wives, and their offspring!﴾*

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the *Āyah*:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ﴾

*﴿And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything﴾*(52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'īd bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'īd bin Jubayr recited this *Āyah*:

[1] Al-Baghawi 4:93.

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾﴾

﴿*Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.*﴾[1]

Muṭarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this *Āyah*:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ﴾

﴿*Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them*﴾

He then said, "The most treacherous of the servants of Allāh towards the believers are the *Shayāṭīn*."[2]

﴿إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*You are the Almighty, the All-Wise.*﴾

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَقِهِمُ ٱلسَّيِّـَٔاتِ﴾

﴿*And save them from the sins,*﴾ means, the actions and the consequences.

﴿وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ﴾

﴿*and whomsoever You save from the sins that Day,*﴾

means, the Day of Resurrection,

﴿فَقَدْ رَحِمْتَهُۥ﴾

﴿*him verily, You have taken into mercy.*﴾

means, 'You have protected him and saved him from punishment.'

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[1] Aṭ-Ṭabari 21:357.

[2] Al-Qurṭubi 15:295.

﴿وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

*﴿And that is the supreme success.﴾*

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١١﴾ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾﴾

*﴿10. Those who disbelieve will be addressed: "Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse."﴾*

*﴿11. They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"﴾*

*﴿12. (It will be said): "This is because, when Allāh Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!"﴾*

*﴿13. It is He Who shows you His Āyāt and sends down provision for you from the sky. And none remembers but those who turn in repentance.﴾*

*﴿14. So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾*

## The Regret of the Disbelievers after They enter Hell

Allāh tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allāh, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allāh's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards

themselves in this situation. Qatādah said, concerning the *Āyah*:

﴿لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ﴾

*﴿Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.﴾*

"Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection."[1] This was also the view of Al-Ḥasan Al-Baṣri, Mujāhid, As-Suddi, Dharr bin 'Ubaydullāh Al-Hamdāni, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr Aṭ-Ṭabari, may Allāh have mercy on them all.[2]

﴿قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

*﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice!..."﴾*

Ath-Thawri narrated from Abu Isḥāq from Abu Al-Aḥwaṣ from Ibn Mas'ūd, may Allāh be pleased with him: "This *Āyah* is like the *Āyah*:

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾﴾

*﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.﴾*"(2:28)[3]

This was also the view of Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah and Abu Mālik.[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

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[1] Aṭ-Ṭabari 21:359.

[2] Aṭ-Ṭabari 21:358, 359.

[3] Aṭ-Ṭabari 21:360.

[4] Aṭ-Ṭabari 21:360.

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴿*And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."*﴾ (32:12),

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allāh says:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾﴾

﴿*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.*﴾ (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾﴾

﴿*Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allāh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."*﴾ (35:37)

﴿رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

﴿*Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!*﴾

(23:108).

According to this *Āyah*, they will speak more eloquently, and they will introduce their plea with the words:

﴿رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ﴾

*﴿Our Lord! You have made us to die twice, and You have given us life twice!﴾*

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ﴾

*﴿then is there any way to get out?﴾* means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟﴾

*﴿(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"﴾*

meaning, 'if you were to go back, this is how you would be.' This is like the *Āyah*:

﴿وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾﴾

*﴿But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars﴾* (6:28).

﴿فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ﴾

*﴿So the judgement is only with Allāh, the Most High, the Most Great!﴾*

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

﴿هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ﴾

*﴿It is He Who shows you His Āyāt﴾*

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

﴿وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا﴾

*﴿and sends down provision for you from the sky.﴾*

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَتَذَكَّرُ﴾

*﴿And none remembers﴾* means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

﴿إِلَّا مَن يُنِيبُ﴾

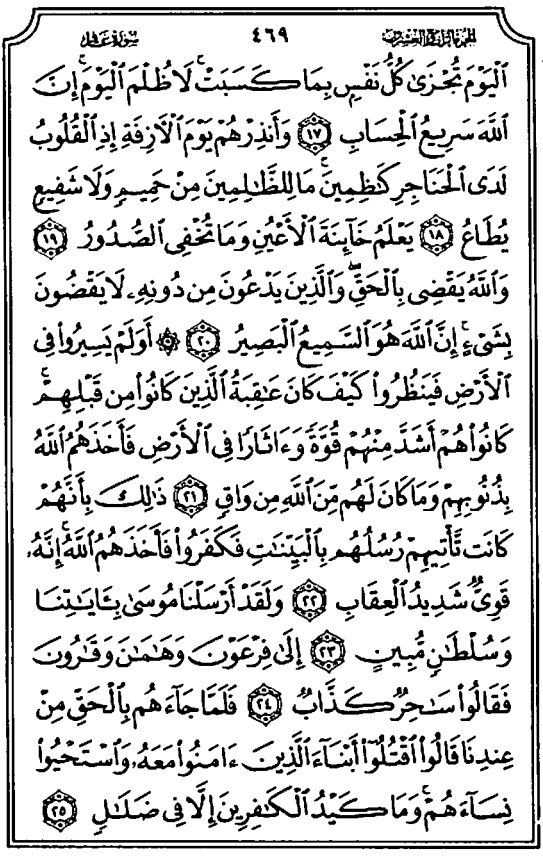
*﴿but those who turn in repentance.﴾* which means, those who have insight and turn to Allāh, may He be blessed and exalted.

## The Believers are commanded to worship Allāh Alone no matter what Their Circumstances

﴿فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ﴿١٤﴾﴾

*﴿So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾*

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Aḥmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say: "There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true)


الجزء الرابع والعشرون ٤٦٩ سورة غافر
ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ
ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْآزِفَةِ إِذِ ٱلْقُلُوبُ
لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾
وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ
بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾ ۞ أَوَلَمْ يَسِيرُوا۟ فِى
ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ
كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ
كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ
قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ
فَقَالُوا۟ سَٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ
عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟
نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿٢٥﴾

God except Allāh and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allāh ﷺ used to say *Tahlīl* with this after every prayer."[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ used to say the following after the prescribed (obligatory) prayers:

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

*«There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none*

[1] Aḥmad 4:4. *Tahlīl* is to say, *"Lā ilāhā illallāh"* or its like in meaning.

[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'ī 3:78, 79.

*but Him; His is the blessing and virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers hate that.*"[1]

﴿رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾ ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾﴾

﴿*15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.*﴾

﴿*16. The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!*﴾

﴿*17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.*﴾

## Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the *Āyah*:

﴿مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾﴾

﴿*From Allāh, the Lord of the ways of ascent. The angels and the Rūḥ (Jibrīl) ascend to Him in a Day the measure whereof is fifty thousand years.*﴾ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

[1] Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾

*﴿He sends the revelation of His command to any of His servants He wills,﴾*

This is like the *Āyāt*:

﴿يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾﴾

*﴿He sends down the angels with the Rūḥ (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."﴾* (16:2), and

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾

*﴿And truly, this is a revelation from the Lord of all that exits, Which the trustworthy Rūḥ (Jibrīl) has brought down Upon your heart that you may be (one) of the warners.﴾* (26:192-194)

Allāh says:

﴿لِّيُنذِرَ يَوْمَ ٱلتَّلَاقِ﴾

*﴿that he may warn (men) of the Day of Mutual Meeting.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allāh warns His servants."[1] That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ﴾

*﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾*

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allāh says:

﴿يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ﴾

[1] Aṭ-Ṭabari 21:364.

*﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾*

meaning, everything will be equally known to Him.

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

*﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾*

We have already mentioned the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with him, that Allāh will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

*«"I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?"»*[1]

In the *Ḥadīth* about the Trumpet, it says that Allāh will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today?" three times, and He will answer Himself by saying,

﴿لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

*﴿It is Allāh's, the One, the Irresistible!﴾*[2] meaning, He is the Only One Who has subjugated all things.

﴿ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾﴾

*﴿This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is swift in reckoning.﴾*

Here Allāh tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allāh says:

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[1] *Fatḥ Al-Bāri* 8:413, Muslim no. 7051, Aṭ-Ṭabari 21:327.

[2] *Aṭ-Ṭiwāl* p. 270. This is a lengthy text which is not authentic.

﴿لَا ظُلْمَ ٱلْيَوْمَ﴾

﴿*This Day no injustice (shall be done to anybody).*﴾

It was reported in *Ṣaḥīḥ Muslim* from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا - إلى أن قال - يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا عَلَيْكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ تَبَارَكَ وَتَعَالَىٰ، وَمَنْ وَجَدَ غَيْرَ ذَٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*"O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ..."*» up to: «*"O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself."*»[1]

﴿إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

﴿*Truly, Allāh is swift in reckoning.*﴾ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the *Āyah*:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ﴾

﴿*The creation of you all and the resurrection of you all are only as a single person*﴾ (31:28).

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾ (54:50)

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْـَٔازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾﴾

﴿*18. And warn them of the Day that is drawing near, when*

[1] Muslim 4:1994.

*the hearts will be at the throats Kāẓimīn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.*﴾

﴿*19. Allāh knows the fraud of the eyes, and all that the breasts conceal.*﴾

﴿*20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.*﴾

## Warning of the Day of Resurrection and Allāh's judgement on that Day

'The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allāh says:

﴿أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾﴾

﴿*The Day of Resurrection draws near. None besides Allāh can avert it*﴾ (53:57-58)

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾﴾

﴿*The Hour has drawn near, and the moon has been cleft asunder*﴾ (54:1)

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

﴿*Draws near for mankind their reckoning*﴾ (21:1),

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿*The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it*﴾ (16:1),

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief*﴾ (67:27), and

﴿إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ﴾

﴿*when the hearts will be at the throats Kāẓimīn.*﴾

Qatādah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places."[1] This was also the view of Ikrimah, As-Suddi and others.

﴿كَٰظِمِينَ﴾

﴿*Kāẓimīn*﴾ means silent, for no one will speak without His permission:

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

﴿*The Day that Ar-Rūḥ (Jibrīl) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.*﴾ (78:38).

Ibn Jurayj said:

﴿كَٰظِمِينَ﴾

﴿*Kāẓimīn*﴾ "It means weeping."[2]

﴿مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعٍ﴾

﴿*There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.*﴾

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾﴾

﴿*Allāh knows the fraud of the eyes, and all that the breasts conceal.*﴾

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allāh. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Aḍ-Ḍaḥḥāk said:

﴿خَآئِنَةَ ٱلْأَعْيُنِ﴾

[1] Aṭ-Ṭabari 21:368.

[2] *Ad-Durr Al-Manthūr* 7:281.

﴿*the fraud of the eyes,*﴾ "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it."[1] Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not."[2] This was also the view of Mujāhid and Qatādah.[3] Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿وَمَا تُخْفِى ٱلصُّدُورُ﴾

﴿*and all that the breasts conceal.*﴾"He knows, if you were able to, whether you would commit *Zinā* with a woman or not."[4] As-Suddi said:

﴿وَمَا تُخْفِى ٱلصُّدُورُ﴾

﴿*and all that the breasts conceal.*﴾ meaning, of insinuating whispers.

﴿وَٱللَّهُ يَقْضِى بِٱلْحَقِّ﴾

﴿*And Allāh judges with truth,*﴾ means, He judges with justice. Al-A'mash narrated from Sa'īd bin Jubayr from Ibn 'Abbās, may Allāh be pleased with him, that this *Āyah* means: "He is able to reward those who do good with good and those who do evil with evil."[5]

﴿إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿*Certainly, Allāh! He is the All-Hearer, the All-Seer.*﴾

This is how it was interpreted by Ibn 'Abbās, may Allāh be pleased with him. This is like the *Āyah*:

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَىٰ﴾

﴿*that He may requite those who do evil with that which they have done, and reward those who do good, with what is best*﴾ (53:31).

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[1] Al-Qurṭubi 15:303.
[2] Aṭ-Ṭabari 21:369.
[3] Aṭ-Ṭabari 21:370.
[4] Aṭ-Ṭabari 21:369.
[5] Aṭ-Ṭabari 21:369.

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ﴾

﴿*while those to whom they invoke besides Him,*﴾

means, the idols and false gods,

﴿لَا يَقْضُونَ بِشَىْءٍ﴾

﴿*cannot judge anything.*﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿*Certainly, Allāh! He is the All-Hearer, the All-Seer.*﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۖ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾﴾

﴿*21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.*﴾

﴿*22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.*﴾

## The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَسِيرُوا۟﴾

﴿*Have they not traveled*﴾, 'these people who disbelieve in your Message, O Muḥammad,'

﴿فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ﴾

﴿*in the land and seen what was the end of those who were before them?*﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴿وَءَاثَارًا فِى ٱلْأَرْضِ﴾

﴿*and in the traces in the land.*﴾ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the *Āyāt*:

﴿وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ﴾

﴿*And indeed We had firmly established them with that wherewith We have not established you!*﴾ (46:26)

﴿وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا﴾

﴿*and they tilled the earth and populated it in greater numbers than these have done*﴾ (30:9).

Yet despite this great strength, Allāh punished them for their sin, which was their disbelief in their Messengers.

﴿وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ﴾

﴿*And none had they to protect them from Allāh.*﴾

means, they had no one who could protect them or ward off the punishment from them.

Then Allāh mentions the reason why He punished them, and the sins which they committed. Allāh says:

﴿ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ﴾

﴿*That was because there came to them their Messengers with clear evidences*﴾

meaning with clear proof and definitive evidence.

﴿فَكَفَرُوا۟﴾

﴿*but they disbelieved.*﴾ means, despite all these signs, they disbelieved and rejected the Message.

﴿فَأَخَذَهُمُ ٱللَّهُ﴾

﴿*So Allāh seized them.*﴾ means, He destroyed them utterly, and a

وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّيٓ أَخَافُ
أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾
وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ
لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ
فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ
ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا
فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى
يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ
لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ
بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ
أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ
أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ
وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾
وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ
مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

similar fate awaits the disbelievers.

﴿إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ﴾

﴿*Verily, He is All-Strong, Severe in punishment*﴾ means, He is possessed of great strength and might.

﴿شَدِيدُ ٱلْعِقَابِ﴾

﴿*Severe in punishment,*﴾ means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ
فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟
سَٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم
بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ
إِلَّا فِى ضَلَٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ
أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ
بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾﴾

﴿*23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority,*﴾

﴿*24. To Fir'awn, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"*﴾

﴿*25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in*

*vain!*﴾

﴿*26. Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"*﴾

﴿*27. Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"*﴾

## The Story of Mūsā and Fir'awn

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin 'Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ﴾

﴿*with Our Āyāt, and a manifest authority*﴾. Authority means proof and evidence.

﴿إِلَىٰ فِرْعَوْنَ﴾

﴿*to Fir'awn*﴾, who was the king of the Copts of Egypt.

﴿وَهَـٰمَـٰنَ﴾

﴿*Hāmān*﴾ who was his adviser.

﴿وَقَـٰرُونَ﴾

﴿*and Qārūn*﴾ who was the richest trader among the people of his time.

﴿فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ﴾

﴿*but they called (him): "A sorcerer, liar!"*﴾

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the *Āyah*:

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾

*﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!﴾* (51:52-53)

﴿فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا﴾

*﴿Then, when he brought them the Truth from Us,﴾*

means, with definite evidence that Allāh had sent him to them,

﴿قَالُواْ ٱقْتُلُوٓاْ أَبْنَآءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُ وَٱسْتَحْيُواْ نِسَآءَهُمْ﴾

*﴿they said: "Kill with him the sons of those who believe and let their women live;﴾*

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsā, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsā as a bad omen. they said:

﴿أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

*﴿"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾* (7:129).

Qatādah said, this was one command after another.[1]

﴿وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ﴾

*﴿but the plots of disbelievers are nothing but in vain!﴾*

means, their schemes and intentions – to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ﴾

[1] Aṭ-Ṭabari 21:373.

﴿*Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord!..."*﴾

Fir'awn, may Allāh curse him, resolved to kill Mūsa, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴿وَلْيَدْعُ رَبَّهُۥٓ﴾

﴿*and let him call his Lord!*﴾ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴿إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي ٱلْأَرْضِ ٱلْفَسَادَ﴾

﴿*I fear that he may change your religion, or that he may cause mischief to appear in the land!*﴾

means, Mūsā; Fir'awn was afraid that Mūsā would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mūsā might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴿وَقَالَ مُوسَىٰٓ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾﴾

﴿*Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"*﴾

means, when he heard that Fir'awn had said,

﴿ذَرُونِيٓ أَقْتُلْ مُوسَىٰ﴾

﴿*Leave me to kill Mūsā,*﴾ Mūsā, peace be upon him, said, "I seek refuge and protection with Allāh from his evil and the evil of those like him." So he said:

﴿إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم﴾

﴿*Verily, I seek refuge in my Lord and your Lord*﴾

– those who were being addressed here –

﴿مِّن كُلِّ مُتَكَبِّرٍ﴾

﴿*from every arrogant*﴾ means, from every evildoer,

﴿لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ﴾

﴿*who believes not in the Day of Reckoning!*﴾

It was reported in the *Ḥadīth* narrated from Abu Mūsā, may Allāh be pleased with him, that when the Messenger of Allāh ﷺ was afraid of some people, he would say:

«اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَدْرَأُ بِكَ فِي نُحُورِهِمْ»

*«O Allāh, we seek refuge in You from their evil and we seek Your help in repulsing them.»*[1]

﴿وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾﴾

*﴿28. And a believing man of Fir'awn's family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a transgressor, a liar!﴾*

*﴿29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'awn said: "I show you only that which I see, and I guide you only to the path of right policy!"﴾*

## Mūsā was supported by a believing Man from Fir'awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir'awn. As-Suddi said, he was a cousin [son of the paternal uncle] of Fir'awn. And it was said that he was the one who was saved along with Mūsa, peace be upon him.[2] Ibn Jurayj reported that Ibn 'Abbās, may Allāh be pleased with him, said "No one from among the family of

[1] An-Nasā'ī in *Al-Kubrā* 5:188.

[2] Aṭ-Ṭabari 21:375.

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ﴾

﴿*"O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you."*﴾" (28:20)

This was narrated by Ibn Abi Hātim.[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿ذَرُونِيٓ أَقْتُلْ مُوسَىٰ﴾

﴿*Leave me to kill Mūsā,*﴾ The man was seized with anger for the sake of Allāh, and the best of *Jihād* is to speak a just word before an unjust ruler, as is stated in the *Ḥadīth*.[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ﴾

﴿*Would you kill a man because he says: 'My Lord is Allāh,*﴾

Al-Bukhāri narrated a similar story in his *Ṣaḥīḥ* from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-'Ās, may Allāh be pleased with him: 'Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ?' He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, 'Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed ['Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾

﴿*Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?*﴾.'"

This was recorded by Al-Bukhāri.[3]

Allāh's saying;

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[1] Al-Qurṭubi 15:306.

[2] *Tuḥfat Al-Aḥwadhi* 6:390.

[3] *Fatḥ Al-Bāri* 8:416.

﴿وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾

*﴿and he has come to you with clear signs from your Lord?﴾*

means, "how can you kill a man just because he says, 'My Lord is Allāh,' and he brings proof that what he is saying is the truth?" Then, for the sake of argument, he went along with them and said,

﴿وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ﴾

*﴿And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.﴾*

meaning, 'if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allāh will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allāh tells us that Mūsā asked Fir'awn and his people to leave them in peace, as Allāh says:

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ۝١٧ أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ۝١٨ وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ۝١٩ وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ۝٢٠ وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ۝٢١﴾

*﴿And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone."﴾* (44:17-21).

Similarly, the Messenger of Allāh ﷺ told the Quraysh to leave him alone and let him call the servants of Allāh to Allāh; he asked them not to harm him, and to uphold the ties of

kinship that existed between him and them, by not harming him. Allāh says:

﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾

*﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾* (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

*﴿Verily, Allāh guides not one who is a transgressor, a liar!﴾*

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ﴾

*﴿O my people! Yours is the kingdom today, you being dominant in the land.﴾*

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا﴾

*﴿But who will save us from the torment of Allāh, should it befall us?﴾*

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn:

﴿مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ﴾

﴿*I show you only that which I see,*﴾ meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought.

﴿قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ﴾

﴿*[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."*﴾ (17:102)

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴿*And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof*﴾ (27:14)

﴿مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ﴾

﴿*I show you only that which I see,*﴾ – Fir'awn uttered a lie and a fabrication; he betrayed Allāh and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ﴾

﴿*and I guide you only to the path of right policy!*﴾

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allāh says:

﴿فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾﴾

﴿*they followed the command of Fir'awn, and the command of Fir'awn was no right guide*﴾ (11:97).

﴿وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾﴾

﴿*And Fir'awn led his people astray, and he did not guide them.*﴾ (20:79)

According to a *Ḥadīth*:

وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ
مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ
مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ
مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ
أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا ۚ كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾ وَقَالَ ٱلَّذِىٓ
ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾
يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ
دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ
وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

«مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»

*«There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.»*[1]

And Allāh is the Guide to the straight path.

﴿وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾

*﴿30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!"﴾*

*﴿31. "Like the end of the people of Nūḥ, and 'Ād, and Thamūd*

[1] *Fatḥ Al-Bāri* 13:136.

*and those who came after them. And Allāh wills no injustice for (His) servants."*﴾

﴿32. *"And, O my people! Verily, I fear for you the Day when there will be mutual calling."*﴾

﴿33. *A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.*﴾

﴿34. *And indeed Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.*﴾

﴿35. *Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.*﴾

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allāh in this world and the Hereafter, saying,

﴿يَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ﴾

﴿*O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!*﴾

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamūd and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ﴾

﴿*And Allāh wills no injustice for (His) servants.*﴾

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

﴿وَيَٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾﴾

﴿*And, O my people! Verily, I fear for you the Day when there*

*will be mutual calling.*﴾

meaning, the Day of Resurrection.

﴿يَوْمَ تُوَلُّونَ مُدْبِرِينَ﴾

﴿*A Day when you will turn your backs and flee*﴾ means, running away.

﴿كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝١٢﴾

﴿*No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴾ (75:11-12)

Allāh says:

﴿مَا لَكُم مِّنَ اللَّهِ مِنْ عَاصِمٍ﴾

﴿*having no protector from Allāh.*﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

﴿*And whomsoever Allāh sends astray, for him there is no guide.*﴾

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ﴾

﴿*And indeed Yūsuf came to you, in times gone by, with clear signs,*﴾

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُم بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا﴾

﴿*but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send*

*after him."*﴾

means, 'you despaired, and said by way of wishful thinking,'

﴿لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا﴾

﴿*No Messenger will Allāh send after him.*﴾ This was because of their disbelief and rejection (of the Messengers).

﴿كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ﴾

﴿*Thus Allāh leaves astray him who is a transgressor and a skeptic.*﴾

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ﴾

﴿*Those who dispute about the Āyāt of Allāh, without any authority that has come to them,*﴾

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing. Allāh says:

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*it is greatly hateful and disgusting to Allāh and to those who believe.*﴾

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ﴾

﴿*Thus does Allāh seal up the heart of every arrogant.*﴾

meaning, so that they cannot follow the truth.

﴿جَبَّارٍ﴾

﴿*tyrant.*﴾

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾﴾

﴿36. *And Fir'awn said: "O Hāmān! Build me a lofty tower that I may arrive at the ways –*﴾

﴿37. *The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction.*﴾

## How Fir'awn mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'awn and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴿فَأَوْقِدْ لِي يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّي صَرْحًا﴾

﴿*So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a lofty tower*﴾ (28:38).

﴿لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۝٣٦ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ﴾

﴿*that I may arrive at the ways – the ways of the heavens,*﴾

Sa'īd bin Jubayr and Abu Ṣāliḥ said, "The gates of the heavens."[1] Or it was said, the ways of the heavens.

﴿فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبًا﴾

﴿*and I may look upon the God of Mūsā, but verily, I think him to be a liar.*﴾

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴿وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ﴾

﴿*Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path;*﴾

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴿وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ﴾

[1] Al-Qurṭubi 15:314.

﴿and the plot of Fir'awn led to nothing but loss and destruction.﴾

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."[1]

﴿وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾﴾

﴿38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."﴾

﴿39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."﴾

﴿40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."﴾

## More of what the Believer from Fir'awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ﴾

﴿O my people! Follow me, I will guide you to the way of right conduct.﴾

This is in contrast to the false claim of Fir'awn:

﴿وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ﴾

﴿and I guide you only to the path of right policy.﴾

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsa, peace be upon him. He said:

﴿يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ﴾

[1] Aṭ-Ṭabari 21:388.

﴿ وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيٓ إِلَى
ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ
لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ
أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْءَاخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ
﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِيٓ إِلَى
ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ
مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ
يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟
ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِي
ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا
لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ
﴿٤٧﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ
قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾ وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ
جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾

﴿*O my people! Truly, this life of the world is nothing but an enjoyment,*﴾ meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴿وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ﴾

﴿*and verily, the Hereafter that is the home that will remain forever.*﴾ means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allāh says:

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا﴾

﴿*Whosoever does an evil deed, will not be requited except the like thereof;*﴾ means, one like it.

﴿وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾

﴿*and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.*﴾ means, the reward cannot be enumerated, but Allāh will give an immense reward without end. And Allāh is the Guide to the straight path.

﴿وَيَٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيٓ إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ

بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ
لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ
ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾
فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾

﴿41. *"And O my people! How is it that I call you to salvation while you call me to the Fire!"*﴾

﴿42. *"You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!"*﴾

﴿43. *"Lā Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allāh, and the transgressors, they shall be the dwellers of the Fire!"*﴾

﴿44. *"And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) servants."*﴾

﴿45. *So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'awn's people.*﴾

﴿46. *The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people into the severest torment!"*﴾

## The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: 'Why do I call you to salvation, which is the worship of Allāh alone with no partner or associate, and belief in His Messenger, whom He has sent,'

﴿وَتَدْعُونَنِى إِلَى ٱلنَّارِ ﴿٤١﴾ تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ﴾

﴿*while you call me to the Fire! You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge;*﴾

means, on the basis of ignorance, with no proof or evidence.

﴿وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ﴾

*﴿and I invite you to the Almighty, the Oft-Forgiving!﴾*

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ﴾

*﴿Lā Jarama, you call me to one﴾* They say it means, "Truly." As-Suddi and Ibn Jarīr said that the meaning of His saying:

﴿لَا جَرَمَ﴾

*﴿Lā jarama﴾* means "Truly." Aḍ-Ḍaḥḥāk said:

﴿لَا جَرَمَ﴾

*﴿Lā Jarama﴾* means, "No lie." 'Ali bin Abi Ṭalḥah and Ibn 'Abbās said:

﴿لَا جَرَمَ﴾

*﴿Lā Jarama﴾* means, "Indeed, the one that you call me to of idols and false gods

﴿لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ﴾

*﴿that does not have a claim in this world or in the Hereafter﴾*."

Mujāhid said, "The idols that do not have anything."[1] Qatādah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."[2] This is like the *Āyah*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ۝٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝٦﴾

*﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their*

[1] Aṭ-Ṭabari 21:392.

[2] Aṭ-Ṭabari 21:392.

*worship.*﴾ (46:5-6)

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَآءَكُمْ وَلَوْ سَمِعُوا مَا ٱسْتَجَابُوا لَكُمْ﴾

﴿*If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you*﴾ (35:14).

﴿وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ﴾

﴿*And our return will be to Allāh,*﴾ means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ﴾

﴿*and the transgressors, they shall be the dwellers of the Fire!*﴾ meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allāh.

﴿فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ﴾

﴿*And you will remember what I am telling you,*﴾ means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

﴿وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ﴾

﴿*and my affair I leave it to Allāh.*﴾ means, 'I put my trust in Allāh and seek His help, and I renounce you utterly.'

﴿إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ﴾

﴿*Verily, Allāh is the All-Seer of (His) servants.*﴾ means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

﴿فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟﴾

﴿*So Allāh saved him from the evils that they plotted,*﴾ means, in this world and in the Hereafter; in this world, Allāh saved him along with Mūsa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

## Proof of the Torment of the Grave

﴿وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ﴾

*﴿while an evil torment encompassed Fir'awn's people.﴾*

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

*﴿And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'awn's people to the severest torment!"﴾*

meaning, more intense pain and greater agony. This *Āyah* contains one of the major proofs used by the *Ahlus-Sunnah* to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

*﴿The Fire, they are exposed to it, morning and afternoon﴾.*

But the question arises: this *Āyah* was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.[1] Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

«*No, who said that?*» I said, 'This Jewish woman, whenever I do her a favor, she says: May Allāh save you from the torment of the grave.'" The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودُ وَهُمْ عَلَى اللهِ أَكْذَبُ، لَا عَذَابَ دُونَ يَوْمِ الْقِيَامَةِ»

[1] The life after death, before the Day of Resurrection

*«The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.»*

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا، أَيُّهَا النَّاسُ، اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

*«The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.»*[1]

This chain of narration is *Ṣaḥīḥ* according to the conditions of Al-Bukhāri and Muslim, although they did not record it. It was said, 'how can this report be reconciled with the fact that the *Āyah* was revealed in Makkah and the *Āyah* indicates that there will be torment during the period of *Al-Barzakh*?' The answer is that the *Āyah* refers to the souls (of Fir'awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al-Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Ḥadīths* which we will mention below.

It was said that this *Āyah* refers to the punishment of the disbelievers in *Al-Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Ḥadīth* recorded by Imām Aḥmad from 'Ā'ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon 'Ā'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allāh ﷺ was worried and said:

«إِنَّمَا يُفْتَنُ يَهُودُ»

*«Only the Jews will be tested.»*

'Ā'ishah, may Allāh be pleased with her, said, "Several nights

[1] Aḥmad 6:81.

passed, then the Messenger of Allāh ﷺ said:

«أَلَا إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ»

*«Verily you will be tested in the graves.»"*

'Ā'ishah, may Allāh be pleased with her, said, "After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave."[1] This was also recorded by Muslim.[2] It could be said that this *Āyah* indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Ḥadīths* which speak of the torment of the grave are very many. Qatādah said, concerning the *Āyah*,

﴿غُدُوًّا وَعَشِيًّا﴾

﴿*morning and afternoon.*﴾: "(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir'awn, this is your position."[3] Ibn Zayd said, "They are there today, being exposed to it morning and evening, until the Hour begins.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿*And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"*﴾

The people of Fir'awn are like foolish camels, stumbling into rocks and trees without thinking." Imām Aḥmad recorded that Ibn 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

*«When one of you dies, he is shown his place [in Paradise or Hell]*

[1] Aḥmad 6:248.

[2] Muslim 1:410.

[3] Aṭ-Ṭabari 21:396.

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ ۖ قَالُوا
بَلَىٰ ۚ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ
﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ ۖ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا مُوسَى
الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى
وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ
حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ
وَالْإِبْكَارِ ﴿٥٥﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ
اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ
مَّا هُم بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٥٦﴾ لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ
خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾
وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

*morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allāh resurrects you to go to it on the Day of Resurrection.»"*[1]

It was also reported in the Two Ṣaḥīḥs.[2]

﴿وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ
الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا
كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم
مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ
النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا
إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ
حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ
الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ
ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ ۖ قَالُوا
بَلَىٰ ۚ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾﴾

﴿47. *And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?"*﴾

﴿48. *Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) servants!"*﴾

﴿49. *And those in the Fire will say to the keepers (angels) of*

[1] Aḥmad 2:114.

[2] *Fatḥ Al-Bāri* 3:286, Muslim 4:2199.

*Hell: "Call upon your Lord to lighten for us the torment for a day!"*﴾

﴿*50. They will say: "Did there not come to you, your Messengers with (clear) evidences?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!"*﴾

## The Dispute of the People of Hell

Allāh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿إِنَّا كُنَّا لَكُمْ تَبَعًا﴾

﴿*Verily, we followed you,*﴾ meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world,'

﴿فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ﴾

﴿*can you then take from us some portion of the Fire?*﴾

means, 'can you carry a part of our burden for us?'

﴿قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ﴾

﴿*Those who were arrogant will say: "We are all (together) in this (Fire)!..."*﴾

meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ﴾

﴿*Verily, Allāh has judged (His) servants!*﴾

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the *Āyah*:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴿*He will say: "For each one there is double (torment), but you know not."*﴾ (7:38)

﴿وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾﴾

﴿*And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"*﴾

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

﴿*Remain you in it with ignominy! And speak you not to Me!*﴾ (23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَـٰتِ﴾

﴿*Did there not come to you, your Messengers with (clear) evidences?*﴾

meaning, was not proof established in the world on the lips of the Messengers?

﴿قَالُوا۟ بَلَىٰ قَالُوا۟ فَٱدْعُوا۟﴾

﴿*They will say: "Yes." They will reply: "Then call (as you like)!..."*﴾

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say:

﴿وَمَا دُعَـٰٓؤُا۟ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ﴾

﴿*And the invocation of the disbelievers is nothing but in vain!*﴾

meaning, it will not be accepted or responded to.

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَـٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَـٰبِ ﴿٥٤﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَـٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ يُجَـٰدِلُونَ فِىٓ ءَايَـٰتِ ٱللَّهِ بِغَيْرِ سُلْطَـٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَـٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾﴾

﴾51. *Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth,* –﴿

﴾52. *The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴿

﴾53. *And, indeed We gave Mūsā the guidance, and We caused the Children of Israel to inherit the Scripture* –﴿

﴾54. *A guide and a reminder for men of understanding.*﴿

﴾55. *So be patient. Verily, the promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī and in the Ibkār.*﴿

﴾56. *Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allāh. Verily, it is He Who is the All-Hearer, the All-Seer.*﴿

## The Victory of the Messengers and the Believers

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life*﴿.

As-Suddi, "Allāh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world."[1]

Allāh granted victory to His Prophet Muḥammad ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madīnah, where He gave him supporters and helpers. Then He caused him to prevail

[1] Aṭ-Ṭabari 21:401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of *Al-Harām*. Through him, Allāh saved it from its disbelief and *Shirk*. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalīfahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth*﴾

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."[1]

﴿يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ﴾

﴿*The Day when their excuses will be of no profit to wrongdoers.*﴾

is referring to the same as;

﴿وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ﴾

﴿*...the Day when the witnesses will stand forth.*﴾ Others read it with that meaning;

﴿وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ﴾

[1] Aṭ-Ṭabari 21:402.

﴿*And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.*﴾

and the wrongdoers are the idolators.

﴿مَعْذِرَتُهُمْ﴾

﴿*their excuses*﴾ means, no excuse or ransom will be accepted from them.

﴿وَلَهُمُ ٱللَّعْنَةُ﴾

﴿*Theirs will be the curse,*﴾ means, they will be cast out far away from the mercy of Allāh.

﴿وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾

﴿*and theirs will be the evil abode.*﴾ means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

## Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ﴾

﴿*And, indeed We gave Mūsā the guidance.*﴾

means, the guidance and light with which Allāh sent him.

﴿وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ﴾

﴿*and We caused the Children of Israel to inherit the Scripture.*﴾

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrāh, was

﴿هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ۝٥٤﴾

﴿*A guide and a reminder for men of understanding.*﴾

i.e. those of a sound and upright nature.

﴿فَٱصْبِرْ﴾

﴿*So be patient*﴾ means, 'O Muḥammad,'

﴿إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾

﴿*Verily, the promise of Allāh is true,*﴾ means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ﴾

﴿*and ask forgiveness for your fault,*﴾ This encourages the *Ummah* to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ﴾

﴿*and glorify the praises of your Lord in the 'Ashī*﴾

meaning, at the end of the day and the beginning of the night,

﴿وَٱلْإِبْكَٰرِ﴾

﴿*and in the Ibkār.*﴾ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ﴾

﴿*Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them,*﴾

means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ﴾

﴿*there is nothing else in their breasts except pride. They will never have it.*﴾

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَٱسْتَعِذْ بِٱللَّهِ﴾

﴿*So seek refuge in Allāh.*﴾ means, from being like these people,

﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴿*Verily, it is He Who is the All-Hearer, the All-Seer.*﴾

or seek refuge with Him from being like these people who dispute about the *Āyāt* of Allāh without any authority having

إِنَّ السَّاعَةَ لَآتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ
اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ
﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ
﴿٦٣﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٤﴾ هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾ قُلْ
إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِيَ
الْبَيِّنَاتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

come to them.

﴿لَخَلْقُ السَّمَٰوَٰتِ وَالْأَرْضِ
أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾
وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
وَالَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّٰلِحَٰتِ وَلَا
الْمُسِيٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ
السَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿٥٩﴾﴾

*﴿57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.﴾*

*﴿58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those who do evil. Little do you remember!﴾*

*﴿59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.﴾*

## Life after Death

Allāh tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allāh says:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ
ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.*﴾ (46:33)

And Allāh says here:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.*﴾

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allāh had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says:

﴿وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾﴾

﴿*And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!*﴾

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches – there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

﴿قَلِيلًا مَّا تَتَذَكَّرُونَ﴾

﴿*Little do you remember!*﴾ means, most of the people remember little.

﴿وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ﴾

﴿*Verily, the Hour (Day of Judgement) is surely coming,*﴾

means, it will indeed come to pass.

﴿لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

﴿*there is no doubt about it, yet most men believe not.*﴾

means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

*﴿60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"﴾*

## The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādam hates to be asked."

Qatādah said that Ka'b Al-Aḥbār said, "This *Ummah* has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire *Ummah*:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍ﴾

*﴿and [Allāh] has not laid upon you in religion any hardship﴾* (22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this *Ummah*,

﴿ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾

*﴿Call upon Me, I will answer you﴾*." This was recorded by Ibn Abi Ḥātim.[1]

Imām Aḥmad recorded that Al-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

[1] Al-Qurṭubi 15:327.

«*Indeed the supplication is the worship.*» Then he recited,

﴿ادْعُونِيٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"*﴾.[1]

This was also recorded by the *Sunan* compilers; At-Tirmdhi, An-Nasā'ī, Ibn Mājah, and Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2] It was also recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, and Ibn Jarīr with a different chain of narration.[3] Allāh's saying:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي﴾

﴿*Verily, those who scorn My worship*﴾ means, 'those who are too proud to call on Me and single Me out,'

﴿سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿*they will surely enter Hell in humiliation!*﴾

means, in disgrace and insignificance. Imām Aḥmad recorded from 'Amr bin Shu'ayb from his father, from his grandfather that the Prophet ﷺ said:

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ النَّاسِ، يَعْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ، عُصَارَةِ أَهْلِ النَّارِ»

«*The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.*»"[4]

﴿ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى

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[1] Aḥmad 4:271.

[2] *Tuḥfat Al-Aḥwadhi* 8:308, An-Nasā'ī in *Al-Kubrā* 6:405, Ibn Mājah 2:1258, Aṭ-Ṭabari 21:406, 407

[3] Abu Dāwud 1:161, *Tuḥfat Al-Aḥwadhi* 9:121, An-Nasā'ī in *Al-Kubrā* 6:450.

[4] Aḥmad 1:179.

النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ
لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾ هُوَ
الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

﴿61. *Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.*﴾

﴿62. *That is Allāh, your Lord, the Creator of all things, Lā ilāha ilā Huwa. How then are you turning away?*﴾

﴿63. *Thus were turned away those who used to deny the Āyāt of Allāh.*﴾

﴿64. *Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.*﴾

﴿65. *He is the Ever Living, Lā ilāha illā Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allāh, the Lord of all that exits.*﴾

## Signs of the Power and Oneness of Allāh

Allāh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿*Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.*﴾

means, they do not express gratitude for the favors which Allāh bestows upon them. Then Allāh says:

﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَٰهَ إِلَّا هُوَ﴾

﴿*That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa.*﴾

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

﴿فَأَنَّىٰ تُؤْفَكُونَ﴾

﴿*How then are you turning away?*﴾ means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved?'

﴿كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَـٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾﴾

﴿*Thus were turned away those who used to deny the Āyāt of Allāh*﴾

means, just as these people [Quraysh] were led astray by their worship of gods other than Allāh, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allāh.

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا﴾

﴿*Allāh, it is He Who has made for you the earth as a dwelling place*﴾

means, 'He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

﴿وَٱلسَّمَآءَ بِنَآءً﴾

﴿*and the sky as a canopy,*﴾ means, 'a roof covering and protecting the world.'

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴿*and has given you shape and made your shapes good*﴾

means, 'He created you in the best and most perfect form.'

﴿وَرَزَقَكُم مِّنَ ٱلطَّيِّبَـٰتِ﴾

﴿*and has provided you with good and pure things.*﴾ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

provision; He is the Creator and Provider, as He says in *Sūrat Al-Baqarah*:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝٢١ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ۝٢٢﴾

*﴿O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may have Taqwā. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.﴾* (2:21-22)

And here Allāh says, after mentioning the creation of all these things:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

*﴿That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴾*

meaning, exalted and sanctified and glorified be Allāh, the Lord of all the worlds. Then He says:

﴿هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ﴾

*﴿He is the Ever Living, Lā ilāha illā Huwa;﴾*

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

*﴿Lā ilāha illā Huwa﴾* means, there is none comparable or equal to Him.

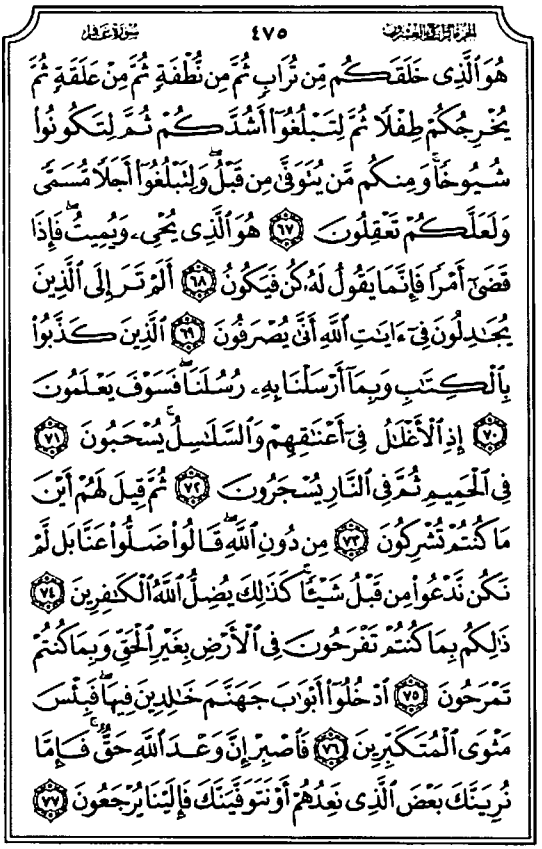
﴿فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ﴾

*﴿so invoke Him making the religion for Him Alone.﴾*

means, affirm His Oneness by testifying that there is no God but He. Praise be to Allāh, the Lord of the worlds.

Imām Aḥmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say:

«لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا


هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟
شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ ۖ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا
قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟
بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ
﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾
فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ
مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ
نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾
ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ
تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ
مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ ۖ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا
نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

*«There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that.»*

He said, "The Messenger of Allāh ﷺ used to say the *Tahlīl* in this fashion after every prayer."[1] Similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.[2]

﴿قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ
أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ
وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾﴾

[1] Aḥmad 4:4.

[2] Muslim 1:415 and 416, Abu Dāwud 2:173, An-Nasā'ī 3:79, 80.

﴾66. *Say: "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.*﴿

﴾67. *It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old – though some among you die before – and that you reach an appointed term in order that you may understand.*﴿

﴾68. *It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.*﴿

## The Prohibition of *Shirk*, the Order for *Tawḥīd*, and the Evidence

Allāh says, 'say, O Muḥammad, to these idolators, that Allāh forbids them to worship anyone, such as these idols and false gods, except Him.' Allāh explains that no one apart from Him is deserving of worship, as He says:

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا﴾

﴾*It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.*﴿

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

﴿وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ﴾

﴾*though some among you die before*﴿ means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allāh says:

﴿لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴾*that We may make (it) clear to you. And We cause whom We*

*will to remain in the womb for an appointed term*﴾ (22:5).

﴿وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ﴾

﴿*and that you reach an appointed term in order that you may understand.*﴾

Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allāh says:

﴿هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ﴾

﴿*It is He Who gives life and causes death.*﴾ meaning, He is the Only One Who does that, and none is able to do that except He.

﴿فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾

﴿*And when He decides upon a thing He says to it only: "Be!" - and it is.*﴾

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾﴾

﴿*69. See you not those who dispute about the Āyāt of Allāh? How are they turning away?*﴾

﴿*70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.*﴾

﴿*71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,*﴾

﴿*72. In the boiling water, then they will be burned in the Fire.*﴾

﴿*73. Then it will be said to them: "Where are (all) those whom you used to consider partners"*﴾

﴿*74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus*

*Allāh leads astray the disbelievers.﴾*

*﴿75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾*

*﴿76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾*

## The End of Those Who dispute and deny the Signs of Allāh

Allāh says, 'do you not wonder, O Muḥammad, at those who deny the signs of Allāh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا﴾

*﴿Those who deny the Book, and that with which We sent Our Messengers﴾*

means, guidance and clear proof.

﴿فَسَوْفَ يَعْلَمُونَ﴾

*﴿they will come to know.﴾* This is a stern warning and clear threat from the Lord to these people. This is like the *Āyah*:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

*﴿Woe that Day to the deniers!﴾* (77:15)

﴿إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ﴾

*﴿When iron collars will be rounded over their necks, and the chains.﴾*

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allāh says:

﴿يُسْحَبُونَ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ﴾

*﴿they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾*

This is like the *Āyāt*:

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ﴾

*﴿This is the Hell which the criminals denied. They will go*

*between it and the fierce boiling water!*﴾ (55:43-44).

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Ḥamīm* (boiling water), Allāh says:

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾﴾

﴿*Then thereafter, verily, their return is to the flaming fire of Hell.*﴾ (37:68),

And Allāh says:

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

﴿*And those on the Left Hand – how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.*﴾ until

﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾﴾

﴿*Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!*﴾ (56:41-44, 51-56),

﴿إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"*﴾ (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

﴿ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِن دُونِ اللَّهِ﴾

﴿*Then it will be said to them: "Where are (all) those whom you considered partners - besides Allāh?"*﴾

means, it will be said to them, 'where are the idols whom you used to worship instead of Allāh? Can they help you today?'

﴿قَالُوا ضَلُّوا عَنَّا﴾

﴿*They will say: "They have vanished from us..."*﴾ mean, they have gone away and they cannot do anything for us.'

﴿بَل لَّمْ نَكُن نَّدْعُوا مِن قَبْلُ شَيْئًا﴾

﴿*Nay, we did not invoke (worship) anything before.*﴾

means, they will deny that they worshipped them. This is like the *Āyah*:

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*There will then be (left) no Fitnah (excuse) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴾ (6:23)

Allāh says:

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

﴿*Thus Allāh leads astray the disbelievers*﴾.

﴿ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾﴾

﴿*That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.*﴾

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ﴾

﴿*Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!*﴾

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allāh and refused to accept His proof and evidence. And Allāh knows best.

الجزء الثالث والعشرون ٤٧٦ سورة غافر

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِيَ بِٱلْحَقِّ وَخَسِرَ
هُنَالِكَ ٱلْمُبْطِلُونَ ﴿٧٨﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ
لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا
مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ
ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا۟ فِي ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَءَاثَارًا فِي ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ
﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم
مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا
رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ
مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ
ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ فِي عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾

﴿فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ
فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم
مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ
ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِيَ
بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ
ٱلْمُبْطِلُونَ ﴿٧٨﴾﴾

*﴾77. So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.﴿*

*﴾78. And, indeed We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.﴿*

## The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him: 'Allāh will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

﴿فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ﴾

﴿*and whether We show you some part of what We have promised them,*﴾

means, in this world, and this is what happened, for Allāh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allāh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ﴾

﴿*or We cause you to die, then still it is to Us they all shall be returned.*﴾

means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allāh says, consoling [His Prophet ﷺ]:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ﴾

﴿*And, indeed We have sent Messengers before you, of some of them We have related to you their story.*﴾

as Allāh also says in *Sūrat An-Nisā'*,[1] meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

﴿وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿*And of some We have not related to you their story,*﴾

and they are many, many more than those whose stories have been told, as has been stated in *Sūrat An-Nisā'*. Praise and blessings be to Allāh.

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿*and it was not given to any Messenger that he should bring a sign except by the leave of Allāh.*﴾

means, none of the Prophets was able to bring miracles to his people except when Allāh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿فَإِذَا جَاءَ أَمْرُ اللَّهِ﴾

﴿*But, when comes the commandment of Allāh,*﴾

means, His punishment and vengeance which will encompass

[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā'* (4:164).

the disbelievers,

﴿قُضِيَ بِالْحَقِّ﴾

﴿*the matter will be decided with truth,*﴾ so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ﴾

﴿*and the followers of falsehood will then be lost.*﴾

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾﴾

﴿*79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.*﴾

﴿*80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.*﴾

﴿*81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?*﴾

## The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [*Al-An'ām*] for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in *Sūrat Al-An'ām* and *Sūrat An-Naḥl*,[1] etc. Allāh says here:

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾﴾

[1] See (6:142) and (16:58, 66, 80).

﴿*Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.*﴾

﴿وَيُرِيكُمْ ءَايَٰتِهِۦ﴾

﴿*And He shows you His Āyāt.*﴾ means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ﴾

﴿*Which, then of the Āyāt of Allāh do you deny?*﴾

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾﴾

﴿*82. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.*﴾

﴿*83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.*﴾

﴿*84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."*﴾

﴿*85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.*﴾

## The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."[1] As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴿وَحَاقَ بِهِم﴾

﴿*and surrounded them.*﴾ means, encompassed them.

﴿مَا كَانُوا بِهِۦ يَسْتَهْزِءُونَ﴾

﴿*that at which they used to mock,*﴾ means, that which they used to disbelieve in and said would never happen,

﴿فَلَمَّا رَأَوْا بَأْسَنَا﴾

﴿*So when they saw Our punishment,*﴾ means, when they saw with their own eyes the punishment which came upon them, they said,

﴿قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ﴾

﴿*We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.*﴾

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir'awn said as he was drowning:

﴿ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾﴾

[1] Aṭ-Ṭabari 21:422.

*﴿I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.﴾* (10:90)

But Allāh said:

﴿ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾﴾

*﴿Now (you believe) while you refused to believe before and you were one of the the corrupters.﴾* (10:91)

meaning, Allāh did not accept this from him, because He had answered the prayer of His Prophet Mūsā, when he said,

﴿وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴾

*﴿And harden their hearts, so that they will not believe until they see the painful torment﴾* (10:88).

Allāh says here:

﴿فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ﴾

*﴿Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants.﴾*

means, this is the ruling of Allāh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Ḥadīth*:

«إِنَّ اللهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ»

*«Allāh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.»*[1]

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allāh says:

﴿وَخَسِرَ هُنَالِكَ ٱلْكَـٰفِرُونَ﴾

*﴿And there the disbelievers lost utterly.﴾*

This is the end of the *Tafsīr* of *Sūrah Ghāfir*. Praise and thanks be to Allāh.

[1] Ibn Mājah 2:1420.

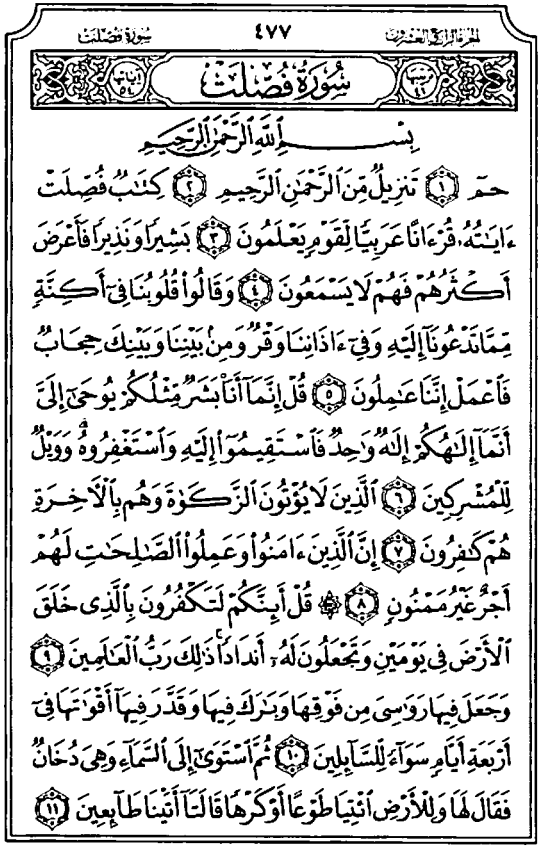
# The *Tafsīr* of *Sūrah Fussilat*[1]

# (Chapter - 41)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*




﴿حٰمٓ ﴿١﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ ﴿٥﴾﴾

﴿1. *Ha Mīm.*﴾

﴿2. *A revelation from the Most Gracious, the Most Merciful.*﴾

﴿3. *A Book whereof the Āyāt are explained in detail - a Qur'ān in Arabic for people who know.*﴾

﴿4. *Giving glad tidings and warning, but most of them turn away, so they hear not.*﴾

﴿5. *And they say: "Our hearts are under coverings from that to which you*

[1] This *Sūrah* is also known as *Ḥa Mīm As-Sajdah*.

*invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."*﴾

## Description of the Qur'ān, and what Those Who turn away from it say

﴿حمٓ ۝١ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٢﴾

﴿*Ḥa Mīm. A revelation from the Most Gracious, the Most Merciful.*﴾

means, the Qur'ān is revealed from the Most Gracious, Most Merciful. This is like the *Āyāt*:

﴿قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ﴾

﴿*Say Rūḥ Al-Qudus (Jibrīl) has brought it down from your Lord with truth*﴾ (16:102).

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ۝١٩٢ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝١٩٤﴾

﴿*And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūḥ (Jibrīl) has brought down upon your heart that you may be (one) of the warners.*﴾ (26:192-194).

﴿كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ﴾

﴿*A Book whereof the Āyāt are explained in detail*﴾

means, its meanings are clear and its rulings are sound and wise.

﴿قُرْءَانًا عَرَبِيًّا﴾

﴿*a Qur'ān in Arabic*﴾ means, because it is a clear Arabic Qur'ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the *Āyah*:

﴿كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١﴾

﴿*(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted*﴾ (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

﴿*Falsehood cannot come to it from before it or behind it, (it is)*

*sent down by the All-Wise, Worthy of all praise.*﴾ (41:42).

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿*for people who know.*﴾ means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

﴿بَشِيرًا وَنَذِيرًا﴾

﴿*Giving glad tidings and warning,*﴾ means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

﴿فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ﴾

﴿*but most of them turn away, so they hear not.*﴾

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ﴾

﴿*And they say: "Our hearts are under coverings..."*﴾ meaning, they are wrapped and screened,

﴿مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ﴾

﴿*from that to which you invite us; and in our ears is deafness,*﴾

means, 'we are deaf to the message you bring to us.'

﴿وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

﴿*and between us and you is a screen,*﴾ 'so nothing of what you say reaches us.'

﴿فَاعْمَلْ إِنَّنَا عَامِلُونَ﴾

﴿*so work you (on your way); verily, we are working*﴾

means, go your way, and we will go our way, and we will not follow you.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝٦ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ۝٧ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٨﴾

﴿6. *Say: "I am only a human being like you. It is revealed to*

*me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.﴾*

*﴿7. Those who give not the Zakāh and they are disbelievers in the Hereafter.﴾*

*﴿8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.﴾*

## The Call to *Tawḥīd*

Allāh says,

﴿قُلْ﴾

﴿*Say*﴾ 'O Muḥammad, to these disbelievers and idolators,'

﴿إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾

﴿*I am only a human being like you. It is revealed to me that your God is One God,*﴾

'not like these idols and false gods which you worship. Allāh is one God,'

﴿فَٱسْتَقِيمُوٓا۟ إِلَيْهِ﴾

﴿*therefore take straight path to Him*﴾ means, 'worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

﴿وَٱسْتَغْفِرُوهُ﴾

﴿*and seek forgiveness of Him*﴾ means, 'for your past sins.'

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ﴾

﴿*And woe to the polytheists.*﴾ means, doom and destruction is their lot.

﴿ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ﴾

﴿*Those who give not the Zakāh*﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means those who do not bear witness that there is no God except Allāh.[1] This was also the view of Ikrimah.[2] This is like the *Āyāt*:

[1] Aṭ-Ṭabari 21:430.

[2] Aṭ-Ṭabari 21:430.

﴿قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۝٩ وَقَدْ خَابَ مَن دَسَّىٰهَا ۝١٠﴾

*﴿Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.﴾* (91:9-10) And;

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝١٤ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ۝١٥﴾

*﴿Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.﴾* (87:14-15) And;

﴿فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ۝١٨﴾

*﴿And say to him: "Would you purify yourself?"﴾* (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatādah said, "They withheld the *Zakāh* of their wealth." This is the apparent meaning according to many of the scholars of *Tafsīr*, and this is the view favored by Ibn Jarīr.[1]

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al-Madīnah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allāh says:

﴿وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ﴾

*﴿but pay the due thereof on the day of their harvest﴾* (6:141).

As for the details of *Zakāh* and how it is to be calculated according to the *Nuṣub*, were explained in Al-Madīnah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] Aṭ-Ṭabari 21:431.

فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

Allāh enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allāh knows best. Then Allāh says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾﴾

*﴿Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.﴾*

Mujāhid and others said, "It will never be cut off or decrease." This is like the *Āyāt*:

﴿مَّٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾﴾

*﴿They shall abide therein for ever.﴾* (18:3)

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾﴾

*﴿a gift without an end﴾* (11:108)

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾ ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾ فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾﴾

*﴿9. Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is*

*the Lord of all that exists."*﴾

﴿*10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.*﴾

﴿*11. Then He rose over (Istawā ilā) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."*﴾

﴿*12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.*﴾

## Some Details of the Creation of this Universe

Here Allāh denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا﴾

﴿*Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him?"*﴾

meaning, 'false gods whom you worship alongside Him?'

﴿ذَٰلِكَ رَبُّ الْعَالَمِينَ﴾

﴿*That is the Lord of the that exists.*﴾ the Creator of all things is the Lord of all the creatures. Here the *Āyah*;

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

﴿*Who created the heavens and the earth in Six Days*﴾ (7:54).

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allāh says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ﴾

﴿*He it is Who created for you all that is on the earth. Then He rose over (Istawā ilā) the heaven and made them seven heavens*﴾

(2:29).

With regard to the *Āyāt*:

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ۝٢٧ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ۝٢٨ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ۝٢٩ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَا ۝٣٠ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ۝٣١ وَٱلْجِبَالَ أَرْسَىٰهَا ۝٣٢ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ۝٣٣﴾

﴿*Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.*﴾ (79:27-33)

This *Āyah* states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn 'Abbās, may Allāh be pleased with him, as recorded by Al-Bukhāri in his *Tafsīr* of this *Āyah* in his *Ṣaḥīḥ*. He recorded that Sa'īd bin Jubayr said: "A man said to Ibn 'Abbās, may Allāh be pleased with him, saying: 'I find some things in the Qur'ān which confuse me:

﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ۝١٠١﴾

﴿*There will be no kinship among them that Day, nor will they ask of one another*﴾ (23:101),

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ۝٢٧﴾

﴿*And they will turn to one another and question one another* ﴾(37:27),

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ۝٤٢﴾

﴿*but they will never be able to hide a single fact from Allāh*﴾ (4:42),

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ۝٢٣﴾

﴿*By Allāh, our Lord, we were not those who joined others in worship with Allāh*﴾ (6:23)

But in this *Āyah* they did hide something. And Allāh says:

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ۝٢٧﴾

﴿*Are you more difficult to create or is the heaven that He constructed?*﴾ until;

﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾﴾

﴿*And after that He spread the earth.*﴾ (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ﴾

﴿*Say: "Do you verily disbelieve in Him Who created the earth in two Days?..."*﴾ until;

﴿طَآئِعِينَ﴾

﴿*We come willingly.*﴾ Here He mentioned the creation of the earth before the creation of the heavens. And He says:

﴿وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾﴾

﴿*verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful*﴾ (4:23).

﴿عَزِيزًا حَكِيمًا ﴿٥٦﴾﴾

﴿*Most Powerful, All-Wise*﴾ (4:56).

﴿سَمِيعًۢا بَصِيرًا ﴿٥٨﴾﴾

﴿*All-Hearer, All-Seer*﴾ (4:58). It is as if He was and is no longer.[1]

Ibn 'Abbās, may Allāh be pleased with him, replied:

﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴿*There will be no kinship among them that Day, nor will they ask of one another*﴾ (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾

﴿*And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills*﴾ (39:68),

and at that time there will be no kinship among them, nor will

[1] *Kāna* literally means "was".

. they ask of one another. Then when the Ṣūr will be blown again,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾﴾

﴿*And they will turn to one another and question one another*﴾ (37:27).

With regard to the *Āyāt*,

﴿وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*By Allāh, our Lord, we were not those who joined others in worship with Allāh*﴾ (6:23) and

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴿*but they will never be able to hide a single fact from Allāh*﴾ (4:42),

Allāh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allāh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allāh, and at that point,

﴿يَوَدُّ الَّذِينَ كَفَرُوا﴾

﴿*those who disbelieved will wish*﴾ (4:42).

Allāh created the earth in two days, then He created the heavens, then He (*Istawā ilā*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allāh says:

﴿دَحَاهَا﴾

﴿*(He) spread (the earth)*﴾ (79:30)

And Allāh's saying:

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

﴿*(He) created the earth in two Days* ﴾ So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٢٣﴾﴾

*﴿verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful﴾* (4:23).

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh.'" This was recorded by Al-Bukhāri.[1]

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

*﴿(He) created the earth in two Days﴾* means, on Sunday and Monday.

﴿وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا﴾

*﴿He placed therein firm mountains from above it, and He blessed it,﴾*

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

*﴿And measured therein its sustenance﴾*

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ﴾

*﴿in four Days equal for all those who ask.﴾*

meaning, for those who want to ask about that, so that they might know. Ikrimah and Mujāhid said concerning the *Āyah*:

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

*﴿and measured therein its sustenance﴾*: "He placed in every land that which is not suited for any other land."[2] Ibn 'Abbās, Qatādah and As-Suddi said, concerning the *Āyah*,

﴿سَوَاءً لِّلسَّائِلِينَ﴾

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[1] *Fath Al-Bāri* 8:418.

[2] Aṭ-Ṭabari 21:436.

﴿*equal for all those who ask*﴾: this means, "For whoever wants to ask about that."[1] Ibn Zayd said:

﴿وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ﴾

﴿*and measured therein its sustenance in four Days equal for all those who ask.*﴾

"According to whatever a person who is need of provision wants, Allāh measures out for him what he needs."[2] This is like what they said concerning the *Āyah*:

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾

﴿*And He gave you of all that you asked for*﴾ (14:34). And Allāh knows best.

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ﴾

﴿*Then He rose over (Istawā ilā) towards the heaven when it was smoke,*﴾

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا﴾

﴿*and said to it and to the earth: "Come both of you willingly or unwillingly."*﴾

meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

﴿قَالَتَآ أَتَيْنَا طَآئِعِينَ﴾

﴿*They both said: "We come willingly."*﴾ meaning, 'we will respond to You willingly and everything that You want to create in us – angels, *Jinn* and men – will all be obedient to You.'

﴿فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ﴾

﴿*Then He completed and finished their creation (as) seven heavens in two Days*﴾

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا﴾

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[1] Aṭ-Ṭabari 21:438.

[2] Aṭ-Ṭabari 21:438.

﴿and He decreed in each heaven its affair.﴾

means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

﴿وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾

﴿And We adorned the nearest (lowest) heaven with lamps﴾

means, the stars and planets which shine on the people of the earth.

﴿وَحِفْظًا﴾

﴿as well as to guard.﴾ means, as protection against the *Shayāṭīn*, lest they listen to the angels on high.

﴿ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ﴾

﴿Such is the Decree of Him, the Almighty, the All-Knower﴾

means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

﴿فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾﴾

﴿13. *But if they turn away, then say: "I have warned you of a Ṣā'iqah*[1] *like the Ṣā'iqah which overtook 'Ād and Thamūd."*﴾

﴿14. *When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent."*﴾

﴿15. *As for 'Ād, they were arrogant in the land without right,*

[1] A thunderbolt or a lightning bolt.

*and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴾*

*﴿16. So, We sent upon them a Ṣarṣar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.﴾*

*﴿17. And as for Thamūd, We showed them the path of truth but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them because of what they used to earn.﴾*

*﴿18. And We saved those who believed and had Taqwā.﴾*

## A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd

Allāh says: 'Say, O Muḥammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allāh, then I warn you of the punishment of Allāh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ﴾

*﴿a Ṣā'iqah like the Ṣā'iqah which overtook 'Ād and Thamūd.﴾*

and other similar nations who did what they did,

﴿إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ﴾

*﴿When the Messengers came to them, from before them and behind them﴾*

This is like the *Āyah*:

﴿وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ﴾

*﴿And remember (Hūd) the brother of 'Ād, when he warned his people in Al-Aḥqāf.[1] And surely, there have passed away warners before him and after him﴾* (46:21).

which means that in the neighboring towns and cities, Allāh

[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً﴾

*﴿If our Lord had so willed, He would surely have sent down the angels.﴾*

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾

*﴿So, indeed we disbelieve in that with which you have been sent.﴾*

means, 'because you are a mere human; we will not follow you because you are just men like us.'

﴿فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ﴾

*﴿As for 'Ād, they were arrogant in the land without right.﴾*

means, they were arrogant, stubborn and disobedient.

﴿وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً﴾

*﴿and they said: "Who is mightier than us in strength?"﴾*

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

*﴿See they not that Allāh Who created them was mightier in strength than them.﴾*

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the *Āyah*:

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾﴾

﴿*With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.*﴾ (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴿*So We sent upon them a Ṣarṣar wind*﴾. Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allāh says:

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦﴾

﴿*with a Ṣarṣar wind!*﴾ (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called *Ṣarṣar* because of the noise it makes as it flows.

﴿فِي أَيَّامٍ نَّحِسَاتٍ﴾

﴿*in days of calamity*﴾ means, consecutive days.

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*seven nights and eight days in succession*﴾ (69:7). This is like the *Āyah*:

﴿فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ﴾

﴿*on a day of calamity, continuous*﴾ (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*seven nights and eight days in succession*﴾ (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ﴾

﴿*that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will*

*be more disgracing.*﴾

meaning, more humiliating for them.

﴿وَهُمْ لَا يُنصَرُونَ﴾

﴿*and they will never be helped.*﴾ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ﴾

﴿*And as for Thamūd, We showed them the path of truth*﴾

Ibn 'Abbās, may Allāh be pleased with him, Abu Al-Āliyah, Sa'īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, "We explained to them."[1] Ath-Thawri said, "We called them." Allāh's saying;

﴿فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴾

﴿*but they preferred blindness to guidance;*﴾

means, 'We showed them the truth and made it clear to them through the words of their Prophet Ṣālih, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.'

﴿فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ﴾

﴿*so the Ṣā'iqah of disgracing torment seized them*﴾

means, Allāh sent upon them the *Ṣayḥah*,[2] earthquake, intense humiliation, punishment and torment.

﴿بِمَا كَانُوا۟ يَكْسِبُونَ﴾

﴿*because of what they used to earn*﴾ means, because of their disbelief and rejection.

﴿وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*And We saved those who believed*﴾

means, 'We saved them from among them, and no harm came

[1] Aṭ-Ṭabari 21:448 *Sūrah Hūd* [11:94].

[2] See volume five, the *Tafsīr* of *Sūrah Hūd* [11:94].

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ
أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ
وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ
﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم
مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن
يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾ ۞ وَقَيَّضْنَا لَهُمْ
قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ
كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ
وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا
شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَآءُ
أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ
﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ
وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

to them;' Allāh saved them along with His Prophet Ṣāliḥ, peace be upon him, because of their fear of Allāh.

﴿وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى
ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا
جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟
يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا۟ لِجُلُودِهِمْ لِمَ
شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ
ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ
أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ
أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ
أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا
تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى
ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم
مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾﴾

*﴿19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾*

*﴿20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾*

*﴿21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return."﴾*

*﴿22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of*

*what you were doing.*﴾

﴿23. *And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!*﴾

﴿24. *Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.*﴾

## On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾﴾

﴿*And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.*﴾

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allāh says elsewhere:

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا ﴿٨٦﴾﴾

﴿*And We shall drive the criminals to Hell, in a thirsty state*﴾ (19:86).

﴿حَتَّىٰ إِذَا مَا جَاءُوهَا﴾

﴿*Till, when they reach it,*﴾ means, when they stand at its edge,

﴿شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ﴾

﴿*their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.*﴾

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا﴾

﴿*And they will say to their skins, "Why do you testify against us?"*﴾

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ﴾

*﴿They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time,﴾*

means, and He cannot be opposed or resisted, and to Him you will return. Al-Ḥāfiẓ Abu Bakr Al-Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ laughed and smiled one day, and said:

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحِكْتُ؟»

*«Will you not ask about why I laughed?»"* They said, "O Messenger of Allāh, why did you laugh?" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ يَقُولُ: أَيْ رَبِّي أَلَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي، قَالَ: بَلَىٰ، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالَىٰ: أَوَلَيْسَ كَفَىٰ بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكِرَامِ الْكَاتِبِينَ - قال -: فَيُرَدِّدُ هٰذَا الْكَلَامَ مِرَارًا - قال -: فَيُخْتَمُ عَلَىٰ فِيهِ وَتَتَكَلَّمُ أَرْكَانُهُ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا، عَنْكُنَّ كُنْتُ أُجَادِلُ»

*«I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allāh will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allāh will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"»"*[1]

It was recorded by him and Ibn Abi Ḥātim.[2] It was also recorded by Muslim and An-Nasā'ī.[3] Ibn Abi Ḥātim recorded that Abu Burdah said that Abu Mūsā said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, 'O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, 'Did you not do such

[1] Al-Ḥākim 4:601.

[2] Aṭ-Ṭabari 21:452.

[3] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

and such on such and such a day in such and such a place?' He will say, 'No, by Your glory O Lord, I did not do it.' When he does that, a seal will be placed over his mouth." Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh."
Allāh's saying:

﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾

*﴿And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;﴾*

means, their organs and skins will say to them, when they blame them for testifying against them, 'you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allāh knew about all your deeds.' Allāh says:

﴿وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ﴾

*﴿but you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;﴾*

meaning, 'this evil thought, i.e., your belief that Allāh did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

﴿فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ﴾

*﴿and you have become of those utterly lost!﴾*

means, 'in the place of Resurrection, you have lost your own selves and your families.'

Imām Aḥmad recorded that 'Abdullāh, may Allāh be pleased with him, said, "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraysh and two of his brothers-in-law from Thaqīf, or a man from Thaqīf and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allāh can hear what we are saying now?'

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allāh revealed the words:

﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾

﴿*And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you*﴾ until;

﴿مِّنَ ٱلْخَٰسِرِينَ﴾

﴿*of those utterly lost!*﴾[1] This is how it was recorded by At-Tirmidhi.[2] A similar report was also narrated by Aḥmad (through a different chain), Muslim and At-Tirmidhi,[3] and Al-Bukhāri and Muslim also recorded (a different chain).[4]

﴿فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾﴾

﴿*Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.*﴾

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allāh and offer excuses, nothing of that will be accepted from them. Ibn Jarīr said, "The meaning of the *Āyah*,

﴿وَإِن يَسْتَعْتِبُوا۟﴾

﴿*and if they seek to please Allāh,*﴾ is: They will ask to go back to this world, but this plea will not be answered. This is like the *Āyah*:

﴿قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

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[1] Aḥmad 1:381.

[2] *Tuḥfat Al-Aḥwadhi* 9:123.

[3] Aḥmad 1:408, Muslim 4:2142, *Tuḥfat Al-Aḥwadhi* 9:124.

[4] *Fatḥ Al-Bāri* 8:424, 425, Muslim 4:2141, 2142.

﴿*They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!"*﴾" (23:106-108).[1]

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾﴾

﴿*25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.*﴾

﴿*26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."*﴾

﴿*27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.*﴾

﴿*28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt.*﴾

﴿*29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."*﴾

## The intimate Companions of the Idolators make Evil Actions attractive to Them

Allāh tells us that He is the One Who sends the idolators

[1] Aṭ-Ṭabari 21:458.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and *Jinn*.

﴿فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

*﴿who have made fair seeming to them, what was before them and what was behind them.﴾*

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾﴾

*﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!﴾* (43:36-37)

﴿وَحَقَّ عَلَيْهِمُ الْقَوْلُ﴾

*﴿And the Word is justified against them﴾* means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and *Jinn* alike.

﴿إِنَّهُمْ كَانُوا خَاسِرِينَ﴾

*﴿Indeed they (all) were the losers.﴾* means, they are all equal in terms of loss and being doomed.

## How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ﴾

*﴿And those who disbelieve say: "Listen not to this Qur'ān..."﴾*

means, they advised one another not to pay heed to the Qur'ān or obey its commands.

﴿وَالْغَوْا فِيهِ﴾

*﴿and make noise in the midst of its﴾* means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to

make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿لَعَلَّكُمْ تَغْلِبُونَ﴾

﴿*that you may overcome.*﴾ means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān. Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾﴾

﴿*So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.*﴾ (7:204).

Then Allāh says:

﴿فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا﴾

﴿*But surely, We shall cause those who disbelieve to taste a severe torment,*﴾

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ﴾

﴿*and certainly, We shall requite them the worst of what they used to do.*﴾

means, for their evil deeds.

﴿ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾﴾

﴿*That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."*﴾

It was reported that 'Ali, may Allāh be pleased with him, said, concerning the phrase,

﴿ٱلَّذَيْنِ أَضَلَّانَا﴾

﴿*those who led us astray*﴾: "Iblīs and the son of Ādam who killed his brother."[1] As-Suddi reported that 'Ali, may Allāh be pleased with him, said; "Iblīs is followed by everyone who commits *Shirk* and the son of Ādam is followed by everyone who commits a major sin. So Iblīs is the one who calls people to every evil thing, such as *Shirk* and lesser sins."[2] As for the first son of Ādam, it is as confirmed in the *Ḥadīth*:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«*No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Ādam, because he was the first one who set the precedent of killing another.*»[3]

﴿نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا﴾

﴿*that we may crush them under our feet*﴾

means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

﴿لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾

﴿*so that they become the lowest.*﴾ means, in the lowest level of Hell, as already mentioned in *Al-A'rāf*, where the followers ask Allāh to multiply the torment for their leaders:

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾﴾

﴿*(Allāh) said: "For each one there is double (torment), but you know not."*﴾ (7:38)

i.e., Allāh will give each of them the torment and punishment they deserve for their deeds. This is like the *Āyah*:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾﴾

﴿*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.*﴾ (16:88).

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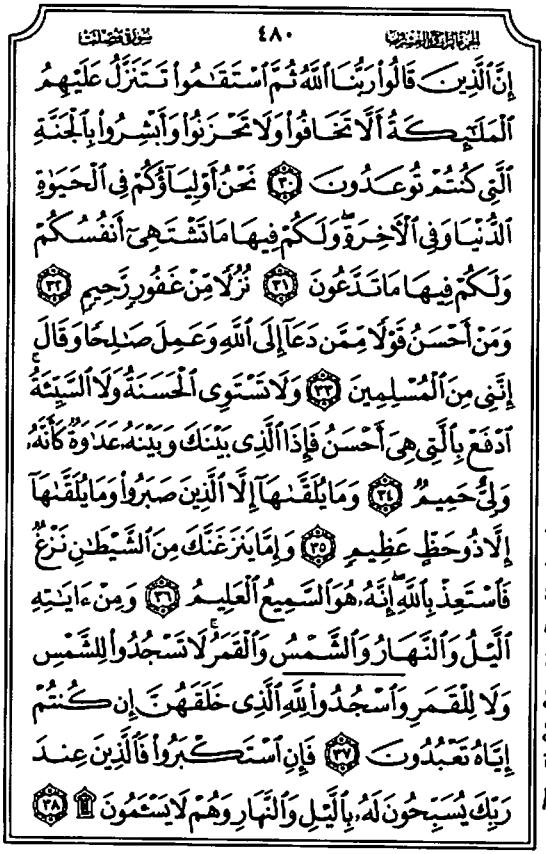
[1] Aṭ-Ṭabari 21:462.

[2] Aṭ-Ṭabari 21:462.

[3] *Fatḥ Al-Bāri* 6:419.




﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

﴿30. *Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"*﴾

﴿31. *"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask."*﴾

﴿32. *"An entertainment from the Oft-Forgiving, Most Merciful."*﴾

**Glad Tidings to Those Who believe in Allāh Alone and stand firm**

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾

﴿*Verily, those who say: "Our Lord is Allāh," and then they stand firm,*﴾

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarīr recorded that Sa'īd bin 'Imrān said, "I read this *Āyah* to Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾

﴿*Verily, those who say: "Our Lord is Allāh," and then they stand firm,*﴾

He said, 'Those are the ones who do not associate anything with Allāh.'"[1] Then he reported a narration of Al-Aswad bin Hilāl, who said, "Abu Bakr As-Siddīq, may Allāh be pleased with him, said, 'What do you say about this *Āyah*:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾

﴿*Verily, those who say: "Our Lord is Allāh," and then they stand firm,*﴾?' They said:

﴿رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾

﴿*"Our Lord is Allāh," and then they stand firm,*﴾

'They shun sin.' He said, 'You have not interpreted it improperly.' They say: 'Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.' "[2] This was also the view of Mujāhid, 'Ikrimah, As-Suddi and others.[3]

Aḥmad recorded that Sufyān bin 'Abdullāh Ath-Thaqafī said, "I said, 'O Messenger of Allāh, tell me something that I can adhere to.' He ﷺ said:

«قُلْ: رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ»

«*Say, my Lord is Allāh, then stand firm.*» I said, 'O Messenger of Allāh, what do you fear most for me?' The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

«هٰذَا»

«*This is.*»"[4] This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[5]

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[1] Aṭ-Ṭabari 21:464.

[2] Aṭ-Ṭabari 21:464.

[3] Aṭ-Ṭabari 21:465.

[4] Aḥmad 3:413.

[5] *Tuḥfat Al-Aḥwadhi* 7:91, Ibn Mājah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'ī recorded that Sufyān bin 'Abdullāh Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something about Islām that I will not have to ask anyone about it after you.' He ﷺ said:

«قُلْ: آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ»

«*Say: I believe in Allāh, then stand firm.*»" – then he mentioned the rest of the *Ḥadīth*.[1]

﴿تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـٰٓئِكَةُ﴾

﴿*on them the angels will descend*﴾. Mujāhid, As-Suddi, Zayd bin Aslam and his [Zayd's] son said, "This means, at the time of death, and they will say,

﴿أَلَّا تَخَافُوا﴾

﴿*Fear not*﴾."[2] Mujāhid, 'Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."[3]

﴿وَلَا تَحْزَنُوا﴾

﴿*nor grieve!* ﴾'for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

﴿وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

﴿*But receive the glad tidings of Paradise which you have been promised!*﴾

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Ḥadīth* narrated by Al-Barā', may Allāh be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَهُ، اخْرُجِي إِلَىٰ رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ»

«*The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry."*»[4]

[1] Muslim 1:65.

[2] Aṭ-Ṭabari 21:466, Al-Qurṭubi 15:358.

[3] Aṭ-Ṭabari 21:467.

[4] Aḥmad 4:287.

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Ḥātim, and this view reconciles all the opinions; it is a good view and it is true.

﴿نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوٰةِ الدُّنْيَا وَفِى الْءَاخِرَةِ﴾

*﴿We have been your friends in the life of this world and are (so) in the Hereafter.﴾*

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allāh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ﴾

*﴿Therein you shall have (all) that your souls desire,﴾*

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَدَّعُونَ﴾

*﴿and therein you shall have (all) for which you ask.﴾* means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾﴾

*﴿An entertainment from the Oft-Forgiving, Most Merciful.﴾*

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى اللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا الَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾﴾

﴿33. *And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."*﴾

﴿34. *The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.*﴾

﴿35. *But none is granted it except those who are patient – and none is granted it except the owner of the great portion in this world.*﴾

﴿36. *And if an evil whisper from Shaytān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.*﴾

## The Virtue of calling Others to Allāh

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ﴾

﴿*And who is better in speech than he who invites to Allāh,*﴾ means, he calls the servants of Allāh to Him.

﴿وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ﴾

﴿*and does righteous deeds, and says: "I am one of the Muslims."*﴾ means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said.[1]

It was also said that what was meant here is the righteous *Mu'adhdhin*, as it was mentioned in *Ṣaḥīḥ Muslim*:

«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

[1] Al-Qurṭubi 15:360.

«*The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.*»"[1]

In *As-Sunan* it is reported that the Prophet ﷺ said:

«الْإِمَامُ ضَامِنٌ، وَالْمُؤَذِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللهُ الْأَئِمَّةَ وَغَفَرَ لِلْمُؤَذِّنِينَ»

«*The Imām is a guarantor and the Mu'adhdhin is in a position of trust. May Allāh guide the Imāms and forgive the Mu'adhdhin.*»"[2]

The correct view is that the *Āyah* is general in meaning, and includes the *Mu'adhdhin* and others. When this *Āyah* was revealed, the *Adhān* had not been prescribed at all. The *Āyah* was revealed in Makkah, and the *Adhān* was prescribed in Al-Madīnah after the *Hijrah*, when it was shown to 'Abdullāh bin 'Abd Rabbihi Al-Anṣāri in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the *Āyah* is general in meaning, as 'Abdur-Razzāq said, narrating from Ma'mar, from Al-Ḥasan Al-Baṣri, who recited this *Āyah*:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾﴾

﴿*And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."*﴾

and said, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's *Khalīfah*."[3]

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[1] Muslim 1:290.

[2] Abu Dāwud 1:356, *Tuḥfat Al-Aḥwadhi* 1:614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the *Mu'adhdhin*, the people will depend upon his announcement of the time of prayer.

[3] 'Abdur-Razzāq 2:187. Ma'mar did not see Al-Ḥasan.

**Wisdom in *Da'wah* etc.**

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ﴾

*﴿The good deed and the evil deed cannot be equal.﴾*

means, there is a huge difference between them.

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ﴾

*﴿Repel (the evil) with one which is better,﴾* means, 'when someone does you wrong, repel him by treating him well,' as 'Umar, may Allāh be pleased with him, said, "There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him."

﴿فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ﴾

*﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾*

means, 'if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allāh says:

﴿وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟﴾

*﴿But none is granted it except those who are patient﴾*

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

﴿وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

*﴿and none is granted it except the owner of the great portion﴾*

means, the one who has a great portion of happiness in this world and in the Hereafter. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās explained this *Āyah*: "Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the *Shayṭān* and subdue their enemies to them until they become like close friends."[1]

[1] *Fatḥ Al-Bāri* 8:418.

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ﴾

*﴿And if an evil whisper from Shaytān tries to turn you away, then seek refuge in Allāh.﴾*

means, the devils among men may be deceived by your kind treatment of him, but the devils among the *Jinn*, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allāh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allāh ﷺ stood up to pray, he would say:

«أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

*«I seek refuge in Allāh the All-Hearing, All-Knowing, from the accursed Shaytān and his evil insinuations, breath and impurity.»*"[1]

We have already stated that there is nothing like this in the Qur'ān, apart from the passage in *Sūrat Al-A'rāf*, where Allāh says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝١٩٩ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝٢٠٠﴾

*﴿Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shaytān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾* (7:199-200)

and the passage in *Sūrat Al-Mu'minūn* where Allāh says:

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ۝٩٦ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ۝٩٧ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ۝٩٨﴾

*﴿Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn. And I seek refuge with You, My Lord! lest they should come near me."﴾* (23:96-98)

[1] Aḥmad 5:253.

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ﴿٣٨﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴾

﴿37. *And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you worship Him.*﴾

﴿38. *But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.*﴾

﴿39. *And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.*﴾



﴿وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

## From among the Signs of Allāh

Here Allāh reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allāh's saying;

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ﴾

﴿*And from among His signs are the night and the day, and the*

*sun and the moon.*﴾

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

﴿*Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.*﴾

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

﴿فَإِنِ اسْتَكْبَرُوا﴾

﴿*But if they are too proud,*﴾ i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَالَّذِينَ عِندَ رَبِّكَ﴾

﴿*then there are those who are with your Lord*﴾ i.e., the angels,

﴿يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ﴾

﴿*glorify Him night and day, and never are they tired.*﴾ This is like the *Āyah:*

﴿فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾﴾

﴿*But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.*﴾ (6:89).

﴿وَمِنْ ءَايَـٰتِهِ﴾

﴿*And among His signs*﴾ means, signs of His ability to bring the dead back to life.

﴿أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً﴾

﴿*that you see the earth barren,*﴾ means, lifeless, with nothing growing in it; it is dead.

﴿فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ﴾

﴿*but when We send down water (rain) to it, it is stirred to life and growth.*﴾

means, it brings forth all kinds of crops and fruits.

﴿إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.*﴾

﴿إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾﴾

﴿*40. Verily, those who Yulḥidūna Fī Our Āyāt are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do.*﴾

﴿*41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.*﴾

﴿*42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.*﴾

﴿*43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.*﴾

## The Punishment of the Deniers and the Description of the Qur'ān

﴿إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا﴾

﴿*Verily, Yulḥidūna Fī Our Āyāt*﴾

Ibn 'Abbās said, "*Al-Ilḥād* means putting words in their improper places."[1] Qatādah and others said, "It means disbelief and obstinate behavior."

﴿لَا يَخْفَوْنَ عَلَيْنَآ﴾

﴿*are not hidden from Us.*﴾ This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَفَمَن يُلْقَىٰ فِي ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِيٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ﴾

﴿*Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?*﴾

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿ٱعْمَلُوا۟ مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ Mujāhid, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni said that

﴿ٱعْمَلُوا۟ مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ is a threat.[2] Meaning, 'do what you will of good or evil, for He knows and sees all that you do.' He says:

﴿إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*Verily, He is All-Seer of what you do.*﴾

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ﴾

﴿*Verily, those who disbelieved in the Reminder when it came to them.*﴾

Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said, "This is the Qur'ān."[3]

﴿وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ﴾

﴿*And verily, it is an honorable well-fortified respected Book.*﴾

means, it is protected and preserved, and nobody can produce

[1] Aṭ-Ṭabari 21:478.
[2] Aṭ-Ṭabari 21:478.
[3] Aṭ-Ṭabari 21:479.

anything like it.

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ﴾

﴿*Falsehood cannot come to it from before it or behind it,*﴾

means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allāh says:

﴿تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

﴿*(it is) sent down by the All-Wise, Worthy of all praise.*﴾

meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

﴿*Nothing is said to you except what was said to the Messengers before you.*﴾

Qatādah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."[1]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ﴾

﴿*Verily, your Lord is the Possessor of forgiveness,*﴾ means, for those who turn to Him in repentance.

﴿وَذُو عِقَابٍ أَلِيمٍ﴾

﴿*and (also) the Possessor of painful punishment.*﴾ means, for those who persist in disbelief, transgression and stubborn opposition.

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾﴾

[1] At-Ṭabari 21:481.

﴾44. *And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."*﴿

﴾45. *And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.*﴿

## Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾﴾

﴿*And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.*﴾ (26:198-199).

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ﴾

﴿*Why are not its verses explained in detail? What! not in Arabic and an Arab?*﴾

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddi and others.[1]

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ﴾

﴿*Say: "It is for those who believe, a guide and a cure..."*﴾

[1] Aṭ-Ṭabari 21:482.

means, 'say, O Muḥammad: this Qur'ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

﴿وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ﴾

﴿*And as for those who disbelieve, there is heaviness in their ears,*﴾

means, they do not understand what is in it.

﴿وَهُوَ عَلَيْهِمْ عَمًى﴾

﴿*and it is blindness for them.*﴾ means they are not guided to the explanations contained therein. This is like the *Āyah*:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾

﴿*And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.*﴾ (17:82).

﴿أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿*They are called from a place far away.*﴾

Mujāhid said, "Far away from their hearts."[1] Ibn Jarīr said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying."[2] This is like the *Āyah*:

﴿وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾﴾

﴿*And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.*﴾ (2:171)

## Taking Mūsā as an Example

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ﴾

﴿*And indeed We gave Mūsā the Scripture, but dispute arose*

[1] Aṭ-Ṭabari 21:485.

[2] Aṭ-Ṭabari 21:484.

۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾
لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ
قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ
رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ
أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ
﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم
بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ
ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ
فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

*therein.*﴾ means, they disbelieved in him and did not show him any respect.

﴿فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ﴾

﴿*Therefore be patient as did the Messengers of strong will*﴾ (46:35).

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*And had it not been for a Word that went forth before from your Lord,*﴾ i.e., to delay the Reckoning until the Day of Resurrection,

﴿لَقُضِىَ بَيْنَهُمْ ۚ﴾

﴿*the matter would have been settled between them.*﴾ means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

﴿وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ﴾

﴿*But truly, they are in grave doubt thereto.*﴾ means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarīr, and it is a plausible interpretation.[1] And Allāh knows best.

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ ۞ إِلَيْهِ يُرَدُّ عِلْمُ

[1] Aṭ-Ṭabari 21:487.

ٱلسَّاعَةِۚ وَمَا تَخۡرُجُ مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَيَوۡمَ يُنَادِيهِمۡ أَيۡنَ شُرَكَآءِي قَالُوٓاْ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٖ ۝٤٧ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَدۡعُونَ مِن قَبۡلُ وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٖ ۝٤٨﴾

*﴿46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.﴾*

*﴿47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners?" They will say: "We inform You that none of us bears witness to it!"﴾*

*﴿48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.﴾*

## Everyone will be requited according to His Deeds

﴿مَّنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ﴾

*﴿Whosoever does righteous good deed, it is for himself;﴾* means, the benefit of which will come to him.

﴿وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ﴾

*﴿and whosoever does evil, it is against himself.﴾* means, the consequences of that will come back on him.

﴿وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ﴾

*﴿And your Lord is not at all unjust to (His) servants﴾* means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

## Knowledge of the Hour is with Allāh Alone

Then Allāh says:

﴿إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِ﴾

*﴿To Him is referred the knowledge of the Hour.﴾* meaning, no one

knows about that apart from Him. Muḥammad ﷺ, the leader of mankind, said to Jibrīl, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one who is asked about it does not know more than the one who is asking.*»[1] And Allāh says:

﴿إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴿*To your Lord belongs the term thereof.*﴾ (79:44)

﴿لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴾

﴿*None can reveal its time but He*﴾ (7:187).

﴿وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ﴾

﴿*No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.*﴾

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allāh says:

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴿*not a leaf falls, but He knows it*﴾ (6:59).

﴿يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾﴾

﴿*Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion*﴾ (13:8).

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾﴾

﴿*And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.*﴾ (35:11)

﴿وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى﴾

[1] *Fatḥ Al-Bāri* 1:140.

﴿*And on the Day when He will call unto them (saying): "Where are My (so-called) partners?"*﴾

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me?"

﴿قَالُوٓاْ ءَاذَنَّٰكَ﴾

﴿*They will say: "We inform You..."*﴾ means, 'we tell You,'

﴿مَا مِنَّا مِن شَهِيدٍ﴾

﴿*that none of us bears witness to it.*﴾ means, 'not one of us will bear witness today that You have any partner.'

﴿وَضَلَّ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ﴾

﴿*And those whom they used to invoke before (in this world) shall disappear from them,*﴾

means, they will go away, and will be of no benefit to them.

﴿وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٍ﴾

﴿*and they will perceive that they have no place of refuge*﴾

means, they will have no way of escaping from the punishment of Allāh. This is like the *Āyah*:

﴿وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا ﴿٥٣﴾﴾

﴿*And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.*﴾ (18:53)

﴿لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾﴾

﴿*49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.*﴾

﴿*50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established.*

*But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.*﴾

﴿*51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.*﴾

## Man is fickle when Ease comes to Him after Difficulty

Allāh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him – i.e., trials and difficulties or poverty –

﴿فَيَئُوسٌ قَنُوطٌ﴾

﴿*then he gives up all hope and is lost in despair.*﴾, i.e., he thinks that he will never experience anything good again.

﴿وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى﴾

﴿*And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)..."*﴾

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً﴾

﴿*I think not that the Hour will be established.*﴾

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allāh says:

﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧﴾

﴿*Nay! Verily, man does transgress. Because he considers himself self-sufficient.*﴾ (96:6)

﴿وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ﴾

﴿*But if I am brought back to my Lord, surely there will be for me the best with Him.*﴾

means, 'if there is a Hereafter after all, then my Lord will be

generous and kind to me just as He was in this world.' So he expects Allāh to do him favors in spite of his bad deeds and lack of certain faith. Allāh says:

﴿فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ﴾

*﴿Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.﴾*

Thus Allāh threatens punishment and vengeance to those whose conduct and belief is like that.

﴿وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ﴾

*﴿And when We show favor to man, he turns away and becomes arrogant;﴾*

means, he turns away from doing acts of obedience and is too proud to obey the commands of Allāh. This is like the *Āyah*:

﴿فَتَوَلَّىٰ بِرُكْنِهِۦ﴾

*﴿But [Fir'awn] turned away along with his hosts﴾* (51:39).

﴿وَإِذَا مَسَّهُ ٱلشَّرُّ﴾

*﴿but when evil touches him,﴾* means, difficulties,

﴿فَذُو دُعَآءٍ عَرِيضٍ﴾

*﴿then he has recourse to long supplications.﴾*

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allāh says:

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

*﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!﴾* (10:12)

﴿قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾ سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ

بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾﴾

*﴿52. Say: "Tell me, if it is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away."﴾*

*﴿53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾*

*﴿54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!﴾*

## The Qur'ān and the Proofs of its Truth

Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ – 'O Muḥammad, to these idolators who disbelieve in the Qur'ān'–

﴿أَرَءَيْتُمْ إِن كَانَ﴾

﴿*Tell me, if it*﴾ – this Qur'ān –

﴿مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ﴾

﴿*is from Allāh, and you disbelieve in it?*﴾ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allāh says:

﴿مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ﴾

﴿*Who is more astray than one who is in opposition far away.*﴾ means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allāh says:

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِي ٱلْآفَاقِ وَفِيٓ أَنفُسِهِمْ﴾

﴿*We will show them Our signs in the universe, and within themselves,*﴾

meaning, 'We will show them Our evidence and proof that the Qur'ān is true and has indeed been sent down from Allāh to

the Messenger of Allāh, through external signs,

﴿فِى ٱلْآفَاقِ﴾

﴿*in the universe*﴾,' such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Ḥasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator – may He be blessed and exalted – and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

﴿*until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?*﴾

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ﴾

﴿*But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge*﴾ (4:166).

﴿أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ﴾

﴿*Lo, Verily, they are in doubt concerning the meeting with their Lord.*﴾

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌ ۗ﴾

﴿*Verily, He is surrounding all things!*﴾

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsīr* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.

# The *Tafsīr* of *Sūrat Ash-Shūrā*

# (Chapter - 42)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٤﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ أَلَا إِنَّ
اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾ وَالَّذِينَ اتَّخَذُوا
مِن دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ
عَلَيْهِمْ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾

﴿1. *Hā Mīm.*﴾

﴿2. *'Ain Sīn Qāf.*﴾

﴿3. *Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.*﴾

﴿4. *To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.*﴾

﴿5. *Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allāh is the Oft-*

*Forgiving, the Most Merciful.﴾*

*﴿6. And as for those who take as protecting friends others besides Him - Allāh is Ḥafīẓ over them, and you are not a trustee over them.﴾*

## The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾﴾

*﴿Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾*

means, 'just as this Qur'ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

﴿ٱللَّهُ ٱلْعَزِيزُ﴾

*﴿Allāh, the Almighty﴾* means, in His vengeance

﴿ٱلْحَكِيمُ﴾

*﴿the All-Wise﴾* means, in all that He says and does.

Imām Mālik, may Allāh have mercy on him, narrated that 'Ā'ishah, may Allāh be pleased with her, said, "Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, how does the revelation come to you?' The Messenger of Allāh ﷺ said:

«أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

*«Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.»"*

'Ā'ishah, may Allāh be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead."[1]

[1] *Muwaṭṭa'* 1 :202.

It was also reported in the Two *Ṣaḥīḥs*, and the version quoted here is that recorded by Al-Bukhāri.[1]

﴿لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

*﴿To Him belongs all that is in the heavens and all that is on the earth,﴾*

means, everything is subject to His dominion and control.

﴿وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

*﴿and He is the Most High, the Most Great.﴾*

This is like the *Āyat*:

﴿ٱلْكَبِيرُ ٱلْمُتَعَالِ ۝٩﴾

*﴿the Most Great, the Most High﴾* (13:9), and

﴿وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ۝٦٢﴾

*﴿He is the Most High, the Most Great﴾* (22:62).

And there are many similar *Āyāt*.

﴿تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ﴾

*﴿Nearly the heavens might be rent asunder from above them,﴾*

Ibn 'Abbās, may Allāh be pleased with him, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ka'b Al-Aḥbār said, "Out of fear of His might."[2]

﴿وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ﴾

*﴿and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.﴾*

This is like the *Āyah*:

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا﴾

*﴿Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all*

[1] *Fatḥ Al-Bāri* 1:25, Muslim 4:1816.

[2] Aṭ-Ṭabari 21:501.

*things in mercy and knowledge,"* (40:7)

﴿أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

*﴿Lo! Verily, Allāh is the Oft-Forgiving, the Most Merciful.﴾*

This is a reminder, to take heed of this fact.

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ﴾

*﴿And as for those who take as protecting friends others besides Him﴾*

This refers to the idolators,

﴿ٱللَّهُ حَفِيظٌ عَلَيْهِمْ﴾

*﴿Allāh is Ḥafīẓ over them.﴾* meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

﴿وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

*﴿and you are not a trustee over them.﴾* meaning, 'you are just a warner, and Allāh is the Trustee of all affairs.'

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ﴿٧﴾ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ﴿٨﴾﴾

*﴿7. And thus We have revealed to you a Qur'ān in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.﴾*

*﴿8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾*

## The Qur'ān was revealed to serve as a Warning

Allāh says, 'just as We sent revelation to the Prophets before you,'

﴿أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا﴾

*﴿thus We have revealed to you a Qur'ān in Arabic﴾*

meaning, plain, clear, and manifest

﴿لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ﴾

﴿*that you may warn the Mother of the Towns*﴾, i.e., Makkah,

﴿وَمَنْ حَوْلَهَا﴾

﴿*and all around it,*﴾ means, all the lands, east and west. Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imām Aḥmad from 'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

«وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ»

«*By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.*»[1]

This was also recorded by At-Tirmidhī, An-Nasā'ī and Ibn Mājah; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

﴿وَتُنذِرَ يَوْمَ الْجَمْعِ﴾

﴿*and warn (them) of the Day of Assembling*﴾

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain.

﴿لَا رَيْبَ فِيهِ﴾

﴿*of which there is no doubt,*﴾ means, there is no doubt that it will happen and will most certainly come to pass.

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

﴿*a party will be in Paradise and a party in the blazing Fire.*﴾

This is like the *Āyah*:

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ﴾

﴿*(And remember) the Day when He will gather you (all) on the*

[1] Aḥmad 4:305.

[2] *Tuḥfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 1:1037.

*Day of Gathering, – that will be the Day of mutual loss and gain*﴾ (64:9).

which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the *Āyah*:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴿*Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.*﴾ (11:103-105)

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هٰذَانِ الْكِتَابَانِ؟»

«*Do you know what these two books are?*»

We said, "We do not know unless you tell us, O Messenger of Allāh." Concerning the book in his right hand, He ﷺ said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَىٰ آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«*This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.*»

Then concerning the book in his left hand, he ﷺ said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَىٰ آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«*This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added*

*or taken away from it.*»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ»

«*Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.*»

*Then he* ﷺ made a gesture with his fist and said,

«فَرَغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

«*Your Lord has settled the matter of His servants*» and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

«*A party in Paradise.*»

*and he made a similar gesture with his left hand;*

«فَرِيقٌ فِي السَّعِيرِ»

«*And a party in the blazing Fire.*»"[1]

This was also recorded by At-Tirmidhi, and An-Nasā'ī; At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"[2]

Imām Aḥmad recorded that Abu Naḍrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullāh, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«خُذْ مِنْ شَارِبِكَ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

[1] Aḥmad 2:167. See the following note.

[2] *Tuḥfat Al-Aḥwadhi* 6:350, An-Nasā'ī in *Al-Kubrā* 6:452. The chain of this *Ḥadīth* contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic *Ḥadīth*.

فَاطِرُ السَّمَٰوَٰتِ وَالْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
وَمِنَ الْأَنْعَٰمِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ
وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَٰوَٰتِ وَالْأَرْضِ ۖ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
۞ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ
يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا
تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَٰبَ مِن بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾
فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ
وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ
بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

*"Trim your moustache and adhere to that practice until you meet me?"* He said, 'Yes, but I heard the Messenger of Allāh ﷺ say;

"إِنَّ اللهَ تَعَالَىٰ قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَىٰ بِالْيَدِ الْأُخْرَىٰ، قَالَ: هٰذِهِ لِهٰذِهِ، وَهٰذِهِ لِهٰذِهِ، وَلَا أُبَالِي"

*"Allāh picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care."*"

'And I do not know in which of the two handfuls I am."[1]

There are several *Hadīths* about *Al-Qadr* (the Divine Decree) in the books of *Ṣaḥīḥ*, *Sunan* and *Musnad*. Including those narrated by 'Ali, Ibn Mas'ūd, 'Ā'ishah and a large number of Companions, may Allāh be pleased with them all.

﴿وَلَوْ شَآءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً﴾

*﴿And if Allāh had willed, He could have made them one nation,﴾*

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allāh says:

[1] Aḥmad 4:176.

﴿وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ﴾

*﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾*

﴿أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾﴾

*﴿9. Or have they taken protecting friends besides Him? But Allāh – He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.﴾*

*﴿10. And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance.﴾*

*﴿11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾*

*﴿12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.﴾*

## Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allāh, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

*﴿And in whatsoever you differ, the decision thereof is with Allāh.﴾*

means, in whatever issue you differ. This is general in meaning and applies to all things.

﴿فَحُكْمُهُۥٓ إِلَى ٱللَّهِ﴾

﴿*the decision thereof is with Allāh.*﴾ means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the *Āyah*:

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

﴿*(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger*﴾ (4:59).

﴿ذَٰلِكُمُ ٱللَّهُ رَبِّى﴾

﴿*Such is Allāh, my Lord*﴾ means, (He is) the Judge of all things.

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿*in Whom I put my trust, and to Him I turn in repentance.*﴾ means, 'I refer all matters to Him.'

﴿فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*The Creator of the heavens and the earth.*﴾ means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا﴾

﴿*He has made for you mates from yourselves,*﴾

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا﴾

﴿*and for the cattle (also) mates.*﴾ means, and He has created for you eight pairs of cattle.

﴿يَذْرَؤُكُمْ فِيهِ﴾

﴿*By this means He creates you.*﴾ means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾

﴿*There is nothing like Him,*﴾ means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*﴿He is the All-Hearer, the All-Seer.﴾*

﴿لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿To Him belong the keys of the heavens and the earth.﴾*

We have already discussed the interpretation of this phrase in *Sūrat Az-Zumar* (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾

*﴿He expands provision for whom He wills, and straitens.﴾*

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

*﴿Verily, He is the All-Knower of everything.﴾*

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۬ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾﴾

*﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾*

*﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾*

## The Religion of the Messengers is One

Allāh says to this *Ummah*:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ﴾

﴿*He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you,*﴾

Allāh mentions the first Messenger who was sent after Ādam, that is, Nūḥ, peace be upon them, and the last of them is Muḥammad ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and Īsā bin Maryam. This *Āyah* mentions all five, just as they are also mentioned in the *Āyah* in *Sūrat Al-Aḥzāb*, where Allāh says:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ﴾

﴿*And (remember) when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam.*﴾ (33:7).

The Message which all the Messengers brought was to worship Allāh Alone, with no partner or associate, as Allāh says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴿*And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.*﴾ (21:25).

And according to a *Ḥadīth* (the Prophet ﷺ said):

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، دِينُنَا وَاحِدٌ»

«*We Prophets are brothers and our religion is one.*»[1]

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿*To each among you, We have prescribed a law and a clear way*﴾ (5:48).

Allāh says here:

[1] *Fatḥ Al-Bāri* 6:550.

﴿أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

*﴿saying you should establish religion and make no divisions in it.﴾*

meaning, Allāh enjoined all the Prophets (peace and blessings of Allāh be upon them all) to be as one and He forbade them to differ and be divided.

﴿كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ﴾

*﴿Intolerable for the idolators is that to which you call them.﴾*

means, 'it is too much for them to bear, and they hate that to which you call them, O Muḥammad, i.e., *Tawḥīd*.'

﴿اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ﴾

*﴿Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾*

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

﴿وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ﴾

*﴿And they divided not till after knowledge had come to them,﴾*

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

*﴿And had it not been for a Word that went forth before from your Lord for an appointed term,﴾*

means, were it not for the fact that Allāh had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

﴿وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ﴾

*﴿And verily, those who were made to inherit the Scripture after them,﴾*

means, the later generation which came after the earlier

generation which had rejected the truth.

﴿لَفِى شَكٍّ مِّنْهُ مُرِيبٍ﴾

﴿*are in grave doubt concerning it.*﴾ means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

﴿فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾﴾

﴿*15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."*﴾

This *Āyah* includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'ān, apart from *Āyat Al-Kursi* [2:255], which also includes ten ideas.

﴿فَلِذَٰلِكَ فَادْعُ﴾

﴿*So unto this then invite (people),*﴾ means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of *Shari'ah*] that were followed, such as the Messengers of strong will, and others.

﴿وَاسْتَقِمْ كَمَآ أُمِرْتَ﴾

﴿*and stand firm as you are commanded,*﴾ means, 'adhere firmly, you and those who follow you, to the worship of Allāh as He has commanded you.'

﴿وَلَا تَتَّبِعْ أَهْوَآءَهُمْ﴾

﴿*and follow not their desires*﴾ means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ﴾

*﴿but say: "I believe in whatsoever Allāh has sent down of the Book..."﴾*

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

*﴿and I am commanded to do justice among you.﴾* means, when judging according to the commands of Allāh.

﴿ٱللَّهُ رَبُّنَا وَرَبُّكُمْ﴾

*﴿Allāh is our Lord and your Lord.﴾* means, 'He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ﴾

*﴿For us our deeds and for you your deeds.﴾* means, 'we have nothing to do with you.' This is like the *Āyah*:

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾﴾

*﴿And if they demy you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾* (10:41)

﴿لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ﴾

*﴿There is no dispute between us and you.﴾* Mujāhid said, "This means, no argument."[1] As-Suddi said, "This was before *Āyah* of the sword was revealed." This fits the context, because this *Āyah* was revealed in Makkah, and *Āyah* of the sword [22:39-40] was revealed after the *Hijrah*.

﴿ٱللَّهُ يَجْمَعُ بَيْنَنَا﴾

[1] Aṭ-Ṭabari 21:518.

وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ
دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ
﴿١٦﴾ ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ
بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ
أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾
ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ
﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن
كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن
نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ
مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ
وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ
مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّٰتِ ۖ
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾

﴿*Allāh will assemble us (all),*﴾ means, on the Day of Resurrection. This is like the *Āyah*:

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾﴾

﴿*Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."*﴾ (34:26).

﴿وَإِلَيْهِ ٱلْمَصِيرُ﴾

﴿*and to Him is the final return.*﴾ means, the final return on the Day of Reckoning.

﴿وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ﴿١٨﴾﴾

﴿*16. And those who dispute concerning Allāh, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.*﴾

﴿*17. It is Allāh Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand?*﴾

﴿*18. Those who believe not therein seek to hasten it, while those*

*who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.*﴾

## A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path.

﴿وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ﴾

﴿*And those who dispute concerning Allāh, after it has been accepted,*﴾

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ﴾

﴿*no use is their dispute before their Lord*﴾ means, it is futile before Allāh.

﴿وَعَلَيْهِمْ غَضَبٌ﴾

﴿*and on them is wrath,*﴾ means, from Him.

﴿وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿*and for them will be a severe torment.*﴾ means, on the Day of Resurrection. Ibn 'Abbās, may Allāh be pleased with him, and Mujāhid said, "They disputed with the believers after they responded to Allāh and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to *Jāhiliyyah.*"[1] Qatādah said, "These were the Jews and Christians who said to them, 'Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allāh than you.'"[2] This was nothing but lies.

Then Allāh says:

﴿ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

[1] Aṭ-Ṭabari 21:518, 519.

[2] Aṭ-Ṭabari 21:519.

﴿*It is Allāh Who has sent down the Book in truth,*﴾ referring to all the Books which were revealed from Him to His Prophets.

﴿وَٱلْمِيزَانَ﴾

﴿*and the Balance.*﴾ means, justice and fairness. This was the view of Mujāhid and Qatādah.[1] This is like the *Āyāt*:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

﴿*Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice*﴾ (57:25).

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧ أَلَّا تَطْغَوْا فِى ٱلْمِيزَانِ ۝٨ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩﴾

﴿*And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.*﴾(55:7-9)

﴿وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ﴾

﴿*And what can make you know that perhaps the Hour is close at hand?*﴾

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿*Those who believe not therein seek to hasten it,*﴾

means, they say, 'when will this promise be fulfilled, if you are telling the truth?' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴿وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا﴾

﴿*while those who believe are fearful of it*﴾ means, they are afraid of it happening.

﴿وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴾

﴿*and know that it is the very truth.*﴾ means, that it will

[1] At-Ṭabari 21:520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Ṣaḥīḥ* and *Ḥasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أَعْدَدْتَ لَهَا؟»

«*Woe to you! It will most certainly come. What have you done to prepare for it?*»

He said, "Love for Allāh and His Messenger." He ﷺ said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

«*You will be with those whom you love.*»[1] According to another *Ḥadīth*:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«*"A man will be with those whom he loves.*»[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

﴿أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ﴾

﴿*Verily, those who dispute concerning the Hour*﴾

means, who dispute whether it will happen and think it is unlikely ever to come,

﴿لَفِى ضَلَٰلٍۭ بَعِيدٍ﴾

﴿*are certainly in error far away.*﴾ means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

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[1] *Fatḥ Al-Bāri* 10:573, Muslim 4:2033.

[2] Muslim 4:2034.

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him*﴾ (30:27).

﴿ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّٰتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٢٢﴾﴾

﴿*19. Allāh is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.*﴾

﴿*20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.*﴾

﴿*21. Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.*﴾

﴿*22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.*﴾

## The Provision of Allāh in this World and the Hereafter

Here Allāh speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allāh says:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ

﴿مُّبِينٍ ۝٦﴾

﴿*And no moving creature is there on the earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.*﴾ (11:6)

And there are many similar *Āyāt*.

﴿يَرْزُقُ مَن يَشَآءُ﴾

﴿*He gives provisions to whom He wills.*﴾ means, He gives generously to whomsoever He wills.

﴿وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ﴾

﴿*And He is the All-Strong, the Almighty.*﴾

means, there is nothing that can overpower Him. Then Allāh says:

﴿مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ﴾

﴿*Whosoever desires the reward of the Hereafter,*﴾ means, whoever does things for the sake of the Hereafter,

﴿نَزِدْ لَهُۥ فِى حَرْثِهِۦ﴾

﴿*We give him increase in his reward,*﴾ meaning, 'We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allāh wills.

﴿وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ﴾

﴿*and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.*﴾

means, whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allāh will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this *Āyah* is reinforced by the passage in *Subḥān* (i.e., *Sūrat Al-Isrā'*) in which Allāh says:

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ۝١٨ وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم

مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

*﴿Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer – then such are the ones whose striving shall be appreciated. On each – these as well as those – We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾* (17:18-21)

It was reported that Ubayy bin Ka'b, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَشِّرْ هٰذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرِّفْعَةِ وَالنَّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

*«Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.»"*[1]

## Making Legislation for the Creatures is *Shirk*

Allāh says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ﴾

*﴿Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained?﴾*

means, they do not follow what Allāh has ordained for you of upright religion; on the contrary, they follow what their devils (*Shayāṭīn*), of men and *Jinn*, have prescribed for them. They instituted taboos, such as the *Baḥīrah*, *Sā'ibah*, *Wasīlah* or *Ḥām*.[2]

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[1] Aḥmad 5:134.

[2] For an explanation of these, see volume three, the *Tafsīr* of *Sūrat Al-Mā'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجُرُّ قُصْبَهُ فِي النَّارِ»

«*I saw 'Amr bin Luhayy bin Qama'ah dragging his intestines in Hell*»[1] – because he had been the first one to introduce the idea of the *Sā'ibah*. This man was one of the kings of the Khuzā'ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:

﴿وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ﴾

﴿*And had it not been for a decisive Word, the matter would have been judged between them.*﴾

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*And verily, for the wrongdoers there is a painful torment.*﴾

i.e., an agonizing torment in Hell, what a terrible destination.

## The Terror of the Idolators in the Place of Gathering

﴿تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟﴾

﴿*You will see the wrongdoers fearful of that which they have earned,*﴾

means, in the arena of Resurrection.

﴿وَهُوَ وَاقِعٌۢ بِهِمْ﴾

﴿*and it will surely befall them.*﴾ means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

[1] *Fath Al-Bāri* 6:633.

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ
أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ
لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ
كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ
بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾ وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ
عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾
وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ
وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ ۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ
لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ
خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾ وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟
وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ
إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ
فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾

of Resurrection; they will be in a state of utter fear and terror.

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّٰتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ﴾

*﴿But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.﴾*

What comparison can there be between the former and the latter? How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allāh says:

﴿ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ﴾

*﴿That is the supreme grace.﴾* means, the ultimate victory and complete blessing.

﴿ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾﴾

﴾23. *That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.*﴿

﴾24. *Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.*﴿

## Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴿ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾*That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.*﴿

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾

﴾*Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."*﴿

means, 'say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhāri recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the *Āyah*:

﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾

﴾*except to be kind to me for my kinship with you.*﴿

Sa'īd bin Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship." Ibn 'Abbās said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhāri.[1] It was also recorded by Imām Aḥmad with a different chain of narration.[2]

﴿وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا﴾

﴿*And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof*﴾

means, 'whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the *Āyah*:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿*Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.*﴾ (4:40)

﴿إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴾

﴿*Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.*﴾

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

## The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that

Allāh's saying;

﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَإِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ﴾

﴿*Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart.*﴾

means, 'if you had invented any lies against Him, as these ignorant people claim,'

﴿يَخْتِمْ عَلَىٰ قَلْبِكَ﴾

﴿*He could have sealed up your heart.*﴾

means, 'and thus caused you to forget what had already come

[1] *Fath Al-Bāri* 8:326.

[2] Aḥmad 1:229.

to you of the Qur'ān.' This is like the *Āyah*:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

*﴿And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.﴾* (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ﴾

*﴿and establishes the truth by His Word.﴾* means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

*﴿Verily, He knows well what are in the breasts.﴾*

means, all that is hidden in the hearts of men.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾﴾

*﴿25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.﴾*

*﴿26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.﴾*

*﴿27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾*

*﴿28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Walī, Worthy of all praise.﴾*

## Allāh accepts Repentance and responds to Supplications

Here Allāh reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴿*And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.*﴾ (4:110)

It was reported in *Ṣaḥīḥ Muslim* that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَلَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ - حِينَ يَتُوبُ إِلَيْهِ - مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

«*Allāh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allāh, You are my slave and I am Your Lord!" – i.e,. he makes a mistake because of his great joy.*»"[1]

A similar report was also narrated in the *Ṣaḥīḥ* from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.[2]

﴿وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴿*And He it is Who accepts repentance from His servants,*﴾

[1] Muslim 4:2104.

[2] Muslim 4:2103.

It was reported that Az-Zuhri said, concerning this *Āyah*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ»

*«Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.»"*[1]

Hammām bin Al-Ḥārith said, "Ibn Mas'ūd was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

﴿وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

*﴿And He it is Who accepts repentance from His servants﴾."*[2]

﴿وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ﴾

*﴿and forgives sins,﴾* means, He will accept repentance in the future, and He forgives past sins.

﴿وَيَعْلَمُ مَا تَفْعَلُونَ﴾

*﴿and He knows what you do.﴾* means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

﴿وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿And He answers those who believe and do righteous good deeds,﴾*

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarīr: "It means that He answers their supplication for themselves, their companions and their brothers."[3]

﴿وَيَزِيدُهُم مِّن فَضْلِهِۦ﴾

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[1] 'Abdur-Razzāq 3:191. This narration is supported by the previous.

[2] Aṭ-Ṭabari 21:533.

[3] Aṭ-Ṭabari 21:534.

﴿*and gives them increase of His bounty.*﴾

means, He answers their supplications and gives them more besides. Qatādah said, narrating from Ibrāhīm An-Nakha'ī Al-Lakhmi about the *Āyah*:

﴿وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*And He answers those who believe and do righteous good deeds,*﴾

– (this means) they intercede for their brothers;

﴿وَيَزِيدُهُم مِّن فَضْلِهِۦ﴾

﴿*and gives them increase of His bounty.*﴾

– (this means) they intercede for their brothers' brothers.[1]

﴿وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿*And as for the disbelievers, theirs will be a severe torment.*﴾

– having mentioned the believers and the great reward that is theirs, Allāh then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

## The Reason why Provision is not Increased

﴿وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ﴾

﴿*And if Allāh were to extend the provision for His servants, they would surely rebel in the earth,*﴾

means, 'if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

﴿وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ﴾

﴿*but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.*﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

[1] Aṭ-Ṭabari 21:534.

those who deserve to be poor.

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴿*And He it is Who sends down the rain after they have despaired,*﴾

means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the *Āyah*:

﴿وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾﴾

﴿*And verily, before that (rain) - just before it was sent down upon them - they were in despair!*﴾ (30:49)

﴿وَيَنشُرُ رَحْمَتَهُۥ﴾

﴿*and spreads His mercy.*﴾ means, He bestows it upon all the people who live in that region. Qatādah said, "We were told that a man said to 'Umar bin Al-Khattāb, may Allāh be pleased with him, 'O Commander of the faithful, no rain has come and the people are in despair.' 'Umar, may Allāh be pleased with him, said, 'Rain will be sent upon you,' and he recited:

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾﴾

﴿*And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise*﴾."[1]

Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

﴿وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾﴾

﴿29. *And among His Āyāt is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He*

[1] Aṭ-Ṭabari 21:537.

*wills.﴾*

*﴿30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾*

*﴿31. And you cannot escape from Allāh in the earth, and besides Allāh you have neither any protector nor any helper.﴾*

## Among the Signs of Allāh is the Creation of the Heavens and the Earth

﴿وَمِنْ ءَايَٰتِهِۦ﴾

﴿*And among His Āyāt*﴾ the signs which point to His great might and power,

﴿خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا﴾

*﴿is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.﴾*

means, whatever He has created in them, i.e., in the heavens and the earth.

﴿مِن دَآبَّةٍ﴾

﴿*and whatever moving creatures*﴾ this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

﴿وَهُوَ﴾

﴿*And He*﴾ means, yet despite all that,

﴿عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ﴾

*﴿is Able to assemble them whenever He wills.﴾*

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

## The Cause of Misfortune is Sin

﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

﴿*And whatever of misfortune befalls you, it is because of what your hands have earned.*﴾

means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

﴿وَيَعْفُواْ عَن كَثِيرٍ﴾

﴿*And He pardons much.*﴾ means, of sins; 'He does not punish you for them, rather He forgives you.'

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ﴾

﴿*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth*﴾ (35:45).

According to a *Ṣaḥīḥ Ḥadīth*:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا»

«*By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby – even a thorn which pricks him.*»[1]

Imām Aḥmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ إِلَّا كَفَّرَ اللهُ تَعَالَىٰ عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

«*No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.*»"[2]

Imām Aḥmad also recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يُكَفِّرُهَا، ابْتَلَاهُ اللهُ تَعَالَىٰ بِالْحَزَنِ لِيُكَفِّرَهَا»

«*If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will*

[1] Aḥmad 2:303.

[2] Aḥmad 4:98. Similar was recorded by Muslim no. 6567.

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٣٦﴾ وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا
غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ
ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ
بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ
يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ
﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾

*expiate for them."*[1]

﴿وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾ إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾﴾

*﴿32. And among His signs are the ships in the sea like mountains.﴾*

*﴿33. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for every-one patient and grateful.﴾*

*﴿34. Or He may destroy them because of that which their (people) have earned. And He pardons much.﴾*

*﴿35. And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾*

## Ships are also among the Signs of Allāh

Allāh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujāhid, Al-Ḥasan, As-Suddi and Aḍ-Ḍaḥḥāk. In other words, these ships on the sea

[1] Aḥmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.[1]

﴿إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ﴾

﴿*If He wills, He causes the wind to cease,*﴾ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ﴾

﴿*Verily, in this are signs for everyone patient*﴾

means, who is patient in the face of adversity

﴿شَكُورٍ﴾

﴿*and grateful.*﴾ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟﴾

﴿*Or He may destroy them because of that which their (people) have earned.*﴾

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَيَعْفُ عَن كَثِيرٍ﴾

﴿*And He pardons much.*﴾ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the *Āyah*

﴿أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟﴾

﴿*Or He may destroy them because of that which their (people) have earned.*﴾

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

[1] Aṭ-Ṭabari 21:541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allāh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ﴿٣٥﴾﴾

*﴿And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾*

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾﴾

*﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord.﴾*

*﴿37. And those who shun the greater sins, and Al-Fawāḥish, and when they are angry, they forgive.﴾*

*﴿38. And those who answer the Call of their Lord, and perform the Ṣalāh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.﴾*

*﴿39. And those who, when an oppressive wrong is done to them, take revenge.﴾*

## The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*So whatever you have been given is but (a passing) enjoyment for this worldly life.*﴾

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ﴾

﴿*but that which is with Allāh is better and more lasting*﴾

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِلَّذِينَ ءَامَنُوا۟﴾

﴿*for those who believe*﴾ means, for those who are patient in forgoing the pleasures of this world,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿*and put their trust in their Lord.*﴾ means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allāh says:

﴿وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ﴾

﴿*And those who shun the greater sins, and Al-Fawāḥish,*﴾

We have already discussed sin and *Al-Fawāḥish* in *Sūrat Al-A'rāf*.[1]

﴿وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ﴾

﴿*and when they are angry, they forgive.*﴾ means, their nature dictates that they should forgive people and be tolerant.

[1] See *Sūrat Al-A'rāf* 7 :33.

Vengeance is not in their nature. It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ never took revenge for his own sake, only when the sacred Laws of Allāh were violated.[1]

﴿وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ﴾

*﴿And those who answer the Call of their Lord,﴾*

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَأَقَامُوا۟ ٱلصَّلَوٰةَ﴾

*﴿and perform Aṣ-Ṣalāh﴾* – which is the greatest act of worship of Allāh, may He be glorified.

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

*﴿and who (conduct) their affairs by mutual consultation,﴾*

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the *Āyah*:

﴿وَشَاوِرْهُمْ فِى ٱلْأَمْرِ﴾

*﴿and consult them in the affairs﴾* (3:159). The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confidant. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalīfah to six people who were to be consulted. They were 'Uthmān, 'Ali, Ṭalḥah, Az-Zubayr, Sa'īd and 'Abdur-Raḥmān bin 'Awf, may Allāh be pleased with them all. Then all of the Companions, may Allāh be pleased with them, agreed to appoint 'Uthmān as their leader.

﴿وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

*﴿and who spend of what We have bestowed on them.﴾*

this means kindly treating the creation of Allāh, starting with those who are closest, then the next closest, and so on.

﴿وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾﴾

[1] *Fatḥ Al-Bāri* 10:541.

﴿*And those who, when an oppressive wrong is done to them, take revenge.*﴾

means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yūsuf, peace be upon him, said to his brothers:

﴿لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ﴾

﴿*No reproach on you this day; may Allāh forgive you*﴾ (12:92).

even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allāh ﷺ forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan'īm. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Hārith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet ﷺ woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allāh ﷺ picked up the sword and called his Companions He told them what had happened, and he forgave the man. There are many similar *Ḥadīths* and reports. And Allāh knows best.

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾﴾

﴿*40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the wrongdoers.*﴾

﴿*41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.*﴾

﴿*42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a*

*painful torment.*﴾

﴿43. *And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.*﴾

## Forgiving or exacting Revenge on Wrongdoers

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

﴿*The recompense for an evil is an evil like thereof*﴾. This is like the *Āyāt*:

﴿فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ﴾

﴿*Then whoever transgresses the prohibition against you, you transgress likewise against him*﴾ (2:194), and

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ﴾

﴿*And if you punish, then punish them with the like of that with which you were afflicted*﴾ (16:126).

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says:

﴿وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ﴾

﴿*and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation*﴾ (5:45).

Allāh says here:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴿*but whoever forgives and makes reconciliation, his reward is with Allāh.*﴾

means, that will not be wasted with Allāh. As it says in a *Ṣaḥīḥ Ḥadīth*:

«وَمَا زَادَ اللهُ تَعَالَىٰ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا»

«*Allāh does not increase the person who forgives except in honor.*»[1]

[1] Muslim 4 :2001 .

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿*Verily, He likes not the wrongdoers.*﴾ means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾﴾

﴿*And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.*﴾ means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا السَّبِيلُ﴾

﴿*The way*﴾ means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿*is only against those who oppress men and rebel in the earth without justification;*﴾ means, those who initiate wrongful actions against others, as it says in the *Ṣaḥīḥ Ḥadīth*:

«الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيءِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ»

«*When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.*»[1]

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*for such there will be a painful torment.*﴾ means, intense and agonizing. It was reported that Muḥammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al-Muhallab, who was the governor of Baṣrah. He said, 'What do you need, O Abu 'Abdullāh?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

[1] Muslim 4:2000 .

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ
مِن طَرْفٍ خَفِيٍّ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ
فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم
مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُوا۟
لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ مَا لَكُم
مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟
فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ
أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾ لِّلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ
وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ
لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you –

﴿إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

*﴿The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.﴾*'

Marwān said, 'He spoke the truth, by Allāh, and gave sincere advice.' Then he said, 'What do you need, O Abu 'Abdullāh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'"[1] This was recorded by Ibn Abi Ḥātim.

When Allāh condemned wrongdoing and the people who do it, and prescribed *Al-Qiṣāṣ*, He encouraged forgiveness:

﴿وَلَمَن صَبَرَ وَغَفَرَ﴾

*﴿And verily, whosoever shows patience and forgives,﴾*

meaning, whoever bears the insult with patience and conceals the evil action,

﴿إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾

*﴿that would truly be from the things recommended by Allāh.﴾*

[1] Ibn Abi Shaybah 7:245.

Sa'īd bin Jubayr said, "This means, one of the things enjoined by Allāh," i.e., good actions for which there will be a great reward and much praise.

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾﴾

*﴿44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴾*

*﴿45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.﴾*

*﴿46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.﴾*

## The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا﴾

*﴿but he whom He sends astray, for him you will find no protecting to lead him.﴾* (18:17).

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لَمَّا رَأَوُا۟ ٱلْعَذَابَ﴾

*﴿when they behold the torment,﴾* i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ﴾

﴿*they will say: "Is there any way of return?"*﴾

This is like the *Āyah*:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾﴾

﴿*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.*﴾ (6:27-28)

﴿وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا﴾

﴿*And you will see them brought forward to it*﴾ means, to the Fire.

﴿خَٰشِعِينَ مِنَ ٱلذُّلِّ﴾

﴿*made humble by disgrace,*﴾ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ﴾

﴿*(and) looking with stealthy glance.*﴾ Mujāhid said, "In a humiliated manner."[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴿*And those who believe will say*﴾ means, on the Day of Resurrection they will say:

﴿إِنَّ ٱلْخَٰسِرِينَ﴾

﴿*Verily, the losers...*﴾ means, the greatest losers.

﴿ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ﴾

[1] Aṭ-Ṭabari 21:553.

﴿*are they who lose themselves and their families on the Day of Resurrection.*﴾

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴿أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ﴾

﴿*Verily, the wrongdoers will be in a lasting torment.*﴾ means, everlasting and eternal, with no way out and no escape.

﴿وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ﴾

﴿*And they will have no protectors to help them other than Allāh.*﴾

means, no one to save them from the punishment and torment which they are suffering.

﴿وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ﴾

﴿*And he whom Allāh sends astray, for him there is no way.*﴾

means, no salvation.

﴿ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾﴾

﴿*47. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.*﴾

﴿*48. But if they turn away, We have not sent you as a Ḥafiẓ over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!*﴾

## Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿اسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ﴾

*﴿Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted.﴾*

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

﴿مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ﴾

*﴿You will have no refuge on that Day nor there will be for you any denying.﴾*

means, you will have no stronghold in which to take refuge, no place in which to hide from Allāh, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾﴾

*﴿On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾* (75:10-12)

﴿فَإِنْ أَعْرَضُوا﴾

*﴿But if they turn away,﴾* refers to the idolators,

﴿فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

*﴿We have not sent you as a Ḥafiẓ over them.﴾*

means, 'you have no power over them.' And Allāh says elsewhere:

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

*﴿Not upon you is their guidance, but Allāh guides whom He wills﴾* (2:272).

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

*﴿your duty is only to convey (the Message) and on Us is the reckoning﴾* (13:40).

And Allāh says here:

﴿إِنْ عَلَيْكَ إِلَّا ٱلْبَلَـٰغُ﴾

﴿*Your duty is to convey.*﴾ meaning, 'all that We require you to do is to convey the Message of Allāh to them.'

﴿وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا﴾

﴿*And verily, when We cause man to taste of mercy from Us, he rejoices there at;*﴾

means, when a time of ease and comfort comes to him, he is happy about it.

﴿وَإِن تُصِبْهُمْ﴾

﴿*but when befalls them*﴾ means mankind.

﴿سَيِّئَةٌۢ﴾

﴿*some evil*﴾ means, drought, punishment, tribulation or difficulty,

﴿فَإِنَّ ٱلْإِنسَـٰنَ كَفُورٌ﴾

﴿*then verily, man (becomes) ingrate!*﴾ means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

«*O women, give in charity, for I have seen that you form the majority of the people of Hell.*»

A woman asked, "Why is that, O Messenger of Allāh?" He said:

«لِأَنَّكُنَّ تُكْثِرْنَ الشَّكَايَةَ وَتَكْفُرْنَ الْعَشِيرَ، لَوْ أَحْسَنْتَ إِلَىٰ إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتَ يَوْمًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

«*Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!'*»[1]

[1] Muslim 1 :86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

*«... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»*[1]

﴿لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

*﴿49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.﴾*

*﴿50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).﴾*

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

﴿يَهَبُ لِمَن يَشَآءُ إِنَٰثًا﴾

*﴿He bestows female upon whom He wills.﴾* means, He gives them daughters only. Al-Baghawi said, "And among them (those who were given daughters only) was Lūt, peace be upon him."[2]

﴿وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ﴾

*﴿and bestows male upon whom He wills.﴾* means, He gives them sons only. Al-Baghawi said, "Like Ibrāhīm Al-Khalīl, peace be

[1] Muslim 4:2295.

[2] Al-Baghawi 4:132.

upon him, who did not have any daughters."[1]

﴿أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا﴾

﴿*Or He bestows both males and females,*﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muḥammad ﷺ."[2]

﴿وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا﴾

﴿*and He renders barren whom He wills.*﴾ means, so that he has no children at all. Al-Baghawi said, "Like Yaḥyā and ʿĪsā, peace be upon them."[3] So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

﴿إِنَّهُ عَلِيمٌ﴾

﴿*Verily, He is the All-Knower*﴾ means, He knows who deserves to be in which of these categories.

﴿قَدِيرٌ﴾

﴿*and is Able (to do all things).*﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the *Āyah* where Allāh says of ʿIsa, peace be upon him:

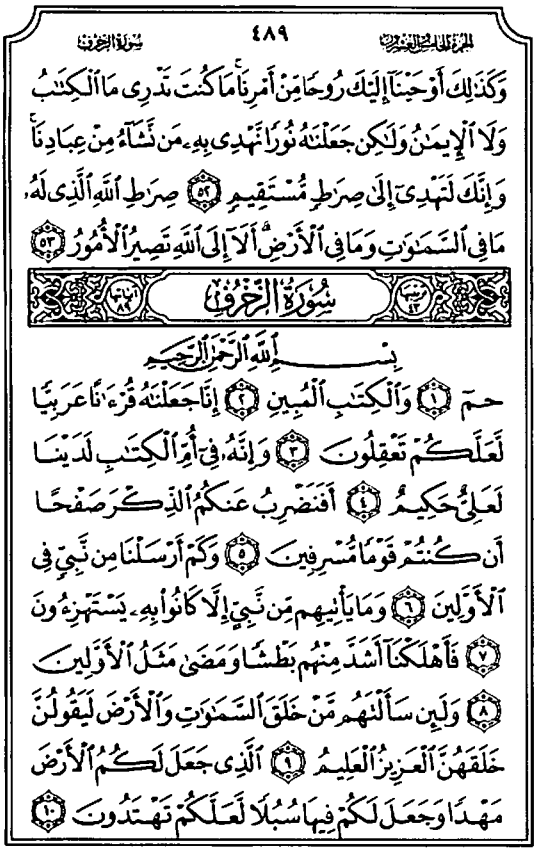
﴿وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ﴾

﴿*And (We wish) to appoint him as a sign to mankind*﴾ (19:21):

i.e., proof for them of His power, for He created people in four different ways. Ādam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā', peace be upon her, was created from a male without a female. All other people, besides ʿĪsā, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of ʿĪsā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ﴾

[1] Al-Baghawi 4 :132.
[2] Al-Baghawi 4 :132.
[3] Al-Baghawi 4 :132.




﴿*And (We wish) to appoint him as a sign to mankind*﴾ (19:21). This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾﴾

﴿*51. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.*﴾

﴿*52. And thus We have sent to you Rūḥ of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.*﴾

﴿*53. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.*﴾

**How the Revelation comes down**

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in *Ṣaḥīḥ Ibn Ḥibbān* that the Messenger of Allāh ﷺ said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ»

*«Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.»*[1]

﴿أَوْ مِن وَرَآيِٕ حِجَابٍ﴾

﴿*or from behind a veil*﴾ – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the *Ṣaḥīḥ*, it recorded that the Messenger of Allāh ﷺ said to Jābir bin 'Abdullāh, may Allāh be pleased with him:

«مَا كَلَّمَ اللهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

*«Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.»*[2]

This is how it was stated in the *Ḥadīth*. He [Jābir's father] was killed on the day of Uḥud, but this refers to the realm of *Al-Barzakh*, whereas the *Āyah* speaks of this earthly realm.

﴿أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ﴾

﴿*or (that) He sends a Messenger to reveal what He wills by His leave.*﴾

as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

﴿إِنَّهُۥ عَلِيٌّ حَكِيمٌ﴾

﴿*Verily, He is Most High, Most Wise.*﴾ He is Most High, All-Knowing, Most Wise.

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[1] *Musnad Ash-Shihāb* 2:185.

[2] *Tuhfat Al-Aḥwadhi* 8:360.

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

﴿*And thus We have sent to you Rūḥ of Our command.*﴾ means, the Qur'ān.

﴿مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ﴾

﴿*You knew not what is the Book, nor what is Faith.*﴾ means, 'in the details which were given to you in the Qur'ān.'

﴿وَلَٰكِن جَعَلْنَٰهُ﴾

﴿*But We have made it*﴾ means, the Qur'ān,

﴿نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا﴾

﴿*a light wherewith We guide whosoever of Our servants We will.*﴾ This is like the *Āyah*:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."*﴾ (41:44).

﴿وَإِنَّكَ﴾

﴿*And verily, you*﴾ means, 'O Muḥammad,'

﴿لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*are indeed guiding to a straight path.*﴾ means, the correct behavior. Then Allāh explains this further by saying:

﴿صِرَٰطِ ٱللَّهِ﴾

﴿*The path of Allāh*﴾ meaning, His Laws which He enjoins.

﴿ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴿*to Whom belongs all that is in the heavens and all that is on the earth.*﴾

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ﴾

﴿*Verily, all matters at the end go to Allāh.*﴾ means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of *Sūrat Ash-Shūrā*]

# The *Tafsīr* of *Sūrat Az-Zukhruf* (Chapter - 43)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿حمٓ ۝١ وَالْكِتَابِ الْمُبِينِ ۝٢ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝٣ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ ۝٤ أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ۝٥ وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ۝٦ وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝٧ فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ۝٨﴾

﴿1. *Ḥā Mīm.*﴾

﴿2. *By the manifest Book.*﴾

﴿3. *Verily, We have made it a Qur'ān in Arabic that you may be able to understand.*﴾

﴿4. *And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.*﴾

﴿5. *Shall We then take away the Reminder from you, because you are a people excessive.*﴾

﴿6. *And how many a Prophet have We sent amongst the men of old.*﴾

﴿7. *And never came there a Prophet to them but they used to mock at him.*﴾

﴿8. *Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.*﴾

﴿حمٓ ۝١ وَالْكِتَابِ الْمُبِينِ ۝٢﴾

﴿*Ḥa-Mīm. By the manifest Book.*﴾ means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allāh says:

﴿إِنَّا جَعَلْنَاهُ﴾

﴿*Verily, We have made it*﴾ meaning, revealed it,

﴿قُرْءَانًا عَرَبِيًّا﴾

﴿*a Qur'ān in Arabic*﴾ meaning, in the language of the Arabs, eloquent and clear;

﴿لَّعَلَّكُمْ تَعْقِلُونَ﴾

﴿*that you may be able to understand.*﴾ means, that you may understand it and ponder its meanings. This is like the *Āyah*:

﴿بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾﴾

﴿*In the plain Arabic language.*﴾ (26:195)

﴿وَإِنَّهُ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ﴿٤﴾﴾

﴿*And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.*﴾

This explains the high status of the Qur'ān among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

﴿وَإِنَّهُ﴾

﴿*And verily, it*﴾ means, the Qur'ān,

﴿فِىٓ أُمِّ ٱلْكِتَٰبِ﴾

﴿*is in the Mother of the Book*﴾ meaning, *Al-Lawḥ Al-Maḥfūẓ* (the Preserved Tablet). This was the view of Ibn 'Abbās and Mujāhid.[1]

﴿لَدَيْنَا﴾

﴿*with Us,*﴾ means, in Our presence. This was the view of Qatādah and others.[2]

﴿لَعَلِىٌّ﴾

﴿*indeed exalted*﴾ means, occupying a position of honor and virtue. This was the view of Qatādah.[3]

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[1] Ar-Rāzi, 27:167.

[2] Al-Baghawi 4:133.

[3] Aṭ-Ṭabari 21:567.

﴿حَكِيمٌ﴾

﴿*full of wisdom.*﴾ means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allāh says elsewhere:

﴿إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝٧٧ فِى كِتَٰبٍ مَّكْنُونٍ ۝٧٨ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝٧٩ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝٨٠﴾

﴿*That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.*﴾ (56:77-80)

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝١١ فَمَن شَآءَ ذَكَرَهُۥ ۝١٢ فِى صُحُفٍ مُّكَرَّمَةٍ ۝١٣ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ۝١٤ بِأَيْدِى سَفَرَةٍ ۝١٥ كِرَامٍۭ بَرَرَةٍ ۝١٦﴾

﴿*Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.*﴾ (80:11-16)

﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ۝٥﴾

﴿*Shall We then take away the Reminder (this Qur'ān) from you, because you are a people excessive.*﴾

means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded?' This was the view of Ibn 'Abbās, may Allāh be pleased with him, Abu Ṣāliḥ, Mujāhid and As-Suddi, and was the view favored by Ibn Jarīr.[1]

﴿أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا﴾

﴿*Shall We then take away the Reminder (this Qur'ān) from you,*﴾

Qatādah said, "By Allāh, if this Qur'ān had been taken away when the first generations of this *Ummah* rejected it, they would have been doomed, but Allāh by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."[2] What Qatādah said is very good, and his point

[1] Aṭ-Ṭabari 21:567, 568.

[2] Aṭ-Ṭabari 21:568.

is that Allāh, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'ān, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

## Consolation to the Prophet ﷺ for the Disbelief of Quraysh

Then Allāh consoles His Prophet ﷺ for the disbelief of his people, and commands him to bear it with patience.

﴿وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ۝٦﴾

﴿*And how many a Prophet have We sent amongst the men of old.*﴾

meaning, among the sects (communities) of old.

﴿وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝٧﴾

﴿*And never came there a Prophet to them but they used to mock at him.*﴾

means, they disbelieved him and mock at him.

﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا﴾

﴿*Then We destroyed men stronger than these*﴾ means, We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muḥammad.' This is like the *Āyah*:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾

﴿*Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength*﴾ (40:82).

And there are many similar *Āyāt.*

﴿وَمَضَىٰ مَثَلُ الْأَوَّلِينَ﴾

﴿*and the example of the ancients has passed away.*﴾

Mujāhid said, "The way of their life."[1] Qatādah said, "Their

[1] Aṭ-Ṭabari 21 :571 .

وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا۟ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَٰتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾ وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾

punishment."[1] Others said, "Their lesson," i.e., 'We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them,' as in the *Āyah* at the end of this *Sūrah*:

﴿فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْـَٔاخِرِينَ ﴿٥٦﴾﴾

*﴿And We made them a precedent, and an example to later generations.﴾* (43:56);

﴿سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ﴾

*﴿this has been the way of Allāh in dealing with His servants﴾* (40:85).

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾

*﴿and you will not find any change in the way of Allāh.﴾* (33:62)

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾ وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾﴾

*﴿9. And indeed if you ask them: "Who has created the heavens*

[1] Aṭ-Ṭabari 21:571.

*and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."*﴾

﴿*10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.*﴾

﴿*11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.*﴾

﴿*12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,*﴾

﴿*13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."*﴾

﴿*14. And verily, to Our Lord we indeed are to return!"*﴾

## The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that

Allāh says: 'If you, O Muḥammad, were to ask these idolators who associate others with Allāh and worship others besides Him,'

﴿مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ﴾

﴿*"Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."*﴾

In other words, they will admit that the Creator of all that is Allāh Alone, with no partner or associate, yet they still worship others – idols and false gods – alongside Him.

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا﴾

﴿*Who has made for you the earth like a bed,*﴾ means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

﴿وَجَعَلَ لَكُمْ فِيهَا سُبُلًا﴾

﴿*and has made for you roads therein,*﴾ means, paths between the mountains and the valleys.

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

*﴿in order that you may find your way.﴾* means, in your journeys from city to city, region to region, land to land.

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ﴾

*﴿And Who sends down water from the sky in due measure,﴾* means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا﴾

*﴿then We revive a dead land therewith,﴾* means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allāh draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

﴿كَذَٰلِكَ تُخْرَجُونَ﴾

*﴿and even so you will be brought forth.﴾*

Then Allāh says:

﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾

*﴿And Who has created all the pairs﴾* meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ﴾

*﴿and has appointed for you ships﴾* or vessels,

﴿وَالْأَنْعَامِ مَا تَرْكَبُونَ﴾

*﴿and cattle on which you ride.﴾* means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allāh says:

﴿لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ﴾

*﴿In order that you may mount on their backs,﴾* meaning, sit comfortably and securely,

﴿عَلَىٰ ظُهُورِهِ﴾

﴿*on their backs*﴾ means, on the backs of these kinds of animals.

﴿ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ﴾

﴿*and then may remember the favor of your Lord*﴾ means, whereby these animals are subjugated to you.

﴿إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

﴿*when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."*﴾

means, if it were not for the fact that Allāh has subjugated these things to us, we could never have done this by our own strength.' Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd said: "We could not have done this ourselves."[1]

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

﴿*And verily, to Our Lord we indeed are to return.*﴾

means, 'We will return to Him after our death, and our ultimate destination is with Him.' In this *Āyah*, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allāh says:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

﴿*And take a provision (with you) for the journey, but the best provision is the Taqwā*﴾ (2:197).

And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

﴿وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

﴿*and as an adornment; and the raiment of the Taqwā, that is better*﴾ (7:26).

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ۝١٥ أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ۝١٦ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝١٧ أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝١٨ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ

[1] Aṭ-Ṭabari 21:576, 577.

هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾ وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُمْ ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

﴿15. *Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!*﴾

﴿16. *Or has He taken daughters out of what He has created, and He has selected for you sons?*﴾

﴿17. *And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!*﴾

﴿18. *A creature who is brought up in adornments, and who in dispute cannot make itself clear?*﴾

﴿19. *And they make females the angels who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!*﴾

﴿20. *And they said: "If it had been the will of the Most Gracious, we should not have worshipped them." They have no knowledge whatsoever of that. They do nothing but lie!*﴾

## Condemnation of the Idolators' attribution of Offspring to Allāh

Here Allāh speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allāh, as He described in *Sūrat Al-An'ām* where He said:

﴿وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ﴿١٣٦﴾﴾

﴿*And they assign to Allāh share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our partners." But the share of their partners reaches not Allāh, while the share of Allāh reaches their partners! Evil is the way they judge!*﴾ (6:136).

Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allāh says:

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾﴾

*﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾* (53:21-22)

And Allāh says here:

﴿وَجَعَلُوا لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾﴾

*﴿Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!﴾* Then He says:

﴿أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾﴾

*﴿Or has He taken daughters out of what He has created, and He has selected for you sons?﴾*

This is a denunciation of them in the strongest terms, as He goes on to say:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾﴾

*﴿And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!﴾*

means, if one of these people is given the news that there has been born to him one of those which he attributes to Allāh, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed. Allāh says, so how can they dislike that so much and yet they attribute it to Allāh?

﴿أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾﴾

*﴿A creature who is brought up in adornments, and who in dispute cannot make itself clear?﴾*

means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allāh?

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا﴾

*﴿And they make females the angels who themselves are servants of the Most Gracious.﴾*

means, that is what they believe about them, but Allāh denounces them for that and says:

﴿أَشَهِدُوا خَلْقَهُمْ﴾

﴿*Did they witness their creation?*﴾ meaning, did they see Allāh creating them as females?

﴿سَتُكْتَبُ شَهَٰدَتُهُمْ﴾

﴿*Their testimony will be recorded,*﴾ means, concerning that,

﴿وَيُسْـَٔلُونَ﴾

﴿*and they will be questioned!*﴾ means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

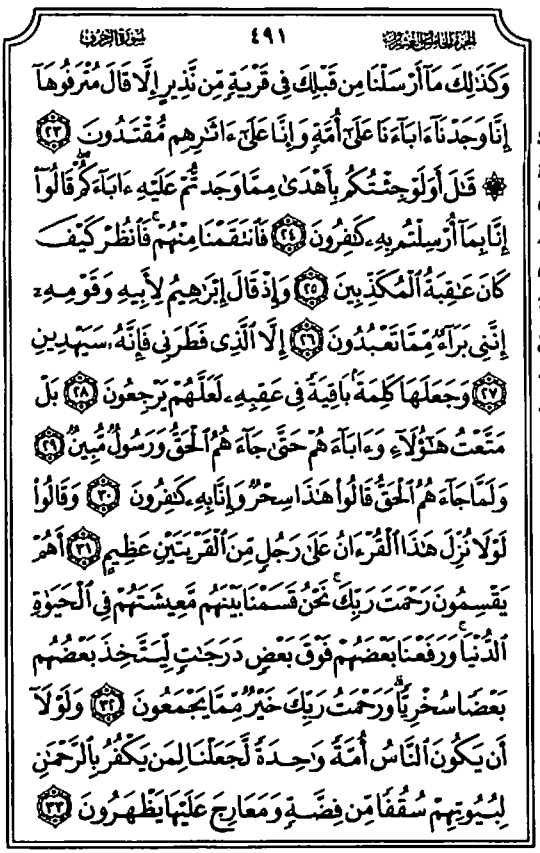
﴿وَقَالُوا لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُمْ﴾

﴿*And they said: "If it had been the will of the Most Gracious, we should not have worshipped them."*﴾

means, (they said:) 'if Allāh had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allāh; He knows about this and He approves of it.'

By saying this, they combined several types of error: First: They attributed offspring to Allāh – exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allāh. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allāh's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allāh denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ


وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾
قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا
إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ
﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ
مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟
لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ
يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم
بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ
أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

﴿ٱلْمُكَذِّبِينَ ﴿٣٦﴾﴾

﴿*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.*﴾ (16:36)

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴿*And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴾ (43:45)

And Allāh says in this *Āyah*, after mentioning this argument of theirs:

﴿مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ﴾

﴿*They have no knowledge whatsoever of that.*﴾ meaning, of the truth of what they say and the arguments they put forward.

﴿وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

﴿*They do nothing but lie!*﴾ means, they tell lies and fabricate untruths.

﴿مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

﴿*They have no knowledge whatsoever of that. They do nothing but lie!*﴾

Mujāhid said, "They do not appreciate the power of Allāh."[1]

﴿أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾ فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾﴾

*﴿21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast?﴾*

*﴿22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."﴾*

*﴿23. And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾*

*﴿24. He said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."﴾*

*﴿25. So We took revenge on them, then see what was the end of those who denied.﴾*

## The Idolators have no Proof

Allāh condemns the idolators for worshipping others instead of Allāh with no evidence or proof for doing so.

﴿أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ﴾

*﴿Or have We given them any Book before this﴾* means, before their idolatry.

﴿فَهُم بِهِۦ مُسْتَمْسِكُونَ﴾

*﴿to which they are holding fast?﴾* means, with regard to what they are doing. This is not the case. This is like the *Āyah*:

﴿أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾﴾

*﴿Or have We revealed to them an authority (a Scripture),*

[1] Aṭ-Ṭabari 21:583.

*which speaks of that which they have been associating with Him?*﴾ (30:35)

meaning, that did not happen. Then Allāh says:

﴿بَلْ قَالُوٓاْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾﴾

﴿*Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps."*﴾

meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain *Ummah* or way, i.e., religion. The word *Ummah* is used in a similar manner elsewhere, where Allāh says:

﴿إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً﴾

﴿*And verily, this your religion (Ummah) is one religion*﴾ (23:52), and they said;

﴿وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم﴾

﴿*and we by their footsteps*﴾ means, behind them

﴿مُّهْتَدُونَ﴾

﴿*We guide ourselves*﴾ This is their claim with no evidence. Then Allāh points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْاْ بِهِۦ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾

﴿*Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!*﴾ (51:52-53)

And Allāh says here:

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن
كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا ۚ وَالْـَٔاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا
فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ الْيَوْمَ
إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ
الصُّمَّ أَوْ تَهْدِى الْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾
فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى
وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ
إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ
وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ
أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَقَالَ إِنِّى رَسُولُ
رَبِّ الْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾

Then He says:

﴿قُلْ﴾

﴿Say﴾ – 'O Muḥammad, to these idolators –'[1]

﴿أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾

﴿"Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."﴾

'Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

﴿فَٱنتَقَمْنَا مِنْهُمْ﴾

﴿So We took revenge on them﴾ means, on the disbelieving nations, by inflicting various kinds of punishments, as Allāh

[1] In the recitation of Ḥafṣ and Ibn 'Āmir, it is "He said" as appears in the common copy of Qur'ān. The majority of the scholars of the past recited it as Ibn Kathīr mentioned it here, with the meaning "Say:" See the *Tafsīr* of Al-Baghawi, Aṭ-Ṭabari, Al-Wāḥidi, Ibn 'Aṭiyah etc.

has described in the stories of those nations.

﴿فَانظُرْ كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ﴾

﴿*then see what was the end of those who denied*﴾ means, see what became of them, how they were destroyed and how Allāh saved the believers.

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾﴾

﴿*26. And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship,"*﴾

﴿*27. "Except Him Who created me; and verily, He will guide me."*﴾

﴿*28. And he made it a word lasting among his offspring, that they may turn back.*﴾

﴿*29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.*﴾

﴿*30. And when the truth came to them, they said: "This is magic, and we disbelieve therein."*﴾

﴿*31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"*﴾

﴿*32. Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.*﴾

﴿33. *And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,*﴾

﴿34. *And for their houses, doors, and thrones on which they could recline,*﴾

﴿35. *And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwā.*﴾

## Ibrāhīm's Declaration of *Tawḥīd*

Here Allāh tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

﴿إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ﴾

﴿*"Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring,*﴾

The Word means the worship of Allāh Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., *Lā ilāha illallāh*. He left this word as an example to be followed by those of his progeny who were guided by Allāh.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿*that they may turn back.*﴾ means, come back to this word.

Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others commented on the *Āyah*:

﴿وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ﴾

﴿*And he made it a Word lasting among his offspring,*﴾

"This means, *Lā ilāha illallāh*, and there are still those among his offspring who say it."[1] A similar view was narrated from

[1] Aṭ-Ṭabari 21:589.

Ibn 'Abbās, may Allāh be pleased with him. Ibn Zayd said, "The word of Islām," [1] which refers to the same thing suggested by the group.

## How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response

Allāh further says:

﴿بَلْ مَتَّعْتُ هَـٰٓؤُلَآءِ﴾

﴿*Nay, but I gave to these*﴾ means, the idolators,

﴿وَءَابَآءَهُمْ﴾

﴿*and their fathers*﴾ means, they lived a long life in their misguidance.

﴿حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ﴾

﴿*till there came to them the truth, and a Messenger making things clear.*﴾

means, his message is clear and his warning is clear.

﴿وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَـٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَـٰفِرُونَ ﴿٣٠﴾﴾

﴿*And when the truth came to them, they said: "This is magic, and we disbelieve therein."*﴾

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

﴿وَقَالُوا۟﴾

﴿*And they say*﴾ means, objecting to that which Allāh has revealed to him,

﴿لَوْلَا نُزِّلَ هَـٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿*Why is not this Qur'ān sent down to some great man of the two towns?*﴾

meaning, why was this Qur'ān not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and Aṭ-Ṭā'if? This was the view of Ibn 'Abbās, may Allāh be pleased with him, Ikrimah, Muḥammad bin Ka'b

[1] Al-Qurṭubi 21 :77.

Al-Quraẓi, Qatādah, As-Suddi and Ibn Zayd.[1]
Several scholars of *Tafsīr* stated that by this, the Quraysh meant Al-Walīd bin Al-Mughīrah and 'Urwah bin Mas'ūd Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allāh responded to their rejection by saying:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

*﴿Is it they who would portion out the mercy of your Lord?﴾*

meaning, the matter has nothing to do with them; it is for Allāh to decide. Allāh knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent.

Then Allāh points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

﴿نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَوٰةِ الدُّنْيَا﴾

*﴿It is We Who portion out between them their livelihood in this world,﴾*

﴿لِيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا﴾

*﴿so that some may employ others in their work.﴾* It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.[2]

﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

*﴿But the mercy of your Lord is better than which they amass.﴾*

means, the mercy of Allāh towards His creation is better for them than the wealth and conveniences of this world which they possess.

## Wealth is not a Sign of Divine Pleasure

﴿وَلَوْلَآ أَن يَكُونَ النَّاسُ أُمَّةً وَٰحِدَةً﴾

[1] Aṭ-Ṭabari 21:592, 593.

[2] Aṭ-Ṭabari 21:595.

﴿*And were it not that mankind would have become of one community,*﴾

means, 'were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.' This is the view of Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others.[1]

﴿لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ﴾

﴿*We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators*﴾

means, ladders and staircases of silver. This was the view of Ibn 'Abbās, Mujāhid, Qatādah, As-Suddi, Ibn Zayd and others.[2]

﴿عَلَيْهَا يَظْهَرُونَ﴾

﴿*whereby they ascend,*﴾ means, go up. And their houses would have doors, i.e., locks on their doors,

﴿وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ﴾

﴿*and thrones on which they could recline,*﴾ means, all of that would be made of silver.

﴿وَزُخْرُفًا﴾

﴿*And adornments*﴾ means, and gold. This was the view of Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd.[3]

﴿وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا﴾

﴿*Yet all this would have been nothing but an enjoyment of this world.*﴾

means, all that belongs to this transient world which is insignificant before Allāh. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allāh for which they may be rewarded, as was reported in the *Ṣaḥīḥ Ḥadīth*.[4] It was reported in another *Ḥadīth*:

[1] Aṭ-Ṭabari 21:597.

[2] Aṭ-Ṭabari 21:600.

[3] Aṭ-Ṭabari 21:601, 602.

[4] Muslim 4:2162.

«لَوْ أَنَّ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ»

*«If this world were worth a gnat's wing before Allāh, He would not give a disbeliever a drink of water.»*[1] Al-Baghawi narrated its chain of narration.[2]

﴿وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ﴾

*﴿And the Hereafter with your Lord is (only) for those who have Taqwā.﴾*

means, it is exclusively for them, and no one else will share it with them. When 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, visited the Messenger of Allāh ﷺ in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allāh, look at this Chosroes and this Caesar with all that they have, and you are the best of Allāh's creation." The Messenger of Allāh ﷺ was reclining, but he sat up and said:

«أَوَ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

*«Are you in doubt, O son of Al-Khaṭṭāb?»*

Then he ﷺ said:

«أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

*«Those are people for whom the enjoyments are hastened in this world.»*[3] According to another report:

«أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ»

*«Does it not please you that this world is for them and the Hereafter is for us?»*[4]

In as the Two *Ṣaḥiḥs* and elsewhere, it is reported that the Messenger of Allāh ﷺ said:

«لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا

[1] At-Tirmidhi 6:611.

[2] Al-Baghawi 4:138. Similar was recorded by At-Tirmidhi and other.

[3] Muslim 2:113.

[4] Muslim 2:110.

وَلَنَا فِي الْآخِرَةِ»

*«Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.»*[1]

Allāh has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Mājah via Abu Ḥāzim from Sahl bin Sa'd, who said, "The Messenger of Allāh ﷺ said:

«لَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ أَبَدًا»

*«If this world were worth a gnat's wing before Allāh, He would never give a disbeliever a drink of water.»* At-Tirmidhi said: *"Ḥasan Ṣaḥīḥ."*

﴿وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴿36. *And whosoever Ya'shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shayṭān to be a Qarīn (a companion) to him.*﴾

﴿37. *And verily, they hinder them from the path, but they think that they are guided aright!*﴾

﴿38. *Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!"*﴾

﴿39. *It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.*﴾

﴿40. *Can you make the deaf to hear, or can you guide the blind*

[1] *Fatḥ Al-Bāri* 9:465, Muslim 3:1637.

*or him who is in manifest error?*﴾

﴿41. *And even if We take you away, We shall indeed take vengeance on them.*﴾

﴿42. *Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.*﴾

﴿43. *So hold you fast to that which is revealed to you. Verily, you are on the straight path.*﴾

﴿44. *And verily, this is indeed a Dhikr for you and your people, and you will be questioned.*﴾

﴿45. *And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴾

## The *Shayṭān* is the Companion of the One Who turns away from Ar-Raḥmān

﴿وَمَن يَعْشُ﴾

﴿*And whosoever Ya'shu (turns away blindly)*﴾ means, whoever willfully ignores and turns away

﴿عَن ذِكْرِ ٱلرَّحْمَٰنِ﴾

﴿*from the remembrance of the Most Gracious,*﴾ *Al-'Ashā* (the root of *Ya'sh*) refers to weakness of vision; what is meant here is weakness of insight.

﴿نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ﴾

﴿*We appoint for him Shayṭān to be a Qarīn (a companion) to him.*﴾

This is like the *Āyāt*:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ﴾

﴿*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him*﴾ (4:115),

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

﴿*So when they turned away, Allāh turned their hearts away*﴾ (61:5), and

﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿*And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them*﴾ (41:25).

Allāh says here:

﴿وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا﴾

﴿*And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,*﴾

meaning, for this person who willfully neglects true guidance, We send to him a *Shayṭān* to lead him astray and show him the path to Hell. When he comes before Allāh on the Day of Resurrection, he will complain about the *Shayṭān* who was appointed to accompany him.

﴿قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ﴾

﴿*he says, "Would that between me and you were the distance of the two easts – a worst companion (indeed)!"*﴾

Some of them recited it;

(حَتَّى إِذَا جَاءَانَا)

(Till, when they both come to Us.)

referring to the companion *Shayṭān* and the one whom he accompanies. Then Allāh says:

﴿وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾﴾

﴿*It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.*﴾

means, 'your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allāh says:

﴿أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾﴾

﴿*Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?*﴾

means, 'that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allāh guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

## Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass

Allāh further says:

﴿فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾﴾

*﴿And even if We take you away, We shall indeed take vengeance on them.﴾*

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

﴿أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾﴾

*﴿Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.﴾*

means, 'We are able to do both,' but Allāh will not take His Messenger ﷺ (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarīr.[1]

## Encouragement to adhere to the Qur'ān

Allāh then says;

﴿فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾﴾

*﴿So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴾*

means, hold fast to the Qur'ān which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ﴾

*﴿And verily, this is a Dhikr for you and your people,﴾*

It was said that this means, 'it is an honor for you and your people;' this was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and Ibn Zayd.[2]

This means that it is an honor for them in that it was

[1] Aṭ-Ṭabari 21:609.

[2] Aṭ-Ṭabari 21:610, 611.

revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴿*And verily, this is indeed a Dhikr for you and your people,*﴾

was that 'it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the *Āyāt*:

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾﴾

﴿*Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand?*﴾ (21:10)

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴿*And warn your tribe of near kindred*﴾ (26:214)

﴿وَسَوْفَ تُسْـَٔلُونَ﴾

﴿*and you will be questioned.*﴾ means, 'about this Qur'ān, and how you acted upon it and what your response to it was.'

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴿*And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"*﴾

means, 'all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allāh Alone with no partner or associate, and they forbade the worship of idols and false gods.' This is like the *Āyah*:

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴿*And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allāh, and avoid all false deities."*﴾ (16:36)

Mujāhid said that 'Abdullāh bin Mas'ūd recited it:

(وَاسْأَلِ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ [مِنْ] رُسُلِنَا)

(And ask those whom We sent before you of Our Messengers.)[1]

This was narrated by Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi from Ibn Mas'ūd, may Allāh be pleased with him.[2] Yet this appears to be an explanation rather than an alternate version of recitation. And Allāh knows best.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُم بِآيَاتِنَا إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُم بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾﴾

﴿46. *And indeed We did send Mūsā with Our Āyāt to Fir'awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists."*﴾

﴿47. *But when he came to them with Our Āyāt, behold, they laughed at them*﴾.

﴿48. *And not an Ayāh We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.*﴾

[1] Aṭ-Ṭabari 21:611.

[2] Aṭ-Ṭabari 21:611, 612.

﴿49. *And they said (to Mūsā): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves."*﴾

﴿50. *But when We removed the torment from them, behold, they broke their covenant.*﴾

## Mūsā was sent with the Message of *Tawḥīd* to Fir'awn and His Chiefs

Here Allāh tells us about His servant and Messenger Mūsa, peace be upon him, and how He sent him to Fir'awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allāh sent him to call them to worship Allāh alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, *Qummal*,[1] frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

﴿وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا﴾

﴿*And not an Ayāh We showed them but it was greater than its fellow preceding it,*﴾

but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Mūsā, saying,

﴿يَـٰٓأَيُّهَ ٱلسَّاحِرُ﴾

﴿*"O you sorcerer!..."*﴾ meaning, expert or knowledgeable one – this was the view of Ibn Jarīr.[2]

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for

[1] See the discussion of these events in volume four, the *Tafsīr* of *Sūrat Al-Ar'āf* [7:133].

[2] Aṭ-Ṭabari 21:615.

them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Mūsā that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the *Āyāt*:

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَاسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾﴾

﴿*So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!*﴾ (7:133-135)

﴿وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

﴿*51. And Fir'awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"*﴾

﴿*52. "Am I not better than this one (Mūsā) who is despicable and can scarcely express himself clearly?"*﴾

﴿*53. Why then are not golden bracelets bestowed on him, or angels sent along with him?"*﴾

﴿*54. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.*﴾

﴿*55. So when they angered Us, We punished them, and*

*drowned them all.﴾*

*﴿56. And We made them a precedent, and an example to later generations.﴾*

## Fir'awn's Address to His People and how Allāh punished Him

Allāh tells us how Fir'awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

﴿أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَـٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي﴾

*﴿Is not mine the dominion of Egypt, and these rivers flowing underneath me?﴾*

Qatādah said, "They had gardens and rivers of flowing water."[1]

﴿أَفَلَا تُبْصِرُونَ﴾

*﴿See you not then?﴾* means, 'do you not see my position of might and power?' – implying that Mūsā and his followers were poor and weak. This is like the *Āyah*:

﴿فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾﴾

*﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh seized him with punishment for his last and first transgression.﴾* (79:23-25)

﴿أَمْ أَنَا خَيْرٌ مِّنْ هَـٰذَا الَّذِي هُوَ مَهِينٌ﴾

*﴿Am I not better than this one who is despicable﴾*

As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable'."[2] Some of the grammarians of Baṣrah[3] said that Fir'awn – may the curse of Allāh be upon him – was saying that he was better than Mūsā, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection. By describing Mūsā as despicable he meant – as Sufyān said – insignificant. Qatādah and As-Suddi said, "He meant, weak." Ibn Jarīr said,

[1] Aṭ-Ṭabari 21:616.
[2] Aṭ-Ṭabari 21:616.
[3] Aṭ-Ṭabari 21:617.

"He meant, he had no power, authority or wealth."

﴿وَلَا يَكَادُ يُبِينُ﴾

﴿*and can scarcely express himself clearly*﴾ means, he cannot speak clearly, he stammers and cannot speak well.

Fir'awn's description of Mūsā as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Mūsā who was noble, truthful, righteous and upright.

﴿وَلَا يَكَادُ يُبِينُ﴾

﴿*and can scarcely express himself clearly*﴾. This was also a lie. Although something happened to Mūsā's tongue when he was a child, when it was burnt by a coal. He asked Allāh to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allāh had answered his prayer and said:

﴿قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ﴾

﴿*You are granted your request, O Mūsā*﴾ (20:36).

It may be the case that some problem remained which he had not asked to be relieved of, as Al-Ḥasan Al-Baṣri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir'awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

﴿فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ﴾

﴿*Why then are not golden bracelets bestowed on him...?*﴾

meaning, adornments which are placed on the arms. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Qatādah and others.[1]

﴿أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ﴾

﴿*or angels sent along with him?*﴾ meaning, to serve him and to testify that he is telling the truth. He looked only at outward

[1] Aṭ-Ṭabari 21:619.

appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allāh says:

﴿فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ﴾

*﴿Thus he fooled his people, and they obeyed him.﴾*

meaning, he confused them and invited them to misguidance, and they responded to him.

﴿إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ﴾

*﴿Verily, they were ever a people who were rebellious.﴾*

Then Allāh says:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

*﴿So when they angered Us,' We punished them, and drowned them all.﴾*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said it means: "When they angered Us means, they provoked Our wrath."[1] Aḍ-Ḍaḥḥāk said, it means "They made Us angry." This was also the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b Al-Qurazī, Qatādah, As-Suddi and other scholars of *Tafsīr*.[2]

Ibn Abi Ḥātim recorded that 'Uqbah bin 'Āmir, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتَ اللهَ تَبَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِدْرَاجٌ مِنْهُ لَهُ»

*«When you see that Allāh gives a person what he wants even though he is persisting in sin, that means that Allāh is enticing him into destruction.»* Then he recited:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

*﴿So when they angered Us, We punished them, and drowned them all.﴾*[3]

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[1] Aṭ-Ṭabari 21:622.

[2] Aṭ-Ṭabari 21:622; *Ad-Durr Al-Manthūr* 7:383.

[3] Aḥmad 4:145, with slight differences.

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِالْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِالْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
﴿٦٣﴾ إِنَّ اللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ
﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن
تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ الْأَخِلَّآءُ يَوْمَئِذٍ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ
عَلَيْكُمُ الْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ ءَامَنُوا بِـَٔايَٰتِنَا
وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ
تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ
وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا
خَٰلِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

It was reported that Ṭāriq bin Shihāb said, "I was with 'Abdullāh, may Allāh be pleased with him, and the issue of sudden death was mentioned. He said, 'It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the *Āyah*:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

*﴿So when they angered Us, We punished them, and drowned them all﴾*."[1]

'Umar bin 'Abdul-'Azīz, may Allāh be pleased with him, said, "I found that punishment comes with negligence, meaning the *Āyah*:

﴿فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾﴾

*﴿So when they angered Us, We punished them, and drowned them all﴾*."

﴿فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾

*﴿And We made them a precedent, and an example to later generations.﴾*

Abu Mijlaz said, "Precedent for others who do the same as they did."[2] He and Mujāhid said, "An example, i.e., a lesson to those

[1] *Ad-Durr Al-Manthūr* 7:384.

[2] Al-Qurṭubi 16:102.

who come after them."[1] Allāh is the One Who guides to the straight path, and unto Him is the final return.

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَءِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَئِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطَنُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَتِ قَالَ قَدْ جِئْتُكُم بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٦٣﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾﴾

*﴿57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾*

*﴿58. And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.﴾*

*﴿59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.﴾*

*﴿60. And if it were Our will, We would have made angels to replace you on the earth.﴾*

*﴿61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.﴾*

*﴿62. And let not Shaytān hinder you. Verily, he (Shaytān) to you is a plain enemy.﴾*

*﴿63. And when 'Īsā came with clear proofs, he said: "I have come to you with Al-Ḥikmah,[2] and in order to make clear to you some of that in which you differ. Therefore have Taqwā of Allāh and obey me."﴾*

*﴿64. "Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path."﴾*

*﴿65. But the sects from among themselves differed. So woe to*

[1] Aṭ-Ṭabari 21:624, Al-Qurṭubi 16:102.

[2] See the *Tafsīr* of *Sūrah Ṣād* (38:20).

*those who do wrong from the torment of a painful Day!*﴾

## The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh

Allāh tells us how the Quraysh persisted in their disbelief and stubborn arguments:

﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾

﴿*And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.*﴾

Several others narrated that Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, As-Suddi and Aḍ-Ḍaḥḥāk said, "They laughed, i.e., they were astounded by that."[1] Qatādah said, "They were repelled by that and they laughed."[2] Ibrāhīm An-Nakha'i said, "They turned away."[3]

The reason for this was mentioned by Muḥammad bin Isḥāq in *As-Sīrah*. He said, "According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith came up to him and the Messenger of Allāh ﷺ spoke to him until he ﷺ defeated him in argument. Then he ﷺ recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾﴾

﴿*Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.*﴾ (21:98)

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari At-Tamīmi. Al-Walīd bin Al-Mughīrah said to him, 'By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell.' 'Abdullāh bin Az-Zab'ari said, 'By Allāh, if I meet with him I

[1] Al-Qurṭubi 16:103.
[2] Aṭ-Ṭabari 21:627.
[3] Al-Qurṭubi, 16:103.

will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship the Messiah 'Īsā bin Maryam.' Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللهِ فَهُوَ مَعَ مَنْ عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ»

*«Everyone who likes to worship something other than Allāh will be with the one whom he worshipped, for indeed they are worshipping the Shayṭān and whomever told them to worship that person.»"*

Then Allāh revealed the words:

﴿إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُوْلَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾﴾

﴿*Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)*﴾ (21:101),

meaning that 'Īsā, 'Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allāh. The misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾﴾

﴿*And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.*﴾ (21:26)

Concerning 'Īsā bin Maryam, the fact that he is worshipped instead of Allāh, and to the amazement of Al-Walīd and the others who were present at the argument, the following was revealed:

﴿وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾

﴿*And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.*﴾

meaning, they take this argument as a basis for rejecting your message. Then Allāh mentions 'Īsā bin Maryam and says:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ﴾

*﴿He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he ('Īsā) shall be a known sign for the Hour.﴾*

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

﴿فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

*﴿Therefore have no doubt concerning it. And follow Me! This is the straight path﴾.*"[1]

Ibn Jarīr mentioned that Al-'Awfī reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾﴾

*﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾*

"This means the Quraysh, when it was said to them:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾﴾

*﴿Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.﴾* (21:98)

The Quraysh said to him: 'What about 'Īsā bin Maryam?' He said:

«ذَاكَ عَبْدُ اللهِ وَرَسُولُهُ»

*«He is the servant and Messenger of Allāh.»*

They said, 'By Allāh, he means that we should take him as a lord just as the Christians took 'Īsā son of Maryam as a lord.'

[1] Ibn Hishām 1:396-398.

Then Allāh said:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

*﴿They quoted not the above example except for argument. Nay! But they are a quarrelsome people﴾."*[1]

﴿وَقَالُوٓا ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ﴾

*﴿And say: "Are our gods better or is he?"﴾*. Qatādah said, "They were saying, 'our gods are better than him'." Qatādah said; "Ibn Mas'ūd, may Allāh be pleased with him, recited it

(أَآلِهَتُنَا خَيْرٌ أَمْ هٰذَا)

(Are our gods better or is this (person)?)" they mean Muḥammad ﷺ.

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا﴾

*﴿They quoted not the above example except for argument.﴾*

means, for the sake of stubborn argument, for they knew that he (Īsā ) was not included in the *Āyah* (21:98), because that would not make sense. The words,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

*﴿Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴾* (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods – they did not worship the Messiah so why should he be included in what the *Āyah* says? What they said was only for the sake of argument; they did not really believe in it.

Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Umāmah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أُوتُوا الْجَدَلَ»

*«No people go astray after having been guided, but they resort to (futile) argument.»*

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[1] Aṭ-Ṭabari 21:625. There are similar authentic narrations: *Mushkil Al-Āthār* 1:431, and Al-Ḥākim 2:385.

Then the Messenger of Allāh ﷺ recited this *Āyah*:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

*﴿They quoted not the above example except for argument. Nay! But they are a quarrelsome people﴾.*"[1]

It was also recorded by At-Tirmidhi, Ibn Mājah and Ibn Jarīr. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know it except from the *Ḥadīth* of Ḥajjāj bin Dīnār..."[2]

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

*﴿He ('Īsā) was not more than a servant. We granted Our favor to him,﴾*

means, 'Īsa, peace be upon him; he was no more than one of the servants of Allāh whom Allāh blessed with prophethood and messengership.

﴿وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ﴾

*﴿and We made him an example for the Children of Israel.﴾*

means, 'a sign, proof and evidence of Our power to do whatever We will.'

﴿وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ﴾

*﴿And if it were Our will, We would have made angels to replace you on the earth.﴾*

As-Suddi said, "They would have taken your place on (the earth)."[3] Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said, "They would have succeeded one another just as you succeed one another."[4] This view is implied by the former veiw. Mujāhid said, "They would have populated the earth instead of you."[5]

Allah's saying:

﴿وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ﴾

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[1] Aḥmad 5:256.

[2] *Tuhfat Al-Ahwadhi* 9:130; Ibn Mājah 1:19, Aṭ-Ṭabari 21:629.

[3] Aṭ-Ṭabari 21:631.

[4] Aṭ-Ṭabari 21:630.

[5] Aṭ-Ṭabari 21:630.

﴿*And he ('Īsā) shall be a known sign for (the coming of) the Hour.*﴾

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allāh says:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

﴿*And there is none of the People of the Scripture but must believe in him before his death*﴾ (4:159).

– meaning before the death of 'Īsā, peace be upon him –

﴿وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

﴿*And on the Day of Resurrection, he will be a witness against them*﴾ (4:159). This meaning has the support from an alternate recitation of the *Ayāt;*

(وَإِنَّهُ لَعَلَمٌ لِلسَّاعَةِ)

(And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujāhid said:

﴿وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ﴾

﴿*And he shall be a sign for (the coming of) the Hour.*﴾

means, sign and "One of the signs of the Hour will be the appearance of 'Īsā son of Maryam before the Day of Resurrection."[1] Something similar was also narrated from Abu Hurayrah, Ibn 'Abbās, 'Abu Al-'Āliyah, Abu Mālik, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.[2] Many *Mutawātir Ḥādīths* report that the Messenger of Allāh ﷺ said that 'Īsā will descend before the Day of Resurrection as a just ruler and fair judge.

﴿فَلَا تَمْتَرُنَّ بِهَا﴾

﴿*Therefore have no doubt concerning it.*﴾ means, do not doubt that it will surely come to pass.

﴿وَٱتَّبِعُونِ﴾

﴿*And follow Me.*﴾ means, 'in what I tell you about it.'

[1] Aṭ-Ṭabari 21:632.

[2] Aṭ-Ṭabari 21:632; Al-Qurṭubi 16:106.

﴿هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ﴾

*﴿This is the straight path. And let not Shaytān hinder you.﴾* means, from following the truth.

﴿إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ﴾

*﴿Verily, he (Satan) to you is a plain enemy. And when 'Īsā came with (Our) clear proofs, he said: "I have come to you with Al-Ḥikmah..."﴾*, meaning prophethood:

﴿وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ﴾

*﴿and in order to make clear to you some of the (points) in which you differ.﴾*

Ibn Jarīr said, "This means religious matters, not worldly matters."[1] What he said is good.

﴿فَٱتَّقُوا۟ ٱللَّهَ﴾

*﴿Therefore have Taqwā of Allāh﴾* means, 'with regard to what I command you to do.'

﴿وَأَطِيعُونِ﴾

*﴿and obey me.﴾* means, 'in what I bring to you.'

﴿إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾﴾

*﴿Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.﴾*

means, 'you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

﴿هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ﴾

*﴿This is the straight path﴾* means, 'what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

﴿فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ﴾

*﴿But the sects from among themselves differed.﴾*

[1] Aṭ-Ṭabari 21:635.

means, they differed and became parties and factions, some who stated that he (ʿĪsā) was the servant and Messenger of Allāh – which is true - while others claimed that he was the son of Allāh or that he himself was Allāh – glorified be Allāh far above what they say. Allāh says:

﴿فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ﴾

﴿*So woe to those who do wrong from the torment of a painful Day*﴾!

﴿هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾﴾

﴿*66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?*﴾

﴿*67. Friends on that Day will be foes one to another except those who have Taqwā.*﴾

﴿*68. My servants! No fear shall be on you this Day, nor shall you grieve,*﴾

﴿*69. (You) who believed in Our Āyāt and were Muslims.*﴾

﴿*70. Enter Paradise, you and your wives, in happiness.*﴾

﴿*71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.*﴾

﴿*72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.*﴾

﴿*73. Therein for you will be fruits in plenty, of which you will eat (as you desire).*﴾

## The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allāh says, 'do these idolaters who disbelieve in the

Messengers wait'

﴿إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

*﴿only for the Hour that it shall come upon them suddenly while they perceive not?﴾*

means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾﴾

*﴿Friends on that Day will be foes one to another except those who have Taqwā.﴾*

means, every friendship that exists for a purpose other than for the sake of Allāh will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allāh, which will last forever. This is like the statement of Ibrāhīm, peace be upon him, to his people:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾﴾

*﴿You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.﴾* (29:25)

## Good News for Those with *Taqwā* on the Day of Resurrection, and Their entry into Paradise

﴿يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ﴾

*﴿My servants! No fear shall be on you this Day, nor shall you grieve.﴾*

Then He will give them the glad tidings:

﴿ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾﴾

﴿*(You) who believed in Our Āyāt and were Muslims.*﴾

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allāh.

Al-Mu'tamir bin Sulaymān narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

﴿يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾﴾

﴿*My servants! No fear shall be on you this Day, nor shall you grieve.*﴾

So all the people will be filled with hope, but this will be followed by the words:

﴿ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾﴾

﴿*(You) who believed in Our Āyāt and were Muslims.*﴾

Then all of mankind will be filled with despair apart from the believers."[1]

﴿ٱدْخُلُوا۟ ٱلْجَنَّةَ﴾

﴿*Enter Paradise,*﴾ means, they will be told to enter Paradise.

﴿أَنتُمْ وَأَزْوَٰجُكُمْ﴾

﴿*you and your wives,*﴾ means, your counterparts

﴿تُحْبَرُونَ﴾

﴿*in happiness (Tuḥbarūn).*﴾ means, in delight and joy.[2]

﴿يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ﴾

﴿*Trays of gold and cups will be passed round them;*﴾

means, fine vessels of gold containing food and drink, without spouts or handles.

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[1] Aṭ-Ṭabari 21:639.

[2] This phrase *Tuḥbarūn* has already been mentioned in *Sūrat Ar-Rūm* [30:15] where there was a narration stating that it means, "Luxury." Ibn Kathīr's view is that it is more general than that, as seen by his comment here.

(وَفِيهَا مَا تَشْتَهِي الْأَنفُسُ)

[(there will be) therein all that their souls could desire).] Some of them recited:

﴿مَا تَشْتَهِيهِ ٱلْأَنفُسُ﴾

﴿*that their souls desire,*﴾

﴿وَتَلَذُّ ٱلْأَعْيُنُ﴾

﴿*and all that eyes could delight in*﴾ means, of good food, delightful fragrances and beautiful scenes.

﴿وَأَنتُمْ فِيهَا﴾

﴿*and you will therein*﴾ means, in Paradise

﴿خَٰلِدُونَ﴾

﴿*abide forever*﴾ means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allāh:

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾﴾

﴿*This is the Paradise, which you have been made to inherit because of your deeds that you used to do.*﴾

means, the righteous deeds which were the cause of your being included in the mercy of Allāh. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allāh. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

﴿لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ﴾

﴿*Therein for you will be fruits in plenty,*﴾

means, of all kinds.

﴿مِّنْهَا تَأْكُلُونَ﴾

﴿*of which you will eat.*﴾ means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allāh knows best.

إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ
فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾
وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ
جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا
فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ
وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ ۖ فَأَنَا۠ أَوَّلُ
ٱلْعَٰبِدِينَ ﴿٨١﴾ سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ
عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ
إِلَٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ ۚ وَإِلَيْهِ تُرْجَعُونَ
﴿٨٥﴾ وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن
شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ
لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾

﴿74. *Verily, the criminals will be in the torment of Hell to abide therein forever.*﴾

﴿75. *(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.*﴾

﴿76. *We wronged them not, but they were the wrongdoers.*﴾

﴿77. *And they will cry: "O Mālik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."*﴾

﴿78. *Indeed We have brought the truth to you, but most of you have a hatred for the truth.*﴾

﴿79. *Or have they plotted some plan? Then We too are planning.*﴾

﴿80. *Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers are by them, to record.*﴾

**The Punishment of the Doomed**

The description of the state of the blessed is followed by a description of the state of the doomed.

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ﴾

*﴿Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,﴾*

meaning, not even for one moment.

﴿وَهُمْ فِيهِ مُبْلِسُونَ﴾

*﴿and they will be plunged into destruction with deep regrets, sorrows and in despair therein,﴾*

means, they will despair of any goodness.

﴿وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾﴾

*﴿We wronged them not, but they were the wrongdoers.﴾*

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

﴿وَنَادَوْا۟ يَٰمَٰلِكُ﴾

*﴿And they will cry: "O Mālik..."﴾* who is the keeper of Hell.

Al-Bukhāri said, "Ḥajjāj bin Minhāl told us, Sufyān bin 'Uyaynah told us, from 'Amr bin 'Aṭā,' from Ṣafwān bin Ya'lā that his father, may Allāh be pleased with him, said, 'I heard the Messenger of Allāh ﷺ reciting on the *Minbar*:

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾

*﴿And they will cry: "O Mālik! Let your Lord make an end of us."﴾*[1]

meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allāh says:

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا﴾

[1] *Fath Al-Bāri*, 8:431.

﴿*Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them*﴾ (35:36).

﴿وَيَتَجَنَّبُهَا ٱلْأَشْقَى ۝١١ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ۝١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝١٣﴾

﴿*But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).*﴾ (87:11-13).

When they ask to be allowed to die, Mālik will answer them:

﴿قَالَ إِنَّكُم مَّٰكِثُونَ﴾

﴿*He will say: "Verily, you shall abide forever."*﴾ meaning, 'you will have no way out from it and no refuge.' Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allāh says:

﴿لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ﴾

﴿*Indeed We have brought the truth to you,*﴾ meaning, 'We have explained it to you clearly and in detail.'

﴿وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ﴾

﴿*but most of you have a hatred for the truth.*﴾

means, 'but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allāh says:

﴿أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ۝٧٩﴾

﴿*Or have they plotted some plan? Then We too are planning.*﴾

Mujāhid said, "They wanted to plot some evil, but We are also planning."[1] What Mujāhid said is like the *Āyah*:

﴿وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝٥٠﴾

﴿*So they plotted a plot, and We planned a plan, while they perceived not.*﴾ (27:50).

The idolators were trying their utmost to find ways of refuting

[1] Aṭ-Ṭabari 21:146.

the truth with falsehood, but Allāh planned it so that the consequences of that would backfire on them. He said in refutation:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُمْ﴾

*﴿Or do they think that We hear not their secrets and their private counsel?﴾*

meaning, what they say secretly and openly.

﴿بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

*﴿Yes (We do) and Our messengers are by them, to record.﴾*

means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

﴿قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾

*﴿81. Say: "If the Most Gracious had a son, then I am the first of the worshippers."﴾*

*﴿82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾*

*﴿83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.﴾*

*﴿84. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.﴾*

*﴿85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.﴾*

*﴿86. And those whom they invoke instead of Him have no power of intercession – except for those who bear witness to the truth knowingly, and they know.﴾*

﴿87. *And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?*﴾

﴿88. *And his saying: "O my Lord! Verily, these are a people who believe not!"*﴾

﴿89. *So turn away from them, and say: Salām (peace!) But they will come to know.*﴾

## Allāh has no Offspring

Allāh says:

﴿قُلْ﴾

﴿*Say*﴾ – 'O Muḥammad' –

﴿إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَٰبِدِينَ﴾

﴿*If the Most Gracious had a son, then I am the first of the worshippers.*﴾

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allāh says:

﴿لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَٰنَهُۥ هُوَ اللَّهُ الْوَٰحِدُ الْقَهَّارُ ﴿٤﴾﴾

﴿*Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.*﴾ (39:4). Allāh says here:

﴿سُبْحَٰنَ رَبِّ السَّمَٰوَٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾﴾

﴿*Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).*﴾

meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

﴿فَذَرْهُمْ يَخُوضُوا﴾

﴿*So leave them (alone) to speak nonsense*﴾ means, in their ignorance and misguidance,

﴿وَيَلْعَبُوا۟﴾

﴿*and play*﴾ in their world,

﴿حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ﴾

﴿*until they meet the Day of theirs which they have been promised.*﴾

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

## The Uniqueness of the Lord

﴿وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَـٰهٌ وَفِى ٱلْأَرْضِ إِلَـٰهٌ﴾

﴿*It is He Who is the only God in the heaven and the only God on the earth.*﴾

means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

﴿وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ﴾

﴿*And He is the All-Wise, the All-Knower.*﴾ This *Āyah* is like the *Āyah*:

﴿وَهُوَ ٱللَّهُ فِى ٱلسَّمَـٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴾

﴿*And He is Allāh in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.*﴾ (6:3)

which means, He is the One who is called Allāh in the heavens and on the earth.

﴿وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿*And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,*﴾

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings,

because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

﴿وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾

*﴿and with Whom is the knowledge of the Hour,﴾*

means, no one knows when it will happen except Him.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

*﴿and to Whom you (all) will be returned.﴾* means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

## The Idols have no Power of Intercession

﴿وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

*﴿And those whom they invoke instead of Him have no power﴾*

means, the idols and false gods.

﴿ٱلشَّفَٰعَةَ﴾

*﴿of intercession﴾* means, they are not able to intercede for them.

﴿إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ﴾

*﴿except for those who bear witness to the truth knowingly, and they know.﴾*

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allāh will avail, by His leave.

## The Idolators admit that Allāh Alone is the Creator

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾﴾

*﴿And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾*

means, 'if you ask these idolators who associate others in worship with Allāh,'

﴿مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ﴾

*﴿who created them, they will surely say: "Allāh."﴾*

means, they will admit that He Alone is the Creator of all

things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allāh says:

﴿فَأَنَّىٰ يُؤْفَكُونَ﴾

*﴿How then are they turned away?﴾*

## The Prophet's Complaint to Allāh

﴿وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾﴾

*﴿And his saying: "O my Lord! Verily, these are a people who believe not!"﴾*

means, Muḥammad ﷺ said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the *Āyah*:

﴿وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾﴾

*﴿And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴾* (25:30).

This is the view of Ibn Mas'ūd, may Allāh be pleased with him, Mujāhid and Qatādah, and this is how Ibn Jarīr interpreted it.[1]

Al-Bukhāri said: "Abdullāh – meaning Ibn Mas'ūd, may Allāh be pleased with him – recited (*Āyah* 88 of *Az-Zukhruf*):

(وَقَالَ الرَّسُولُ يا ربِّ)

(And the Messenger will say: "O my Lord!")[2]

Mujāhid said concerning the *Āyah*:

﴿وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾﴾

*﴿And his saying: "O my Lord! Verily, these are a people who believe not!"﴾*

"Allāh is stating what Muḥammad ﷺ said."[3] Qatādah said, "These are the words of your Prophet ﷺ, when he complained

[1] Aṭ-Ṭabari 21:656.

[2] *Fatḥ Al-Bāri*, 8:431.

[3] Aṭ-Ṭabari 21:656.

about his people to his Lord."[1]

﴿فَٱصۡفَحۡ عَنۡهُمۡ﴾

﴿*So turn away from them,*﴾ means, from the idolators.

﴿وَقُلۡ سَلَٰمٞۚ﴾

﴿*and say Salām (peace!)*﴾ means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

﴿فَسَوۡفَ يَعۡلَمُونَ﴾

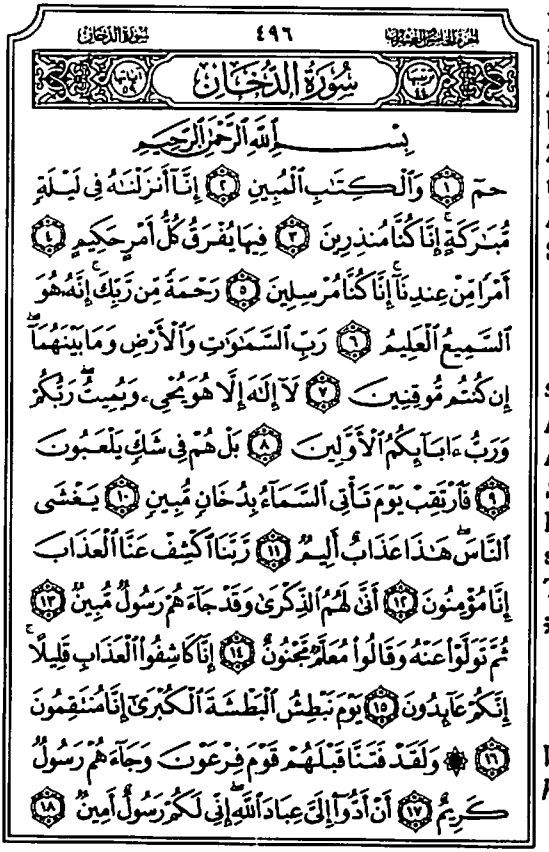
﴿*But they will come to know.*﴾ This is a warning from Allāh for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently *Jihad* and striving were prescribed until the people entered the religion of Allāh in crowds, and Islām spread throughout the east and the west. And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Az-Zukhruf.*

[1] Aṭ-Ṭabari 21:656.

# The *Tafsīr* of *Sūrat Ad-Dukhān* (Chapter - 44)

**Which was revealed in Makkah**




In *Musnad Al-Bazzār*, it is recorded from Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah from Zayd bin Hārithah that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي قَدْ خَبَأْتُ خَبْأً فَمَا هُوَ؟»

*«I am concealing something, what is it?»*

And the Messenger of Allāh ﷺ was concealing *Sūrat Ad-Dukhān* from him. He (Ibn Ṣayyād) said: "It is *Ad-Dukh.*" The Messenger of Allāh ﷺ said,

«اخْسَأْ مَا شَاءَ اللهُ [كَانَ]»

*«Be off with you! Whatever Allāh wills happens.»*[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

[1] Aṭ-Ṭabarāni, 5:88, there is a deficiency in the reporting of this text. The story of Ibn Ṣayyād was recorded by Al-Bukhāri, no. 1354, and Muslim no. 7345, but there is no mention of the *Sūrah* in question. There are a number of possible explanations for the *Ḥadīth* besides referring to this *Sūrah*. See *Fatḥ Al-Bāri* no. 3055.

﴿حمٓ ۝١ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ۝٢ إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍۚ إِنَّا كُنَّا مُنذِرِينَ ۝٣ فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ ۝٤ أَمۡرٗا مِّنۡ عِندِنَآۚ إِنَّا كُنَّا مُرۡسِلِينَ ۝٥ رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ۝٦ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ ۝٧ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ۝٨﴾

﴿1. *Ḥā Mīm.*﴾

﴿2. *By the manifest Book that makes things clear.*﴾

﴿3. *We sent it down on a blessed night. Verily, We are ever warning.*﴾

﴿4. *Therein (that night) is decreed every matter, Ḥakīm.*﴾

﴿5. *As a command from Us. Verily, We are ever sending,*﴾

﴿6. *(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.*﴾

﴿7. *The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.*﴾

﴿8. *Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.*﴾

## The Qur'ān was revealed on *Laylatul-Qadr*

Allāh tells us that He revealed the Magnificent Qur'ān on a blessed night, *Laylatul-Qadr* (the Night of Decree), as He says elsewhere:

﴿إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ۝١﴾

﴿*Verily, We have sent it down in the Night of Al-Qadr*﴾ (97:1).

This was in the month of *Ramaḍān*, as Allāh tells us:

﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ﴾

﴿*The month of Ramaḍān in which was revealed the Qur'ān*﴾ (2:185).

We have already quoted the relevant *Ḥadīths* in (the *Tafsīr* of) *Sūrat Al-Baqarah*, and there is no need to repeat them here.

﴿إِنَّا كُنَّا مُنذِرِينَ﴾

﴿*Verily, We are ever warning.*﴾ means, telling them what is good for them and what is harmful for them, according to *Sharī'ah*, so

that the proof of Allāh may be established against His servants.

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝٤﴾

﴿*Therein (that night) is decreed every matter, Ḥakīm.*﴾

means, on *Laylatul-Qadr*, the decrees are transferred from *Al-Lawḥ Al-Maḥfūẓ* to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn 'Umar, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk and others among the *Salaf*.[1]

﴿حَكِيمٍ﴾

﴿*Ḥakīm*﴾ means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَمْرًا مِّنْ عِندِنَآ﴾

﴿*As a command from Us.*﴾ meaning, everything that happens and is decreed by Allāh and the revelation that He sends down – it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُنَّا مُرْسِلِينَ﴾

﴿*Verily, We are ever sending,*﴾ means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٥ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ﴾

﴿*(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,*﴾

means, the One Who sent down the Qur'ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِن كُنتُم مُّوقِنِينَ﴾

﴿*if you (but) have a faith with certainty.*﴾ Then Allāh says:

﴿لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ۝٨﴾

[1] Aṭ-Ṭabari 22:9.

﴿*Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.*﴾ This is like the *Āyah*:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ﴾

﴿*Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death...*﴾ (7:158)

﴿بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُوا ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾

﴿*9. Nay! They play about in doubt.*﴾

﴿*10. Then wait you for the Day when the sky will bring forth a visible smoke,*﴾

﴿*11. Covering mankind, this is a painful torment.*﴾

﴿*12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"*﴾

﴿*13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.*﴾

﴿*14. Then they had turned away from him and said: "(He is) one taught, a madman!"*﴾

﴿*15. Verily, We shall remove the torment for a while. Verily, you will revert.*﴾

﴿*16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.*﴾

## Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke.*﴾

It was narrated that Masrūq said, "We entered the *Masjid* – i.e., the *Masjid* of Kūfah at the gates of Kindah – and a man was reciting to his companions,

﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾

﴿*the Day when the sky will bring forth a visible smoke.*﴾

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold.'"

He said, "We came to Ibn Mas'ūd, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾﴾

﴿*Say: "No wage do I ask of you for this, nor am I one of the pretenders."*﴾ (38:86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Ḥadīth* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke.'"[1]

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."[2]

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment*﴾

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

[1] Muslim 4 :2155.

[2] Muslim 4 :2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the *Āyah* was revealed:

﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾﴾

*﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾*

Ibn Mas'ūd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allāh revealed:

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾

*﴿On the Day when We shall strike you with the Great Baṭshah. Verily, We will exact retribution.﴾"*

He said, "This means the day of Badr."[1]

Ibn Mas'ūd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the *Baṭshah*, and the torment."

This *Ḥadīth* was narrated in the Two *Ṣaḥīḥs*.[2] It was also recorded by Imām Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'i in their (Books of) *Tafsīr*, and by Ibn Jarīr and Ibn Abi Ḥātim with a number of chains of narration.[3] A number of the Salaf, such as Mujāhid, Abu Al-'Āliyah, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk and 'Atiyah Al-'Awfī concurred with Ibn Mas'ūd's interpretation of this *Āyah* and his view that the smoke already happened.[4] This was also the view of Ibn Jarīr.

According to the *Ḥadīth* of Abu Sarīḥah, Ḥudhayfah bin Asīd Al-Ghifāri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ،

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[1] *Fatḥ Al-Bāri* 8:434.

[2] *Fatḥ Al-Bāri* 8:434. The "torment" refers to the last *Ayāh* of *Sūrat Al-Furqān*. See its explanation in volume seven, and no. 4767 of Al-Bukhari, and it is mentioned again shortly.

[3] Aḥmad 1:380; *Tuhfat Al-Ahwadhi* 9:133; An-Nasa'i in *Al-Kubra*, 6:455; Aṭ-Ṭabari 22:13, 14.

[4] Aṭ-Ṭabari 22:16.

وَالدَّابَّةَ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ وَالدَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ - أَوْ تَحْشُرُ النَّاسَ - تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

*«The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam; the Dajjāl; three cases of the earth collapsing - one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people - or gather the people - stopping with them when they stop to sleep at night or rest during the day.»"*

This was recorded only by Muslim in his *Ṣaḥīḥ* [1]

In the Two *Ṣaḥīḥs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي خَبَأْتُ لَكَ خَبْأً»

*«I am concealing something for you.»* He said, It is *Ad-Dukh.* The Prophet ﷺ said,

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

*«Be off with you! You cannot get further than your rank.»* He said, "The Messenger of Allāh ﷺ was concealing from him the words;

﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝١٠﴾

*﴿Then wait you for the Day when the sky will bring forth a visible smoke.﴾"*[2] This indicates that the smoke is yet to appear.

Ibn Ṣayyād was a fortune-teller who heard things through the *Jinn*, whose speech is unclear, therefore he said, "It is *Ad-Dukh*," meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

[1] Muslim 4:2225.

[2] The last phrase, beginning with "He said..." and mentioning the *Āyah* is not part of the *Hadīth* in the Two *Ṣaḥīḥs* as noted earlier. See *Fatḥ Al-Bāri* 3:258; Muslim 4:2240 for the narrations.

his information was the *Shayāṭīn*, he ﷺ said:

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

«*Be off with you! You cannot get further than your rank.*»

There are numerous *Marfū'* and *Mawqūf Ḥadīths*, *Ṣaḥīḥ*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of *Āyāt* in the Qur'ān. Allāh says:

﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾﴾

﴿*Then wait you for the Day when the sky will bring forth a visible smoke.*﴾

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the *Āyah*

﴿يَغْشَى ٱلنَّاسَ﴾

﴿*Covering mankind,*﴾ meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

﴿هَٰذَا عَذَابٌ أَلِيمٌ﴾

﴿*this is a painful torment.*﴾ means, this will be said to them by way of rebuke. This is like the *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.*﴾ (52:13-14).

Or some of them will say that to others.

﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾﴾

﴿*(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"*﴾

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyāt*:

﴿وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾﴾

*﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾* (6:27)

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾﴾

*﴿And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).﴾* (14:44)

Allāh says here:

﴿أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾﴾

*﴿How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾*

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the *Āyah*:

﴿يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾﴾

*﴿On that Day will man remember, but how will that remembrance (then) avail him?﴾* (89:23)

﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾﴾

*﴿And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allāh) from a place so far off...﴾* (34:51-52)

﴿إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾﴾

﴿*Verily, We shall remove the torment for a while. Verily, you will revert.*﴾

means, 'if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the *Āyāt*:

﴿وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾﴾

﴿*And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.*﴾ (23:75)

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

﴿*But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars*﴾ (6:28)

## The Meaning of the "Great *Baṭshah*"

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾

﴿*On the Day when We shall strike you with the great Baṭshah. Verily, We will exact retribution.*﴾

Ibn Mas'ūd interpreted this to mean the day of Badr.[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfī[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarīr said, "Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālid Al-Hadhdhā' narrated to us, from 'Ikrimah who said, 'Ibn 'Abbās, may Allāh be pleased with him, said, "Ibn

[1] Aṭ-Ṭabari 22:22.
[2] Aṭ-Ṭabari 22:22.
[3] Aṭ-Ṭabari 22:23.

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ
بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾ فَدَعَا
رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم
مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ
تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ
كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ
نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُ
كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ ﴿٣٢﴾ وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ
﴿٣٣﴾ إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا
نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٦﴾ أَهُمْ
خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ
﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

Mas'ūd, may Allāh be pleased with him, said that "the great *Batshah*" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is *Ṣaḥīḥ* to him. This is also the view of Al-Ḥasan Al-Baṣri and of 'Ikrimah according to the more authentic of the two reports narrated from him. And Allāh knows best.

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ۖ إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾ وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾﴾

﴿17. *And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger.*﴾

﴿18. *Saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust."*﴾

﴿19. *"And exalt not yourselves against Allāh. Truly, I have*

*come to you with a manifest authority."﴾*

*﴿20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."﴾*

*﴿21. "But if you believe me not, then keep away from me and leave me alone."﴾*

*﴿22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾*

*﴿23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."﴾*

*﴿24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."﴾*

*﴿25. How many of gardens and springs that they (Fir'awn's people) left behind,*

*﴿26. And green crops (fields) and goodly places,﴾*

*﴿27. And comforts of life wherein they used to take delight!﴾*

*﴿28. Thus (it was)! And We made other people inherit them.﴾*

*﴿29. And the heavens and the earth wept not for them, nor were they given respite.﴾*

*﴿30. And indeed We saved the Children of Israel from the humiliating torment,﴾*

*﴿31. From Fir'awn; verily, he was arrogant and was of the excessive .﴾*

*﴿32. And We chose them above the nations (Al-'Ālamīn) with knowledge,﴾*

*﴿33. And granted them signs in which there was a plain trial.﴾*

## The Story of Mūsā and Fir'awn, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'awn, the copts of Egypt.'

﴿وَجَآءَهُمْ رَسُولٌ كَرِيمٌ﴾

*﴿when there came to them a noble Messenger.﴾*

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴿أَنْ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِ﴾

﴿*Deliver to me the servants of Allāh.*﴾ This is like the *Āyah*:

﴿فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾﴾

﴿*So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"*﴾ (20:47)

﴿إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾﴾

﴿*Verily, I am to you a Messenger worthy of all trust.*﴾ means, 'what I convey to you is trustworthy.'

﴿وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ﴾

﴿*And exalt not yourselves against Allāh.*﴾ means, 'and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the *Āyah*:

﴿إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

﴿*Verily, those who scorn My worship they will surely enter Hell in humiliation!*﴾ (40:60)

﴿إِنِّى ءَاتِيكُمْ بِسُلْطَٰنٍ مُّبِينٍ﴾

﴿*Truly, I have come to you with a manifest authority.*﴾ means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾﴾

﴿*And truly, I seek refuge with my Lord and your Lord, lest you should stone me.*﴾

Ibn 'Abbās, may Allāh be pleased with him, and Abu Ṣāliḥ said, "This refers to a verbal assault, which means insults."[1] Qatādah said, "Meaning 'stoning' in the literal sense, so that the meaning is: 'I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me.'"[2]

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[1] Aṭ-Ṭabari 22:26.

[2] Aṭ-Ṭabari 22:27.

﴿وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾﴾

*﴿But if you believe me not, then keep away from me and leave me alone.﴾*

means, 'then let us leave one another alone and live in peace until Allāh judges between us.' After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا﴾

*﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾* (10:88-89)

And Allāh says here:

﴿فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾﴾

*﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾*

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'awn. Allāh said:

﴿فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾﴾

*﴿Depart you with My servants by night. Surely, you will be pursued.﴾*

This is like the *Āyah*:

﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾﴾

﴿*And indeed We revealed to Mūsā (saying): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea)."*﴾ (20:77)

﴿وَٱتۡرُكِ ٱلۡبَحۡرَ رَهۡوًاۖ إِنَّهُمۡ جُندٞ مُّغۡرَقُونَ ۝٢٤﴾

﴿*And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.*﴾

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir'awn and prevent him from reaching them. But Allāh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَٱتۡرُكِ ٱلۡبَحۡرَ رَهۡوًا﴾

﴿*And leave the sea as it is (quiet and divided).*﴾

means, leave it as it is and keep moving.[1] Mujāhid said:

﴿رَهۡوًا﴾

﴿*as it is*﴾ means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.'[2] This was also the view of 'Ikrimah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbār, Simāk bin Ḥarb and others.[3]

﴿كَمۡ تَرَكُواْ مِن جَنَّٰتٖ وَعُيُونٖ ۝٢٥ وَزُرُوعٖ﴾

﴿*How many of gardens and springs that they left behind. And green crops*﴾

this refers to rivers and wells.

﴿وَمَقَامٖ كَرِيمٖ﴾

﴿*and goodly places,*﴾ means, fine dwellings and beautiful places. Mujāhid and Sa'īd bin Jubayr said:

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[1] *Ad-Durr Al-Manthūr* 7:410.

[2] Aṭ-Ṭabari 22:30.

[3] Aṭ-Ṭabari 22:30.

﴿وَمَقَامٍ كَرِيمٍ﴾

﴿*and goodly places,*﴾ means elevated places.[1]

﴿وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾﴾

﴿*And comforts of life wherein they used to take delight!*﴾ means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾﴾

﴿*Thus (it was)! And We made other people inherit them.*﴾ namely the Children of Israel.

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ﴾

﴿*And the heavens and the earth wept not for them,*﴾ means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾﴾

﴿*And the heavens and the earth wept not for them, nor were they given respite*﴾

– do the heavens and the earth weep for anybody?' He, may Allāh be pleased with him, said, 'Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

[1] Aṭ-Ṭabari 22:32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them.'"[1] Al-'Awfī reported something similar from Ibn 'Abbās, may Allāh be pleased with him.[2]

﴿وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ۝٣٠ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ۝٣١﴾

﴿*And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.*﴾

Here Allāh reminds them of how He saved them from their hùmiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا﴾

﴿*From Fir'awn; verily, he was arrogant*﴾ means, he was proud and stubborn. This is like the *Āyah*:

﴿إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ﴾

﴿*Verily, Fir'awn exalted himself in the land*﴾ (28:4).

﴿فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ﴾

﴿*but they behaved insolently and they were people self-exalting*﴾ (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ۝٣٢﴾

﴿*And We chose them above the nations (Al-'Ālamīn) with knowledge,*﴾

Mujāhid said, "This means that they were chosen above those among whom they lived." Qatādah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the *Āyah*:

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[1] Aṭ-Ṭabari 22:34.

[2] Aṭ-Ṭabari 22:35.

﴿قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ﴾

*﴿(Allāh) said: "O Mūsā I have chosen you above men."﴾* (7:144),

which means, above the people of his time. This is also like the *Āyah*:

﴿وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾﴾

*﴿and (Allāh has) chosen you (Maryam) above the women of the nations (Al-'Ālamīn).﴾* (3:42),

i.e., Maryam was chosen above the women of her time. For Khadījah, may Allāh be pleased with her, is higher than her in status or is equal to her, as was Āsiyah bint Muzāhim, the wife of Fir'awn. And the superiority of 'Ā'ishah, may Allāh be pleased with her, over all other women is like the superiority of *Tharīd* over all other dishes.

﴿وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ﴾

*﴿And granted them signs﴾* means clear proofs and extraordinary evidence.

﴿مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ﴾

*﴿in which there was a plain trial.﴾* means, an obvious test to show who would be guided by it.

﴿إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَٰهُمْ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾﴾

*﴿34. Verily, these people are saying:﴾*

*﴿35. "There is nothing but our first death, and we shall not be resurrected."﴾*

*﴿36. "Then bring back our forefathers, if you speak the truth!"﴾*

*﴿37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.﴾*

## Refutation of Those Who deny the Resurrection

Here Allāh denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿فَأْتُوا بِـَٔابَآئِنَآ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٦﴾﴾

﴿*Then bring back our forefathers, if you speak the truth!*﴾

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in *Sūrah Saba'*.[1] This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They *Tubba'* were Arab descendants of Qaḥṭān, just as these people (Quraysh) were Arab descendants of 'Adnān. Among the people of Ḥimyar – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir'awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Ḥīrah. It is agreed that he passed through Al-Madīnah during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

[1] See volume seven the *Tafsīr* of *Sūrah Saba'* (34 :15-19).

retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrāhīm Al-Khalīl, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Ṭawāf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Mūsā, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzāq recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا أَدْرِي تُبَّعٌ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

*«I do not know whether Tubba' was a Prophet or not.»*[1]

[1] Al-Baghawi 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *Aṣ-Ṣaḥīḥah* 5:251.

It was narrated that Tamīm bin 'Abdur-Raḥmān said: " 'Aṭā' bin Abi Rabāḥ said, 'Do not revile *Tubba'*, for the Messenger of Allāh ﷺ forbade reviling him."[1] And Allāh knows best.

﴿وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾﴾

﴿*38. And We created not the heavens and the earth, and all that is between them, for mere play.*﴾

﴿*39. We created them not except with truth, but most of them know not.*﴾

﴿*40. Verily, the Day of Judgement is the time appointed for all of them –*﴾

﴿*41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,*﴾

﴿*42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.*﴾

## This World was created for a Wisdom

Here Allāh tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the *Āyah*:

﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾﴾

﴿*And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!*﴾ (38:27)

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾﴾

﴿*Did you think that We had created you in play, and that you would not be brought back to Us? So Exalted be Allāh, the True King: Lā ilāha illā Huwa, the Lord of the Supreme Throne!*﴾ (23:115-116)

[1] 'Abdur-Razzāq 3:209.

Then Allāh says:

﴿إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَـٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾﴾

﴿*Verily, the Day of Judgement is the time appointed for all of them*﴾

This is the Day of Resurrection, when Allāh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿مِيقَـٰتُهُمْ أَجْمَعِينَ﴾

﴿*is the time appointed for all of them*﴾ means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا﴾

﴿*The Day when a near relative cannot avail a near relative in aught,*﴾

means, no relative will be able to help another relative. This is like the *Āyah*:

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴿*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.*﴾ (23:101)

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ﴾

﴿*And no friend will ask a friend (about his condition). Though they shall be made to see one another*﴾ (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿*and no help can they receive,*﴾ means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَن رَّحِمَ ٱللَّهُ﴾

﴿*Except him on whom Allāh has mercy.*﴾ means, and nothing will be of any avail that Day except the mercy of Allāh towards His creation.

﴿إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ﴾

﴿*Verily, He is the All-Mighty, the Most Merciful.*﴾

means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*43. Verily, the tree of Zaqqūm*﴾

﴿*44. Will be the food of the sinners.*﴾

﴿*45. Like boiling oil, it will boil in the bellies,*﴾

﴿*46. Like the boiling of scalding water.*﴾

﴿*47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,"*﴾

﴿*48. "Then pour over his head the torment of boiling water."*﴾

﴿*49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."*﴾

﴿*50. "Verily, this is that whereof you used to doubt!"*﴾

## The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners.*﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this *Āyah*, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad-Dardā' was reciting to a man:

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾﴾

﴿*Verily, the tree of Zaqqūm will be the food of the sinners.*﴾

The man said, "The food of the orphan." Abu Ad-Dardā', may Allāh be pleased with him, said, "Say, the tree of *Zaqqūm* is the food of the evildoer."[1] i.e., he will not have any other food

[1] Aṭ-Ṭabari 22:43.

apart from that. Mujāhid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."[1] A similar *Marfū'* report has been narrated earlier.

﴿كَٱلْمُهْلِ﴾

﴿*Like boiling oil,*﴾ means, like the dregs of oil.

﴿يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾﴾

﴿*it will boil in the bellies, like the boiling of scalding water.*﴾ means, because of its heat and rancidity.

﴿خُذُوهُ﴾

﴿*Seize him*﴾ means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَٱعْتِلُوهُ﴾

﴿*and drag him*﴾ means, drag him by pulling him and pushing him on his back. Mujāhid said:

﴿خُذُوهُ فَٱعْتِلُوهُ﴾

﴿*Seize him and drag him*﴾ means, take him and push him.

﴿إِلَىٰ سَوَآءِ ٱلْجَحِيمِ﴾

﴿*into the midst of blazing Fire.* ﴾means, into the middle of it.

﴿ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾﴾

﴿*Then pour over his head the torment of boiling water.*﴾ This is like the *Āyah*:

﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾﴾

﴿*boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.*﴾ (22:19-20).

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

[1] Aṭ-Ṭabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾﴾

﴿*Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.*﴾

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās, may Allāh be pleased with him, said: "This means, you are neither mighty nor generous."
And Allāh's saying:

﴿إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*Verily, this is that whereof you used to doubt!*﴾

is like His saying:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?*﴾ (52: 13-15)

Similarly Allāh said:

﴿إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾﴾

﴿*Verily, this is that where of you used to doubt!*﴾

﴿إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾﴾

﴿*51. Verily, those who have Taqwā, will be in place of security.*﴾

﴿*52. Among Gardens and Springs,*﴾

﴿*53. Dressed in Sundus and Istabraq, facing each other,*﴾

﴾54. *So (it will be). And We shall marry them to Ḥūr (fair females) with wide lovely eyes,*﴿

﴾55. *They will call therein for every kind of fruit in peace and security;*﴿

﴾56. *They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,*﴿

﴾57. *As a bounty from your Lord! That will be the supreme success!*﴿

﴾58. *Certainly, We have made this easy in your tongue, in order that they may remember.*﴿

﴾59. *Wait then; verily, they (too) are waiting.*﴿

## The State of Those Who have *Taqwā* and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'ān is called *Al-Mathāni* (i.e., oft-repeated).

﴿إِنَّ ٱلْمُتَّقِينَ﴾

﴾*Verily, those who have Taqwā,*﴿ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴿فِى مَقَامٍ أَمِينٍ﴾

﴾*will be in place of security.*﴿ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the *Shayṭān* and his wiles, and from all other troubles and disasters.

﴿فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾﴾

﴾*Among Gardens and Springs*﴿. This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴿يَلْبَسُونَ مِن سُندُسٍ﴾

﴾*Dressed in Sundus*﴿ means, the finest of silk, such as shirts and the like.

﴿وَإِسْتَبْرَقٍ﴾

﴿and Istabraq﴾ means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿مُّتَقَٰبِلِينَ﴾

﴿facing each other,﴾ means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾﴾

﴿So (it will be). And We shall marry them to Ḥūr (fair females) with wide lovely eyes,﴾

This will be a gift in addition to the beautiful wives given to them.

﴿لَّمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾﴾

﴿with whom no man or Jinn has had Tamth (sexual intercourse) before them.﴾ (55:56)

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾﴾

﴿(In beauty) they are like rubies and Marjān.﴾[1] (55:58)

﴿هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾﴾

﴿Is there any reward for good other than good?﴾ (55:60)

﴿يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾﴾

﴿They will call therein for every kind of fruit in peace and security;﴾

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ﴾

﴿They will never taste death therein except the first death,﴾

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

---

[1] It is often translated as "coral". See Ibn Kathīr's comments in volume nine, (55:58).

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

*«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."»*[1]

This *Ḥadīth* was already quoted in our discussion of *Sūrah Maryam*. 'Abdur-Razzāq recorded that Abu Sa'īd and Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا»

*«It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."»* This was recorded by Muslim.[2]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنِ اتَّقَى اللهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ، وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ»

*«Whoever has Taqwā of Allāh, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.»*[3]

﴿وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ﴾

﴿*and He will save them from the torment of the blazing Fire,*﴾ means, along with this great and eternal blessing, He will also

[1] *Fatḥ Al-Bāri* 8:282; Muslim 4:2188.

[2] Muslim 4:2182.

[3] Aṭ-Ṭabarāni in *Al-Awsaṭ* 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾﴾

*﴿As a bounty from your Lord! That will be the supreme success!﴾*

meaning, that will be from His bounty and kindness towards them. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

*«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»*

They said, "Not even you, O Messenger of Allāh?" He ﷺ said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

*«Not even me, unless Allāh showers me with His mercy and grace.»*[1]

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾﴾

*﴿Certainly, We have made this easy in your tongue, in order that they may remember.﴾*

means, 'We have made this Qur'ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

*﴿in order that they may remember.﴾* means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ﴾

*﴿Wait then; verily, they (too) are waiting.﴾* meaning, 'they will

[1] *Fatḥ Al-Bāri* 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muḥammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ﴾

﴿*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."*﴾ (58:21)

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, - the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴾ (40:51-52)

This is the end of the *Tafsīr* of *Sūrat Ad-Dukhān*. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ ***This is the end of volume eight.***

☆ ***Volume nine begins with Sūrat Al-Jāthiyah.***

☆ ☆ ☆

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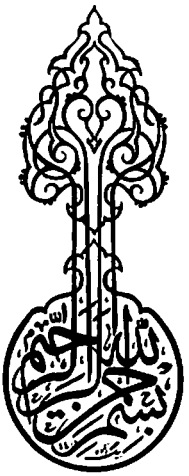


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


Important Guidelines About the Authenticity of the Reports and Quotations in the *Tafsīr* of Ibn Kathīr 14

**The *Tafsīr* of *Sūrat Al-Jāthiyah*** 17

A Directive to contemplate over Allāh's *Āyāt*: 18

The Description of the Sinful Liar and His Requital 20

The Subjugation of the Sea, etc., is among Allāh's Signs 22

The Command to be Patient with the Harm of Idolators 23

Preference of Allāh to the Children of Israel and their dispute thereafter 25

Warning to this *Ummah* against following the Ways of the Children of Israel 26

The Life and the Death of the Believers and the Disbelievers are not Equal 28

The Conviction of the Disbelievers, Their Argument and the Refutation of it 30

Some of the Conditions of the Day of Resurrection and its Horrors 34

**The *Tafsīr* of *Sūrat Al-Aḥqāf*** 42

The Qur'ān is a Revelation from Allāh and the Universe is His True Creation 43

Refuting the Idolators 44

Refuting Claims of the Idolators about the Qur'ān and the Messenger ﷺ 47

The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it 52

Allāh's Advice about the Parents 57

Mention of the Undutiful Children and Their End 62

The Story of 'Ād 66

The Story of the *Jinns* listening to the Qur'ān 74

Evidence for Life after Death 81

Commanding the Prophet ﷺ to persevere 82

**The *Tafsīr* of *Sūrat Al-Qitāl*** 84

The Reward of the Disbelievers and the Believers 84

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom 87
Merit of the Martyrs 90
Support Allāh's Cause, He will then support You 92
Admonition and Fire for the Disbelievers; Paradise for Those Who have *Taqwā* 93
The Worshipper of the Truth and the Worshipper of Lust are not Equal 98
Description of Paradise and Its Rivers 98
The Description of the Situation of the Hypocrites and the Command to maintain *Tawḥīd* and seek Forgiveness 102
The Situation of the True Believer and the Sick-Hearted when the Command for *Jihād* was revealed 107
The Command to reflect upon the Qur'ān 111
Condemning Apostasy 112
Exposing the Hidden Secret of the Hypocrites 114
Nullifying the Disbelievers' Deeds and the Command to chase Them 116
Showing the Triviality of the Worldly Life and encouraging Spending 119
**The *Tafsīr* of *Sūrat Al-Fatḥ*** 122
The Merit of *Surah Al-Fatḥ* 122
The Reason behind revealing *Sūrat Al-Fatḥ* 122
Allāh sent down the *Sakīnah* into the Hearts of the Believers 128
Qualities of the Messenger of Allāh ﷺ 131
The Pledge of *Ar-Riḍwān* 131
*Ḥadīths* about the Pledge at Al-Ḥudaybiyyah 133
The Reason behind conducting the Pledge of *Ar-Riḍwān* 134
The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allāh's Warning for Them 142
Allāh conveys the News that there will be Many Cases of *Jihād*, and that *Jihād* distinguishes the Ranks of the Believers and exposes the Hypocrites 146
**Acceptable Reasons for not joining *Jihād*** 147
Good News to the Participants of the *Riḍwān* Pledge of

Allāh's Pleasure and earning Spoils of War 148
Good News of abundant Spoils of War 150
Good News of continuous Muslim Victories until the Day of Resurrection 151
Had Makkah's Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat 152
Some of the Benefits gained from the Treaty at Al-Ḥudaybiyyah 155
The *Ḥadīths* that tell the Story of Al-Ḥudaybiyyah and the Peace Treaty that followed 157
Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ 171
The Good News that Muslims will conquer the Known World, and ultimately the Entire World 176
Qualities of the Faithful Believers and Their Refinement 178
**The *Tafsīr* of *Sūrat Al-Ḥujurāt***
The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ 183
Admonishing Those Who call the Prophet ﷺ from behind Dwellings 188
**Investigating the Reliability of the News conveyed by Wicked People** 190
The Prophet's Decision is Better 190
**Making Peace between Disputing Muslims** 194
**The Prohibition of mocking and ridiculing One Another** 198
**The Prohibition of Unfounded Suspicion** 200
**Accepted Repentance from Backbiting and Slander** 205
All of Mankind are the Children of 'Ādam and Ḥawwā' 206
Honor is earned through *Taqwā* of Allāh 207
There is a Difference between a Believer and a Muslim 210
**The *Tafsīr* of *Sūrah Qāf*** 215
The Beginning of the *Mufaṣṣal* Section of the Qur'ān 215
The Virtues of *Sūrah Qāf* 216
The Disbelievers wonder at the Message and Resurrection 218
Allāh's Power and Ability over what is Greater than Resurrection 221
Reminding the Quraysh of the Destruction of earlier

Disbelieving Nations 224
Repeating the Creation is Easier than originating It 226
Allāh encompasses and watches all of Man's Activity 227
Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering 230
The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire 234
Man and Devil dispute before Allāh 235
*Jahannam* and Paradise and their Dwellers 238
Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience 242
Admonition from Some Scenes of the Day of Resurrection 247
Comforting the Prophet ﷺ 249
**The *Tafsīr* of *Sūrat Adh-Dhāriyāt*** 252
Affirming the News of the Resurrection 253
The Differing Claims of the Idolators 254
Qualities of Those Who have *Taqwā* and Their Reward 257
Allāh's Signs on the Earth and in Mankind 261
The Guests of the Prophet Ibrāhīm 263
The Angels were sent to destroy the People of Lūṭ 267
Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūḥ 269
Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth 273
All Messengers met the Same Type of Denial from Their Nations 275
Allāh Only created Mankind and *Jinns* to worship Him Alone 276
**The *Tafsīr* of *Sūrat Aṭ-Ṭūr*,** 279
The Virtues of *Sūrat Aṭ-Ṭūr* 279
Allāh swears that the Coming of Torment is Near 280
Describing the Day of Torment, the Day of Resurrection 283
Description of the Destination of the Happy 285
The Offspring of Righteous Believers will be elevated to their Grades in Paradise 287
Allāh is Just with the Sinners 290
Description of the *Khamr* of Paradise and the Delight of

its Dwellers 291
Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him 294
Affirming *Tawḥīd* and annulling the Plots of the Idolators 296
The Stubbornness of the Idolators; Their Punishment 300
Ordering the Prophet ﷺ to have Patience and to glorify Allāh 301
**The *Tafsīr* of *Sūrat An-Najm*** 305
The First *Sūrah* in which a Prostration is revealed 305
Allāh swears the Messenger is True and His Words are a Revelation from Him 305
Muḥammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire 306
The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ 308
Meaning of "at a distance of two bows' length or less" 310
Did the Prophet ﷺ see His Lord during the Night of *Isrā'*? 312
Angels, Light and colors covered *Sidrat Al-Muntahā* 316
Refuting Idolatry, Al-Lāt and Al-'Uzzā 319
Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females 321
Wishful Thinking does not earn One Righteousness 323
No Interecession except with Allāh's Leave 323
Refuting the Claim of the Idolators that the Angels are Allāh's Daughters 325
The Necessity of turning away from People of Misguidance 326
Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds 327
Qualities of Good-Doers; Allāh forgives the Small Faults 327
Encouraging Repentance and forbidding Claims of Purity for Oneself 329
Chastising Those Who disobey Allāh and stop giving Charity 331
The Meaning of 'fulfilled' 332
None shall carry the Burden of Any Other on the Day of Resurrection 333
Some Attributes of the Lord: He returns Man as He

originated Him, and some of what He does with His Servants 336
A Warning and Exhortation, the Order to prostrate and to be humble 340
**The *Tafsīr* of *Sūrah Iqtarabat As-Sā'ah*** 344
The Hour draws near; the cleaving of the Moon 345
*Ḥadīths* about the Last Hour 345
The Stubbornness of the idolators 349
The terrible End the Disbelievers will meet on the Day of Resurrection 351
The Story of the People of Nūḥ and the Lesson from it 353
The Story of 'Ād 357
The Story of Thamūd 359
The Story of the People of Lūṭ 362
The Story of Fir'awn and His People 364
Advising and Threatening the Quraysh 364
The Destination of the Criminals 367
Everything was created with *Qadar* 367
A Warning to beware of Allāh's Threats 372
The Good End for Those with *Taqwā* 373
**The *Tafsīr* of *Sūrat Ar-Raḥmān*** 375
The Introduction to *Sūrat Ar-Raḥmān* 375
Ar-Raḥman revealed and taught the Qur'ān 377
Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth 377
Mankind is surrounded by Allāh's Favors 381
The Creation of Humans and *Jinns* 382
Allāh is the Lord of the Two Easts and the Two Wests 382
Allāh created Different Types of Water 383
Allāh is the Ever Living, Free of all Need 386
A Warning for Humans and *Jinn* 388
The Horrors of the Day of Resurrection 391
The Delight of Those Who have *Taqwā* in Paradise 396
**The *Tafsīr* of *Sūrat Al-Wāqi'ah*** 409
The Virtues of *Sūrat Al-Wāqi'ah* 409
The Horrors of the Day of Resurrection 410
Three Categories of People on the Day of Resurrection 413

The Reward of the Foremost in Faith 415
The Reward of Those on the Right 423
Those on the Left and Their Recompense 435
Proof that Resurrection will occur 439
Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs 442
Allāh swears to the Greatness of the Qur'ān 448
When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur 452
The Condition of People at the Time of Their Death 454
**The *Tafsīr* of *Sūrat Al-Ḥadīd*** 460
The Virtues of *Sūrat Al-Ḥadīd* 460
Everything that exists glorifies Allāh and mentioning some of His Attributes 461
Allāh's Knowledge, Power and Kingdom are Limitless 464
Ordering Faith and encouraging spending 469
The Virtues of spending and fighting before the Conquest of Makkah 473
The Encouragement to make a Handsome Loan in the Cause of Allāh 476
The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds 478
The Condition of the Hypocrites on the Day of Resurrection 479
**Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures** 483
Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers 486
This Life of this World is Fleeting Enjoyment 490
Everything that affects Mankind, is duly measured and destined 495
Ordering Patience and Gratitude 496
**Censuring Stinginess** 497
The Prophets were given Miracles and Sent with truth and Justice 498
The Benefits of Iron 499
Many of the Nations of the Prophets were Rebellious 502

The Believers of the People of the Scriptures will earn Double their Rewards 505
**The *Tafsīr* of *Sūrat Al-Mujādilah*** 509
***Aẓ-Ẓihār* and the Atonement for It** 511
Explaining the Punishment of the Enemies of the Religion 517
Allāh's Knowledge encompasses Creation 518
The Evil of the Jews 520
**Manners of the *Najwā*, (Secret Counsel)** 523
**Manners for Assemblies** 525
The Virtues of Knowledge and People of Knowledge 527
The Order to give Charity before One speaks to the Prophet ﷺ in private 529
Chastising the Hypocrites 532
The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail 536
The Believers do not befriend the Disbelievers 537
**The *Tafsīr* of *Sūrat Al-Ḥashr*** 542
Everything glorifies Allāh in its own Way 543
The End that Bani An-Naḍīr suffered 543
The Reason behind the Battle of Bani An-Naḍīr 546
The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh 551
**The *Fai'* and how it is spent** 554
**Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions** 558
**Those Who deserve the *Fai'*; and the Virtues of the Muhājirīn and Al-Anṣār** 560
The Anṣār never envied the Muhājirīn 562
Selflessness of the Anṣār 562
The False Promise of Support the Hypocrites gave to the Jews 568
The Parable of the Hypocrites and the Jews 570
The Command to have *Taqwā* and to prepare for the Day of Resurrection 572
The Residents of Paradise and the Residents of Hell are never Equal 574
Asserting the Greatness of the Qur'ān 576

Glorifying Allāh the Exalted by mentioning His Names and Attributes 577
*Al-Asmā' Al-Ḥusnā* 580
Everything praises and glorifies Allāh 581
**The *Tafsīr* of *Sūrat Al-Mumtaḥanah*** 582
Reason behind revealing *Sūrat Al-Mumtaḥanah* 583
**The Command to have Enmity towards the Disbelievers and to abandon supporting Them** 585
The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People 590
Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies 594
**The Permissibility of being Kind to Disbelievers who do not fight against the Religion** 595
**The Prohibition of being Kind towards Combatant Disbelievers** 597
After Al-Ḥudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers 599
**The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress** 600
The Matters the Women pledged to 605
**The *Tafsīr* of *Sūrat Aṣ-Ṣaff*** 612
The Virtues of *Sūrat Aṣ-Ṣaff* 612
Chastising Those Who say what They do not do 612
Mūsā admonishes His People for annoying Him 616
The Good News of ʿĪsā about Our Prophet ﷺ and that His Name is Aḥmad 617
The Most Unjust among all People 621
The Trade that saves One from the Painful Torment 623
Muslims are always the Natural Supporters of Islām 625
A Group of the Children of Israel believed in ʿĪsā and a Group of Them disbelieved 626
Allāh gives Victory to the Believing Group 626
**The *Tafsīr* of *Sūrat Al-Jumu'ah*** 629
The Virtues of *Sūrat Al-Jumu'ah* 629
Everything praises and glorifies Allāh 629

The Favor that Allāh granted by sending Muḥammad ﷺ 630
Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike 632
Admonishing the Jews and challenging Them to wish for Death 635
***Al-Jumu'ah* (Friday), and the Orders and Etiquette for Friday** 638
**Necessity of the Remembrance of Allāh on Friday, by attending the *Khuṭbah* and the Prayer** 639
Virtues of *Jumu'ah* 642
**The Meaning of the Call in the *Āyah* is the *Adhān* that precedes the *Khuṭbah*** 644
Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it 644
**The Prohibition of leaving the *Masjid* while the Imām is delivering the Friday Sermon** 646
**The *Tafsīr* of *Sūrat Al-Munafiqūn*** 649
The Case of the Hypocrites and their Behavior 649
Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them 653
The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death 658

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

**Reports from the Companions of the Messenger of Allāh ﷺ**

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

**Incomplete Chains of Narration**

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

**Reports from the Followers of the Companions and those who Follow them**

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

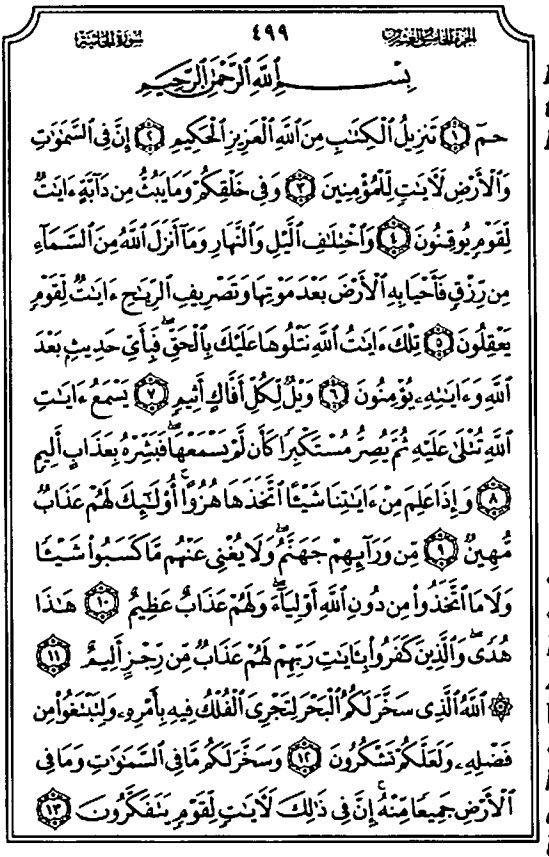
## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Sūrat Al-Jāthiyah*
# (Chapter - 45)

**Which was revealed in Makkah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿حم ﴿١﴾ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾﴾

﴿1. *Ha Mīm.*﴾

﴿2. *The revelation of the Book is from Allāh, the Almighty, the All-Wise.*﴾

﴿3. *Verily, in the heavens and the earth are signs for the believers.*﴾

﴿4. *And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.*﴾

﴿5. *And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the*

*earth after its death, and in the turning about of the winds, are signs for a people who understand.﴾*

## A Directive to contemplate over Allāh's *Āyāt*

Allāh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, *Jinns*, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allāh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

﴿فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا﴾

*﴿and revives therewith the earth after its death,﴾*

after it was dry and had no vegetation or life of any kind. Allāh said next,

﴿وَتَصْرِيفِ الرِّيَاحِ﴾

*﴿and in the turning about of the winds,﴾*

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

Allāh said first.

﴿لَآيَاتٍ لِّلْمُؤْمِنِينَ﴾

*﴿are signs for the believers﴾*, then

﴿يُوقِنُونَ﴾

*﴿who have faith with certainty﴾*, then

﴿يَعْقِلُونَ﴾

﴿*who understand*﴾, thus ascending from one honorable stage to what is more honorable and higher in grade. These *Āyāt* are similar to an *Āyah* in *Sūrat Al-Baqarah*

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

﴿*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.*﴾ (2:164)

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾﴾

﴿*6. These are the Āyāt of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?*﴾

﴿*7. Woe to every sinful liar.*﴾

﴿*8. Who hears the Āyāt of Allāh Tutlā (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!*﴾

﴿*9. And when he learns something of Our Āyāt, he makes them a jest. For such there will be a humiliating torment.*﴾

﴿*10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allāh. And theirs will be a great torment.*﴾

﴿*11. This is guidance. And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.*﴾

## The Description of the Sinful Liar and His Requital

Allāh the Exalted says,

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ﴾

﴿*These are the Āyāt of Allāh*﴾ – in reference to the Qur'ān with the proofs and evidences that it contains,

﴿نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ﴾

﴿*which We recite to you with truth.*﴾ for they contain the truth from the Truth (i.e., Allāh). Therefore, if they do not believe in Allāh's *Āyāt* nor abide by them, what speech after Allāh and His *Āyāt* will they then believe in? Allāh said next,

﴿وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝٧﴾

﴿*Woe to every sinful liar.*﴾ who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allāh's *Āyāt*,

﴿يَسْمَعُ ءَايَـٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ﴾

﴿*Who hears the Āyāt of Allāh Tutlā (recited) to him,*﴾ meaning, being recited to him,

﴿ثُمَّ يُصِرُّ﴾

﴿*yet persists*﴾ in his disbelief, denial, pride and rebellion,

﴿كَأَن لَّمْ يَسْمَعْهَا﴾

﴿*as if he heard them not.*﴾ as if he did not hear them being recited to him,

﴿فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ﴾

﴿*So announce to him a painful torment!*﴾ convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allāh. Allāh said,

﴿وَإِذَا عَلِمَ مِنْ ءَايَـٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا﴾

﴿*And when he learns something of Our Āyāt, he makes them a jest.*﴾

if he learns anything from the Qur'ān, he disbelieves in it and takes it as the subject of jest and ridicule,

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿*For such there will be a humiliating torment.*﴾ as recompense for ridiculing the Qur'ān and jesting about it. In the *Ṣaḥīḥ*, Muslim recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ prohibited traveling with the Qur'ān to enemy lands for fear that the Qur'ān might be desecrated by the enemy.[1]

Allāh explained the type of torment that these people earn on the Day of Return;

﴿مِّن وَرَآئِهِمْ جَهَنَّمُ﴾

﴿*In front of them there is Hell.*﴾ meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

﴿وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا﴾

﴿*And that which they have earned will be of no profit to them,*﴾

their wealth and children will not avail them,

﴿وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ﴾

﴿*nor those whom they have taken as protecting friends besides Allāh.*﴾

nor will the false gods that they worshipped besides Allāh benefit them in the least,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿*And theirs will be a great torment.*﴾ Allāh the Exalted said,

﴿هَٰذَا هُدًى﴾

﴿*This is Hudā (guidance).*﴾ in reference to the Qur'ān,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ﴾

﴿*And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.*﴾

that is agonizing and severe. Allāh knows best.

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[1] Muslim 3:1491.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

*﴿12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.﴾*

*﴿13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.﴾*

*﴿14. Say to the believers to forgive those who hope not for the Days of Allāh, that He may recompense people, according to what they have earned.﴾*

*﴿15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.﴾*

## The Subjugation of the Sea, etc., is among Allāh's Signs

Allāh the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

﴿لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ﴾

*﴿that ships may sail through the sea by His command,﴾* i.e., of Allāh the Exalted, Who ordered the sea to carry ships,

﴿وَلِتَبْتَغُوا مِن فَضْلِهِ﴾

*﴿and that you may seek of His bounty,﴾* in commercial and business transactions,

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

*﴿and that you may be thankful.﴾* for earning various provisions brought to you from far away provinces and distant areas through the sea. Allāh the Exalted said,

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

*﴿And has subjected to you all that is in the heavens and all that is on the earth;﴾*

the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allāh's statement next,

﴿جَمِيعًا مِّنْهُ﴾

﴿*it is all from Him.*﴾ Alone without partners in giving any of it. Allāh the Exalted said in another *Āyah*,

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾﴾

﴿*And whatever of blessings you have, it is from Allāh. Then, when harm touches you unto Him you cry aloud for help.*﴾ (16:53)

Ibn Jarīr recorded that Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾

﴿*And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.*﴾

"Everything is from Allāh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain."[1] Allāh said.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿*Verily, in it are signs for a people who think deeply.*﴾

## The Command to be Patient with the Harm of Idolators

Allāh's saying;

﴿قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

﴿*Say to the believers to forgive those who hope not for the Days of Allāh,*﴾

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islām, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islām. However, when the disbelievers persisted in

[1] Aṭ-Ṭabari 22:65.

stubbornness, Allāh legislated for the believers to fight in *Jihād*. Statements of this meaning were collected from 'Abdullāh bin 'Abbās and Qatādah.[1] Mujāhid said about Allāh's statement,

﴿لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

﴿*those who hope not for the Days of Allāh,*﴾ "They do not appreciate Allāh's favors."[2] Allāh said,

﴿لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾

﴿*that He may recompense people, according to what they have earned.*﴾

meaning, if the believers forgive the disbelievers in this life, Allāh will still punish the disbelievers for their evil in the Hereafter. Allāh's statement next,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

﴿*Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.*﴾

meaning, you will all return to Allāh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾﴾

﴿*16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and*

[1] Aṭ-Ṭabari 22:66, 67.

[2] Aṭ-Ṭabari 22:67.

*preferred them above the nations.﴾*

*﴿17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.﴾*

*﴿18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.﴾*

*﴿19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.﴾*

*﴿20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.﴾*

## Preference of Allāh to the Children of Israel and their dispute thereafter

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

﴿وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ﴾

*﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,﴾*

such as foods and drinks,

﴿وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ﴾

*﴿and preferred them above the nations.﴾* of their time,

﴿وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ﴾

*﴿And gave them clear proofs in matters.﴾* 'We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

﴿إِنَّ رَبَّكَ﴾

﴿*Verily, your Lord*﴾ 'O Muḥammad',

﴿يَقْضِي بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ﴾

﴿*will judge between them on the Day of Resurrection about that wherein they used to differ.*﴾

He will judge between them by His just judgement.

## Warning to this *Ummah* against following the Ways of the Children of Israel

This *Āyah* contains a warning to the Muslim *Ummah* as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allāh said,

﴿ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا﴾

﴿*Then We have put you on a (legal) way of commandment. So follow you that.*﴾

'follow what was revealed to you from your Lord, O Muḥammad, there is no true deity except Him, and turn away from the idolators.' Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ۝١٨ إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ﴾

﴿*and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another,*﴾

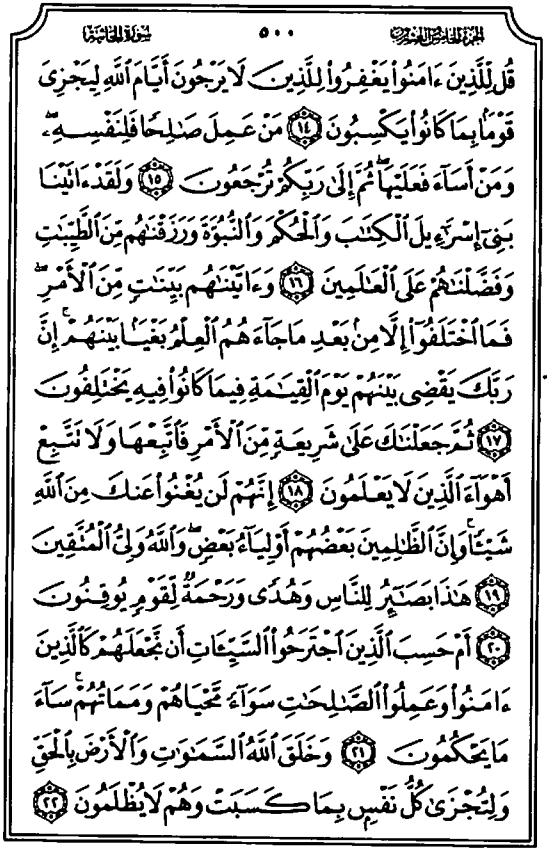
Allāh says, 'what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

﴿وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ﴾

﴿*but Allāh is the Protector of those who have Taqwā.*﴾

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allāh said,

﴿هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ﴾



قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ
قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ
وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾ وَلَقَدْ ءَاتَيْنَا
بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ
فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ
رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
﴿١٧﴾ ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ
شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ
﴿١٩﴾ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ
﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ
مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

﴿*This is a clear insight and evidence for mankind,*﴾ in reference to the Qur'ān,

﴿وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴾

﴿*and a guidance and a mercy for people who have faith with certainty.*﴾

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾﴾

*﴿21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾*

*﴿22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.﴾*

*﴿23. Have you seen him who takes his own lust as his god? And Allāh, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?﴾*

## The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another *Āyah*,

﴿لَا يَسْتَوِيٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

*﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾* (59:20) Allāh said here,

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ﴾

*﴿Or do those who earn evil deeds think﴾* those who commit and practice evil,

﴿أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ﴾

*﴿that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?﴾*

treat them equally in the present life of the world and in the Hereafter?

﴿سَآءَ مَا يَحْكُمُونَ﴾

*﴿Worst is the judgement that they make.﴾* 'worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

Aṭ-Ṭabarāni recorded that Shu'bah said that 'Amr bin Murrah narrated that Abu Aḍ-Ḍuḥā said that Masrūq said that Tamīm Ad-Dāri once stood in voluntary prayer through the night until the morning only reciting this *Āyah*,

﴿أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?﴾*[1]

Allāh said in reply:

﴿سَآءَ مَا يَحْكُمُونَ﴾

*﴿Worst is the judgement that they make.﴾* Allāh said,

[1] Aṭ-Ṭabarāni 2:50.

﴿وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾

﴿*And Allāh has created the heavens and the earth with truth,*﴾ meaning, in justice,

﴿وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿*in order that each person may be recompensed what he has earned, and they will not be wronged.*﴾

Allāh the Exalted said,

﴿أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ﴾

﴿*Have you seen him who takes his own lust as his god?*﴾, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh's statement,

﴿وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ﴾

﴿*And Allāh left him astray with knowledge,*﴾

has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

﴿وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً﴾

﴿*and sealed his hearing and his heart, and put a cover on his sight.*﴾ so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

﴿فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ﴾

﴿*Who then will guide him after Allāh? Will you not then remember?*﴾ Allāh said in a similar *Āyah*,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴿*Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.*﴾ (7:186).

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾﴾

﴿24. *And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume."*﴾

﴿25. *And when Our Clear Āyāt are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"*﴾

﴿26. *Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."*﴾

## The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴿*And they say: "There is nothing but our life of this world, we die and we live...."*﴾

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

﴿وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ﴾

*﴿and nothing destroys us except Ad-Dahr (time).﴾*

Allāh the Exalted said in reply,

﴿وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

*﴿And they have no knowledge of it, they only presume.﴾*

they speculate and guess!

As for the *Ḥadīth* recorded by the two collectors of the *Ṣaḥīḥ*, and Abu Dāwud and An-Nasā'ī, from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَىٰ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِيَ الْأَمْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ»

*«Allāh the Exalted says, "The Son of 'Ādam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights."»*[1] In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرُ»

*«Do not curse Ad-Dahr (time), for Allāh is Ad-Dahr.»*[2]

Ash-Shāfi'ī, Abu 'Ubaydah and several other Imāms of *Tafsīr* explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ هُوَ الدَّهْرُ»

*«Do not abuse Ad-Dahr (time), for Allāh is Ad-Dahr.»*

They said, "During the time of *Jāhiliyyah*, when an affliction, a calamity or a disaster struck them, the Arabs used to say, 'Woe to *Ad-Dahr* (time)!' So they used to blame such incidents on *Ad-Dahr*, cursing *Ad-Dahr* in the process. Surely, it is Allāh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed *Ad-Dahr*, it was as if they were cursing Allāh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing *Ad-Dahr*

[1] *Fath Al-Bāri* 8:437, Muslim 4:1762, Abu Dāwud 5:423, An-Nasā'ī in *Al-Kubrā* 6:457.

[2] Muslim 4:1763

was prohibited due to this consideration, for it was Allāh Whom they meant by abusing *Ad-Dahr*, which – as we said– they accused of causing (distressful) incidents."

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the Ẓāhiriyyah like him made an error when they used this *Ḥadīth* to include *Ad-Dahr* among Allāh's most beautiful Names.

Allāh's statement,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ﴾

﴿*And when Our Clear Āyāt are recited to them,*﴾

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

﴿مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*their argument is no other than that they say: "Bring back our fathers, if you are truthful!"*﴾

'bring them back to life, if what you say is true.' Allāh the Exalted said,

﴿قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ﴾

﴿*Say (to them): "Allāh gives you life and then causes you to die..."*﴾

'for you are witnesses that He brings you (or new life) to existence after non-existence,'

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.*﴾ (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾ (30:27) Allāh said next,

﴿ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

*﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾*

'when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

﴿ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ﴾

*﴿Bring back our (dead) fathers, if you are truthful!﴾* Allāh said,

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ﴾

*﴿The Day when He will gather you (all) on the Day of Gathering.﴾* (64:9),

﴿لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ الْفَصْلِ ﴿١٣﴾﴾

*﴿For what Day are these signs postponed? For the Day of sorting out.﴾* (77:12-13), and,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾﴾

*﴿And We delay it only for a term (already) fixed.﴾* (11:104) Allāh said here,

﴿ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

*﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾*

there is no doubt that it will come,

﴿وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

*﴿But most of mankind know not.﴾* and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allāh the Exalted said,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾﴾

*﴿Verily, they see it afar off. But We see it (quite) near.﴾* (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ۖ ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

﴿وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ۖ ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾﴾

﴿27. *And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established – on that Day the followers of falsehood shall lose.*﴾

﴿28. *And you will see each nation humbled to their knees (Jāthiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.*﴾

﴿29. *This Our Record speaks about you with truth. Verily, We were recording what you used to do.*﴾

## Some of the Conditions of the Day of Resurrection and its Horrors

Allāh mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allāh's statement,

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ﴾

﴿*And on the Day that the Hour will be established*﴾

on the Day of Resurrection,

﴿يَخْسَرُ ٱلْمُبْطِلُونَ﴾

﴿*the followers of falsehood shall lose.*﴾ those who disbelieve in Allāh and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allāh said,

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً﴾

﴿*And you will see each nation humbled to their knees (Jāthiyah),*﴾

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrāhīm, the *Khalīl*. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allāh) but about myself." And even 'Īsā, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allāh said next,

﴿كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا﴾

﴿*each nation will be called to its Record.*﴾ meaning, Record of deeds. Allāh said in a similar *Āyah*,

﴿وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ﴾

﴿*And the Book will be presented; and the Prophets and the witnesses will be brought forward*﴾ (39:69). This is why Allāh said here,

﴿الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

﴿*This Day you shall be recompensed for what you used to do.*﴾

'you will be judged according to your deeds, good and evil.' Allāh said in similar *Āyāt*;

﴿يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾﴾

﴿*On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.*﴾ (75:13-15)

Allāh said,

﴿هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ﴾

﴿*This, Our Record speaks about you with truth.*﴾

It contains the record of all your actions, without addition or

deletion. Allāh also said:

﴿وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

*﴿And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴾* (18:49) Allāh's statement,

﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ﴾

*﴿Verily, We were recording what you used to do.﴾*

means, 'We ordered Our scribe angels to record your deeds.' Ibn 'Abbās and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from *Al-Lawḥ Al-Maḥfūẓ* on each Night of *Al-Qadr*, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this *Āyah*,

﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ﴾

*﴿Verily, We were recording what you used to do.﴾*

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾﴾

*﴿30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.﴾*

﴿31. *But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud, and you were a people who were criminals."*﴾

﴿32. *And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein)."*﴾

﴿33. *And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.*﴾

﴿34. *And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."*﴾

﴿35. *This, because you took the revelations of Allāh in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.*﴾

﴿36. *So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.*﴾

﴿37. *And His is the majesty in the heavens and the earth, and He is Al-'Azīz, Al-Ḥakīm.*﴾

Allāh states to us His judgement in His creation on the Day of Resurrection,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Then, as for those who believed and did good deeds,*﴾

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allāh and conforming with Islāmic legislation;

﴿فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ﴾

﴿*their Lord will admit them to His mercy.*﴾ and that is Paradise. In the *Ṣaḥīḥ*, Allāh said to Paradise;

«أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ»

«*"You are My mercy, with which I grant mercy to whom I will,"*»[1]

[1] *Fatḥ Al-Bāri* 8:460.

Allāh said;

﴿ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ﴾

﴿*That will be the evident success.*﴾ clear and apparent. Allāh said,

﴿وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ﴾

﴿*But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud..."*﴾

They will be admonished and criticized with this statement, that means, 'have not the *Āyāt* of Ar-Raḥmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

﴿وَكُنتُمْ قَوْمًا مُّجْرِمِينَ﴾

﴿*and you were a people who were criminals.*﴾, 'by your actions, as well as, the denial that your hearts contained.'

﴿وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا﴾

﴿*And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour,"*﴾

'when the believers said these words to you;'

﴿قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ﴾

﴿*you said: "We know not what is the Hour..."*﴾ 'we do not recognize what you are talking about,'

﴿إِن نَّظُنُّ إِلَّا ظَنًّا﴾

﴿*we do not think it but conjecture,*﴾ 'we only remotely think that it might come,'

﴿وَمَا نَحْنُ بِمُسْتَيْقِنِينَ﴾

﴿*and we have no firm convincing belief (therein).*﴾

'we are not sure of it.' Allāh said,

﴿وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟﴾

﴿*And the evil of what they did will appear to them,*﴾ the repercussion of their evil deeds will become apparent to them,

﴿وَحَاقَ بِهِم﴾

﴿and will completely encircle them.﴾ from all directions,

﴿مَا كَانُوا بِهِۦ يَسْتَهْزِءُونَ﴾

﴿that which they used to mock at﴾ of the coming torment and punishment,

﴿وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ﴾

﴿And it will be said: "This Day We will forget you..."﴾

'We will treat you as if We have forgotten you, casting you in the fire of *Jahannam*,'

﴿كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

﴿as you forgot the meeting of this Day of yours.﴾

'and did not work for it because you did not believe in its coming,'

﴿وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ﴾

﴿And your abode is the Fire, and there is none to help you.﴾

In the *Ṣaḥīḥ*, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَىٰ يَارَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ فَيَقُولُ: لَا. فَيَقُولُ اللهُ تَعَالَىٰ: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي»

«*"Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?" The servant will say in answer, "Yes, O Lord!" Allāh will say, "Did you think that you would ever meet Me?" He will say, "No." Allāh the Exalted will say, "then this Day, I will forget you as you forgot Me."*»[1] Allāh the Exalted said,

﴿ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا﴾

﴿This, *because you took the revelations of Allāh in mockery.*﴾

[1] Muslim 4 :2279.

'We gave you this punishment as retribution because you mocked Allāh's proofs that He sent to you, and made them the subject of jokes and jest,'

﴿وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا﴾

﴿*and the life of the world deceived you.*﴾ 'this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

﴿فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا﴾

﴿*So this Day, they shall not be taken out from there*﴾, from Hellfire,

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

﴿*nor shall they be returned to the worldly life.*﴾ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allāh mentioned His judgement for the believers and the disbelievers, He said,

﴿فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ﴾

﴿*So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth,*﴾

He is their Owner and the Owner of all that is in and on them, and surely,

﴿رَبِّ ٱلْعَٰلَمِينَ﴾

﴿*and the Lord of all that exists.*﴾ Allāh said next,

﴿وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And His is the majesty in the heavens and the earth,*﴾

meaning, the kingship, according to Mujāhid. This *Āyah* means, Allāh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic *Ḥadīth*, the Prophet ﷺ said,

«يَقُولُ اللهُ تَعَالَىٰ: الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَسْكَنْتُهُ نَارِي»

«*Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"*»[1] Muslim collected a similar *Ḥadīth*.[2] Allāh said,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴿*and He is the Al-'Azīz,*﴾ Who is never resisted or rivaled,

﴿ٱلْحَكِيمُ﴾

﴿*Al-Ḥakīm*﴾ all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

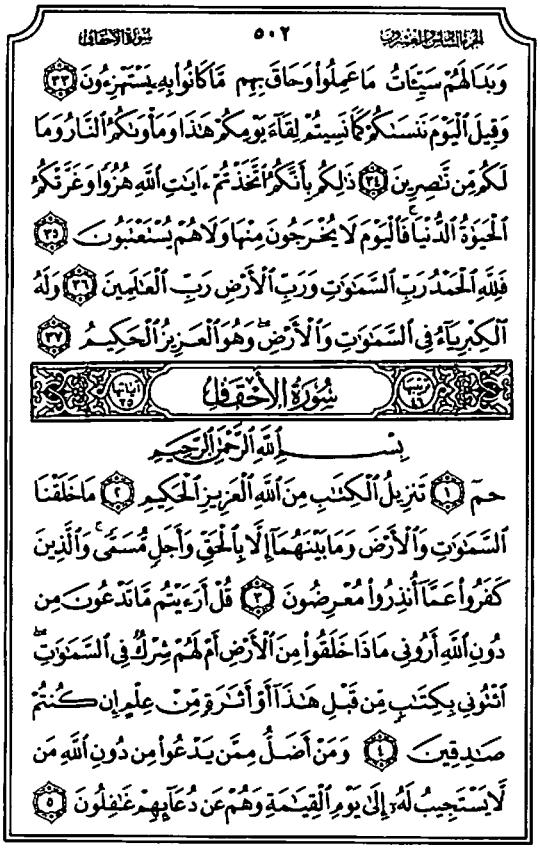
This is the end of the *Tafsīr* of *Sūrat Al-Jāthiyah*. All praise and thanks are due to Allāh alone.

[1] Abu Dāwud 4 :350.

[2] Muslim 4 :2023.

# The *Tafsīr* of *Sūrat Al-Aḥqāf* (Chapter - 46)

**Which was revealed in Makkah**




وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾
وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا
لَكُم مِّن نَّـٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَـٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ
ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾
فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَـٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٣٦﴾ وَلَهُ
ٱلْكِبْرِيَآءُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ
كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن
دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ ۖ
ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ
صَـٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن
لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ
أُنذِرُوا۟ مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟
مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَـٰوَٰتِ ۖ ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ أَوْ
أَثَـٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن
لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ
أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾﴾

﴿1. *Ḥa Mīm.*﴾

﴿2. *The revelation of the Book is from Allāh, the Almighty, the All-Wise.*﴾

﴿3. *We created not the heavens and the earth and all that is*

*between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.*﴾

﴿4. *Say: "Think you about all that you invoke besides Allāh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!"*﴾

﴿5. *And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?*﴾

﴿6. *And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.*﴾

## The Qur'ān is a Revelation from Allāh and the Universe is His True Creation

Allāh informs that He has revealed the Book to His servant and Messenger Muḥammad – may Allāh's blessings be upon him until the Day of Judgement. Allāh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allāh then says,

﴿مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ﴾

﴿*We created not the heavens and the earth and all that is between them except in truth,*﴾

meaning, not in idle play and falsehood.

﴿وَأَجَلٍ مُّسَمًّى﴾

﴿*and for a specified term.*﴾

meaning, for a fixed and specified duration that will not increase or decrease. Allāh continues,

﴿وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ﴾

﴿*But those who disbelieve, turn away from that of which they are warned.*﴾

Meaning, the disbelievers are distracted from what is intended for them. Allāh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all

of that. Therefore, they will soon realize the consequence of their behavior.

## Refuting the Idolators

Allāh then says,

﴿قُلْ﴾

﴿*Say*﴾ meaning, to these idolators who worship others besides Allāh.

﴿أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ﴾

﴿*Think you about all that you invoke besides Allāh? Show me what they have created of the earth?*﴾ (46:4)

meaning, 'show me the place that they have independently created from the earth.'

﴿أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ﴾

﴿*Or have they a share in the heavens?*﴾

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allāh, Exalted is He. 'How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?' Thus, He says,

﴿ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ﴾

﴿*Bring me a scripture prior to this*﴾

meaning, 'bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.'

﴿أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ﴾

﴿*or some trace of knowledge,*﴾

meaning, 'some clear evidence justifying this way you have chosen.'

﴿إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*if you are truthful!*﴾

meaning, 'you have absolutely no evidence for that – neither textual (from revelation) nor rational.' For this reason, some recited it;

(أَوْ أَثَرَةٍ مِنْ عِلْمٍ)

"or something inherited from knowledge" meaning, 'or true knowledge that you have inherited from anyone before you.' This is similar to Mujāhid's statement when he said,

﴿أَوْ أَثَرَةٍ مِّنْ عِلْمٍ﴾

﴿*or some trace of knowledge.*﴾

"Or anyone who has inherited any knowledge."[1]
Allāh then says,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ۝٥﴾

﴿*And who is more astray than those who invokes besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?*﴾

meaning, no one is more misguided than those who invoke idols instead of Allāh, asking them for things that they cannot give – until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allāh then says,

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝٦﴾

﴿*And when mankind are gathered, they will become their enemies and will deny their worship.*﴾

This is similar to Allāh's saying:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۝٨١ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢﴾

﴿*They have taken gods beside Allāh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.*﴾ (19:81, 82)

[1] Aṭ-Ṭabarī 22:94.

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا
تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ
لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى
وَبَيْنَكُمْ ۖ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ
وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ
وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ
فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا
ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

meaning, they will betray them when they need them the most. (Ibrāhīm) Al-Khalīl, peace be upon him, said:

﴿إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا
مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٢٥﴾﴾

*﴿You have taken only idols besides Allāh! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers.﴾* (29:25)

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ
ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا
بَيْنِى وَبَيْنَكُمْ ۖ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا
بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾﴾

*﴿7. And when Our Clear Āyāt are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!"﴾*

*﴿8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and*

*you! And He is the Oft-Forgiving, the Most Merciful."*﴾

﴿*9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner."*﴾

## Refuting Claims of the Idolators about the Qur'ān and the Messenger ﷺ

Concerning the disbelief and rebellion of the idolators, Allāh says that when the clear *Āyāt* of Allāh are recited to them they say;

﴿هَٰذَا سِحْرٌ مُّبِينٌ﴾

﴿*This is plain magic!*﴾

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

﴿أَمْ يَقُولُونَ افْتَرَىٰهُ﴾

﴿*Or they say: "He has fabricated it."*﴾

They are referring to Muḥammad ﷺ. Allāh responds saying,

﴿قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا﴾

﴿*Say: "If I have fabricated it, you have no power to support me against Allāh..."*﴾

which means, 'if I lie against Allāh and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.' It is similar to Allāh's saying,

﴿قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ﴾

﴿*Say: "None can protect me from Allāh, nor would I find a refuge except in Him. (My duty) is only to convey from Allāh and (deliver) His Messages."*﴾ (72:22-23)

Allāh says,

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

﴿*And if he made up a false saying concerning Us, We surely*

*would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.*﴾ (69:44-47)

Thus, Allāh says here,

﴿قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ﴾

﴿*Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you!..."*﴾

This is a severe threat, intimidation and warning for them. Allāh then says,

﴿وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾

﴿*And He is the Oft-Forgiving, the Most Merciful.*﴾

This is an encouragement for them to repent and turn to Allāh. It means, 'despite all of this, if you turn back and repent, Allāh will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allāh's saying in *Sūrat Al-Furqān*,

﴿وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝٥ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ۝٦﴾

﴿*And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful."*﴾ (25:5-6)

Allāh then says,

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴿*Say: "I am not a new thing among the Messengers..."*﴾

which means, 'I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allāh has sent before me all of the Prophets to various nations.'

Allāh then says,

﴿وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ﴾

*﴿nor do I know what will be done with me or with you.﴾*

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "It (this *Āyah*) was followed in revelation by,

﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

*﴿That Allāh may forgive for you your sins of the past and future﴾.*[1]

Similarly, 'Ikrimah, Al-Ḥasan, and Qatādah all said that this *Āyah* was abrogated by the *Āyah*;

﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

*﴿That Allāh may forgive for you your sins of the past and future﴾.*

They said that when the latter *Āyah* was revealed, one of the Muslims said to Allāh's Messenger ﷺ, "Allāh has declared what He will do for you. But what will He do for us?" Then Allāh revealed;

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

*﴿That He may admit the believing men and the believing women to Gardens under which rivers flow﴾.*[2]

This is what they said. That which has been confirmed in the *Ṣaḥīḥ* is that the believers said, "May you enjoy that, O Allāh's Messenger! But what do we get?" So Allāh revealed this *Āyah*.[3]

Imām Aḥmad recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-'Alā' – a woman from the Anṣār who had given her pledge of loyalty to Allāh's Messenger ﷺ – said, "When the Anṣār drew lots regarding taking in the Muhājirūn to dwell with them, our lot was to have 'Uthmān bin Maẓ'ūn. Later, 'Uthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

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[1] Aṭ-Ṭabarī 22:99.

[2] Aṭ-Ṭabarī 22:99,100.

[3] *Fatḥ Al-Bāri* 7:516.

Allāh's Messenger ﷺ then came in, and I said, 'O Abū As-Sā'ib! May Allāh have mercy on you. I bear witness that Allāh has indeed honored you.' Allāh's Messenger ﷺ asked,

«وَمَا يُدْرِيكِ أَنَّ اللهَ تَعَالَى أَكْرَمَهُ»

*«How do you know that Allāh has honored him?»*

I said, 'I do not know – may my father and mother both be ransoms for you!' Allāh's Messenger ﷺ then said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللهِ مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي»

*«As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allāh, even though I am Allāh's Messenger, I do not know what will happen to me (after death).»*

I then said, 'Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that 'Uthmān owned a running water spring. I went to Allāh's Messenger ﷺ and told him about that. Allāh's Messenger ﷺ said,

«ذَاكِ عَمَلُهُ»

*«That was his (good) deeds.»*'[1]

Al-Bukhāri recorded this *Ḥadīth* but Muslim did not. In one of the narrations, Allāh's Messenger ﷺ said,

«مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِهِ»

*«Even though I am Allāh's Messenger, I do not know what will happen to him.»*[2]

This and similar texts indicate that it is not allowed to declare that a specific person will enter *Jannah* except for those who were distinctly indicated by Allāh or his Messenger ﷺ. Examples of those are the Ten,[3] Ibn Sallām, Al-

[1] Aḥmad 6:436 and *Fatḥ Al-Bāri* 7:310.

[2] *Fatḥ Al-Bāri* 3:137.

[3] They are: Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talḥah, Az-Zubayr, 'Abdur-Raḥmān bin 'Awf, Sa'd bin Abī Waqqās, Sa'īd bin Zayd, and Abu 'Ubaydah bin Al-Jarrāḥ.

Ghumayṣā',[1] Bilāl, Surāqah, 'Abdullāh bin 'Amr bin Ḥarām (Jābir's father), the Seventy Recitors (of Qur'ān) who were assassinated near the Well of Ma'ūnah, Zayd bin Ḥārithah, Ja'far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

*﴿I only follow that which is revealed to me,﴾*

which means, 'I only follow what Allāh has revealed to me of the revelation.'

﴿وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

*﴿and I am but a plain warner.﴾*

meaning, 'my warnings are obvious to every person with sound intellect and reason.' And Allāh knows best.

﴿قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾﴾

*﴿10. Say: "Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allāh does not guide the wrongdoing people.﴾*

*﴿11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!"﴾*

*﴿12. And before this was the Scripture of Mūsā as a guide and*

[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.

*a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.﴾*

*﴿13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm, on them shall be no fear, nor shall they grieve.﴾*

*﴿14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾*

## The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it

Allāh says,

﴿قُلْ﴾

﴿*Say*﴾ meaning, 'O Muḥammad to these idolators who disbelieve in the Qur'ān.'

﴿أَرَءَيْتُمْ إِن كَانَ﴾

﴿*Tell me! If it was*﴾ meaning, this Qur'ān.

﴿مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ﴾

﴿*from Allāh, and you disbelieved in it?*﴾ meaning, 'what do you think that Allāh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?'

﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ﴾

﴿*(at the same time), a witness from among the Children of Israel has testified to something similar*﴾

meaning, 'the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophecied, well in advance, about things similar to that which this Qur'ān informs of.' Concerning Allāh's statement,

﴿فَـَٔامَنَ﴾

﴿*and believed*﴾

'this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

﴿وَٱسْتَكْبَرْتُمْ﴾

﴿*while you rejected (the truth)!*﴾

'whereas you have arrogantly refused to follow it.' Masrūq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."[1]

﴿إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*Verily, Allāh does not guide the wrongdoing people.*﴾

The witness here refers to any witness in general. It includes 'Abdullāh bin Salām[2] and other from them as well. For indeed, this *Āyah* was revealed in Makkah before 'Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

﴿وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾﴾

﴿*And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims."*﴾ (28:53)

It is also similar to Allāh's saying,

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾

﴿*Verily! Those who were given knowledge before it – when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled."*﴾ (17:107-108)

It has been narrated from Sa'd, may Allāh be pleased with him, that he said, "I have not heard Allāh's Messenger ﷺ say about anyone walking on the surface of the earth that he is of the people of *Jannah* – except for 'Abdullāh bin Salām. Concerning him the following *Āyah* was revealed,

﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ﴾

﴿*(at the same time), a witness from among the Children of Israel has testified to something similar*﴾"

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[1] Aṭ-Ṭabarī 22:103-104.

[2] The Jewish scholar who accepted Islām from the Prophet ﷺ.

This has been recorded in the Two *Ṣaḥīḥs* and An-Nasā'ī.[1] Similarly, Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ikrimah, Yūsuf bin 'Abdullāh bin Salām, Hilāl bin Yasāf, As-Suddi, Ath-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to 'Abdullāh bin Salām.[2] Allāh then says,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ﴾

*﴿And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!"﴾*

which means that those who disbelieve say of those who believe in the Qur'ān: "Had it (the Qur'ān) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilāl, 'Ammār, Ṣuhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

﴿وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ﴾

*﴿Thus have We tried some of them with others, that they might say: "Is it these whom Allāh has favored from among us?"﴾* (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

﴿لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ﴾

*﴿Had it been good, they (the weak and poor) would not have preceded us to it!﴾*

Contrary to this is the position of *Ahl us-Sunnah wal-Jamā'ah*: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because

[1] Aṭ-Ṭabarī 22:104. This is recorded by Al-Bukhārī (*Fatḥ Al-Bārī* 7:160), Muslim 4:1930, and An-Nasā'ī in *Al-Kubrā* 5:70.

[2] Aṭ-Ṭabarī 22:104-105, and Al-Qurtubī 16:188.

they have not left off any of the good characteristics except that they hurried to perform them."
Allāh continues,

﴿وَإِذْ لَمْ يَهْتَدُوا بِهِۦ﴾

﴿*And when they have not been guided by it,*﴾

meaning, the Qur'ān.

﴿فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ﴾

﴿*they say: "This is an ancient falsehood!"*﴾

meaning, an old lie. They mean by this that the Qur'ān has been quoted and taken from the ancient people, thereby belittling the Qur'ān and its followers. This is clear arrogance, as Allāh's Messenger ﷺ said:

«بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«*(Arrogance is) rejecting the truth and belittling the people.*»[1]

Allāh then says,

﴿وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ﴾

﴿*And before this was the Scripture of Mūsā*﴾ and it was the Tawrāh.

﴿إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ﴾

﴿*as a guide and mercy. And this is a Book*﴾ meaning, the Qur'ān.

﴿مُّصَدِّقٌ﴾

﴿*confirming*﴾ meaning, that which came before it of the previous Books.

﴿لِّسَانًا عَرَبِيًّا﴾

﴿*in the Arabic tongue,*﴾ means that it is eloquent and clear.

﴿لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ﴾

﴿*to warn those who do wrong, and as glad tidings for the doers of good.*﴾

meaning, it contains a warning to the dis- believers and glad

[1] Recorded by Muslim 1 :93.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾ وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا ۖ فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

tidings for the believers. Allāh then says:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾

*﴿Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm,﴾*

The explanation of this has been discussed earlier in *Sūrat As-Sajdah.* [See 41:30] Allāh then says,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

*﴿on them shall be no fear,﴾* meaning, concening their future.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

*﴿nor shall they grieve.﴾* meaning, over what they have left behind. Allāh continues,

﴿أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾﴾

*﴿Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾*

meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it – and Allāh knows best.

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾﴾

﴿15. *And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."*﴾

﴿16. *They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.*﴾

## Allāh's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allāh follows that by giving instructions regarding the parents. These appear together in many places of the Qur'ān, such as Allāh's saying,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

﴿*Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.*﴾ (17:23)

Allāh says,

﴿أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾﴾

﴿*Be grateful to Me and to your parents. Unto Me is the final destination.*﴾ (31:14)

There are many other *Āyāt* like this as well. Here Allāh says,

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا﴾

﴿*And We have enjoined on man to be dutiful and kind to his parents.*﴾ (46:15)

meaning, We have commanded him to treat them well and show compassion towards them. Abu Dāwud Aṭ-Ṭayālisi recorded from Sa'd bin Abi Waqqāṣ, may Allāh be pleased with him, that his mother said to him: "Hasn't Allāh commanded

that you obey your parents? Then I will not eat any food or drink any drink until you disbelieve in Allāh." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this *Āyah* was revealed,

﴿وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ إِحْسَـٰنًا﴾

﴿*And We have enjoined on man to be dutiful and kind to his parents.*﴾[1]

This was also recorded by Muslim and the *Sunan* compilers, except for Ibn Mājah.[2]
Allāh continues,

﴿حَمَلَتْهُ أُمُّهُۥ كُرْهًا﴾

﴿*His mother bears him with hardship.*﴾

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

﴿وَوَضَعَتْهُ كُرْهًا﴾

﴿*And she delivers him with hardship.*﴾

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

﴿وَحَمْلُهُۥ وَفِصَـٰلُهُۥ ثَلَـٰثُونَ شَهْرًا﴾

﴿*And (the period of) his gestation and weaning is thirty months,*﴾

'Alī, may Allāh be pleased with him, used this *Āyah* along with the following two *Āyāt* to prove that the minimum period of pregnancy (gestation) is six months:

﴿وَفِصَـٰلُهُۥ فِى عَامَيْنِ﴾

﴿*And his weaning is in two years.*﴾ (31:14) and

﴿وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ﴾

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[1] *Musnad Aṭ-Ṭayālisī* (28). These narrations are about Luqmān 31:14 - 15. See no: 6238 of Muslim.

[2] Muslim 4:1878, Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhī* 9:48, and An-Nasā'ī in *Al-Kubrā* 6:348.

﴿*The mothers suckle their children two complete years – for those who desire to complete the term of suckling.*﴾ (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Isḥāq bin Yasār[1] narrated from Ba'jah bin 'Abdullāh Al-Juhanī that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh's creation except him (my husband). So let Allāh decree (for me) as He wills." When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Alī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Alī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Alī) then said: 'Haven't you heard Allāh's saying,

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾

﴿*and his gestation and weaning is thirty months*﴾, and;

﴿حَوْلَيْنِ كَامِلَيْنِ﴾

﴿ *two complete years*﴾ (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."[2]

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[1] This narration is not authentically transmitted.

[2] Ibn Abī Ḥātim and Ibn Al-Mundhir according to *Ad-Durr Al-Manthūr* 6:9. As stated above, this is a weak narration.

Ibn Abi Ḥātim related from his father that Farwah bin Abi Al-Maghrā' told them that 'Alī bin Mushir narrated to them from Dāwud bin Abi Hind, who narrated from 'Ikrimah that Ibn 'Abbās, may Allāh be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ﴾

*﴿and his gestation and weaning is thirty months, till when he attains full strength﴾."*[1]

meaning, he becomes strong, youthful, and attains full ability.

﴿وَبَلَغَ أَرْبَعِينَ سَنَةً﴾

*﴿and reaches forty years,﴾*

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

﴿قَالَ رَبِّ أَوْزِعْنِىٓ﴾

*﴿he says: "My Lord! Grant me the power and ability﴾*

meaning, 'inspire me.'

﴿أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ﴾

*﴿that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,﴾*

meaning, in the future.

﴿وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ﴾

*﴿and make my offspring good.﴾* meaning, my offspring and descendants.

﴿إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ﴾

*﴿Truly, I have turned to You in repentance, and truly, I am*

[1] Al-Bayhaqi 7:332.

*one of the Muslims.*﴾

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allāh with strong resolution.

Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ﴾

﴿*Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.*﴾

meaning, those to whom applies the above description – those who repent to Allāh, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allāh will accept from them a modest amount of deeds.

﴿فِي أَصْحَابِ الْجَنَّةِ﴾

﴿*among the dwellers of Paradise.*﴾

which means that they will be among the dwellers of Paradise. That is Allāh's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

﴿وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

﴿*That is the promise of truth that they had been promised.*﴾

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾﴾

﴿*17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?" While they invoke Allāh for help: "Woe to you! Believe! Verily, the promise of Allāh is true." But he says:*

*"This is nothing but the legends of the ancient."﴾*

*﴿18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾*

*﴿19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.﴾*

*﴿20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾*

## Mention of the Undutiful Children and Their End

In the previous *Āyāt*, Allāh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allāh says,

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا﴾

*﴿But he who says to his parents: "Uff to you! ..."﴾*

As for the saying *"Uff"* in this *Āyah*, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about 'Abdur-Raḥmān bin Abi Bakr. But this claim is weak and rejected, because 'Abdur-Raḥmān bin Abi Bakr embraced Islām after this was revealed. His adherence to Islām was excellent, and he was among the best of his contemporaries.

Al-Bukhārī recorded from Yūsuf bin Māhak that Marwān (bin Al-Ḥakam) was governor of Hijāz (Western Arabia), appointed by Mu'āwiyah bin Abi Sufyān. He (Marwan) delivered a speech in which he mentioned Yazīd bin Mu'āwiyah and urged the people to give a pledge of allegiance after his father. 'Abdur-Raḥmān bin Abi Bakr said something to him in response to that, upon which Marwān commanded

his men: "Arrest him!" But he entered 'Āishah's house, and they were not able to capture him. Marwān then said: "This is the one about whom Allāh revealed:

﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى﴾

*﴿But he who says to his parents: "Uff to you! Do you promise me that I will be raised - when generations before me have passed?"﴾*"

From behind the curtain, 'Āishah responded: "Allāh did not reveal any Qur'ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence."[1]

In another report recorded by An-Nasā'ī, Muḥammad bin Ziyād reported that when Mu'āwiyah was soliciting people to pledge allegiance to his son, and Marwān declared: "This follows the tradition of Abū Bakr and 'Umar." On hearing this, 'Abdur-Raḥmān bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar." Marwān responded: "This is the one about whom Allāh revealed,

﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ﴾

*﴿But he who says to his parents: "Uff to you!"﴾*"

When that was conveyed to 'Ā'ishah, she said: "Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh's Messenger ﷺ placed a curse on Marwān's father (Al-Ḥakam bin Abi Al-'Āṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh's curse."[2] As for Allāh's statement:

﴿أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ﴾

*﴿Do you promise me that I will be raised﴾*

meaning, resurrected.

﴿وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى﴾

*﴿when generations before me have passed?﴾*

meaning, generations of people have already passed away, and

[1] *Fatḥ Al-Bāri* 8:439. She was referring to *Sūrat An-Nūr* 24:11-18.

[2] An-Nasā'ī in *Al-Kubrā* 6:458.

none of them has ever returned to tell (what happened to them)?

﴿وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ﴾

*﴿While they invoke Allāh for help﴾*

meaning, they ask Allāh to guide him, and they say to their son,

﴿وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

*﴿"Woe to you! Believe! Verily, the promise of Allāh is true." But he says: "This is nothing but the legends of the ancient."﴾*

Allāh then says,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾﴾

*﴿They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾*

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection.
Allāh's saying,

﴿أُو۟لَٰٓئِكَ﴾

*﴿Those are﴾* after He said,

﴿وَٱلَّذِى قَالَ﴾

*﴿But he who says﴾* confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Ḥasan and Qatādah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection."[1] Allāh then says,

﴿وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟﴾

*﴿And for all, there will be degrees according to that which they did,﴾*

meaning that there will be degrees of punishment for each of them according to what they did.

[1] Aṭ-Ṭabarī 22:118.

﴿وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ﴾

*﴿so that He might fully recompense them for their deeds, and they will not be wronged.﴾*

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. 'Abdur-Raḥmān bin Zayd bin Aslam said: "The levels of the Fire descend, and those of Paradise ascend."[1] Allāh then says,

﴿وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا﴾

*﴿On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein..."﴾*

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, "I am afraid of being like those whom Allāh has reproached and condemned by saying,

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا﴾

*﴿You received your good things in the life of the world, and you took your pleasure therein﴾."*

Abū Mijlaz said: "Some people will lose good deeds that they had in the worldly life, and they will be told,

﴿أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا﴾

*﴿You received your good things in the life of the world﴾."*

Then Allāh says,

﴿فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ﴾

*﴿Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾*

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

[1] Aṭ-Ṭabarī 22:119.

sinning and disobedience. Thus, Allāh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allāh protect us from all of that.

﴿وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾﴾

*﴿21. And remember the brother of 'Ād, when he warned his people in Al-Aḥqāf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day."﴾*

*﴿22. They said: "Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!"﴾*

*﴿23. He said: "The knowledge (of that) is only with Allāh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"﴾*

*﴿24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴾*

*﴿25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!﴾*

## The Story of 'Ād

Allāh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

﴿وَٱذْكُرْ أَخَا عَادٍ﴾

*﴿And remember the brother of 'Ād,﴾*

This refers to Hūd, peace be upon in him. Allāh sent him to

the first people of 'Ād who inhabited *Al-Aḥqāf*. *Aḥqāf* is plural of *Ḥaqf*. According to Ibn Zayd, it means a sand dune;[1] and according to 'Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that 'Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shiḥr." [2]

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn 'Abbās narrated that the Prophet ﷺ said:

«يَرْحَمُنَا اللهُ وَأَخَا عَادٍ»

«*May Allāh have mercy on us and the Brother of 'Ād.*»[3]

Allāh then says,

﴿وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ﴾

﴿*And surely, warners had already passed on before him and after him.*﴾

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of 'Ād. This is similar to Allāh's saying,

﴿فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

﴿*And We made it a deterrent punishment for those who were present and those who succeeded them.*﴾ (2:66)

And it is also similar to Allāh's saying,

﴿فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ﴾

﴿*But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck 'Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh."*﴾ (41:13-14)

Allāh then says,

﴿إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

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[1] Aṭ-Ṭabarī 22:125.

[2] Aṭ-Ṭabarī 22:124.

[3] Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albāni graded this *Ḥadīth* weak. Al-Buṣayri said that it is *Ṣaḥīḥ*.

﴿*truly, I fear for you the torment of a mighty Day.*﴾

meaning, Hūd said this to them (his people), and they responded to him saying,

﴿أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا﴾

﴿*Have you come to delude us from our gods?*﴾ meaning, to prevent us.

﴿عَنْ ءَالِهَتِنَا﴾

﴿*from our gods?*﴾

﴿فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ﴾

﴿*Then bring us that with which you threaten us, if you are one of the truthful!*﴾

They sought to hasten Allāh's torment and punishment, believing that it will not happen. This is similar to Allāh's saying,

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿*Those who do not believe in it (the Last Hour) seek to hasten it*﴾ (42:18).

Hūd's response was,

﴿قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ﴾

﴿*He said: "The knowledge (of that) is only with Allāh."*﴾

which means, 'Allāh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

﴿وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ﴾

﴿*But I see that you are a people given to ignorance!*﴾

which means, you have no comprehension or understanding.' Allāh then says,

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾

﴿*Then, when they saw it as a dense cloud approaching their valleys,*﴾

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and

needed rain. Allāh then said,

﴿بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ﴾

*﴿Nay, but it is that which you were asking to be hastened – a wind wherein is a painful torment!﴾*

meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

﴿تُدَمِّرُ كُلَّ شَيْءٍ﴾

*﴿Destroying every thing﴾* meaning, destroying every part of their land that could normally be destroyed.

﴿بِأَمْرِ رَبِّهَا﴾

*﴿by the command of its Lord!﴾* meaning, it had Allāh's permission to do that.

This is similar to Allāh's saying,

﴿مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾﴾

*﴿It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾* (51:42)

meaning, like something dilapidated (or decrepit).

Because of this, Allāh says,

﴿فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ﴾

*﴿So they became such that nothing could be seen except their dwellings!﴾*

means, all of them were destroyed, and none of them were spared. Allāh then says:

﴿كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

*﴿Thus do We recompense the criminal people!﴾*

which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that she said, "I never saw Allāh's Messenger ﷺ fully laughing so that I would see his uvula. He would only smile." She added that when Allāh's Messenger ﷺ saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allāh's Messenger! When the people see clouds, they

become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face." Allāh's Messenger ﷺ replied,

«يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا: هَذَا عَارِضٌ مُمْطِرُنَا»

*«O 'Ā'ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain."»*[1] This is also recorded by Al-Bukhāri and Muslim.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said that when Allāh's Messenger ﷺ saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

*«O Allāh! I seek refuge with you from any harm that it (the cloud) contains.»*

If Allāh removed those clouds, the Prophet ﷺ would praise Allāh, and if rain fell, he would say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

*«O Allāh! Make it pouring and beneficent.»*[2]

Muslim also recorded in his *Ṣaḥīḥ* from 'Ā'ishah, may Allāh be pleased with her, that when the wind blew, Allāh's Messenger ﷺ would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ»

*«O Allāh! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.»*

She added that if the sky became cloudy, his color would

[1] Aḥmad 6:66, *Fatḥ Al-Bāri* 8:441, and Muslim 2:616.

[2] Aḥmad 6:190.

﴿وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ
مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ
وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾
فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا
بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ
شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ كَذَٰلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ
أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ
﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً
بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'Ā'ishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

«لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا﴾»

*«O 'Ā'ishah! It could be like what the people of 'Ād said, ﴿Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!"﴾»*[1]

We have previously mentioned the story of the destruction of the people of 'Ād in both *Sūrat Al-A'rāf* and *Sūrah Hūd*.[2] Thus, there is no need to repeat it here; and verily Allāh is worthy of all praise and gratitude.

﴿وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾﴾

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[1] Muslim 2:616.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:65-72], and volume five, the *Tafsīr* of *Sūrah Hūd* [11:50 - 60].

﴿26. *And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to ridicule!*﴾

﴿27. *And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.*﴾

﴿28. *As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.*﴾

Allāh says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَـٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَـٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَـٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ﴾

﴿*We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allāh's signs, and they were completely encircled by that which they used to ridicule!*﴾

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allāh then says,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ﴾

﴿*And indeed We have destroyed towns round about you,*﴾

This is addressed to the people of Makkah. Allāh destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as 'Ād who were at *Al-Aḥqāf* in Ḥaḍramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt

by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allāh then says,

﴿وَصَرَّفْنَا ٱلْآيَٰتِ﴾

﴿*and We have shown (them) the signs in various ways*﴾

meaning, 'We explained and clarified them.'

﴿لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةً﴾

﴿*so that perhaps they might return. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them?*﴾

meaning, did they help them when they were in the greatest need for them?

﴿بَل ضَلُّوا۟ عَنْهُمْ﴾

﴿*but they vanished completely from them.*﴾ Rather, they completely left them alone when they needed them the most.

﴿وَذَٰلِكَ إِفْكُهُمْ﴾

﴿*And that was their falsehood,*﴾ meaning, their lie.

﴿وَمَا كَانُوا۟ يَفْتَرُونَ﴾

﴿*and what they were fabricating.*﴾ which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them – and Allāh knows best.

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾﴾

﴿29. *And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.*﴾

﴿30. *They said: "O our people! Verily, we have heard a Book*

*sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path."*﴾

﴿*31. "O our people! Respond to Allāh's Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment."*﴾

﴿*32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error."*﴾

## The Story of the *Jinns* listening to the Qur'ān

Imām Aḥmad recorded from Az-Zubayr that he commented on the *Āyah*;

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

﴿*And (remember) when We sent towards you a group of the Jinn, to listen to the Qur'ān.*﴾

"They were at a place called Nakhlah[1] while Allāh's Messenger ﷺ was performing the *'Ishā'* prayer, and

﴿كَادُواْ يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴿*they crowded on top of each other to hear him.*﴾ (72:19)"

Sufyān said, "They stood on top of each other like piled wool."[2] Aḥmad was alone in recording this. Imām Aḥmad and the famous Imām, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in his book *Dalā'il An-Nubuwwah*, both recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh's Messenger ﷺ never recited Qur'ān to the *Jinns*, nor did he see them. Allāh's Messenger ﷺ was heading with a group of his Companions towards the 'Ukāẓ market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, 'We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.' Their people told

[1] Nakhlah is the name of a valley located between Makkah and Aṭ-Ṭā'if

[2] Aḥmad 1:167.

them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah,[1] and found Allāh's Messenger ﷺ while he was at a place called Nakhlah along the way to the 'Ukāẓ market. He was leading his Companions in the *Fajr* prayer. When the *Jinns* heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet ﷺ,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾

*﴿Say: It has been revealed to me that a group of Jinns have listened (to the Qur'ān).﴾* (72:19)

Thus, what was revealed to him was only the saying of the *Jinns*."[2] Al-Bukhāri recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasā'ī in his *Tafsīr*.[3]

'Abdullāh bin Mas'ūd reported that the *Jinns* came down upon the Prophet ﷺ while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

﴿قَالُوٓاْ أَنصِتُواْ﴾

*﴿They said: "Listen quietly."﴾*

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

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[1] A village about seventy-two miles toward the west of Al-Madīnah.

[2] Aḥmad 1:252 and *Dalā'il An-Nubuwwah* 2:225.

[3] Al-Bukhārī no. 773, 4921, Muslim 1:331, *Tuhfat Al-Ahwadhi* 9:168, and *An-Nasā'ī* in *Al-Kubrā* 6:499.

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾﴾

*﴿And when We sent toward you a group of Jinns, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.﴾* until His saying:

﴿ضَلَٰلٍ مُّبِينٍ﴾

*﴿manifest error.﴾*[1]

Thus, this report along with the above one by Ibn 'Abbās, may Allāh be pleased with him, indicate that Allāh's Messenger ﷺ was not aware of the presence of the *Jinns* at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allāh's saying,

﴿وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ﴾

*﴿they returned to their people as warners.﴾*

It means that they went back to their people and warned them about what they heard from Allāh's Messenger ﷺ. This is similar to Allāh's saying,

﴿لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

*﴿...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).﴾* (9:122)

This *Āyah* has been used as evidence that the *Jinns* have warners from among themselves, but no Messengers. There is no doubt that Allāh did not send Messengers from among the *Jinns*, because He says,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰ﴾

*﴿And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.﴾*

[1] Al-Ḥākim 2:456.

(12:109)

And Allāh says,

﴿وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِ﴾

﴿*And We never sent before you any of the Messengers but verily they ate food and walked in the markets.*﴾ (25:20)

And He says about Ibrāhīm Al-Khalīl, upon him be peace,

﴿وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ﴾

﴿*...And We placed in his descendants prophethood and Scripture.*﴾(29:27)

Thus, every Prophet whom Allāh sent after Ibrāhīm was from his offspring and progeny. As for Allāh's saying in *Sūrat Al-An'ām*,

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ﴾

﴿*O company of Jinns and human beings! Did there not come to you Messengers from among you*﴾ (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allāh's saying,

﴿يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢﴾

﴿*From both of them (salty and fresh waters) emerge pearl and Marjān.*﴾[1] (55:22)

Although He said "both of them" this applies to only one of the two types of water (the salty water). Allāh then explains how the *Jinns* warned their people. He says,

﴿قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ﴾

﴿*They said: "O our people! Verily, we have heard a Book sent down after Mūsā..."*﴾

They did not mention Īsā, peace be upon him, because the Injīl that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

[1] See the explanation of this *Āyah*.

Tawrāh, the Tawrāh being the reference. That is why they said, "Sent down after Mūsā." This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibrīl, An-Nāmūs, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you)."[1]

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿*confirming what came before it,*﴾ meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

﴿يَهْدِىٓ إِلَى ٱلْحَقِّ﴾

﴿*it guides to the truth*﴾ means in belief and information.

﴿وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

﴿*and to the straight path.*﴾

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of Your Lord has been fulfilled in truth and in justice.*﴾ (6:115)

Allāh says,

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ﴾

﴿*It is He Who has sent His Messenger with the guidance and the religion of truth.*﴾ (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the *Jinns* said,

﴿يَهْدِىٓ إِلَى ٱلْحَقِّ﴾

﴿*it guides to the truth*﴾ in matters of belief,

﴿وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ﴾

[1] See *Fath Al-Bāri* 1:30 but without the words "*Bakh, Bakh*" (very good, very good).

﴿and to the straight path.﴾ meaning, in regard to actions.

﴿يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ﴾

﴿O our people! Respond to Allāh's Caller,﴾ This is proof that Muḥammad ﷺ has been sent to both the human beings and the *Jinns*. Thus, Allāh says,

﴿أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ﴾

﴿Respond to Allāh's Caller and believe in him.﴾

Then Allāh says,

﴿يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ﴾

﴿He will then forgive you some of your sins,﴾

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

﴿وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

﴿and protect you from a painful torment.﴾

meaning, He will protect you from His painful punishment. Then Allāh informs that they said,

﴿وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ﴾

﴿And whosoever does not respond to Allāh's Caller, he cannot escape on earth,﴾

meaning, Allāh's power encompasses him and surrounds him.

﴿وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ﴾

﴿and he will not have besides Allāh any protectors.﴾

meaning, no one can protect him against Allāh.

﴿أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿Those are in manifest error.﴾

This is a threat and warning. Thus, those *Jinns* called their people with encouragement and warning. Because of this, many of the *Jinns* took heed and came to Allāh's Messenger ﷺ in successive delegations; and verily, Allāh is worthy of all praise and gratitude, and Allāh knows best.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا
حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ
﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ
﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن
ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ
فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ
فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ
أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا
كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ
وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا
سَاعَةً مِّن نَّهَارٍ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾

سُورَةُ مُحَمَّدٍ

﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ
بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ
ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟
عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ
وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا
كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا
صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا
تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا
يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن
نَّهَارٍ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ
ٱلْفَٰسِقُونَ ﴿٣٥﴾﴾

﴿33. *Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.*﴾

﴿34. *And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"*﴾

﴿35. *Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people?*﴾

**Evidence for Life after Death**

Allāh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day – Do they not see,

﴿أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ﴾

*﴿that Allāh, Who created the heavens and the earth, and was not wearied by their creation,﴾*

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allāh said elsewhere,

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

*﴿Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.﴾* (40:57)

Allāh responds to the above question by saying,

﴿بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿Yes, He surely is Able to do all things.﴾*

Then Allāh says, as a threat and a warning to whoever disbelieves in Him,

﴿وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ﴾

*﴿And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" ﴾*

meaning, it will be said to them, "Isn't this the truth? Is this magic, or do you not see?"

﴿قَالُوا۟ بَلَىٰ وَرَبِّنَا﴾

*﴿They will say: "Yes, by our Lord!"﴾* meaning, they will have no choice but to confess.

﴿قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿*He will say: "Then taste the torment, because you used to disbelieve!"*﴾

## Commanding the Prophet ﷺ to persevere

Allāh then commands His Messenger ﷺ to observe patience with those who rejected him among his people. He says,

﴿فَٱصْبِرْ كَمَا صَبَرَ أُوْلُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ﴾

﴿*Therefore be patient as did those of determination among the Messengers.*﴾

meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nūh, Ibrāhīm, Mūsā, Īsā and the last of all of the Prophets, Muḥammad ﷺ. Allāh has specifically mentioned their names in two *Āyāt*: *Sūrat Al-Aḥzāb* (33:7) and *Sūrat Ash-Shūrā* (42:13).

﴿وَلَا تَسْتَعْجِل لَّهُمْ﴾

﴿*and be in no hurry for them.*﴾ which means, 'do not rush the punishment for them.' This is similar to Allāh's saying:

﴿وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾﴾

﴿*And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.*﴾ (73:11)

﴿فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

﴿*So allow time for the disbelievers, and leave them for a while.*﴾ (86:17)

Then Allāh says:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ﴾

﴿*On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.*﴾

Which is similar to Allāh's saying,

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

﴿*On the Day they see it (the Hour), it will be as though they*

*had not remained (in the world) except for a day's afternoon or its morning.*﴾ (79:46)

and as He says,

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾

﴿*And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.*﴾(10:45)

Then Allāh says,

﴿بَلَٰغٌ﴾

﴿*A clear message.*﴾ meaning, this Qur'ān provides a clear concept.

﴿فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ﴾

﴿*But will any be destroyed except the defiantly rebellious people?*﴾

Which means that Allāh does not destroy anyone except those who choose the way of destruction. It is part of Allāh's justice that He does not punish anyone except those who deserve the punishment – and Allāh knows best.

This concludes the explanation of *Sūrat Al-Aḥqāf.* And all praise and blessings are due to Allāh. Both success and protection from faults are by His help.

# The *Tafsīr* of *Sūrat Al-Qitāl* [1] (Chapter - 47)

**Which was revealed in Al-Madīnah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾﴾

﴿*1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.*﴾

﴿*2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad – for it is the truth from their Lord – He expiates from them their sins and amends their Bāl.*﴾

﴿*3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.*﴾

## The Reward of the Disbelievers and the Believers

Allāh says,

﴿الَّذِينَ كَفَرُوا﴾

﴿*Those who disbelieve*﴾ meaning, in the *Āyāt* of Allāh.

﴿وَصَدُّوا﴾

﴿*and hinder (men)*﴾ Others.

﴿عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ﴾

﴿*from the path of Allāh, He will render their deeds vain.*﴾ meaning, He renders their deeds vain and futile, and He

[1] This *Sūrah* is commonly called *Sūrah Muḥammad*.

denies them any rewards or blessings for them. This is similar to His saying,

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا﴾

﴿*And We will approach what they have done of deeds and make them as dispersed dust.*﴾ (25:23)

Allāh then says,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*And those who believe and do righteous good deeds,*﴾

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allāh's Law.

﴿وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ﴾

﴿*And believe in that which has been sent down to Muḥammad*﴾

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad's advent, believing in him is a required condition for the true faith.

Allāh then says,

﴿وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ﴾

﴿*For it is the truth from their Lord.*﴾ which is a beautifully placed parenthetical clause. Thus, Allāh says,

﴿كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾

﴿*He expiates from them their sins and amends their Bāl.*﴾

Ibn 'Abbās, said, "This means their matter." Mujāhid said, "This means their affair." Qatādah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the *Ḥadīth* of the responding to one who sneezes,

«يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

«*May Allāh guide you and rectify your (Bāl) affairs.*»[1]

Then Allāh says,

[1] *Tuḥfat Al-Aḥwadhi* 8:11.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن
رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ
اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ
إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ
أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم
بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ
وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا
فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ
فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾
ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

﴿ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ﴾

*﴿That is because those who disbelieve follow falsehood,﴾*

meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

﴿وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ﴾

*﴿while those who believe follow the truth from their Lord. Thus does Allāh set forth for the people their parables.﴾*

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allāh knows best.

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾﴾

*﴿4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or*

*ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;- but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.*﴾

﴿*5. He will guide them and amend their condition.*﴾

﴿*6. And admit them to Paradise, which He has made known to them.*﴾

﴿*7. O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.*﴾

﴿*8. But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.*﴾

﴿*9. That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.*﴾

## The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

﴿فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ﴾

﴿*So, when you meet those who disbelieve (in battle), smite their necks*﴾

which means, 'when you fight against them, cut them down totally with your swords.'

﴿حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ﴾

﴿*until you have fully defeated them,*﴾ meaning, 'you have killed and utterly destroyed them.'

﴿فَشُدُّوا۟ ٱلْوَثَاقَ﴾

﴿*tighten their bonds.*﴾ This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this *Āyah* was revealed after the battle of

Badr. At that time, Allāh reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾

﴿*It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allāh desires (for you) the Hereafter. Allāh is Mighty and Wise. Were it not for a prior decree from Allāh, a severe torment would have touched you for what you took.*﴾ (8:67-68)

Allāh's saying,

﴿حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا﴾

﴿*...until the war lays down its burden.*﴾ Mujāhid said: "Until Īsā bin Maryam (peace be upon him) descends."[1] It seems as if he derived this opinion from the Prophet's ﷺ saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَّالَ»

«*There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjāl.*»[2]

Imām Aḥmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allāh ﷺ and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet ﷺ said to him,

«الْآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللهُ تَعَالَى قُلُوبَ أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ، وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

«*Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allāh will turn the hearts of some people away (from the truth), so they (that*

[1] Aṭ-Ṭabarī 22:157.

[2] Abu Dāwud 3:11.

*group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) – until Allāh's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Shām. And goodness is tied around the horses' foreheads till the Day of Resurrection.»*[1]

An-Nasā'ī also recorded this narration.[2]

Allāh then says,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ﴾

﴿*Thus, and had Allāh so willed, He could have taken vengeance against them;*﴾

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

﴿وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ﴾

﴿*but (He lets you struggle) so as to test with one another.*﴾

meaning, He has ordered *Jihād* and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of *Jihād* in the following two *Sūrahs*, *Āl 'Imrān* and *At-Tawbah*, in which He says,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

﴿*Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?*﴾ (3:142)

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

﴿*Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.*﴾ (9:14-15)

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[1] Aḥmad 4:104.

[2] An-Nasā'ī 6:214, and in *Al-Kubrā* 5:218.

## Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

﴿وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَـٰلَهُمْ﴾

*﴿But those who are killed in the way of Allāh, He will never let their deeds be lost.﴾*

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in *Al-Barzakh.*[1] This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad in his *Musnad* on the authority of Kathīr bin Murrah, who reported from Qays Al-Judhāmī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«يُعْطَى الشَّهِيدُ سِتَّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

*«As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Īmān.»*

Aḥmad was alone in recording this *Ḥadīth.*[2]
Abū Ad-Dardā', may Allāh be pleased with him, reported that Allāh's Messenger ﷺ said,

«يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

*«A martyr is allowed to intercede for seventy members of his household.»*

This was recorded by Abu Dāwūd,[3] and there are numerous other *Ḥadīths* mentioning the merits of the martyrs.

As for Allāh's saying,

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[1] The intermediate state between this life and the Hereafter.

[2] Aḥmad 4:200.

[3] Abu Dāwud no. 2522.

﴿سَيَهْدِيهِمْ﴾

*﴿He will guide them﴾*

meaning, He will guide them to *Jannah*. This is similar to Allāh's saying,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝٩﴾

*﴿Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.﴾* (10:9)

Allāh says,

﴿وَيُصْلِحُ بَالَهُمْ﴾

*﴿and amend their condition.﴾* meaning, their situation and affairs.

﴿وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦﴾

*﴿And (He will) admit them to Paradise, which He has made known to them.﴾*

It means that He has acquainted them with Paradise and guided them to it. Mujāhid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allāh has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created."[1]

Al-Bukhāri recorded from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا»

*«After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of*

[1] Aṭ-Ṭabarī 22:160.

*this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.»*[1]

## Support Allāh's Cause, He will then support You

Allāh then says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧﴾

﴿*O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.*﴾

This is similar to His saying,

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ﴾

﴿*Indeed, Allāh will surely support those who support Him (His cause).*﴾ (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

﴿وَيُثَبِّتْ أَقْدَامَكُمْ﴾

﴿*and make your foothold firm.*﴾ Allāh then says,

﴿وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ﴾

﴿*But as for those who disbelieve – misery awaits them*﴾

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a *Ḥadīth* that Allāh's Messenger ﷺ said,

«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ الْقَطِيفَةِ، تَعِسَ وَانْتَكَسَ وَإِذَا شِيكَ فَلَا انْتَقَشَ»

«*Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.*»[2]

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[1] Al-Bukhārī no. 6535.

[2] *Fatḥ Al-Bārī* 6:95 and Ibn Mājah 2:1386.

This means may Allāh not cure him. Then Allāh says,

﴿وَأَضَلَّ أَعْمَالَهُمْ﴾

﴿*and (Allāh) will make their deeds vain.*﴾ meaning, He will nullify them and make them fruitless. Thus, Allāh says,

﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ﴾

﴿*That is because they hate that which Allāh has sent down;*﴾ which means that they did not want or like what Allāh revealed.

﴿فَأَحْبَطَ أَعْمَالَهُمْ﴾

﴿*so He made their deeds fruitless.*﴾

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾﴾

﴿*10. Have they not traveled through the earth and seen what happened in the end to those before them? Allāh destroyed them completely, and a similar (awaits) the disbelievers.*﴾

﴿*11. That is because Allāh is the Protector of those who believe, whereas the disbelievers have no protector.*﴾

﴿*12. Certainly Allāh will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.*﴾

﴿*13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!*﴾

## Admonition and Fire for the Disbelievers; Paradise for Those Who have *Taqwā*

Allāh says,

﴿أَفَلَمْ يَسِيرُوا﴾

﴿*Have they not traveled*﴾ meaning, those who associate

partners with Allāh and deny His Messenger ﷺ.

﴿فِي ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ﴾

*﴿through the land and seen what happened in the end to those before them? Allāh destroyed them completely,﴾*

which means that Allāh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

﴿وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا﴾

*﴿and a similar (end awaits) the disbelievers.﴾* Then Allāh says,

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾﴾

*﴿That is because Allāh is the Protector of all those who believe, whereas the disbelievers have no protector.﴾*

After the battle of Uḥud, Abū Sufyān Sakhr bin Ḥarb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them. When he heard no response, he announced: "Verily, those three have died!" 'Umar then responded to him: "You lie, O enemy of Allāh! Allāh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!"

Abū Sufyān then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

*«Aren't you going to respond to him?»*

The Companions said: "What should we say, O Messenger of Allāh?" He ﷺ said:

«قُولُوا: اللهُ أَعْلَىٰ وَأَجَلُّ»

*«Say: "Allāh is Most High and Most Glorious."»*

Then Abū Sufyān said: "We have Al-'Uzzā (their second idol),

and you have no *'Uzzā.* (honor)." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

«*Aren't you all going to respond to him?*» They said: "What should we say, O Messenger of Allāh?" He said:

«قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ»

«*Say: "Allāh is our Protector, and you have no protector."*»[1]

Allāh then says,

﴿إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow.*﴾ meaning, on the Day of Resurrection.

﴿وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ﴾

﴿*Whereas those who disbelieve enjoy their life and eat as cattle eat.*﴾

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ»

«*A believer eats with one intestine, and a disbeliever eats with seven intestines.*»[2]

Then Allāh says,

﴿وَٱلنَّارُ مَثْوًى لَّهُمْ﴾

﴿*but the Fire will be their abode.*﴾ meaning, on the Day of their Reckoning.

Allāh then says,

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

﴿*And how many a town mightier than your town that has driven you out*﴾ meaning, Makkah.

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[1] *Fatḥ Al-Bāri* 6:188.

[2] *Fatḥ Al-Bāri* 9:446.

﴿أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ﴾

*﴿We have destroyed, with none to help them!﴾*

This is a great threat and severe warning to the people of Makkah because they rejected Allāh's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allāh had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allāh would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allāh says,

﴿يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾﴾

*﴿Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).﴾* (11:20)

Concerning Allāh's saying,

﴿مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

*﴿than Your town that has driven you out﴾* This means, 'its people who have driven you (Muḥammad ﷺ) out from amongst them (the people of Makkah).' Ibn Abi Ḥātim recorded from Ibn 'Abbās, may Allāh be pleased with him, that when Allāh's Messenger ﷺ left Makkah (at the time of *Hijrah* – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَى اللهِ، وَأَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْكِ»

*«You are the most beloved to Allāh among Allāh's lands, and you are also the most beloved to me among Allāh's lands. Were it not that the idolators have driven me out from you, I would never have left you.»*

Ibn 'Abbās then said, "The worst of enemies is he who transgresses against Allāh in His own sacred place, who kills a person who is not trying to kill him, or who kills because of *Jāhiliyyah* vengeance. Allāh then revealed to His Prophet ﷺ,

إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ
وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ﴿١٢﴾ وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن قَرۡيَتِكَ
ٱلَّتِيٓ أَخۡرَجَتۡكَ أَهۡلَكۡنَٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ﴿١٣﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ
مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ﴿١٤﴾ مَّثَلُ ٱلۡجَنَّةِ
ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ فِيهَآ أَنۡهَٰرٞ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ وَأَنۡهَٰرٞ مِّن لَّبَنٖ لَّمۡ
يَتَغَيَّرۡ طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ لَّذَّةٖ لِّلشَّٰرِبِينَ وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗىۖ
وَلَهُمۡ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن رَّبِّهِمۡۖ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ
وَسُقُواْ مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ ﴿١٥﴾ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ
حَتَّىٰٓ إِذَا خَرَجُواْ مِنۡ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًاۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ﴿١٦﴾ وَٱلَّذِينَ
ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ﴿١٧﴾ فَهَلۡ يَنظُرُونَ إِلَّا
ٱلسَّاعَةَ أَن تَأۡتِيَهُم بَغۡتَةٗۖ فَقَدۡ جَآءَ أَشۡرَاطُهَاۚ فَأَنَّىٰ لَهُمۡ إِذَا جَآءَتۡهُمۡ
ذِكۡرَىٰهُمۡ ﴿١٨﴾ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ
وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَٱللَّهُ يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ﴿١٩﴾

﴿وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن قَرۡيَتِكَ ٱلَّتِيٓ أَخۡرَجَتۡكَ أَهۡلَكۡنَٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ﴿١٣﴾﴾

*﴿And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!﴾*"[1]

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ﴿١٤﴾ مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ فِيهَآ أَنۡهَٰرٞ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ وَأَنۡهَٰرٞ مِّن لَّبَنٖ لَّمۡ يَتَغَيَّرۡ طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ لَّذَّةٖ لِّلشَّٰرِبِينَ وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗىۖ وَلَهُمۡ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن رَّبِّهِمۡۖ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ وَسُقُواْ مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ ﴿١٥﴾﴾

*﴿14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?﴾*

*﴿15. The description of Paradise which is promised to those who have Taqwā, (is that) in it are rivers of water that are not Āsin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines?﴾*

[1] Aṭ-Ṭabarī 22:165.

## The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allāh says:

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ﴾

﴿*Can then he, who stands on clear evidence from his Lord...*﴾

This means a person who is upon clear vision and certainty concerning Allāh's commands and His religion, because of the guidance and knowledge that Allāh has revealed in His Book, and because of the pure nature upon which Allāh has created him.

﴿كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ﴾

﴿*(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?*﴾

which means that they cannot be equal. This is similar to Allāh's saying,

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ﴾

﴿*Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?*﴾ (13:19) And,

﴿لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴿*Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.*﴾ (59:20)

## Description of Paradise and Its Rivers

Allāh then says:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ﴾

﴿*The description of Paradise which is promised for those who have Taqwā...*﴾

Ikrimah said,

﴿مَّثَلُ ٱلْجَنَّةِ﴾

﴿*The description of Paradise*﴾ "This means its description."

﴿فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ﴾

﴿*In it are rivers of water that are not Āsin,*﴾

Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, and Qatādah all said, "It does not change."[1] Qatādah, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsānī all said, "It is not foul-smelling." The Arabs say *Āsin* if its (water) scent changes.[2]

﴿وَأَنْهَرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ﴾

*﴿rivers of milk, the taste of which never changes,﴾*

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ "Their milk did not come out of the udders of cattle."

﴿وَأَنْهَرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ﴾

*﴿rivers of wine delightful to those who drink it,﴾*

hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

*﴿it (the wine) has no bad effects, nor does it cause intoxication.﴾* (37:47) and,

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

*﴿From which (the wine) they will have no headache, nor will they be intoxicated.﴾* (56:19)

﴿بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾﴾

*﴿white, delicious to the drinkers.﴾*(37:46)

It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their wine was not pressed under men's feet."

﴿وَأَنْهَرٌ مِّنْ عَسَلٍ مُّصَفًّى﴾

*﴿and rivers of refined honey;﴾*

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their honey did not come out of

[1] Aṭ-Ṭabarī 22:166.

[2] Aṭ-Ṭabarī 22:167.

the bellies of bees." [1]

Imām Aḥmad recorded from Ḥakīm bin Mu'āwiyah who narrated from his father that Allāh's Messenger ﷺ said,

«فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَعْدُ»

*«Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.*[2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "*Ḥasan Ṣaḥīḥ.*[3]

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ said,

«إِذَا سَأَلْتُمُ اللهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

*«When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.»*[4] Allāh says,

﴿وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ﴾

﴿*...and therein for them are all kinds of fruits, ...*﴾

This similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾﴾

﴿*They will call in it for every kind of fruit in peace and security.*﴾ (44:55)

And His saying,

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾﴾

﴿*In them will be every kind of fruits in pairs.*﴾ (55:52)

Allāh says

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[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa'īd bin Jubayr according to *Ad-Durr Al-Manthūr* 6:25.

[2] Aḥmad 5:5.

[3] *Tuḥfat Al-Aḥwadhi* 7:287.

[4] *Fatḥ Al-Bāri* 6:14.

﴿وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

﴿...*and forgiveness from their Lord.*﴾ meaning, in addition to all of the above. Allāh says,

﴿كَمَنْ هُوَ خَالِدٌ فِي النَّارِ﴾

﴿*Can this be likened to those who abide eternally in the Fire*﴾ meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

﴿وَسُقُوا مَاءً حَمِيمًا﴾

﴿*and are given to drink boiling water*﴾ meaning, extremely hot; so hot that it is unbearable.

﴿فَقَطَّعَ أَمْعَاءَهُمْ﴾

﴿*that severs their intestines*﴾ meaning, that will cut their insides – both bowels and intestines. We seek refuge in Allāh from that.

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾﴾

﴿*16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now? "Such are men whose hearts Allāh has sealed because they followed their lusts.*﴾

﴿*17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwā.*﴾

﴿*18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?*﴾

*﴿19. So know that Lā ilāha illallāh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allāh knows well your moving about, and your place of rest.﴾*

## The Description of the Situation of the Hypocrites and the Command to maintain *Tawḥīd* and seek Forgiveness

Allāh describes the hypocrites' stupidity and limited understanding. They used to sit before Allāh's Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

﴿قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ﴾

*﴿they say to those who have received knowledge﴾*

from the Companions

﴿مَاذَا قَالَ آنِفًا﴾

*﴿"What is it that he has said just now?"﴾* meaning, at this moment. They did not understand what he said, nor did they care about it.

Allāh says,

﴿أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

*﴿Such are the men whose hearts Allāh has sealed because they followed their lusts.﴾*

which means that they had neither sound understanding nor correct intentions. Allāh then says,

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾

*﴿And as for those who accept guidance, He increases them in guidance﴾*

which means that those who seek guidance, Allāh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

﴿وَآتَاهُمْ تَقْوَاهُمْ﴾

*﴿and bestows on them their Taqwā.﴾* meaning, He inspires them to their righteous guidance. Allāh then says,

﴿فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً﴾

﴿*Do they then await except that the Hour should come upon them suddenly?*﴾

meaning, while they are unaware of it.

﴿فَقَدْ جَآءَ أَشْرَاطُهَا﴾

﴿*But already there have come (some of) its portents;*﴾

meaning, the signs of its approach. This is similar to Allāh's saying,

﴿هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ۝٥٦ أَزِفَتِ الْآزِفَةُ ۝٥٧﴾

﴿*This is a warner of the warners of old. The approaching Day has drawn near.*﴾ (53:56-57)

And His saying,

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝١﴾

﴿*The Hour has drawn near, and the moon has split.*﴾ (54:1)

And His saying,

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿*The command of Allāh is coming, so do not be impatient for it.*﴾ (16:1)

And His saying,

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝١﴾

﴿*The people's Day of Reckoning has approached while they turn away in heedlessness.*﴾ (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh's Messenger ﷺ has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhāri recorded from Sahl bin Sa'd, may Allāh be pleased with him, that he saw Allāh's Messenger ﷺ bring his index and middle fingers together while he said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»

«*I have been sent before the Hour as these two (fingers).*»[1]

Allāh continues,

﴿فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَىٰهُمْ﴾

﴿*and when it (actually) is on them, how can they benefit then by their reminder?*﴾

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allāh's saying,

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾﴾

﴿*On that Day will the human being remember, but what would that remembrance avail him then?*﴾ (89:23)

And His saying,

﴿وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾﴾

﴿*They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?*﴾ (34:52)

Allāh then says,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ﴾

﴿*So know that Lā ilāha illallāh*﴾

This is a declaration that there is no true God except Allāh. It is not something that is easy for him to command the people to have knowledge of. That is why Allāh connected it with,

﴿وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿*and ask forgiveness for your sin and for the believing men and women.*﴾

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذَٰلِكَ عِنْدِي»

«*O Allāh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than*

[1] *Fath Al-Bāri* 8:560.

*myself. O Allāh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) - and I have done of all that.*»[1]

It is also reported in the *Ṣaḥīḥ* that he ﷺ used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلٰهِي لَا إِلٰهَ إِلَّا أَنْتَ»

«*O Allāh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.*»[2]

It is also recorded in the *Ṣaḥīḥ* that he ﷺ used to say,

«يَاأَيُّهَا النَّاسُ تُوبُوا إِلَىٰ رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

«*O people! Repent to your Lord! Verily, I ask Allāh for forgiveness and repent to Him more than seventy times every day.*»[3] Allāh then says,

﴿وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ﴾

﴿*And Allāh knows well your moving about, and your place of rest.*﴾

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ﴾

﴿*It is He Who takes your souls by night and knows all that you do by day.*﴾(6:60)

And He says,

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ۝٦﴾

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[1] *Fatḥ Al-Bāri* 11:200.

[2] *Fatḥ Al-Bāri* 13:473.

[3] *Fatḥ Al-Bāri* 11:104.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ
مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ
﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ ۚ فَلَوْ صَدَقُوا۟ ٱللَّهَ
لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟
فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ
فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ
أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم
مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ
لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ
ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ
﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾ أَمْ حَسِبَ
ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾

﴿And there is no moving creature on earth but its provision is up to Allāh, and He knows its dwelling place and its deposit (before birth and after death) – all is in a clear register.﴾ (11:6)

﴿وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ ۚ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾﴾

﴿20. *Those who believe say: "Why is not a Sūrah sent down (for us)?" But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them.*﴾

﴿21. *Obedience and good words. And when the matter is resolved, then if they had been true to Allāh, it would have been better for them.*﴾

﴿22. *So would you perhaps, if you turned away,*[1] *spread corruption on earth, and sever your ties of kinship?*﴾

[1] Some commentators including Aṭ-Ṭabari suggest the meaning: 'if you were given the authority', instead of 'if you turned away'.

﴿23. *Such are the ones whom Allāh has cursed, so that He has made them deaf and blinded their vision.*﴾

## The Situation of the True Believer and the Sick-Hearted when the Command for *Jihād* was revealed

Allāh mentions that the believers were hoping that *Jihād* would be legislated. But when Allāh ordained it, many of the people turned back, as Allāh says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾﴾

﴿*Have you not seen those who were told: "Restrain your hands (from fighting), establish the Ṣalāh, and give Zakāh." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allāh or more. They said: "Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwā of (Allāh), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit)."*﴾(4:77)

Similarly, Allāh says here,

﴿وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ﴾

﴿*Those who believe say: "Why is not a Sūrah sent down (for us)?"*﴾

means, a *Sūrah* containing an order to fight. Then He says,

﴿فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ﴾

﴿*But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.*﴾

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allāh then encourages them by saying,

﴿فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ﴾

﴿*But it was better for them, obedience and good words.*﴾

which means that it would have been better for them to listen and obey in that present situation.

﴿فَإِذَا عَزَمَ ٱلْأَمْرُ﴾

﴿*When the matter (of fighting) is resolved.*﴾ which means when the situation becomes serious and the time of fighting truly arrives.

﴿فَلَوْ صَدَقُوا۟ ٱللَّهَ﴾

﴿*if they had been true to Allāh,*﴾ meaning, by making their intentions sincerely for Him.

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴿*it would have been better for them*﴾ Allāh then says,

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ﴾

﴿*So would you perhaps, if you turned away*﴾ meaning, from *Jihād* and you withdrew from it.

﴿أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ﴾

﴿*spread corruption on earth, and sever your ties of kinship?*﴾

which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allāh then says,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾﴾

﴿*Such are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.*﴾

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allāh has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound *Ḥadīths* have been reported through numerous routes of transmission from Allāh's Messenger in this regard. Al-Bukhāri recorded from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«خَلَقَ اللهُ تَعَالَىٰ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمٰنِ عَزَّ وَجَلَّ فَقَالَ: مَهْ، فَقَالَتْ: هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَىٰ: أَلَا تَرْضَيْنَ أَنْ

أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكِ لَكِ»

*«After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allāh said, 'Would it not please you that I join whoever joins you and sever whoever severs you?' It replied, 'Yes indeed!' He said, 'You are granted that!'»*

Abu Hurayrah then added, "Read if you wish:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾

*﴿So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴾"*

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

«اقْرَءُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾»

*«Read if you wish: ﴿So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴾»*

Muslim also recorded it.

Imām Aḥmad recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجِّلَ اللهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

*«No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.»*[1]

This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, "This *Ḥadīth* is *Ṣaḥīḥ*."[2] Imām Aḥmad recorded from Thawbān, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

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[1] Aḥmad 5:38.

[2] Abu Dāwud 5:208, *Tuḥfat Al-Ahwadhi* 7:213, Ibn Mājah 2:1408.

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ»

*«Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.»*[1]

Aḥmad was alone in recording this narration, but it has a supporting narration in the *Ṣaḥīḥ*.

Imām Aḥmad recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا»

*«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.»*[2]

This *Ḥadīth* was also recorded by Al-Bukhāri.

Aḥmad also recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا [حُجْنَةٌ كَحُجْنَةِ] الْمِغْزَلِ تَكَلَّمُ بِلِسَانٍ طَلِقٍ ذَلِقٍ، فَتَقْطَعُ مَنْ قَطَعَهَا وَتَصِلُ مَنْ وَصَلَهَا»

*«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»*[3]

Imām Aḥmad recorded from 'Abdullāh bin 'Amr, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتْهُ»

*«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Raḥim (the womb) is from Ar-Raḥmān, so whoever joins it, it joins him;*

[1] Aḥmad 5:279, and similar with Al-Bukhāri 5985.

[2] *Fatḥ Al-Bāri* 10:437, and Aḥmad 2:163.

[3] Aḥmad 2:189.

*and whoever severs it, it severs him.*"[1]

Abu Dāwud and At-Tirmidhi both recorded this *Ḥadīth* and it has been reported with continuous chains of transmission. At-Trimidhi said, "*Ḥasan Ṣaḥīḥ.*"[2] There are numerous other *Ḥadīths* in this regard.

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾﴾

﴿24. *Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?*﴾

﴿25. *Verily, those who have turned back as disbelievers after guidance had become clear to them - Shayṭān has enticed them and filled them with false hopes.*﴾

﴿26. *That is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." And Allāh knows their secrets.*﴾

﴿27. *Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?*﴾

﴿28. *That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.*﴾

## The Command to reflect upon the Qur'ān

Commanding the people to reflect and ponder upon the Qur'ān, and prohibiting them from turning away from it, Allāh says,

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾﴾

﴿*Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?*﴾

[1] Aḥmad 2:160.

[2] Abu Dāwud 5:231, and *Tuḥfat Al-Ahwadhi* 6:51.

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarīr recorded from Hishām bin 'Urwah, from his father, may Allāh be pleased with him, that Allāh's Messenger ﷺ once recited this *Āyah*,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾﴾

﴿*Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?*﴾

and a young man from Yemen said, "Indeed, there are locks upon them – until Allāh opens them totally or slightly." After that 'Umar, may Allāh be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).[1]

## Condemning Apostasy

Allāh then says,

﴿إِنَّ ٱلَّذِينَ ٱرْتَدُّوا عَلَىٰٓ أَدْبَـٰرِهِمُ﴾

﴿*Verily, those who have turned back*﴾ meaning, they departed from the faith and returned to disbelief.

﴿مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ﴾

﴿*... after guidance had become clear to them – Shaytān has enticed them*﴾

meaning he adorned and beautified that (apostasy) for them.

﴿وَأَمْلَىٰ لَهُمْ﴾

﴿*and filled them with false hopes.*﴾ meaning, he tempted them, and deceived them.

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ﴾

﴿*That is because they said to those who hate what Allāh sent down: "We will obey your in part of the matter."*﴾

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

[1] Aṭ-Ṭabarī 22:180.

Allāh says,

﴿وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ﴾

﴿*And Allāh knows their secrets.*﴾

whatever they hide and conceal, Allāh is well-acquainted with it and He knows it. This is similar to His saying,

﴿وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ﴾

﴿*...And Allāh records all that they plot by night.*﴾ (4:81)

Allāh then says,

﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾﴾

﴿*How (will it be) when the angels will take their souls at death, striking their faces and their backs?*﴾

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allāh's saying,

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿*If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.*﴾ (8:50)

And His saying,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿*If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands*﴾ (6:93).

meaning, to beat them.

﴿أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾﴾

﴿*(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth, and because you used to arrogantly reject His signs."*﴾ (6:93)

Because of the above, Allāh says,

﴿ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾﴾

وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى
لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟
أَعْمَٰلَكُمْ ﴿٣٣﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟
وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ
وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ﴿٣٥﴾ إِنَّمَا
ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ
وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ
تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَٰنَكُمْ ﴿٣٧﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ
لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ ۖ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ
فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن
تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ﴿٣٨﴾

﴿That is because they pursued what angered Allāh and disliked what earns His pleasure, so He rendered their deeds worthless.﴾

﴿أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾﴾

﴿29. Or do those in whose hearts is a disease, think that Allāh will not expose their ill-wills?﴾

﴿30. Had We so willed, We could have shown them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allāh knows (all) your deeds.﴾

﴿31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.﴾

## Exposing the Hidden Secret of the Hypocrites

Allāh says,

﴿أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾﴾

﴿Or do those in whose hearts is disease think that Allāh would never expose their ill-wills?﴾

meaning, do the hypocrites think that Allāh will not expose

their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it. In that regard, Allāh revealed *Sūrah Barā'ah* (or *At-Tawbah*), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this *Sūrah (Surah Barā'ah)* is also called "The Exposer". *Aḍghān* is the plural of *Ḍighn*, which means what the souls harbor of envy and hatred toward Islām and its people who support it.
Allāh then says,

﴿وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ﴾

*﴿Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.﴾*

Allāh is telling His Messenger ﷺ, "Had We willed, O Muḥammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them." However, Allāh did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.
Allāh then adds,

﴿وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ﴾

*﴿But you will know them by the tone of their speech!﴾*

which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words – as the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him, said, "Never would one conceal a secret but Allāh will expose it by the look on his face and the uncontrolled words of his tongue."
Allāh then says,

﴿وَلَنَبْلُوَنَّكُمْ﴾

*﴿And We will surely try you﴾* meaning, 'We will surely test you with commands and prohibitions.'

﴿حَتَّىٰ نَعْلَمَ ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ﴾

*﴿until We know those who strive among you and the patient,*

*and We will put to a test all your affairs.﴾*

There is absolutely no doubt that Allāh's knowledge precedes the occurrence of all events. In this *Āyah*, "until We know" means 'until We know of its occurrence.' This is why Ibn 'Abbās said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ﴿٣٥﴾﴾

﴿32. *Verily, those who disbelieve, and hinder from the path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,﴾*

﴿33. *O you who believe! Obey Allāh, and obey the Messenger and invalidate not your deeds.﴾*

﴿34. *Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh not forgive them.﴾*

﴿35. *So do not lose heart and beg for peace while you are superior. Allāh is with you and He will never deprive you of (the reward of) your deeds.﴾*

## Nullifying the Disbelievers' Deeds and the Command to chase Them

Allāh then informs about those who disbelieve, obstruct others from the path of Allāh, oppose the Messenger ﷺ and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allāh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allāh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil

deeds. Imām Aḥmad Ibn Naṣr Al-Marwazi reported in *Kitāb Aṣ-Ṣalāh* (the Book of Prayer) that Abū Al-'Āliyah said, "The Prophet's Companions used to think that no sin would harm a person who says *'Lā ilāha illāllāh,'* just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

*﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾*

This made them fear that some sins could nullify their deeds."[1]

It has also been reported from Ibn 'Umar, may Allāh be pleased with him, that he said, "We, the Companions of Allāh's Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

*﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾*

So we asked each other: 'What is it that can nullify our deeds?' So we said, 'The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allāh revealed,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

*﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾* (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not."[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

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[1] *Aṣ-Ṣalāh* by Al-Marwazi 2:645.

[2] *Aṣ-Ṣalāh* by Al-Marwazi 2:646.

﴿وَلَا تُبْطِلُوٓا۟ أَعْمَـٰلَكُمْ﴾

﴿*and do not invalidate your deeds.*﴾ meaning, by apostasy. Thus, Allāh says after this,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾﴾

﴿*Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh forgive them.*﴾

This is similar to His saying,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿*Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.*﴾ (4:48)

Allāh then addresses His believing servants by saying,

﴿فَلَا تَهِنُوا۟﴾

﴿*So do not lose heart*﴾ meaning, do not be weak concerning the enemies.

﴿وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ﴾

﴿*and beg for peace*﴾ meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allāh says,

﴿فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ﴾

﴿*So do not lose heart and beg for peace while you are superior.*﴾

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imām (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allāh's Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allāh then says:

﴿وَاللَّهُ مَعَكُمْ﴾

﴿*And Allāh is with you*﴾ This contains the good news of victory and triumph over the enemies.

﴿وَلَن يَتِرَكُمْ أَعْمَـٰلَكُمْ﴾

﴿*and He will never deprive you of (the reward of) your deeds.*﴾ meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allāh knows best.

﴿إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾ إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ ۖ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ﴿٣٨﴾﴾

﴿*36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.*﴾

﴿*37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.*﴾

﴿*38. Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.*﴾

## Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

﴿إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ﴾

﴿*This worldly life is only amusement and diversion.*﴾ which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,

﴿وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ﴾

*﴿And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.﴾*

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.
Allāh then says,

﴿إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا﴾

*﴿If He would demand of you all of it and urge you, you would withhold.﴾*

meaning, if He pressures you much, you would become stingy.

﴿وَيُخْرِجْ أَضْغَٰنَكُمْ﴾

*﴿And He will expose your (secret) ill-wills.﴾* Qatādah said, "Allāh knows that extracting wealth (i.e., money from people) brings about ill-wills."[1] Indeed, Qatādah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.
Allāh then says,

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ﴾

*﴿Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily).﴾*

meaning, they refuse to spend. Allāh continues,

﴿وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ﴾

*﴿And whoever acts stingily is but stingy toward himself.﴾*

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

﴿وَٱللَّهُ ٱلْغَنِىُّ﴾

*﴿For Allāh is indeed Al-Ghani﴾*

Allāh is in need of nothing else, whereas everything is ever in

[1] 'Abdur-Razzāq 3:224.

need of Him. Thus, Allāh says,

﴿وَأَنتُمُ ٱلْفُقَرَآءُ﴾

*﴿while you are the needy.﴾*

meaning, specifically of Him. The description of Allāh as *Al-Ghanī* (in no need) is a necessary description of Allāh; on the other hand, the description of the creation as *Faqr* (needy) is a necessary description for them that they cannot avoid.
Allāh then says,

﴿وَإِن تَتَوَلَّوْا﴾

*﴿And if you turn away,﴾* which means, if you turn away from obeying Him and adhering to His Laws.

﴿يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا أَمْثَٰلَكُم﴾

*﴿He will replace you with other people; then they will not be like you.﴾*

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the *Tafsīr* of *Sūrat Al-Qitāl.* And Allāh is worthy of all praise and gratitude.

# The *Tafsīr* of *Sūrat Al-Fatḥ* (Chapter - 48)

**Which was revealed in Al-Madīnah**

## The Merit of *Surah Al-Fatḥ*

Imām Aḥmad recorded from 'Abdullāh bin Mughaffal, who said that Allah's Messenger ﷺ recited *Sūrah Al-Fatḥ* on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu'āwiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhāri and Muslim recorded this *Ḥadīth* through Shu'bah.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ۝٢ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝٣﴾

﴿1. *Verily, We have given you a manifest victory.*﴾

﴿2. *That Allāh may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,*﴾

﴿3. *And that Allāh may help you with strong help.*﴾

## The Reason behind revealing *Sūrat Al-Fatḥ*

This honorable *Sūrah* was revealed after the Messenger of Allāh ﷺ returned from the area of Al-Ḥudaybiyyah, during the month of *Dhul-Qa'dah*, in the sixth year of Hijrah. This is when the idolators prevented him from reaching *Al-Masjid Al-Ḥarām* to perform the *'Umrah* he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted

stipulating that the Messenger ﷺ would return this year and then come back for *'Umrah* the following year. The Messenger ﷺ agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this *Sūrah*. After the Prophet ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madīnah, Allāh the Exalted and Most Honored revealed this *Sūrah* about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. 'Abdullāh bin Mas'ud and other Companions said, "You consider the conquering of Makkah to be *Al-Fath* (the victory), while to us, *Al-Fath* is the treaty conducted at Al-Ḥudaybiyyah." Jābir (bin 'Abdullāh) said, "We only considered *Al-Fath* to be the day of Ḥudaybiyyah!"[1] Al-Bukhāri recorded that Al-Barā' (bin 'Āzib) said, "You consider *Al-Fath* to be the conquest of Makkah, which was indeed a victory. However, we consider *Al-Fath* to be the pledge of *Ar-Riḍwān* on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh ﷺ. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh ﷺ, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "We were with the Messenger of Allāh ﷺ on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, 'May your mother lose you, O son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh ﷺ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'ān might be revealed in

[1] Aṭ-Ṭabari 22:201.

[2] *Fath Al-Bāri* 7:505.

my case. Suddenly, I heard a caller calling, 'O 'Umar!' So, I went to the Messenger ﷺ while fearing that part of the Qur'ān was revealed about me. The Prophet ﷺ said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾»

*«Last night, a Sūrah was revealed to me that is dearer to me than this life and all that it contains: ﴿Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future.﴾»*[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī collected this *Ḥadīth* from several chains of narration through Mālik, may Allāh grant him His mercy.[2] 'Ali bin Al-Madīni commented, "This is a good chain of narration consisting of the scholars of Al-Madīnah." Imām Aḥmad recorded that Anas bin Mālik said, "This *Āyah* was revealed to the Prophet ﷺ,

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

*﴿That Allāh may forgive you your sins of the past and the future,﴾*

on his return from Al-Ḥudaybiyyah. The Prophet ﷺ said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ»

*«Tonight, an Āyah, that is dearer to me than all that the earth carries, was revealed to me.»*

The Prophet ﷺ recited the *Āyah* to them. They said, 'Congratulations, O Allāh's Messenger! Allāh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?' These *Āyāt* were revealed to the Prophet ﷺ,

﴿لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

*﴿That He may admit the believing men and the believing women to Gardens under which rivers flow...﴾*, until,

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[1] Aḥmad 1:31.

[2] *Fatḥ Al-Bāri* 8:675, *Tuḥfat Al-Aḥwadhi* 9:167, An-Nasā'ī in *Al-Kubrā* 6:461.

﴿فَوْزًا عَظِيمًا﴾

﴿...*a supreme success.*﴾"[1] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Imām Aḥmad recorded that Al-Mughīrah bin Shu'bah said, "The Prophet ﷺ used to pray until both his feet were swollen. He was asked, 'Has not Allāh forgiven you all your sins of the past and of future?' He ﷺ said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

«*Should I not be a thankful servant?*»"[3] The two collectors of the *Ṣaḥīḥs* collected this *Ḥadīth*, as well as, the rest of the Group, except Abu Dāwud.[4]

Allāh's statement,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾

﴿*Verily, We have given you a manifest victory.*﴾ means, clear and apparent victory. This *Āyah* is about the treaty at Al-Ḥudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh's statement,

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

﴿*That Allāh may forgive you your sins of the past and the future,*﴾

contains one of the special virtues of the Messenger ﷺ, and no one else shares this honor with him. There is not an authentic *Ḥadīth* that states that any person other than the Messenger ﷺ earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh ﷺ, who fulfilled the

[1] Aḥmad 3:197.

[2] *Fath Al-Bāri* 7:516, Muslim 3:1413.

[3] Aḥmad 4:55.

[4] Al-Bukhāri no. 4836, Muslim no. 2819, At-Tirmidhi no. 412, An-Nasā'ī 3:219 and Ibn Mājah no. 1419.

requirements of Allāh's obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muḥammad ﷺ is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allāh's creation to Him and the most honoring of Allāh's commands and prohibitions, he said when his she-camel insisted on kneeling down,

«حَبَسَها حَابِسُ الْفِيلِ»

*«He Who stopped the elephant, has stopped her too.»*

The Prophet ﷺ then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِي الْيَوْمَ شَيْئًا يُعَظِّمُونَ بِهِ حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

*«By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allāh, I will grant it to them.»*[1]

And when the Messenger ﷺ obeyed Allāh and accepted the peace offer from the Quraysh, Allāh the Exalted said to him,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ﴾

*﴿Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His favor on you,﴾*

in this life and the Hereafter,

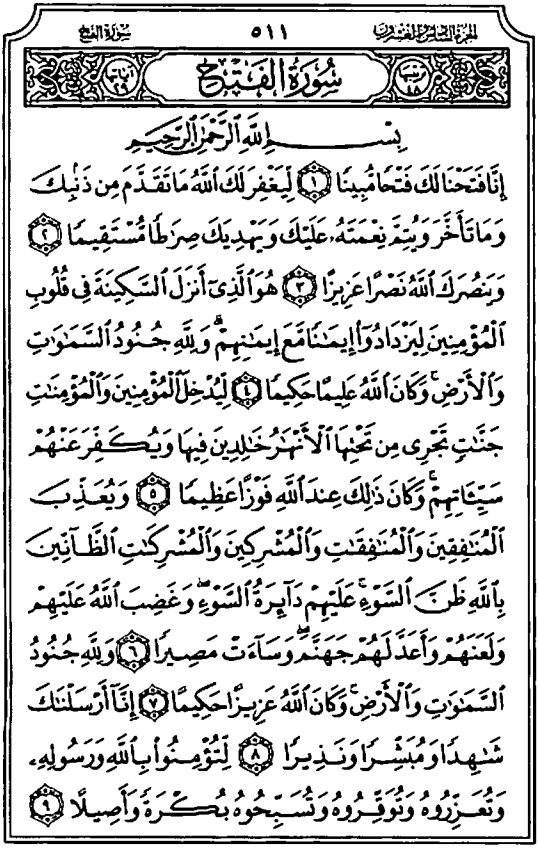
﴿وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا﴾

*﴿and guide you on the straight path,﴾* with the glorious legislation and the straight religion that He ordains on you,

﴿وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝٣﴾

*﴿And that Allāh may help you with strong help.﴾* due to your obedience of the orders of Allāh, the Exalted and Most Honored;

[1] *Fatḥ Al-Bāri* 5:388.



سُورَةُ الفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾
وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ
سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ
بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ
شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

Allāh will elevate your status and give you victory above your enemies. An authentic *Ḥadīth* states,

«وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ لِلهِ عَزَّ وَجَلَّ إِلَّا رَفَعَهُ اللهُ تَعَالَى»

*«No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank).»*[1]

'Umar bin Al-Khaṭṭāb said, "You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him."

﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾﴾

*﴿4. He it is Who sent down As-Sakīnah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allāh belong the armies of the heavens and the*

[1] Muslim 4:2001.

*earth, and Allāh is Ever All-Knower, All-Wise.﴾*

*﴿5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allāh supreme success,﴾*

*﴿6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.﴾*

*﴿7. And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾*

## Allāh sent down the *Sakīnah* into the Hearts of the Believers

Allāh the Exalted said,

﴿هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ﴾

﴿*He it is Who sent down As-Sakīnah*﴾, meaning, tranquility. Qatādah commented, "Grace into the hearts of the believers", that is, the Companions, may Allāh be pleased with them, on the Day of Al-Ḥudaybiyyah. The companions were they, who accepted the call of Allāh and His Messenger ﷺ and obeyed the decisions of Allāh and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allāh increased their faith, joining it to the faith they already had. Al-Bukhāri, and other Imāms, relied on this *Āyah* as proof that faith increases and decreases in the hearts. Allāh the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allāh says;

﴿وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And to Allāh belong the armies of the heavens and the earth*﴾ and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allāh the Exalted willed *Jihād* and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allāh the Great said next,

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

*﴿and Allāh is Ever All-Knower, All-Wise.﴾*

Allāh the Exalted and Most Honored said,

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

*﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾*

We mentioned the *Ḥadīth* that Anas narrated in which the Companions said, "Congratulations, O Allāh's Messenger! This good news is for you, so what good news do we have?" Allāh the Exalted sent down this *Āyah*,

﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

*﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾*[1]

meaning they will remain in Paradise forever,

﴿وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ﴾

*﴿and He may expiate from them their sins;﴾* Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

﴿وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا﴾

*﴿and that is with Allāh supreme success.﴾* Allāh the Exalted said in a similar *Āyah*,

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾

*﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴾* (3:185) Allāh said,

﴿وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ﴾

*﴿And that He may punish the hypocrites, men and women,*

[1] *Fath Al-Bāri* 7:516.

*and also the idolators, men and women, who think evil thoughts about Allāh,﴾*

who question the wisdom in Allāh's decisions and think that the Messenger ﷺ and his Companions, may Allāh be pleased with them, might be killed and exterminated. This is why Allāh the Exalted said,

﴿عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ﴾

*﴾for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them﴿*

He has cast them away from His mercy,

﴿وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا﴾

*﴾and prepared Hell for them - and worst indeed is that destination.﴿*

Allāh the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islām and all disbelievers and hypocrites,

﴿وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

*﴾And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴿*

﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾﴾

*﴾8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.﴿*

*﴾9. In order that you (O mankind) may believe in Allāh and His Messenger and that you Tu'azzirūh and Tuwaqqirūh, and Tusabbiḥūh Bukrah and Aṣīlā.﴿*

*﴾10. Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allāh, He will bestow on him a great reward.﴿*

## Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muḥammad ﷺ,

﴿إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا﴾

﴿*Verily, We have sent you as a witness,*﴾ of the creation,

﴿وَمُبَشِّرًا﴾

﴿*as a bearer of glad tidings,*﴾ to the believers,

﴿وَنَذِيرًا﴾

﴿*and as a warner.*﴾ to the disbelievers. We explained these meanings in the *Tafsīr* of *Sūrat Al-Aḥzāb.*[1] Allāh said,

﴿لِّتُؤْمِنُوا بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ﴾

﴿*In order that you may believe in Allāh and His Messenger, and that you Tu'azzirūh*﴾

or you honor him, according to 'Abdullāh bin 'Abbās and several others,[2]

﴿وَتُوَقِّرُوهُ﴾

﴿*and Tuwaqqirūh*﴾, where *Tawqīr* means, respect, honor and high regard,

﴿وَتُسَبِّحُوهُ﴾

﴿*and that you Tusabbiḥūh*﴾, glorify Allāh's praises,

﴿بُكْرَةً وَأَصِيلًا﴾

﴿*Bukrah and Aṣīlā*﴾, the early and late part of the day.

## The Pledge of *Ar-Riḍwān*

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ﴾

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[1] See volume seven, the *Tafsīr* of *Sūrat Al-Aḥzāb* (33 : 45 - 46)

[2] Aṭ-Ṭabari 22 :207.

﴿*Verily, those who give pledge to you, they are giving pledge to Allāh.*﴾

Allāh the Exalted and Most High said in another *Āyah*,

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾

﴿*He who obeys the Messenger, has indeed obeyed Allāh.*﴾ (4:80) Allāh said, next,

﴿يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ﴾

﴿*The Hand of Allāh is over their hands.*﴾ meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allāh the Exalted was indeed taking the pledge from them through His Messenger ﷺ,

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾﴾

﴿*Verily, Allāh has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain you have concluded. That is the supreme success.*﴾(9:111)

Allāh said,

﴿وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿*...and whosoever fulfills what the covenants he makes with Allāh, He will bestow on him a great reward.*﴾

a generous reward. The pledge mentioned here is the pledge of *Ar-Riḍwān* which was pledged under a tree, a *Samurah*, in the area of Al-Ḥudaybiyyah. The number of the Companions who gave their pledge to Allāh's Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

## *Ḥadīths* about the Pledge at Al-Ḥudaybiyyah

Al-Bukhāri recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "We numbered one thousand and four hundred on the day of Ḥudaybiyyah."[1] Muslim also collected this *Ḥadīth*.[2]

The Two *Ṣaḥīḥs* recorded that Jābir said; "We numbered one thousand and four hundred at that time. The Messenger ﷺ placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst."[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Ḥudaybiyyah and the Messenger of Allāh ﷺ gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Ḥudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all."[4] In another narration collected in the Two *Ṣaḥīḥs*, Jābir bin 'Abdullāh said that they were one thousand and five hundred at the time.[5]

Al-Bukhāri recorded that Sa'īd bin Al-Musayyib was asked by Qatādah, "How many were present for the pledge of *Ar-Riḍwān*?" Sa'īd said, "One thousand and five hundred." Qatādah posed, "Jābir bin 'Abdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred." Sa'īd said, "He forgot. He told me that they were one thousand and five hundred."[6] However, Al-Bayhaqi commented, "This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."[7]

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[1] *Fatḥ Al-Bāri* 8 :451.
[2] Muslim 3 :1484.
[3] *Fatḥ Al-Bāri* 7 :505 and Muslim 3 :1484.
[4] *Fatḥ Al-Bāri* 7 :504.
[5] *Fatḥ Al-Bāri* 7 :507 and Muslim 3 :1484.
[6] *Fatḥ Al-Bāri* 7 :507.
[7] *Dalā'il An-Nubuwwah* 4 :97.

## The Reason behind conducting the Pledge of *Ar-Riḍwān*

Muḥammad bin Isḥāq bin Yasār said in his book on *Sīrah*: "The Messenger of Allāh ﷺ beckoned 'Umar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform *'Umrah* at Makkah). 'Umar said, 'O Allāh's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani 'Adi bin Ka'b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: 'Uthmān bin 'Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' 'Uthmān left to Makkah. He met Abān bin Sa'īd bin Al-'Ās upon entering Makkah or just before that. As a result, Abān took 'Uthmān with him and extended his protection to him so he could deliver the message of Allāh's Messenger ﷺ. 'Uthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When 'Uthmān finished delivering the Prophet's message to them they said to him, 'If you wish, you can perform *Ṭawāf* around the House.' 'Uthmān replied, 'I would not do that before the Messenger of Allāh ﷺ gets the chance to perform *Ṭawāf* around it.' So the Quraysh kept 'Uthmān waiting in Makkah. However, the Messenger of Allāh ﷺ and the Muslims were told that 'Uthmān had been killed." Ibn Isḥāq continued, "I was told by 'Abdullāh bin Abu Bakr that when news of 'Uthmān's death was conveyed to him, the Messenger of Allāh ﷺ said,

«لَا نَبْرَحُ حَتَّى نُنَاجِزَ الْقَوْمَ»

«*We will not leave until we fight the people.*»[1]

Ibn Isḥāq continued, "The Messenger of Allāh ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of *Ar-Riḍwān* being conducted under the tree. Later, people used to say that the Messenger of Allāh ﷺ took the pledge from them to die. However, Jābir bin 'Abdullāh said, 'The

[1] Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.

Messenger of Allāh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).'[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jābir used to say afterwards, 'By Allāh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allāh ﷺ that the story of 'Uthmān's death was not true."[2]

Al-Bukhāri recorded that Nāfi' said, "People said that 'Abdullāh bin 'Umar embraced Islām before 'Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, 'Umar sent 'Abdullāh to bring his horse that he kept with a man from Al-Anṣār, so he could use it to fight. The Messenger of Allāh ﷺ was then taking the pledge from the Muslims under the tree while 'Umar was unaware. So, 'Abdullāh conducted his pledge and fetched the horse and brought it to 'Umar, who was wearing his armor in preparation for battle. 'Abdullāh told 'Umar that the Messenger of Allāh ﷺ was accepting the pledge under the tree. 'Umar proceeded with 'Abdullāh and gave his pledge to the Messenger of Allāh ﷺ. This is why some people thought that 'Abdullāh bin 'Umar embraced Islām before 'Umar, may Allāh be pleased with them both."[3]

Al-Bukhāri also recorded Ibn 'Umar saying that, the people who were with the Messenger of Allāh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and 'Umar said, "O 'Abdullāh! Investigate why the people are gathering around Allāh's Messenger." Ibn 'Umar found the people giving their pledge. He gave his pledge, then went back and told 'Umar, who also went and gave his pledge.[4] In a *Ḥadīth* collected by Muslim,[5] Jābir bin 'Abdullāh said, "On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while 'Umar was holding the Prophet's hand

[1] See the references for Muslim that follow.

[2] Ibn Hishām 3:329-330.

[3] *Fath Al-Bāri* 7:521.

[4] *Fath Al-Bāri* 7:521.

[5] Muslim 3:1483.

under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die."

Muslim recorded that Ma'qil bin Yasār, may Allāh be pleased with him, said, "On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle."[1]

However, Al-Bukhāri recorded that Salamah bin Al-Akwa', may Allāh be pleased with him, said, "I gave the pledge to the Messenger of Allāh ﷺ under the tree." Yazīd asked him, "O Abu Maslamah, to what did you pledge at that time?" Salamah said, "To die!"[2] Al-Bukhāri also collected a *Ḥadīth* from Salamah bin Al-Akwa' that he said, "I gave my pledge to the Messenger of Allāh ﷺ on the day of Ḥudaybiyyah. I stood to the side and the Messenger ﷺ said,

«يَا سَلَمَةُ أَلَا تُبَايِعُ؟»

«*Why not give the pledge, O Salamah?*» and I said, 'I did.' He ﷺ said,

«أَقْبِلْ فَبَايِعْ»

«*Come and give pledge*». I went close to him and gave him my pledge.'" Salamah was asked, "What was the pledge that you gave then, O Salamah?" Salamah said, "To die."[3] Muslim collected this *Ḥadīth*[4] as well, while Al-Bukhāri collected from 'Abbād bin Tamīm that the pledge they gave was to die.[5]

Al-Bayhaqi recorded that Salamah bin Al-Akwā', may Allāh be pleased with him said, "We went to Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allāh ﷺ sat on its rim, invoked Allāh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

[1] Muslim 3:1485.
[2] *Fath Al-Bāri* 6:136.
[3] *Fath Al-Bāri* 13:211.
[4] Muslim 3:1486.
[5] *Fath Al-Bāri* 6:136.

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«بَايِعْنِي يَا سَلَمَةُ»

«*Give me the pledge, O Salamah!*»

I said, 'O Allāh's Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«وَأَيْضًا»

«*Do it again.*»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تُبَايِعُ يَا سَلَمَةُ؟»

«*Will you not give me your pledge, O Salamah!*»

I said, 'O Allāh's Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«وَأَيْضًا»

«*Do it again,*»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«يَا سَلَمَةُ أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟»

«*Where is the armor that I gave you O Salamah?*» I said, 'O Allāh's Messenger! 'Āmir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

«*You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!'*»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Ṭalḥah bin 'Ubaydullah, may Allāh be pleased with him, by

providing water for his horse. For taking care of it, Ṭalḥah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muḥammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Āmir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»

*«Let them go, for theirs will be the initiation of hostilities and its burden.»*

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

*﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.﴾*[48:24][1] " Muslim collected a narration that is the same or similar.[2]

The Two *Ṣaḥīḥs* recorded that Sa'īd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for *Ḥajj* and we could not find the tree.' Therefore, if you

[1] *Dalā'il An-Nubuwwah* 4 :138.

[2] Muslim 1807.

know where that tree is, then you have more knowledge!"[1]

Abu Bakr Al-Ḥumaydi recorded that Jābir said, "When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel."[2] Muslim collected this *Ḥadīth*.[3] Al-Ḥumaydi also recorded that 'Amr said that he heard Jābir say, "On the day of Ḥudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

*«Today, you are the best people on the earth.»*"

Jābir went on saying, "If I still had my sight, I would have shown you the tree."[4] Sufyān commented that the Companions later on differed over the location of the tree of Al-Ḥudaybiyyah; the Two *Ṣaḥīḥs* collected this statement from him.[5] Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

*«None among those who gave the pledge under the tree shall enter Hellfire.»*[6]

'Abdullāh bin Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

*«He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.»*

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

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[1] *Fath Al-Bāri* 7:512, Muslim 3:1485.

[2] *Musnad Al-Ḥumaydi* 2:537.

[3] Muslim 3:1483.

[4] *Musnad Al-Ḥumaydi* 2:514, Muslim no. 4811.

[5] *Fath Al-Bāri* 7:507, Muslim 3:1484.

[6] Aḥmad 3:350.

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ»

*«All of you will be forgiven, except the owner of the red camel.»*

We said to him, "Come, let the Messenger of Allāh ﷺ invoke Allāh to forgive you," but he said, "By Allāh! Finding my lost camel is dearer to me than having your companion invoke Allāh to forgive me." That man was only looking for his lost camel. Muslim collected this *Ḥadīth* from Ubaydullāh (from Jābir).[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, "Umm Mubashshir told me that she heard the Messenger of Allāh ﷺ saying, while he was with Ḥafṣah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ»

*«Allāh willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.»* She said, 'No, O Allāh's Messenger.' The Prophet ﷺ rebuked her but Ḥafṣah said,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

﴿*There is not one of you but will pass over it (Hell)*﴾(19:71) but the Prophet ﷺ responded,

«قَدْ قَالَ اللهُ تَعَالَى: ﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾»

*«Allāh the Exalted said next, ﴿Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.﴾»*(19:71)"[2]

Muslim also narrated that Jābir said, "A slave of Ḥāṭib bin Abi Balta'ah came to the Messenger ﷺ complaining against Ḥāṭib and saying, 'O Allāh's Messenger! Ḥāṭib shall surely enter Hell.' The Messenger of Allāh ﷺ replied,

«كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

*«You lie, he shall never enter the Fire; he participated in Badr and Al-Ḥudaybiyyah.»*[3]

This is why Allāh the Exalted said while praising these Companions,

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[1] Muslim 4:2144.

[2] Muslim 4:1942.

[3] Muslim 4:1942.

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

*﴿Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allāh, He will bestow on him a great reward.﴾*

Allāh the Exalted and Most Honored said in another *Āyah*,

﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

*﴿Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.﴾* (48:18)

﴿سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾﴾

﴿11. *Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Aware of what you do.*﴾

﴿12. *Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Būra."*﴾

﴿13. *And whosoever does not believe in Allāh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.*﴾

﴿14. *And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.*﴾

## The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allāh's Warning for Them

Allāh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allāh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allāh ﷺ to invoke Allāh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allāh the Exalted said about them,

﴿يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ﴾

﴿*They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit?"*﴾

Allāh says, none can resist what Allāh has decided in your case, all praise and honor belong to Him. Allāh is the Knower of your secrets and what your hearts conceal, even if you

pretend and choose to be hypocritical with us. This is why Allāh the Exalted said,

﴿بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿*Nay, but Allāh is Ever All-Aware of what you do.*﴾ then He said,

﴿بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا﴾

﴿*Nay, but you thought that the Messenger and the believers would never return to their families,*﴾

'for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

﴿وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا﴾

﴿*and you did think an evil thought and you became a people Būr*﴾

going for destruction, according to 'Abdullāh bin 'Abbās, Mujāhid and several others.[1] Qatādah explained *Būr* to mean, corrupt[2] and some said that it is a word used in the Arabic dialect of the area of Oman. Allāh the Exalted then said,

﴿وَمَن لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ﴾

﴿*And whosoever does not believe in Allāh and His Messenger,*﴾

Allāh states here that whoever does not purify his actions outwardly and inwardly for Allāh's sake, then Allāh the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allāh the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

[1] Aṭ-Ṭabari 22:214.

[2] Aṭ-Ṭabari 22:214.

﴿*He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.*﴾

with those who repent, return and submit to Him with humiliation.

﴿سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَـٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾﴾

﴿*15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.*﴾

Allāh characterizes the bedouins who lagged behind the Messenger of Allāh ﷺ during the *'Umrah* of Ḥudaybiyyah, saying that when the Prophet ﷺ and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allāh the Exalted ordered His Messenger ﷺ to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allāh has promised those who were present at Al-Ḥudaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allāh gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allāh's statement,

﴿يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَـٰمَ ٱللَّهِ ۚ﴾

﴿*They want to change Allāh's Words*﴾, which refers to the promise that Allāh gave those who were present at Al-Ḥudaybiyyah, according to the explanation reported from Mujāhid, Qatādah, Juwaybir and which Ibn Jarīr preferred.[1] Allāh said,

﴿قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ﴾

﴿*Say: "You shall not follow us; thus Allāh has said beforehand."*﴾

[1] Aṭ-Ṭabari 22:215.

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ
تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ
وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ
عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ
وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ ۞ لَّقَدْ رَضِيَ اللَّهُ عَنِ
الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ
كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ
النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا
لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ
اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

'when He promised the participants of Al-Ḥudaybiyyah before you asked to join them,'

﴿فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا﴾

﴿*Then they will say: "Nay, you envy us."*﴾ 'you do not want us to share the war spoils with you,'

﴿بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

﴿*Nay, but they understand not except a little.*﴾ the truth is nothing close to what they claimed, but they understand not.

﴿قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾﴾

﴿*16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."*﴾

﴿*17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allāh and His Messenger, He will admit him to Gardens*

*beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.*﴾

## Allāh conveys the News that there will be Many Cases of *Jihād*, and that *Jihād* distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of *Tafsīr* differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Ḥawāzin, as Shu'bah narrated from Abu Bishr from Sa'īd bin Jubayr, or 'Ikrimah, or both of them.[1] Hushaym narrated this explanation from Abu Bishr, from both Sa'īd bin Jubayr and 'Ikrimah.[2] Qatādah, as narrated from him in one version, held the same view.[3] The second view is that these people are the tribe of Thaqīf, according to Aḍ-Ḍaḥḥāk. The third view is that they are Banu Ḥanīfah, according to Juwaybir and Az-Zuhri, as Muḥammad bin Isḥāq narrated from him.[4] Similar was narrated from Sa'īd bin Jubayr and 'Ikrimah.[5] The fourth opinion is that they are the Persians, according to 'Ali bin Abi Ṭalḥah who reported that from 'Abdullāh bin 'Abbās. This is also the view of 'Aṭā', Mujāhid, and 'Ikrimah.[6] Ka'b Al-Aḥbār said that they are the Romans,[7] while Ibn Abi Laylā, 'Aṭā, Al-Ḥasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.[8] Mujāhid also said that they are the idolators.[9] In another narration Mujāhid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.
Allāh's statement,

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[1] Aṭ-Ṭabari 22:220.
[2] Aṭ-Ṭabari 22:220.
[3] Aṭ-Ṭabari 22:220.
[4] Aṭ-Ṭabari 22:220.
[5] Aṭ-Ṭabari 22:220.
[6] Aṭ-Ṭabari 22:219, Al-Qurṭubi 16:272.
[7] Aṭ-Ṭabari 22:221.
[8] Aṭ-Ṭabari 22:219.
[9] *Ad-Durr Al-Manthūr* 7:520.

﴿تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ﴾

*﴿Then you shall fight them, or they shall surrender.﴾*

means, 'you are called to fight them in *Jihād*, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

﴿فَإِن تُطِيعُوا﴾

*﴿Then if you obey,﴾* 'if you accept the call to *Jihād* and prepare for it and fulfill your duty in this regard,'

﴿يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ﴾

*﴿Allāh will give you a fair reward; but if you turn away as you turned away before,﴾*

'on the day of Al-Ḥudaybiyyah, when you were called to *Jihād*, yet lagged behind,'

﴿يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾

*﴿He will punish you with a painful torment.﴾*

## Acceptable Reasons for not joining *Jihād*

Allāh then mentions the legal reasons that allow one to be excused from joining the *Jihād*, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the *Jihād* and obeying Allāh and His Messenger ﷺ,

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ﴾

*﴿And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,﴾*

from joining the *Jihād* and busies himself in his livelihood,

﴿يُعَذِّبْهُ عَذَابًا أَلِيمًا﴾

*﴿He will punish him with a painful torment.﴾* in this life with

humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

﴿لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

﴿18. *Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakīnah upon them, and He rewarded them with a near victory.*﴾

﴿19. *And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.*﴾

## Good News to the Participants of the *Riḍwān* Pledge of Allāh's Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh ﷺ under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a *Samurah* tree, located in the area of Ḥudaybiyyah.

Al-Bukhāri narrated from Ṭāriq that 'Abdur-Raḥmān said, "I went on *Ḥajj* and passed by people praying and asked, 'What is this *Masjid*?' They said, 'This is the tree where the Messenger of Allāh took the pledge of *Ar-Riḍwān*.' So, I went to Sa'īd bin Al-Musayyib and told him. Sa'īd said, 'My father told me that he was among those who gave their pledge to the Messenger of Allāh ﷺ under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa'īd said, 'The Companions of Muḥammad ﷺ forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'"[1]
Allāh said,

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

﴿*He knew what was in their hearts,*﴾ meaning, of truthfulness, trustworthiness, obedience and adherence,

﴿فَأَنزَلَ السَّكِينَةَ﴾

[1] *Fatḥ Al-Bāri* 7:512.

﴿and He sent down As-Sakīnah﴾, calmness and tranquillity,

﴿عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا﴾

﴿upon them, and He rewarded them with a near victory.﴾

in reference to the goodness that Allāh the Exalted and Most Honored caused to happened to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allāh the Exalted said,

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

﴿*And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.*﴾

﴿وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

﴿*20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.*﴾

﴿*21. And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.*﴾

﴿*22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.*﴾

﴿*23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the*

*way of Allāh.﴾*

*﴿24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.﴾*

## Good News of abundant Spoils of War

Mujāhid said that Allāh's statement,

﴿وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾

*﴿Allāh has promised you abundant spoils that you will capture,﴾*

refers to the spoils that Muslims earned up until this time, while,

﴿فَعَجَّلَ لَكُمْ هَٰذِهِۦ﴾

*﴿and He has hastened for you this,﴾* means, the conquest of Khaybar.[1] Al-'Awfī reported that Ibn 'Abbās said,

﴿فَعَجَّلَ لَكُمْ هَٰذِهِۦ﴾

*﴿and He has hastened for you this,﴾* means, "The peace treaty of Al-Ḥudaybiyyah."[2] Allāh said,

﴿وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنكُمْ﴾

*﴿and He has restrained the hands of men from you,﴾*

meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

﴿وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ﴾

*﴿that it may be a sign for the believers,﴾* with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

[1] Aṭ-Ṭabari 22:230.

[2] Aṭ-Ṭabari 22:230.

these decisions might look unfavorable outwardly,

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴿*It may be that you dislike a thing that is good for you*﴾ (2:216). Allāh said,

﴿وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا﴾

﴿*and that He may guide you to the straight path*﴾

on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ,

## Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾﴾

﴿*And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.*﴾

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have *Taqwā*, from resources they could never imagine.

Scholars of *Tafsīr* differ over the reference to other war spoils mentioned here. Al-'Awfī reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.[1] This meaning is sound according to the *Āyah*,

﴿فَعَجَّلَ لَكُمْ هَٰذِهِۦ﴾

﴿*and He has hastened for you this.*﴾ which refers to the treaty of Al-Ḥudaybiyyah. This is view of Aḍ-Ḍaḥḥāk, Muḥammad bin Isḥāq and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Qatādah said that this part of the *Āyah* refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.[3] Ibn Abi Laylā

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233-234.

[3] Aṭ-Ṭabari 22:234.

and Al-Ḥasan Al-Baṣri said that it refers to victories over the Persians and the Romans,[1] while Mujāhid said that it refers to every victory and all spoils of war, until the Day of Resurrection.[2] Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās commented on the *Āyah*,

﴿وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا﴾

﴿*And other (victories) which are not yet within your power; indeed Allāh compasses them.*﴾,

"They are the victories that are continuing until this day."[3]

## Had Makkah's Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat

Allāh said,

﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾﴾

﴿*And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.*﴾

Allāh the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allāh would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allāh, His Messenger ﷺ and His Faithful Party. Allāh the Exalted and Most Honored said,

﴿سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾﴾

﴿*That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.*﴾

means this is the way Allāh deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allāh

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233.

[3] Aṭ-Ṭabari 22:233 mentioned that Ibn 'Abbās commented, "They are the victories over Persia and Rome." Mujāhid added, "So go on earning victories until the Day of Resurrection."

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allāh the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allāh the Exalted and Most Honored said,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

*﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.﴾*

Allāh the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allāh restrained the hands of the believers and they did not fight the idolaters near *Al-Masjid Al-Ḥarām*. Rather, Allāh saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a *Ḥadīth* from Salamah bin Al-Akwā' in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allāh ﷺ, who looked at them and said,

«أَرْسِلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ»

*«Release them, so that they earn the burden of starting hostilities and its infamy.»*[1]

Thereafter, Allāh the Exalted and Most Honored sent down this *Āyah* about that incident,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم﴾

*﴿And He it is Who has withheld their hands from you and your hands from them...﴾*

Imām Aḥmad recor- ded that Anas bin Mālik said, "On the day of Ḥudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan'īm to ambush the Messen-

[1] This appeared earlier.

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ
ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ
لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ
لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ
كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟
فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾
لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ
ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾

ger of Allāh ﷺ. The Messenger ﷺ invoked Allāh against them, and they were taken prisoners.'" 'Affān added, "The Messenger ﷺ pardoned them, and this *Āyah* was later on revealed,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

*﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.﴾*"[1]

Muslim, Abu Dāwud in his *Sunan* and At-Tirmidhi and An-Nasā'ī, in the *Tafsīr* section of their *Sunan*, collected this *Ḥadīth*.[2]

﴿هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾﴾

[1] Aḥmad 3:122.

[2] Muslim 3:1442, Abu Dāwud 3:137, *Tuḥfat Al-Aḥwadhi*, An-Nasā'ī in *Al-Kubrā* 9:149.

﴿25. *They are those who disbelieved and hindered you from Al-Masjid Al-Ḥarām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.*﴾

﴿26. *When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.*﴾

## Some of the Benefits gained from the Treaty at Al-Ḥudaybiyyah

Allāh the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ﷺ,

﴿هُمُ ٱلَّذِينَ كَفَرُوا﴾

﴿*They are those who disbelieved*﴾, they are indeed the disbelievers,

﴿وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴿*and hindered you from Al-Masjid Al-Ḥarām*﴾ 'even though you are its people and more worthy of being responsible for it,'

﴿وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ﴾

﴿*and detained the sacrificial animals, from reaching their place of sacrifice.*﴾

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allāh willing. Allāh the Exalted and Most Honored said,

﴿وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ﴾

*﴿Had there not been believing men and believing women﴾*

'living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allāh's statement,

﴿لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ﴾

*﴿whom you did not know, that you may kill them and on whose account a sin would have been committed by you﴾*

an evil and erroneous act,

﴿بِغَيْرِ عِلْمٍ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ﴾

*﴿without (your) knowledge, that Allāh might bring into His mercy whom He wills﴾*

that Allāh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islām. Allāh the Exalted and Most Honored said,

﴿لَوْ تَزَيَّلُوا﴾

*﴿if they had been apart﴾*, if the disbelievers and the believers who were living among them had been apart,

﴿لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

*﴿We verily, would have punished with painful torment those of them who disbelieved﴾*

'We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allāh the Exalted and Most Honored said,

﴿إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ﴾

*﴿When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance,﴾*

when they refused to write (in the treaty document), 'In the Name of Allāh, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muḥammad, Allāh's Messenger,'

﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾

*﴿then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwā;﴾*

the word of *Taqwā* refers to sincerity, according to Mujāhid.[1] 'Aṭā' bin Abi Rabāḥ commented, "None has the right to be worshipped but Allāh, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."[2] Yūnus bin Bukayr said that Ibn Isḥāq narrated from Az-Zuhri, from 'Urwah, from Al-Miswar, commenting on,

﴿وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾

*﴿and made them stick to the word of Taqwā;﴾* "*'La ilāha illāllāh*, alone without partners."

## The *Ḥadīths* that tell the Story of Al-Ḥudaybiyyah and the Peace Treaty that followed

Al-Bukhāri, may Allāh have mercy with him, recorded in his *Ṣaḥīḥ* in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam, both narrated attesting to the truthfulness of the other, "Allāh's Messenger ﷺ set out at the time of Al-Ḥudaybiyyah with several hundred of his Companions. When he reached Dhul-Ḥulayfah, he had the sacrificial animals garlanded and marked and resumed the state of *Iḥrām* for *'Umrah*. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashṭāṭ, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including *Al-Aḥābīsh* tribes.[3] They are intent on fighting you, stopping you, and preventing you.' The Messenger ﷺ said,

[1] Aṭ-Ṭabari 22:255.

[2] Aṭ-Ṭabari 22:256.

[3] Tribes living in the vicinity of Makkah.

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتُرَوْنَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذَرَارِيِّ هَؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ؟»

«*Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?*»" in another narration, the Prophet ﷺ said,

«[أَ]تُرَوْنَ أَنْ نَمِيلَ عَلَى ذَرَارِيِّ هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِينَ»

«*Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allāh would have diminished the idolator forces. Or we leave them to grieve!*»" In another narration, the Prophet ﷺ said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللهُ عَزَّ وَجَلَّ. أَمْ تُرَوْنَ أَنْ نَؤُمَّ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

«*If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allāh the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?*»

"Abu Bakr, may Allāh be pleased with him, said, "O, Allāh's Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him." In another narration, Abu Bakr said, "Allāh and His Messenger know that we only came to perform *'Umrah* not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet ﷺ said,

«فَرُوحُوا إِذَنْ»

«*Go forth then.*» In another narration, the Prophet ﷺ said,

«فَامْضُوا عَلَى اسْمِ اللهِ تَعَالَى»

«*Go forth, in the Name of Allāh, the Exalted.*»

"When they proceeded for a distance, the Prophet ﷺ said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ»

*«Khālid bin Al-Walīd is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.»*

By Allāh, Khālid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the *Thaniyyah* (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, 'Al-Qaṣwā' has become stubborn! Al-Qaṣwā' has become stubborn!' The Prophet ﷺ said,

«مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

*«Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.»* Then he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا»

*«By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.»*

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Ḥudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh's Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā' Al-Khuzā'i came with some people from his tribe, Khuza'ah. They were the advisers of Allāh's Messenger ﷺ who would keep no

secret from him and were from the people of Tihāmah.[1] Budayl said, 'I left (the tribes of) Ka'b bin Lu'ay and 'Āmir bin Lu'ay residing at the abundant water of Al-Ḥudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka'bah.' Allāh's Messenger ﷺ said,

«إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهَكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْنَاهُمْ مُدَّةً وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ! لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هٰذَا حَتَّى تَنْفَرِدَ سَالِفَتِي أَوْ لَيُنْفِذَنَّ اللهُ أَمْرَهُ»

*«We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islām as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allāh will definitely make His cause victorious.»*

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. 'Urwah bin Mas'ūd stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukāẓ for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,

[1] An area about seventy two miles to the west of Al-Madīnah.

'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.'

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then 'Urwah said, 'O Muḥammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lāt's womb! Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' 'Urwah kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking, while Al-Mughīrah bin Shu'bah was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīrah would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allāh's Messenger.' 'Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughīrah bin Shu'bah.' 'Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islām, Al-Mughīrah was in the company of some people. He killed them, took their property and came (to Al-Madīnah) to embrace Islām. The Prophet ﷺ said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ»

*«As regards to your Islām, I accept it, but as for the property I do not take anything of it.»*

'Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would

struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, 'O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi. Yet, by Allāh! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allāh, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinānah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet ﷺ and his Companions, Allāh's Messenger ﷺ said,

«هٰذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوهَا لَهُ»

*«He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.»*

So, the sacrificial camels were brought before him and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allāh! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka'bah.' Another person called Mikraz bin Ḥafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

«هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»

*«Here is Mikraz and he is a vicious man.»*

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin 'Amr came."

Ma'mar said that Ayyub said to him that 'Ikrimah said, "When Suhayl bin 'Amr came, the Prophet ﷺ said,

«قَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ»

«*Now the matter has become easy for you.*»"

Ma'mar said that Az-Zuhri narrated, "When Suhayl bin 'Amr came, he said to the Prophet ﷺ, 'Please conclude a peace treaty with us.' So, the Prophet ﷺ called 'Ali bin Abi Ṭālib and said to him,

«اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«*Write: In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.*»

Suhayl bin 'Amr said, 'As for Ar-Raḥmān, by Allāh, I do not know what it means. So write: By Your Name, O Allāh, as you used to write previously.' The Muslims said, 'By Allāh, we will not write except: By the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.' The Prophet ﷺ said,

«اكْتُبْ بِاسْمِكَ اللَّهُمَّ»

«*Write: "In Your Name O Allāh."*»

Then he dictated,

«هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»

«*This is a peace treaty, which Muḥammad, Allāh's Messenger has concluded.*»

Suhayl said, 'By Allāh, if we knew that you are Allāh's Messenger, we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muḥammad bin 'Abdullāh.' The Prophet ﷺ said to him,

«وَاللهِ إِنِّي لَرَسُولُ اللهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللهِ»

«*By Allāh! I am the Messenger of Allāh even if your people do not believe me. Write: "Muḥammad bin 'Abdullāh."*»"

Az-Zuhri continued, "The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allāh, the Exalted."

The *Ḥadīth* continues, "The Prophet ﷺ said to Suhayl,

«عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ»

«*On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.*»

Suhayl said, 'By Allāh, we will not, so as not to give the Arabs

a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allāh! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muḥammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet ﷺ said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ»

«*The peace treaty has not been written yet.*» Suhayl said, 'Then by Allāh, I will never conduct peace with you.' The Prophet ﷺ said,

«فَأَجِزْهُ لِي»

«*Release him to me,*» and Suhayl responded, 'I will never allow you to keep him.' The Prophet ﷺ said,

«بَلَىٰ فَافْعَلْ»

«*Yes, do.*» He said, 'I will not.' Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allāh, the Exalted and Most Honored.

'Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said,

«بَلَىٰ»

«*Yes, indeed.*» I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلَىٰ»

«*Yes.*» I said, 'Then why should we be humble in our religion?' He said,

«إِنِّي رَسُولُ اللهِ وَلَسْتُ أَعْصِيهِ وَهُوَ نَاصِرِي»

«*I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.*»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said,

«بَلَىٰ أَفَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟»

«*Yes, but did I tell you that we would visit the Ka'bah this year?*»

I said, 'No.' He said,

«فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ»

«*So you will visit it and perform Ṭawāf around it.*»

'Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allāh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform *Ṭawāf* around it.'

Az-Zuhri said, "Umar, may Allāh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' "

"When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his Companions,

«قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا»

«*Get up and slaughter your sacrifices and have your heads shaved.*»

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allāh

ﷺ went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush – and sadness – that there was a danger of killing each other. Then some believing women came and Allāh the Exalted and most Honored revealed the following *Āyāt*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ﴾

﴿*O you who believe! When believing women come to you*﴾ (60:10), until,

﴿بِعِصَمِ ٱلْكَوَافِرِ﴾

﴿*Likewise hold not the disbelieving women as wives.*﴾ 'Umar then divorced two of his wives, who were disbelievers. Later on Mu'āwiyah bin Abu Sufyān married one of them, and Ṣafwān bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madīnah, Abu Baṣīr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, 'Abide by the promise you gave us.' So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madīnah) until they reached Dhul-Ḥulayfah where they dismounted to eat some dates they had with them. Abu Baṣīr said to one of them, 'By Allāh, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allāh, it is very fine and I have tried it many times.' Abu Baṣīr said, 'Let me have a look at it.' When the other gave the sword to Abu Baṣīr, he struck him with it until he died. His companion ran away until he reached Al-Madīnah, entering the *Masjid* running. When Allāh's Messenger ﷺ saw him he said,

«لَقَدْ رَأَى هٰذَا ذُعْرًا»

«*This man appears to have been frightened.*»

When he reached the Prophet ﷺ he said, 'My companion has been murdered, by Allāh, and I would have been murdered too.' Abu Baṣīr came and said, 'O Allāh's Messenger, by Allāh! Allāh has made you fulfill your obligations by returning me to them, but Allāh the Exalted has saved me from them.' The

Prophet ﷺ said,

«وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

*«Woe to his mother! What an excellent war kindler he would be, if he only have supporters.»*

When Abu Baṣīr heard this from the Prophet ﷺ, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Baṣīr. Thereafter, whenever a man from Quraysh embraced Islām he would follow Abu Baṣīr until they formed a strong group. By Allāh, whenever they heard about a caravan of the Quraysh heading towards Ash-Shām (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (Abu Baṣīr and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allāh the Exalted and Most Honored revealed the following *Āyāt*,

﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ﴾

*﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah﴾*, until,

﴿حَمِيَّةَ ٱلْجَـٰهِلِيَّةِ﴾

*﴿the pride and haughtiness of the time of ignorance,﴾*

Their pride and haughtiness was that they did not confess that Muḥammad ﷺ was the Prophet of Allāh, refused to write, 'In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm,' and prevented Muslims from visiting the Ka'bah."[1] This is the narration Al-Bukhāri collected in the Book of *Tafsīr*,[2] *'Umrat Al-Ḥudaybiyyah*,[3] *Ḥajj*, and so forth.[4] Allāh is the Only One sought for help, all reliance is on Him alone and there is no

[1] *Fath Al-Bāri* 5:388.

[2] *Fath Al-Bāri* 8:451.

[3] *Fath Al-Bāri* 7:518.

[4] *Fath Al-Bāri* 3:634.

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhāri narrated in the Book of *Tafsīr* that Ḥabīb bin Abi Thābit said that he went to Abu Wā'il asking him about something and he said, "We were at Ṣiffīn, when a man said, 'Do you not see those who call to Allāh's Book?' 'Ali bin Abi Ṭālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Ḥudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

«يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللهِ وَلَنْ يُضَيِّعَنِي اللهُ أَبَدًا»

*«O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me.»*

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' *Sūrat Al-Fatḥ* was later revealed.'" Al-Bukhāri collected this *Ḥadīth* in several other parts of his *Ṣaḥīḥ*, and so did Muslim and An-Nasā'ī using various chains of narration from Abu Wā'il, Sufyān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "*Sūrat Al-Fatḥ* was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."[1]

Imām Aḥmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

[1] *Fatḥ Al-Bāri* 8:451.

idolators then. The Prophet ﷺ said to 'Ali,

«اكْتُبْ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ»

«*Write: "In the Name of Allāh, the Most Gracious, the Most Merciful."*»

Suhayl said, 'We do not know the meaning of: In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm. However, write what we do know: In Your Name, O Allāh!' The Messenger ﷺ said,

«اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللهِ»

«*Write: "From Muḥammad, Allāh's Messenger,"*»

and Suhayl said, 'If we knew that you are Allāh's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet ﷺ said,

«اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ»

«*Write: "From Muḥammad son of 'Abdullāh."*»

They set the terms with the Prophet ﷺ that, 'If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' 'Ali said, 'O Allāh's Messenger! Should I write this,' and the Prophet ﷺ said,

«نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللهُ»

«*Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.*»[1] Muslim also collected this *Ḥadīth.*"[2]

Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Al-Ḥaruriyyah rebelled, they set a separate camp for their group. I said to them, 'On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to 'Ali,

«اكْتُبْ يَا عَلِيُّ، هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ»

«*Write, O 'Ali: "These are the terms agreed to by Muḥammad, Allāh's Messenger."*»'

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[1] Aḥmad 3:268.

[2] Muslim 3:1411.

The idolators said, 'If we knew that you are Allāh's Messenger, we would not have fought you.' Allāh's Messenger ﷺ said,

«امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ وَاكْتُبْ: هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ»

*«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muḥammad bin 'Abdullāh."»*

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, 'Yes.'"[1] Abu Dāwud also collected a similar narration.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."[3]

﴿لَقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾﴾

﴿*27. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.*

*28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.*﴾

[1] Aḥmad 1:342.

[2] Abu Dāwud 3:317.

[3] Aḥmad 1:314.

**Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ**

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing *Ṭawāf* around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Ḥudaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, "Haven't you told us that we will go to the House and perform *Ṭawāf* around it?" The Prophet ﷺ said,

«بَلَىٰ أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هٰذَا؟»

«*Yes. Have I told you that you will go to it this year?*» 'Umar said, "No." The Prophet ﷺ said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

«*Then you will go to it and perform Ṭawāf around it.*»

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.[1] This is why Allāh the Exalted and Most honored said,

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ﴾

﴿*Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills,*﴾

and He willed that this matter shall certainly occur,

﴿ءَامِنِينَ﴾

﴿*secure,*﴾ means, 'upon your entering,'

﴿مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿*(some) having your heads shaved, and (some) having your hair cut short,*﴾

[1] *Fath Al-Bāri* 5:390.

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«*O Allāh! Be merciful to those who have their head shaved.*»

The people said, "O Allāh's Messenger! And (invoke Allāh for) those who get their hair cut short." He ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«*O Allāh! Be merciful to those who have their head shaved.*»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said,

«رَحِمَ اللهُ الْمُحَلِّقِينَ»

«*O Allāh! Be merciful to those who have their head shaved.*»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

«*And to those who get their hair cut short.*»[1]

Allāh said,

﴿لَا خَافُونَ﴾

﴿*having no fear*﴾, indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the *'Umrah* performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa'dah.

When the Messenger ﷺ left from Al-Ḥudaybiyyah, during the month of Dhul-Qa'dah (the sixth year of Hijrah), he went back to Al-Madīnah. He remained in Al-Madīnah during the months of Dhul-Ḥijjah and Al-Muḥarram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

[1] *Fath Al-Bāri* 3:656, Muslim 2:946.

to a part of its green fields and divided the province among those who attended Al-Ḥudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja'far bin Abi Ṭālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ash'ari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.[1] This fact is well recorded in (the Books of) history. The Prophet ﷺ then returned to Al-Madīnah.

When the month of Dhul-Qa'dah came, the seventh year of Hijrah, the Prophet ﷺ went to Makkah for *'Umrah* accompanied by those who were with him at Al-Ḥudaybiyyah. He resumed *Iḥrām* from Dhul-Ḥulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ﷺ and his Companions started reciting the *Talbiyah* aloud. When they came close to Marr Aẓ-Ẓahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ﷺ would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ﷺ made camp in the area of Marr Aẓ-Ẓahrān, where he was close enough to see the idols that were erected all around the *Ḥaram*, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya'jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ﷺ was still on the way to Makkah, the Quraysh sent Mikraz bin Ḥafṣ who said, "O Muḥammad! We never knew you to be one who betrays his promises." The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«*Why do you say that?*» Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet ﷺ said,

[1] Aṭ-Ṭabari 22:259.

«لَمْ يَكُنْ ذٰلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَجَ»

*«I did not do that, I sent all that to the valley of Ya'jaj.»*

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allāh ﷺ and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allāh ﷺ and his Companions. The Messenger ﷺ entered Makkah with his Companions while reciting the *Talbiyah*. The Prophet ﷺ sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā', the same camel he was riding on the day of Ḥudaybiyyah. 'Abdullāh bin Rawāḥah, from Al-Anṣār, was holding the bridle of the Prophet's camel and repeating this poem,

"In the Name of He, other than Whose religion there is no true religion,
In the Name of He, Whom Muḥammad is His Messenger,
O children of the disbelievers, stay out of his way,
For today, we shall impose on you the fulfillment of its interpretation,
Just as we fought with you to accept its revelation,
Severe fighting that removes the heads from where they rest,
And overwhelms the companion from attending to his companion,
Ar-Raḥmān has sent down in His revelation,
In pages that are being recited before His Messenger,
That the best death is that which occurs in His cause,
So, O Lord, I believe in its statements."

This story is collected from various narrations.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Allāh's Messenger ﷺ and his Companions came to Makkah, the fever of Yathrib (Al-Madīnah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madīnah). The idolators sat in the area close to Al-Ḥijr. Allāh conveyed to His Prophet what the idolators said, so he ordered his Companions to do *Ramal* in the first three rounds, so that the

idolaters witness their strength. The Companions did *Ramal* the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them. The idolators commented, 'Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!'"[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

In another narration, "Allāh's Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa'dah. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madīnah). So, the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Ṭawāf*. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Ṭawāf* out of pity for them."[3]

Al-Bukhāri recorded that Ibn 'Abbās said, "In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, 'Perform *Ramal*.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu'ayqi'ān."[4] [5] Ibn 'Abbās said, "Allāh's Messenger ﷺ performed *Ṭawāf* of the Ka'bah and the *Sa'y*[6] at Aṣ-Ṣafā and Al-Marwah to show his strength to the idolators." [7]

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ set out for *'Umrah*, but the Quraysh idolators prevented him from reaching the *Ka'bah*. So, he slaughtered his sacrifice, got his head shaved at Al-Ḥudaybiyyah, agreed to a formal pact with them that he would perform *'Umrah* the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the *'Umrah* in the

[1] Aḥmad 1:294.

[2] *Fatḥ Al-Bāri* 7:581, Muslim 2:923.

[3] *Fatḥ Al-Bāri* 3:548.

[4] The small hill towards the *Ḥijr*.

[5] *Fatḥ Al-Bāri* 7:581.

[6] Walking at a fast pace.

[7] *Fatḥ Al-Bāri* 7:581.

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he ﷺ departed."[1]
Allāh's statement,

﴿فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا﴾

*﴿He knew what you knew not, and He granted besides that a near victory.﴾*

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Ḥudaybiyyah, He knew that which you had no knowledge of,

﴿فَجَعَلَ مِن دُونِ ذَٰلِكَ﴾

*﴿and He granted besides that﴾* 'before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

## The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger ﷺ will triumph over his enemies and the rest of the people of the earth,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

*﴿He it is Who has sent His Messenger with guidance and the religion of truth,﴾*

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic *Sharī'ah* has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

*﴿that He may make it superior to all religi- ons.﴾* all the religions of

[1] *Fath Al-Bāri* 7 :571 .

مُحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ
فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ
فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ
عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

## سُورَةُ الْحُجُرَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ
فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ
يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ ٱلَّذِينَ
يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

﴿*And All-Sufficient is Allāh as a Witness.*﴾ that Muḥammad ﷺ is His Messenger and that He will grant him victory. Allāh the Exalted and Most Honored has the best knowledge.

﴿مُحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾﴾

*﴿29. Muḥammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrāh. But their description in the Injīl is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.﴾*

## Qualities of the Faithful Believers and Their Refinement

Allāh declares that without doubt, Muḥammad ﷺ is truly His Messenger,

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ﴾

﴿*Muḥammad is the Messenger of Allāh.*﴾ and this quality includes every beautiful description. Allāh praises the Companions of the Messenger ﷺ, may Allāh be pleased with them all,

﴿وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

﴿*And those who are with him are severe against disbelievers, merciful among themselves.*﴾

just as He, the Exalted and Most Honored, said in another *Āyah*,

﴿فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

﴿*Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.*﴾(5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allāh the Exalted said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً﴾

﴿*O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.*﴾ (9:123) The Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.*»[1]

The Prophet ﷺ also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

[1] Muslim 4:1999.

«*A believer to another believer is like a building whose different parts enforce each other.*»

Then he clasped his hands with his fingers interlaced.[1] Both of these *Ḥadīths* were collected in the *Ṣaḥīḥ*.

Allāh the Exalted and Most Honored said,

﴿تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَٰنًا﴾

﴿*You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.*﴾

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

﴿وَرِضْوَٰنٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴿*But the greatest bliss is the acceptance by Allāh*﴾ (9:72)

The statement of Allāh the Exalted next,

﴿سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ﴾

﴿*The mark of them is on their faces from the traces of prostration.*﴾

refers to graceful appearance, according to Ibn 'Abbās as reported from him by 'Ali bin Abi Talḥah.[2] Mujāhid and several others explained: "It means, humbleness and reverence."[3] Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, 'Uthmān bin 'Affān said, "Everyone who hides a secret, then Allāh the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth."

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said that the Prophet ﷺ said,

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[1] *Fath Al-Bāri* 5:119.

[2] Aṭ-Ṭabari 22:263.

[3] Aṭ-Ṭabari 22:263.

«إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ»

*«Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.»*[1]

Abu Dāwud also collected this *Ḥadīth*.[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, "I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, 'These people are, by Allāh, better than the Disciples (of 'Īsā) according to what has been conveyed to us.'" They indeed said the truth, for this *Ummah* was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this *Ummah* are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

﴿ذَٰلِكَ مَثَلُهُمْ فِي ٱلتَّوْرَىٰةِ﴾

﴿*This is their description in the Tawrāh*﴾, then said,

﴿وَمَثَلُهُمْ فِي ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ﴾

﴿*But their description in the Injīl is like a seed which sends forth its shoot (Shaṭ'ah,)*﴾ its shoot or branch,

﴿فَـَٔازَرَهُۥ﴾

﴿*then makes it strong,*﴾ able to stand on its own,

﴿فَٱسْتَغْلَظَ﴾

﴿*and becomes thick*﴾, youthful and long,

﴿فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ﴾

﴿*and it stands straight on its stem, delighting the sowers,*﴾

Such is the parable that describes the Companions of Allāh's

[1] Aḥmad 1:296.

[2] Abu Dāwud 5:136.

Messenger ﷺ. They gave the Messenger ﷺ aid, support and victory, just as the shoot hardens the plant,

﴿لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾

*﴿that He may enrage the disbelievers with them.﴾*

Relying on this *Āyah*, Imām Mālik stated that the Rawāfiḍ[1] are disbelievers because they hate the Companions, may Allāh be pleased with them all. Mālik said, "The Companions enrage them, and according to this *Āyah*, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Mālik's opinion, may Allāh be pleased with them. There are numerous *Ḥadīths* mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allāh the Exalted has praised them and declared that He is pleased with them. Allāh the Exalted and Most Honored said,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً﴾

*﴿Allāh has promised those among them who believe and do righteous deeds, forgiveness﴾* for their sins,

﴿وَأَجْرًا عَظِيمًا﴾

*﴿and a mighty reward.﴾* a generous reward and honorable provisions. Certainly, Allāh's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allāh be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this *Ummah* will be able to attain their level. May Allāh be pleased with them and make them pleased. May He place them in the gardens of *Al-Firdaws*, and make it their abode, and He indeed has done all of that. In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

[1] A category of Shiites.

*«Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uḥud in gold, that amount will never reach the level of one of them spending a Mudd half of it.»*[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fatḥ*; all praise and thanks is due to Allāh.

[1] A small dry measurement, Muslim 4:1967

# The *Tafsīr* of *Sūrat Al-Ḥujurāt* (Chapter - 49)

**Which was revealed in Al-Madīnah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾﴾

﴿1. *O you who believe! Make not (a decision) in advance before Allāh and His Messenger, and have Taqwā of Allāh. Verily, Allāh is Hearing, Knowing.*﴾

﴿2. *O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.*﴾

﴿3. *Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.*﴾

## The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ

In these *Āyāt*, Allāh the Exalted teaches His faithful servants the good manners they should observe with the Messenger ﷺ, which are respect, honor and esteem. Allāh the Exalted and Most Honored said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ﴾

﴿*O you who believe! Make not (a decision) in advance before Allāh and His Messenger,*﴾

meaning, do not rush in making decisions before him, rather, follow his lead in all matters. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented;

﴿لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

*﴿Make not (a decision) in advance before Allāh and His Messenger,﴾*

"Do not say anything that contradicts the Qur'ān and Sunnah."[1] Qatādah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allāh the Exalted disliked this attitude."[2] Allāh said,

﴿وَاتَّقُوا اللَّهَ﴾

*﴿and have Taqwā of Allāh.﴾* meaning, 'in what He has ordered you;'

﴿إِنَّ اللَّهَ سَمِيعٌ﴾

*﴿Verily, Allāh is Hearing,﴾* 'your statements,'

﴿عَلِيمٌ﴾

*﴿Knowing.﴾* 'your intentions.'

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

*﴿O you who believe! Raise not your voices above the voice of the Prophet,﴾*

This contains another kind of favorable behavior. Allāh the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet ﷺ. It was stated that this *Āyah* was revealed about Abu Bakr and 'Umar.

Al-Bukhāri recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and 'Umar, almost earned destruction when they raised their voices before the Prophet ﷺ who was receiving the delegation of Bani Tamīm. One of them

[1] Aṭ-Ṭabari 22:275.

[2] Aṭ-Ṭabari 22:276.

recommended Al-Aqra' bin Ḥābis the member of the Banu Mujāshi' while the other recommended another man. Nafi' (a subnarrator) said: "I don't remember his name." Abu Bakr said to 'Umar, 'You only wanted to contradict me,' while 'Umar said, 'I did not intend to contradict you.' Their voices then became loud, thereupon Allāh the Exalted sent down this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾

*﴿O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.﴾"*

'Abdullāh bin Az-Zubayr said, "After that, 'Umar's voice was so low that the Messenger of Allāh ﷺ had to ask him to repeat what he said so that he could understand what he was saying to him." 'Abdullāh bin Az-Zubayr did not mention the same regarding his father, Abu Bakr,[1] may Allāh be pleased with him.[2] Muslim did not collect this *Ḥadīth*.

In another narration collected by Al-Bukhāri, he said that a delegation from the tribe of Banu Tamīm came to the Prophet ﷺ and that Abu Bakr recommended Al-Qa'qā' bin Ma'bad to be appointed as their leader, while 'Umar recommended Al-Aqra' bin Ḥābis.[3] Muslim did not collect this narration.

Al-Bukhāri recorded that Anas bin Mālik said, "The Prophet ﷺ missed Thābit bin Qays and a man said, 'O Allāh's Messenger! I will find out about his news.' That man went to Thābit and found him sitting at home with his head lowered and asked him, 'What is the matter?' Thābit said, 'An evil matter!' And he said that he used to raise his voice above the voice of the Prophet ﷺ. He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet ﷺ and conveyed Thābit's statement and returned to Thābit with a wonderfully good

[1] Meaning his grandfather.

[2] *Fath Al-Bāri* 8 :454 .

[3] *Fath Al-Bāri* 8 :457 .

news. The Prophet ﷺ said,

«اذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

*«Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.»"*

Al-Bukhāri collected this *Ḥadīth* with this wording.[1]

Imām Aḥmad recorded that Anas bin Mālik said, "When this *Āyah* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِيِّ﴾

*﴿O you who believe! Raise not your voices above the voice of the Prophet﴾*, until,

﴿وَأَنتُمْ لَا تَشْعُرُونَ﴾

*﴿while you perceive not﴾*, Thābit bin Qays bin Ash-Shammās, whose voice was loud, said, 'I was the one who raised his voice above the voice of Allāh's Messenger ﷺ. I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed, and the Messenger of Allāh ﷺ noticed his absence. So some men went to Thābit and said to him, 'The Prophet ﷺ noticed your absence. What is the matter with you?' Thābit said, 'I used to raise my voice above the voice of the Prophet ﷺ and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.' They went to the Prophet ﷺ and told him what Thābit said and the Prophet ﷺ said,

«لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ»

*«Nay, he is among the dwellers of Paradise.»"*

Anas commented, "We used to see Thābit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thābit bin Qays bin Shāmmas came, having put on his *Ḥanūṭ*[2] and shrouds, and said, 'The worst habit is the one you acquire from your enemy and do not set a bad

[1] *Fatḥ Al-Bāri* 8:454.

[2] Fragrance used when shrouding the dead for burial.

example for your companions.' And he went on fighting until he was martyred, may Allāh be pleased with him."[1]

Allāh then prohibited speaking to the Prophet ﷺ in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allāh the Exalted and Most Honored said,

﴿وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ﴾

*﴿nor speak aloud to him in talk as you speak aloud to one another,﴾*

just as He said in another *Āyah*,

﴿لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

*﴿Make not the calling of the Messenger among you as your calling one of another.﴾* (24:63)

Allāh's statement,

﴿أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

*﴿lest your deeds should be thwarted while you perceive not.﴾*

means, 'We ordered you to refrain from raising your voices to the Prophet ﷺ, so that he will not get angry with you, because in doing so, you will also anger Allāh.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that states,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَىٰ لَا يُلْقِي لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا الْجَنَّةُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَىٰ لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

*«Verily, a man might utter a word that pleases Allāh the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allāh the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.»*[2]

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[1] Aḥmad 3:137. Similar was recorded by Muslim no. 119.

[2] *Fatḥ Al-Bāri* 11:314.

Allāh then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

﴿إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ﴾

*﴿Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā.﴾*

whose hearts have been purified by Allāh and made as a residence and dwelling for the *Taqwā*,

﴿لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

*﴿For them is forgiveness and a great reward.﴾*

Imām Aḥmad recorded in the Book of *Az-Zuhd* that Mujāhid said, "Someone wrote to 'Umar, 'O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it?' 'Umar replied, 'He who feels desire to commit a sin, but does not commit it,

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

*﴿they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.﴾*' "

﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٤ وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٥﴾

*﴿4. Verily, those who call you from behind the dwellings, most of them have no sense.﴾*

*﴿5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Forgiving, Most Merciful.﴾*

## Admonishing Those Who call the Prophet ﷺ from behind Dwellings

Allāh the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet ﷺ from behind the dwellings which belong to his wives,

﴿أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

﴿*most of them have no sense.*﴾ Allāh the Exalted and Most Honored then ordains the better behavior in this regard,

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾

﴿*And if they had patience till you could come out to them, it would have been better for them.*﴾

it would have earned them the better benefit of this life and the Hereafter. Allāh, Worthy of all praise, then encourages them to turn to Him in repentance.

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*And Allāh is Forgiving, Most Merciful.*﴾

It was reported that this *Āyah* was revealed about Al-Aqra' bin Ḥābis At-Tamīmi, may Allāh be pleased with him, according to more than one source. Imām Aḥmad recorded that Al-Aqra' bin Ḥābis said that he called the Messenger of Allāh ﷺ from behind his dwellings, saying, "O Muḥammad! O Muḥammad!" "O Allāh's Messenger!" according to another narration, but the Messenger ﷺ did not answer him, Al-Aqra' said, "O Allāh's Messenger. My praise (of others) is worthwhile and my admonishment (of others) is degrading." The Prophet ﷺ replied,

«ذَاكَ اللهُ عَزَّ وَجَلَّ»

«*It is Allāh the Exalted (Who is worthy of this description).*»[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾

﴿*6. O you who believe! If a Fāsiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.*﴾

﴿*7. And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely*

[1] Aḥmad 3:488.

*be in trouble. But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, Fusūq and 'Iṣyān hateful to you. Such are they who are the rightly guided.﴾*

*﴿8. (This is) a grace from Allāh and His favor. And Allāh is All-Knowing, All-Wise.﴾*

## Investigating the Reliability of the News conveyed by Wicked People

Allāh the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allāh the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of *Ḥadīth* refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

## The Prophet's Decision is Better

Allāh said,

﴿وَٱعْلَمُوٓاْ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ﴾

*﴿And know that among you there is the Messenger of Allāh.﴾*

'know that among you is the Messenger of Allāh ﷺ. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allāh the Exalted and Most Blessed said in another *Āyah*,

﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

*﴿The Prophet is closer to the believers than themselves﴾* (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

﴿لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ﴾

﴿*If he were to obey you in much of the matter, you would surely be in trouble.*﴾

'if he obeys all of your opinions and desires, you will earn trouble and hardship.' Allāh the Exalted and Most Honored said,

﴿وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾﴾

﴿*And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.*﴾ (23:71) Allāh's statement,

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ﴾

﴿*But Allāh has endeared the faith to you and has beautified it in your hearts,*﴾

'made faith dear to your souls and beautified it in your hearts.'
Allāh said,

﴿وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ﴾

﴿*and has made disbelief, Fusūq and 'Iṣyān hateful to you.*﴾ 'He has made disbelief, sins, whether major or minor, and *'Iṣyān* – all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allāh's bounty. Allāh's statement next,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

﴿*Such are they who are the rightly guided.*﴾ those who have these qualities are the rightly guided ones whom Allāh has granted guidance and correctness.

Imām Aḥmad recorded that Abu Rifā'ah Az-Zuraqi said that his father said, "During the battle of Uḥud, when the idolaters retreated, the Messenger of Allāh ﷺ said,

«اسْتَوُوا! حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ»

«*Stay in straight lines so that I praise my Lord, the Exalted*

*and Most Honored.»*

They stood behind him in lines and he ﷺ said,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَنْ أَضْلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنَ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي عَائِذٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَهَ الْحَقِّ»

*«O Allāh! Your is the praise. O Allāh! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allāh! Bestow on us from Your blessings, mercy, grace and provisions. O Allāh! I ask You for the eternal delight that never ends or fades away. O Allāh! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allāh! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allāh! Make faith dear to us and beatify it in our hearts and make disbelief, Fusūq and 'Iṣyān hateful to us, and make us among the rightly guided. O Allāh! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allāh! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allāh! Fight the disbelievers who were given the Scriptures, the True God.»"*[1]

[1] Aḥmad 3:424.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا
أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾
وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ
وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَائِفَتَانِ
مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ
الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

An-Nasa'ī collected this *Ḥadīth* in *'Amal Al-Yawm wal-Laylah*.[1] Allāh said,

﴿فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً﴾

﴿*(This is) a grace from Allāh and His favor.*﴾ meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knowing, All-Wise.*﴾ All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

﴿*9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.*﴾

﴿*10. The believers are but a brotherhood. So make reconciliation*

[1] An-Nasā'ī in *Al-Kubrā* 6:156.

*between your brothers, and have Taqwā of Allāh that you may receive mercy.*﴾

## Making Peace between Disputing Muslims

Allāh commands making peace between Muslims that fight each other,

﴿وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا﴾

﴾*And if two parties among the believers fall to fighting, then make peace between them both.*﴿

Therefore, Allāh calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhāri and other scholars relied on this *Ḥadīth* as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawārij sect and those who accepted their idea, such as the Mu'tazilah sect. Al-Bukhāri narrated that Al-Ḥasan said that Abu Bakrah said that the Messenger of Allāh ﷺ gave a speech on the *Minbar* while Al-Ḥasan bin 'Ali was with him. He was repeatedly looking at Al-Ḥasan and then at the people; then said,

«إِنَّ ابْنِي هٰذَا سَيِّدٌ وَلَعَلَّ اللهَ تَعَالَىٰ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ»

«*Verily, this son of mine is a Sayyid (chief or master), and may Allāh make peace between two great groups of Muslims through him.*»[1]

What the Prophet ﷺ said, occurred. Al-Ḥasan brought peace between the people of Ash-Shām and 'Irāq, after they fought tremendous wars and frightening battles. Allāh's statement,

﴿فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾

﴾*But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.*﴿

means, until the rebellious group refers to the commands of Allāh and His Messenger ﷺ for judgement and they listen to and obey the truth. There is a *Ḥadīth* in the *Ṣaḥīḥ* in which

[1] *Fatḥ Al-Bāri* 5:361.

Anas states that the Messenger of Allāh ﷺ said,

«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

*«Help your brother, whether he is an oppressor or he is oppressed.»*

"I asked, 'O Allāh's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?' He ﷺ said,

«تَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ»

*«By preventing him from oppressing others; this is how you help him in this case.»*"[1]

Sa'īd bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allāh revealed this honorable *Āyah* commanding them to make peace between them.[2]

As-Suddi said, "A man from Al-Anṣār, whose name was 'Imrān, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This *Āyah* was then revealed in their case, and the Messenger of Allāh ﷺ sent someone to bring peace between them, and they both agreed to resort to the decision of Allāh the Exalted."[3] The statement of Allāh the Exalted, next,

﴿فَإِن فَآءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

*﴿Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the*

[1] *Fatḥ Al-Bāri* 5:118.

[2] *Ad-Durr Al-Manthūr* 7:560.

[3] Aṭ-Ṭabari 22:294. This and the previous statement fall under the category of those narrations mentioned in the beginning of the book.

*equitable.*﴾

means, be fair in your judgement regarding the dispute that occurred between them,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴿*Verily, Allāh loves those who are the equitable.*﴾

Ibn Abi Ḥātim recorded, that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَىٰ مَنَابِرَ مِنْ لُؤْلُؤٍ بَيْنَ يَدَيِ الرَّحْمٰنِ عَزَّ وَجَلَّ بِمَا أَقْسَطُوا فِي الدُّنْيَا»

«*Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Raḥmān, the Exalted and Most Honored, on account of their fairness in this life.*»

An-Nasa'ī collected this *Ḥadīth*.[1] Allāh's statement,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾

﴿*The believers are but a brotherhood.*﴾ means, all of them are brothers in Islām. The Messenger of Allāh ﷺ said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

«*The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.*»[2]

In the *Ṣaḥīḥ*,

«وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«*Allāh helps the servant as long as the servant helps his brother.*»[3] Also in the *Ṣaḥīḥ*:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِهِ»

«*If the Muslim invokes Allāh for the benefit of his absent brother, the angel says afterwards, "Āmīn, and for you the same."*»[4]

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[1] An-Nasā'ī in *Al-Kubrā* 5917.

[2] *Fatḥ Al-Bāri* 5:116.

[3] Muslim 4:2074.

[4] Muslim 4:2094.

There are many *Ḥadīths* with this meaning, such as, in the *Ṣaḥīḥ*,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

*«The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.»*[1] And also in *Saḥiḥ*.

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

*«A believer to another believer is like a building whose different parts enforce each other.»*

The Prophet ﷺ then clasped his hands with the fingers interlaced.[2]

Allāh's statement,

﴿فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

﴿*So make reconciliation between your brothers,*﴾ refers to the two groups that fight each other,

﴿وَاتَّقُوا اللَّهَ﴾

﴿*and have Taqwā of Allāh*﴾ in all of your affairs,

﴿لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*that you may receive mercy.*﴾ and this is a promise from Allāh that He will grant mercy to those who fear and obey Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾

﴿*11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult*

[1] Muslim 4:1999.

[2] *Fatḥ Al-Bāri* 5:119.

*one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.*﴾

## The Prohibition of mocking and ridiculing One Another

Allāh the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْصُ النَّاسِ»

«*Arrogance is refusing the truth and belittling people.*»[1]

And in another Version

«غَمْطُ النَّاسِ»

«*And despising people*»

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allāh the Exalted than those who ridicule and belittle them. This is why Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ﴾

﴿*O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.*﴾

thus, stating this prohibition for men and then women. The statement of Allāh the Exalted,

﴿وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allāh states

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١﴾

﴿*Woe to every Humazah, Lumazah*﴾(104:1) *Hamz* is defamation by

[1] Muslim 1:93.

action, while *Lamz* is by words. Allāh the Exalted and Most Honored said,

﴿هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ﴿١١﴾﴾

﴿*Hammāz (defaming), going about with slander.*﴾ (68:11)

meaning, he belittles and defames people, transgressing and spreading slander among them, which is the *Lamz* that uses words as its tool. Allāh's statement here,

﴿وَلَا تَلْمِزُوٓا أَنفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ just as He said in another *Āyah*,

﴿وَلَا تَقْتُلُوٓا أَنفُسَكُمْ﴾

﴿*Nor kill yourselves*﴾ (4:29), meaning, nor kill one another.

'Abdullāh bin 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and Muqātil bin Ḥayyan said that the *Āyah*,

﴿وَلَا تَلْمِزُوٓا أَنفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ means, none of you should defame each other,' while,

﴿وَلَا تَنَابَزُوا بِٱلْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾ means, 'you should not address people by nick names that people dislike.' Imām Aḥmad recorded that Abu Jabīrah bin Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about us, Banu Salamah;

﴿وَلَا تَنَابَزُوا بِٱلْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, every man among us had two or three nicknames. When the Prophet ﷺ called a man by one of these nicknames, people would say, 'O Allāh's Messenger! He hates that nickname.' Then this *Āyah*,

﴿وَلَا تَنَابَزُوا بِٱلْأَلْقَٰبِ﴾

﴿*nor insult one another by nicknames.*﴾ was revealed."[1] Abu

[1] Aḥmad 4:460.

Dāwud also collected this *Ḥadīth*.[1] The statement of Allāh the Exalted and Most Honored,

﴿بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ﴾

﴿*Evil is the name of wickedness after faith*﴾, means, the names and descriptions of wickedness are evil; meaning, 'to use the nicknames that were used by the people of *Jāhiliyyah*, after you embraced Islām and understood it,'

﴿وَمَن لَّمْ يَتُبْ﴾

﴿*And whosoever does not repent,*﴾ means, from this sin,

﴿فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*then such are indeed wrongdoers.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾﴾

﴿*12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwā of Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.*﴾

## The Prohibition of Unfounded Suspicion

Allāh the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful 'Umar bin Al-Khaṭṭāb said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it."[2]

Mālik recorded that Abu Hurayrah, may Allāh be pleased with him, said that Allāh's Messenger ﷺ said,

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[1] Abu Dāwud 5:246.

[2] *Az-Zuhd* by Imām Aḥmad, *Ad-Durr Al-Manthūr* 6:99.

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا»

*«Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allāh's servants! Be brothers!»*[1]

The Two *Ṣaḥīḥ*s and Abu Dāwud recorded this *Ḥadīth*.[2] Anas said that the Messenger of Allāh ﷺ said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

*«Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allāh. No Muslim is allowed to shun his brother for more than three days.»*

Muslim and At-Tirmidhi collected this *Ḥadīth*, who considered it *Ṣaḥīḥ*.[3] Allāh said,

﴿وَلَا تَجَسَّسُوا﴾

﴿*And spy not*﴾, on each other. *Tajassus*, usually harbors ill intentions, and the spy is called a *Jāsūs*. As for *Taḥassus* (inquiring) it is usually done for a good reason. Allāh the Exalted and Most Honored said that Prophet Ya'qūb said,

﴿يَٰبَنِيَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ﴾

﴿*"O my sons! Go you and inquire (Taḥassasū) about Yūsuf and his brother, and never give up hope of Allāh's mercy."*﴾ (12:87)

Both of these terms, *'Tajassus'* and *'Taḥassus' could have evil connotations. In the Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا»

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[1] *Al-Muwaṭṭa'* 2:907.

[2] *Fatḥ Al-Bāri* 10:499.

[3] Muslim 4:1983, *Tuḥfat Al-Aḥwadhi* 6:46.

«*Neither commit Tajassus nor Taḥassus nor hate each other nor commit Tadābur. And be brothers, O servants of Allāh.*»[1]

Al-Awzā'ī said, "*Tajassus* means, to search for something, while *Taḥassus* means, listening to people when they are talking without their permission, or eavesdropping at their doors. *Tadābur* refers to shunning each other." Ibn Abi Ḥātim recorded this statement.

Allāh the Exalted said about backbiting;

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾

﴿*neither backbite one another*﴾, thus prohibiting it, which was explained in a *Ḥadīth* collected by Abu Dāwud that Abu Hurayrah said, "It was asked, 'O Allāh's Messenger! What is backbiting?' He ﷺ said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«*Mentioning about your brother in a manner that he dislikes.*»

He was asked, 'What if my brother was as I mentioned?' He ﷺ said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ»

«*If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.*»[2]

At-Tirmidhi collected this *Ḥadīth* and said "*Ḥasan Ṣaḥīḥ.*"[3] Backbiting was sternly warned against, and this is why Allāh the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

﴿أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

﴿*Would one of you like to eat the flesh of his dead brother? You would hate it.*﴾

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This *Āyah* seeks to discourage people from backbiting and

[1] *Fatḥ Al-Bāri* 10:496.

[2] Abu Dāwud 5:191.

[3] Muslim no. 2589, *Tuḥfat Al-Aḥwadhi* 6:63.

warns against it. The Prophet ﷺ used these words to discourage taking back a gift that one gives to someone,

«كَالْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فِي قَيْئِهِ»

«*He is just like the dog that eats its vomit.*» after saying,

«لَيْسَ لَنَا مَثَلُ السَّوْءِ»

«*Ours is not an evil parable.*»[1]

Using various chains of narration, the *Ṣaḥīḥs* and *Musnads* record that the Prophet ﷺ said during the Farewell *Ḥajj*:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا»

«*Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.*»[2]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

«*All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.*»[3]

At-Tirmidhi collected this *Ḥadīth* and said "*Ḥasan Gharīb.*"[4] Al-Ḥāfiẓ Abu Ya'lā recorded that a cousin of Abu Hurayrah said, "Mā'iz came to the Messenger of Allāh ﷺ and said, 'O Allāh's Messenger! I have committed adultery,' and the Messenger ﷺ turned away from him until Mā'iz repeated his statement four times. The fifth time, the Prophet ﷺ asked him,

«زَنَيْتَ؟»

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[1] *Fatḥ Al-Bāri* 5:278.

[2] *Fatḥ Al-Bāri* 3:670, Muslim 3:1306, *Tuḥfat Al-Aḥwadhi* 8:481 and Aḥmad 1:230.

[3] Abu Dāwud 5:195.

[4] *Tuḥfat Al-Aḥwadhi* 6:54.

«*Have you committed adultery?*» Mā'iz said, 'Yes.' The Prophet ﷺ asked,

«وَتَدْرِي مَا الزِّنَا؟»

«*Do you know what adultery means?*» Mā'iz said, 'Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet ﷺ said,

«مَا تُرِيدُ إِلَىٰ هٰذَا الْقَوْلِ؟»

«*What do you seek to accomplish by this statement?*» Mā'iz said, 'I intend that you purify me.' The Prophet ﷺ asked,

«أَدَخَلْتَ ذٰلِكَ مِنْكَ فِي ذٰلِكَ مِنْهَا كَمَا يَغِيبُ الْمِيلُ فِي الْمُكْحُلَةِ وَالرِّشَا فِي الْبِئْرِ؟»

«*Have you gone into her just as the stick goes into the kohl container and the rope goes into the well?*»

Mā'iz said, 'Yes, O Allāh's Messenger!' The Prophet ﷺ commanded that Mā'iz be stoned to death and his order was carried out. The Prophet ﷺ heard two men saying to one another, 'Have you not seen the man who had Allāh cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned?' The Prophet ﷺ continued on and when he passed by the corpse of a donkey, he asked,

«أَيْنَ فُلَانٌ وَفُلَانٌ؟ انْزِلَا فَكُلَا مِنْ جِيفَةِ هٰذَا الْحِمَارِ»

«*Where are so-and-so? Dismount and eat from this donkey.*»

They said, 'May Allāh forgive you, O Allāh's Messenger! Would anyone eat this meat?' The Prophet ﷺ said;

«فَمَا نِلْتُمَا مِنْ أَخِيكُمَا آنِفًا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيهَا»

«*The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.*»" This *Ḥadīth* has an authentic chain of narration.[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "We

[1] *Musnad Abu Ya'lā* 6:524, similar was recorded by Abu Dāwud, no. 4428.

were with the Messenger of Allāh ﷺ when a rotten odor was carried by the wind. The Messenger of Allāh ﷺ said,

«أَتَدْرُونَ مَا هٰذِهِ الرِّيحُ؟ هٰذِهِ رِيحُ الَّذِينَ يَغْتَابُونَ النَّاسَ»

*«Do you know what this odor is? It is the odor of those who backbite people.»*"[1]

## Accepted Repentance from Backbiting and Slander

Allāh the Exalted and Most Honored said,

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*And have Taqwā of Allāh*﴾, that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

﴿إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ﴾

﴿*Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.*﴾

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

[1] Aḥmad 3:351.

*﴿13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾*

## All of Mankind are the Children of 'Ādam and Ḥawwā'

Allāh the Exalted declares to mankind that He has created them all from a single person, 'Ādam, and from that person He created his mate, Ḥawwā'. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that 'nations refers to non-Arabs, while 'tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, *Al-Inbāh*, by Abu 'Amr Ibn 'Abdul-Barr, and from the book, *Al-Qaṣad wal-Amam fi Ma'rifah Ansāb Al-Arab wal-'Ajam.*

Therefore, all people are the descendants of 'Ādam and Ḥawwā' and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allāh the Exalted and their following of His Messenger ﷺ. After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allāh said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟﴾

*﴿O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.﴾*

so that they get to know each other by their nation or tribe. Mujāhid said that Allāh's statement,

﴿لِتَعَارَفُوٓا۟﴾

*﴿that you may know one another.﴾* refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so." [1] Sufyān Ath-Thawri said, "The Ḥimyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Ḥijāz (Western Arabia) dealt with each other according to their tribes."

[1] Aṭ-Ṭabari 22:312.

## Honor is earned through *Taqwā* of Allāh

Allāh the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَىٰكُمْ﴾

﴿*Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā.*﴾

meaning, 'you earn honor with Allāh the Exalted on account of *Taqwā*, not family lineage.' There are many *Ḥadīths* from the Prophet ﷺ that support this meaning. Al-Bukhāri narrated that Abu Hurayrah said, "Some people asked the Prophet ﷺ, 'Who is the most honorable among people?' He replied,

«أَكْرَمُهُمْ عِنْدَ اللهِ أَتْقَاهُمْ»

«*The most honorable among them with Allāh is the one who has the most Taqwā.*»

They said, 'We did not ask you about this.' He said,

«فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ، ابْنُ نَبِيِّ اللهِ، ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ»

«*Then the most honorable person is Yūsuf, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl.*»

They said, 'We did not ask you about this.' He said,

«فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِّي؟»

«*Then you want to ask me about the Arab lineage?*» They said, 'Yes.' He said,

«فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا»

«*Those among you who were best in Jāhiliyyah, are the best among you in Islām, if they attain religious understanding.*»"[1]

Al-Bukhāri collected this *Ḥadīth* in several places of his *Ṣaḥīḥ*,[2] An-Nasā'ī did as well in the *Tafsīr* section of his *Sunan*.[3] Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَا يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَٰكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ»

[1] *Fatḥ Al-Bāri*:8:212.

[2] *Fatḥ Al-Bāri* 6:477 and 481.

[3] An-Nasā'ī in *Al-Kubrā* 6:367.

*«Verily, Allāh does not look at your shapes or wealth, but he looks at your hearts and actions.»*[1]

Ibn Mājah also collected this *Ḥadīth*.[2]

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allāh ﷺ performed *Ṭawāf* around the Ka'bah while riding his camel, Al-Qaṣwā', and was touching the corners with a stick he had in his hand. He did not find a place in the *Masjid* where his camel could sit and had to dismount on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allāh ﷺ later gave a speech while riding Al-Qaṣwā' and said, after thanking Allāh the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ! إِنَّ اللهَ تَعَالَىٰ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَتَعَظُّمَهَا بِآبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللهِ تَعَالَىٰ، وَرَجُلٌ فَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى اللهِ تَعَالَىٰ، إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾»

*«O people! Allāh the Exalted has removed from you the slogans of Jāhiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allāh and honorable to Allāh, or a man who is vicious, miserable and little to Allāh the Exalted. Verily, Allāh the Exalted and Most Honored said, ﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾»*

The Prophet ﷺ said,

«أَقُولُ قَوْلِي هٰذَا وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ»

*«I say this and invoke Allāh for forgiveness for me and for you.»"*

This was recorded by 'Abd bin Ḥumayd.[3] Allāh the Exalted said,

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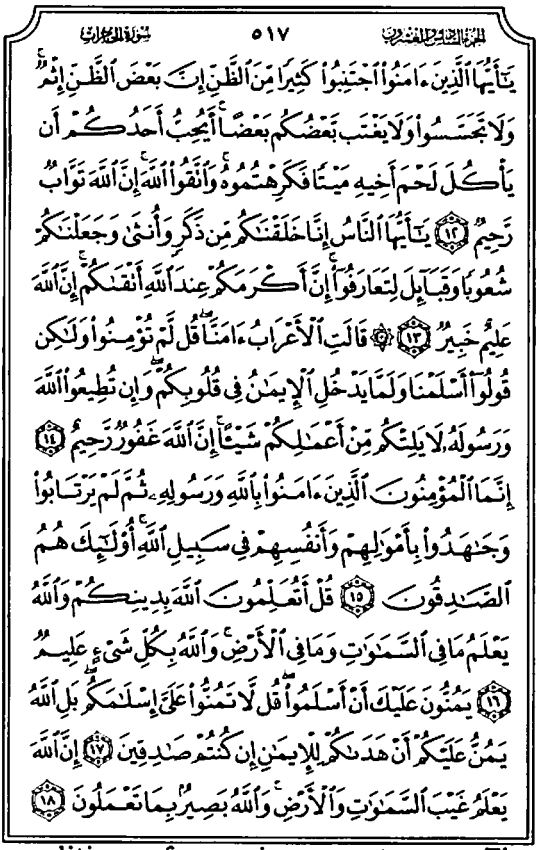
[1] Muslim 4:1987.

[2] Ibn Mājah 2:1388.

[3] *Al-Muntakhab* by 'Abd bin Ḥumayd 793.


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُواْ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ
رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ
شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرٌ ﴿١٣﴾ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُواْ وَلَٰكِن
قُولُوٓاْ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ وَإِن تُطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُواْ
وَجَٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ
﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُواْ قُل لَّا تَمُنُّواْ عَلَىَّ إِسْلَٰمَكُم بَلِ ٱللَّهُ
يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ
يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿*Verily, Allāh is All-Knowing, All-Aware.*﴾ means, 'He is All-Knowing of you and All-Aware of all of your affairs.' Allāh guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable *Āyah* and the honorable *Ḥadīths* we mentioned as evidence that compatibility in marriage[1] is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allāh, the Exalted,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

*﴿Verily, the most honorable of you with Allāh is the one with the most Taqwā.﴾*

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ

[1] With regards to social status, wealth, family lineage, etc.

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

*﴿14. The bedouins say: "We believe." Say: "You do not believe. But say, 'We have submitted,' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Forgiving, Most Merciful."﴾*

*﴿15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.﴾*

*﴿16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is on the earth, and Allāh is All-Aware of everything."﴾*

*﴿17. They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me. Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."﴾*

*﴿18. "Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do."﴾*

## There is a Difference between a Believer and a Muslim

Allāh chastises the bedouins who, when they embraced Islām, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

*﴿The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts..."﴾*

This honorable *Āyah* provides proof that Faith is a higher grade than Islām, according to the scholars of the *Ahl us-Sunnah wal-Jamā'ah*. This is also demostrated in the *Ḥadīth* of Jibrīl, peace be upon him, when he questioned the Prophet ﷺ about Islām, then *Īmān* then *Iḥsān*. Thus moving the

general matter to one more specific, then even more specific.

Imām Aḥmad recorded that 'Amir bin Sa'd bin Abi Waqqāṣ said, "The Messenger of Allāh ﷺ gave (something to) some men and did not give one of them. Sa'd said, 'O Allāh's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.' The Prophet ﷺ said,

«أَوْ مُسْلِمٌ؟»

«*Or say, a Muslim.*»

Sa'd repeated his statement thrice each time the Prophet ﷺ answered,

«أَوْ مُسْلِمٌ؟»

«*Or say, a Muslim.*» The Prophet ﷺ then said,

«إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَىٰ وُجُوهِهِمْ»

«*I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.*»"[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Therefore, the Prophet ﷺ made a distinction between the grade of believer and the grade of Muslim, indicating that *Īmān* is a more exclusive grade than Islām. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on *Īmān* in *Ṣaḥīḥ Al-Bukhāri*, all praise is due to Allāh and all the favors are from Him.

So this proves that the bedouins whom the *Āyah* mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Qatādah and that preferred by Ibn Jarīr. These

[1] Aḥmad 1:176.

[2] *Fatḥ Al-Bāri* 1:99, Muslim 1:132.

bedouins were taught a lesson,

﴿قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ﴾

*﴿Say: "You do not believe, but say 'We are Muslims,' for Faith has not yet entered your hearts..."﴾*

meaning, 'you have not yet achieved the reality of Faith.' Allāh the Exalted said,

﴿وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا﴾

*﴿But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds...﴾*

'He will not decrease any of your rewards,' as Allāh said;

﴿وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

*﴿We shall not decrease the reward of their deeds in anything.﴾* (52:21)

Allāh said:

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾* for those who repent and return to Him. Allāh's statement,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ﴾

*﴿Only those are the believers﴾*, who have perfect Faith,

﴿ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟﴾

*﴿who have believed in Allāh and His Messenger, and afterward doubt not﴾*

They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

﴿وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ﴾

*﴿but strive for the cause of Allāh with their wealth and their lives﴾*

meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allāh as a means of seeking His pleasure,

﴿أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

﴿*Those! They are the truthful.*﴾ 'in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!'
Allāh said,

﴿قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ﴾

﴿*Say: "Will you inform Allāh of your religion..."*﴾ 'will you inform Allāh of what is in your hearts,'

﴿وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴿*while Allāh knows all that is in the heavens and all that is on the earth,*﴾

Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

﴿وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*and Allāh is All-Aware of everything.*﴾ Allāh said,

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم﴾

﴿*They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me..."*﴾

meaning the bedouins who considered embracing Islām, following and supporting the Messenger ﷺ as a favor to him. Allāh the Exalted refuted their false statement,

﴿قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم﴾

﴿*Say: "Do not count your Islām as a favor to me..."*﴾ 'for the benefit of your Islām will only be yours, and this is a favor from Allāh to you,'

﴿بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ﴾

﴿*Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true.*﴾

'in your claim that you are believers.' The Prophet ﷺ said to the Anṣār on the day of the battle of Ḥunayn,

«يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟ وَكُنْتُمْ عَالَةً فَأَغْنَاكُمُ اللهُ بِي؟»

«*O Anṣār! Have I not found you astray and Allāh guided you through me? Were you not divided and Allāh united you around me? Were you not poor and Allāh gave you riches through me?*»

Whenever the Prophet ﷺ asked them any of these questions, they would reply, "Allāh and His Messenger have most favored us."[1]

Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "Banu Asad came to the Messenger of Allāh ﷺ and said, 'O Allāh's Messenger! We embraced Islām, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allāh ﷺ said,

«إِنَّ فِقْهَهُمْ قَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِقُ عَلَى أَلْسِنَتِهِمْ»

«*Verily, they understand but little and the Shaytān speaks through their words.*»

This *Āyah* was later revealed,

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾﴾

﴿*They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me." Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."*﴾"[2]

Then Allāh reminds that He has complete knowledge of all creations and that He sees them all;

﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾﴾

﴿*Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do.*﴾

This is the end of the *Tafsīr* of *Sūrat Al-Ḥujurāt*. Verily, all praise is due to Allāh, all the favors are from Him, and from Him comes the success and protection from error.

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[1] *Fatḥ Al-Bāri* 7:644.

[2] An-Nasā'ī in *Al-Kubrā* 11519.

# The *Tafsīr* of *Sūrah Qāf* (Chapter - 50)

**Which was revealed in Makkah**

## The Beginning of the *Mufaṣṣal*[1] Section of the Qur'ān

This *Sūrah* is the first *Sūrah* in the *Mufaṣṣal* section of the Qur'ān, according to the correct view. It is said that the *Mufaṣṣal* starts with *Sūrat Al-Ḥujurāt*. Some common people say that the *Mufaṣṣal* starts with *Sūrah 'Amma An-Nabā*, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Ḥudhayfah) said; "I asked the Companions of Allāh's Messenger (ﷺ) how they divided the Qur'ān. They said; 'Three, five, seven, nine, eleven, thirteen, and the *Mufaṣṣal* section as one.' "

This was recorded by Ibn Mājah and Imām Aḥmad.[2]

If one counts forty-eight *Sūrahs*, the next *Sūrah* will be *Sūrah Qāf*. The details are as follows: The [first] three *Sūrahs* are *Al-Baqarah* (chapter 2), *Āl 'Imrān* (3), then *An-Nisā'* (4). The five are *Al-Mā'idah* (5), *Al-An'ām* (6), *Al-A'rāf* (7), *Al-Anfāl* (8) and *Barā'ah* (or *At-Tawbah*) (9). The seven next *Sūrahs* are *Sūrah Yūnus* (10), *Hūd* (11), *Yūsuf* (12), *Ar-Ra'd* (13), *Ibrāhīm* (14), *Al-Ḥijr* (15) and *An-Naḥl* (16). The nine next *Sūrahs* are, *Subḥān* (or *Al-Isrā'* (17)], *Al-Kahf* (18), *Maryam* (19), *Ṭa Ha* (20), *Al-Anbiyā'* (21), *Al-Ḥajj* (22), *Al-Mu'minūn* (23), *An-Nūr* (24) and *Al-Furqān* (25). The next eleven *Sūrahs* are *Sūrat Ash-Shu'arā* (26), *An-Naml* (27), *Al-Qaṣāṣ* (28), *Al-'Ankabūt* (29), *Ar-Rūm* (30), *Luqmān* (31), *Alif Lām Mīm As-Sajdah* (32), *Al-Aḥzāb* (33), *Saba'* (34), *Fātir* (35) and *Yā Sīn* (36). The next thirteen are *Sūrat As-Ṣaffāt* (37), *Ṣād* (38), *Az-Zumar* (39), *Ghāfir* (40),

[1] *Mufaṣṣal* refers here to the short *Surāhs*. This starts from *Sūrah Qāf* to the end of the Qur'ān.

[2] Abu Dāwud 2:114, Ibn Mājah 1:427 and Aḥmad 4:9. This is part of a weak *Ḥadīth* which was removed.

*Ḥa Mīm As-Sajdah* (or *Fuṣṣilat*) (41), *Ash-Shūrā* (42), *Az-Zukhruf* (43), *Ad-Dukhān* (44), *Al-Jāthiyah* (45), *Al-Aḥqāf* (46), *Al-Qitāl* (or *Muḥammad*) (47), *Al-Fatḥ* (48) and *Al-Ḥujurāt* (49).

After that comes the *Mufaṣṣal* section, according to the Companions, may Allāh be pleased with them all.

Therefore, *Sūrah Qāf* (chapter 50) is the first of the *Mufaṣṣal*, just as we stated, and all praise is due to Allāh and all favors are from Him.

## The Virtues of *Sūrah Qāf*

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb asked Abu Wāqid Al-Laythi, "What did the Prophet ﷺ recite during the *'Īd* Prayer?" Abu Wāqid said, "*Sūrah Qāf* and *Sūrat Iqtarabat* [i.e. *Sūrat Al-Qamar* (54)]." Muslim and the Four Collectors of the *Sunan* collected this *Ḥadīth*.[1]

Imām Aḥmad recorded that Umm Hishām bint Ḥarithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized *Sūrah*,

﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾

﴿*Qāf. By the Glorious Qur'ān.*﴾ from the tongue of the Messenger of Allāh ﷺ who used to recite it every Friday while standing on the *Minbar* delivering the Friday sermon to the people."[2] Muslim collected this *Ḥadīth*.[3]

Abu Dāwud also recorded that the daughter of Al-Ḥārith bin An-Nu'man said, "I only memorized *Sūrah Qāf* from the mouth of the Messenger of Allāh ﷺ who used to recite it in every Friday *Khuṭbah*. Our oven and the oven of the Messenger ﷺ was one and the same."[4] Muslim and An-Nasā'ī collected this *Ḥadīth*.[5]

Therefore, the Messenger of Allāh ﷺ used to recite this *Sūrah* during large gatherings such as the *'Īds* and during

[1] Aḥmad 5:217, Muslim 2:607, Abu Dāwud 1:683, *Tuḥfat Al-Aḥwadhi*, An-Nasā'ī in *Al-Kubrā* 3:79, 3:183 and Ibn Mājah 1:408.

[2] Aḥmad 6:435.

[3] Muslim 2:595.

[4] Abu Dāwud 1:660.

[5] Muslim 2:595, An-Nasā'ī in *Al-Kubrā* 3:107.

٥١٨

سُورَةُ قٓ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ
فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ
رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ
حَفِيظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ
﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا
وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ
مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ
وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾
رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ
لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ
﴿١٤﴾ أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

Friday sermons. He did so because this *Sūrah* contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾﴾

﴿1. *Qāf. By the Glorious Qur'ān.*﴾

﴿2. *Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"*﴾

﴿3. *"When we are dead and have become dust. (Shall we be resurrected?) That is a far return."*﴾

﴿4. *We know that which the earth takes of them, and with Us is a Book preserved.*﴾

﴿5. *Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.*﴾

﴿قٓ﴾

﴿*Qāf.*﴾ which is one of the letters of the alphabet that are mentioned in the beginning of some *Surahs*, such as,

﴿صٓ﴾

﴿*Ṣād.*﴾ (38:1)

﴿نٓ﴾

﴿*Nūn.*﴾ (68:1)

﴿الٓمٓ ۝١﴾

﴿*Alif Lām Mīm.*﴾ (2:1),

﴿حٰمٓ ۝١﴾

﴿*Ḥa Mīm.*﴾ (40:1), and

﴿طسٓ﴾

﴿*Ṭa Sīn*﴾ (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of *Sūrat Al-Baqarah*, and therefore, it is not necessary to repeat it here.

## The Disbelievers wonder at the Message and Resurrection

Allāh said,

﴿وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾

﴿*By the Glorious Qur'ān.*﴾ means by the Honorable and Great Qur'ān, which,

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝٤٢﴾

﴿*Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.*﴾(41:42)

The subject of the oath contained in this *Āyah* is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,

﴿صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ۝١ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ۝٢﴾

﴿*Ṣād. By the Qur'ān full of reminding. Nay, those who disbelieve are in false pride and opposition.*﴾(38:1-2) Allāh said here,

﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ۝٢﴾

﴿*Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"*﴾

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another *Āyah*

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ﴾

﴿*Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind."*﴾ (10:2),

meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ۝٣﴾

﴿*When we are dead and have become dust. That is a far return.*﴾

They said, 'after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

﴿ذَٰلِكَ رَجْعٌۢ بَعِيدٌ﴾

﴿*That is a far return.*﴾ 'it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,

﴿قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ﴾

﴿*We know that which the earth takes of them.*﴾ meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allāh's knowledge.

﴿وَعِندَنَا كِتَٰبٌ حَفِيظٌ﴾

﴿*and with Us is a Book preserved,*﴾ 'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-'Awfi narrated that 'Abdullāh bin 'Abbās commented on the statement of Allāh the Exalted,

﴿قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ﴾

﴿*We know that which the earth takes of them,*﴾

"It refers to what the earth consumes of their flesh, skin, bones and hair."[1] A similar view was recorded from Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and several others.[2] Allāh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

﴿بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ۝٥﴾

﴿*Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.*﴾

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. *Marij* means, in disarray, in a confused state and defying the characteristics of the Truth. Allāh the Exalted said in another *Āyah*,

﴿إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ۝٨ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝٩﴾

﴿*Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.*﴾(51:8-9)

﴿أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ۝٦ وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝٧ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝٨ وَنَزَّلْنَا

[1] Aṭ-Ṭabari 22:328.

[2] Aṭ-Ṭabari 22:329.

مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلۡحَصِيدِ ۝٩ وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ۝١٠ رِّزۡقٗا لِّلۡعِبَادِ وَأَحۡيَيۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ كَذَٰلِكَ ٱلۡخُرُوجُ ۝١١﴾

*﴿6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?﴾*

*﴿7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahīj) pair.﴾*

*﴿8. An insight and a Reminder for every servant who turns to Allāh in repentance.﴾*

*﴿9. And We send down blessed water (rain) from the sky, then We produce therewith Jannāt and grain that are reaped.﴾*

*﴿10. And date palms Bāsiqāt, with arranged clusters.﴾*

*﴿11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.﴾*

## Allāh's Power and Ability over what is Greater than Resurrection

Allāh the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

﴿أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا﴾

*﴿Have they not looked at the heaven above them, how We have made it and adorned it,﴾* with lamps;

﴿وَمَا لَهَا مِن فُرُوجٖ﴾

*﴿and there are no Furūj in it?﴾* i.e., clefts, according to Mujāhid.[1] Others said that *Furūj* means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

﴿ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ۝٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئًا وَهُوَ حَسِيرٞ ۝٤﴾

[1] Aṭ-Ṭabari 22:332.

﴿*Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.*﴾ (67:2-4)

fatigued, unable to discover any imperfection or shortcomings. The statement of Allāh the Exalted, the Blessed,

﴿وَٱلْأَرْضَ مَدَدْنَٰهَا﴾

﴿*And the earth! We have spread it out,*﴾ means, 'We made it spacious and spread it out,'

﴿وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ﴾

﴿*and set thereon Rawāsi standing firm.*﴾ which are the mountains to save the earth from shaking along with its inhabitants,

﴿وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ﴾

﴿*and We planted in it every lovely (Bahīj) pair.*﴾

every kind and species of plant, fruit and vegetation,

﴿وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾

﴿*And of everything We have created pairs that you may reflect.*﴾(51:49)

Allāh's saying *'Bahīj'*, meaning a beautiful scene,

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾﴾

﴿*An insight and a Reminder for every servant who turns to Allāh in repentance.*﴾

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

﴿وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا﴾

﴿*And We send down blessed water from the sky,*﴾ meaning beneficial,

﴿فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ﴾

﴿*then We produce therewith Jannāt*﴾, means special and public parks, gardens, etc.

﴿وَحَبَّ ٱلْحَصِيدِ﴾

﴿*and grain that are reaped*﴾ grains that are harvested for food and for storage for later use,

﴿وَٱلنَّخْلَ بَاسِقَٰتٍ﴾

﴿*And date palms Bāsiqāt,*﴾ meaning, tall and high, according to the explanation reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and As-Suddi.[1] Allāh said,

﴿لَّهَا طَلْعٌ نَّضِيدٌ﴾

﴿*with arrranged clusters.*﴾ producing fruits arranged in clusters,

﴿رِّزْقًا لِّلْعِبَادِ﴾

﴿*A provision for (Allāh's) servants.*﴾ for (Allāh's) creation,

﴿وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا﴾

﴿*And We give life therewith to a dead land.*﴾ this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other *Āyāt*,

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind;*﴾ (40:57),

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾﴾

[1] At-Ṭabari 22:335.

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.*﴾(46:33) and,

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴾

﴿*And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.*﴾(41:39)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴾

﴿*12. Denied before them the people of Nūḥ, and the Dwellers of Rass, and Thamūd,*﴾

﴿*13. And 'Ād, and Fir'awn, and the brethren of Lūṭ,*﴾

﴿*14. And the Dwellers of Al-Aykah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.*﴾

﴿*15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.*﴾

## Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allāh the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allāh the Exalted punished the people of Nūḥ by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of *Ar-Rass*, and we mentioned their story before in *Sūrat Al-Furqān*,[1]

[1] See volume seven, the *Tafsīr of Sūrat Al-Furqān* (25:38).

﴿وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾﴾

﴿...and Thamūd, and 'Ād, and Fir'awn, and the brethren of Lūṭ,﴾

the people of Sadūm (Sodom) and the surrounding areas, to whom Lūṭ was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

﴿وَأَصْحَٰبُ ٱلْأَيْكَةِ﴾

﴿And the Dwellers of Al-Aykah﴾, they are the nation of Shu'ayb, peace be upon him,

﴿وَقَوْمُ تُبَّعٍ﴾

﴿and the people of Tubba'﴾, King of Yemen; we explained his story in the *Tafsīr* of *Sūrat Ad-Dukhān*,[1] and therefore, we do not need to repeat it here. All praise is due to Allāh.

﴿كُلٌّ كَذَّبَ ٱلرُّسُلَ﴾

﴿Everyone of them denied (their) Messengers,﴾ means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

﴿كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾﴾

﴿The people of Nūḥ denied the Messengers.﴾(26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

﴿فَحَقَّ وَعِيدِ﴾

﴿so My threat took effect.﴾ meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

[1] See volume eight, the *Tafsīr* of *Sūrat Ad-Dukhān* [44:37].

**Repeating the Creation is Easier than originating It**

Allāh the Exalted said,

﴿أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ﴾

﴿*Were We then tired with the first creation?* ﴾

meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

﴿بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

﴿*Nay, they are in confused doubt about a new creation.*﴾

meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allāh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾(30:27), and,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿*And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴾(36:78-79)

We mentioned earlier a *Ḥadīth* collected in the *Ṣaḥīḥ*,

«يَقُولُ اللهُ تَعَالَىٰ يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ»

«*Allāh the Exalted said, "Son of 'Ādam insults Me when he says, 'He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again."*»[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ

[1] *Fatḥ Al-Bāri* 8:611.

ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ
مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾

﴿16. *And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.*﴾

﴿17. *(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.*﴾

﴿18. *Not a word does he (or she) utter but there is a watcher by him ready (to record it).*﴾

﴿19. *And the stupor of death will come in truth: "This is what you have been avoiding!"*﴾

﴿20. *And the Trumpet will be blown – that will be the Day of the threat.*﴾

﴿21. *And every person will come forth along with a Sā'iq and a Shahīd.*﴾

﴿22. *(It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"*﴾

## Allāh encompasses and watches all of Man's Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَعَالَىٰ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

*«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»*[1]

The statement of Allāh the Exalted,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ﴾

[1] Most of the scholars do not hold the same view as Ibn Kathīr regarding the usage of "We".

﴿*And We are nearer to him than his jugular vein.*﴾

means, His angels are nearer to man than his jugular vein. Those who explained 'We' in the *Āyah* to mean 'Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allāh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this *Āyah* do not need this explanation (that 'We' refers to 'Allāh's knowledge'), for Allāh did not say, 'and I am closer to him than his jugular vein.' Rather, He said,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ﴾

﴿*And We are nearer to him than his jugular vein.*﴾ just as He said in the case of dying persons,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾﴾

﴿*But We are nearer to him than you, but you see not.*﴾ (56:85),

in reference to His angels (who take the souls). Allāh the Exalted the Blessed said,

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾﴾

﴿*Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.*﴾ (15:9)

Therefore, the angels brought down the revelation, the Qur'ān, by the leave of Allāh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allāh.[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allāh's Prophet ﷺ, who is truthful and was told the truth, told us. Allāh's statement here,

﴿إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ﴾

﴿*(Remember) that the two receivers receive,*﴾ in reference to the two angels who receive and record the deeds of mankind.

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ﴾

[1] *Fath Al-Bāri* 11:557.

﴿*one sitting on the right and one on the left.*﴾ means ready to note,

﴿مَا يَلْفِظُ﴾

﴿*whatever he utters*﴾, in reference to the human,

﴿مِن قَوْلٍ﴾

﴿*of a word*﴾, means any word that he or she speaks,

﴿إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

﴿*but there is a watcher by him ready.*﴾ means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢﴾

﴿*But verily, over you (are appointed angels) to watch you, Kirāman (honorable) Kātibīn writing down (your deeds), they know all that you do.*﴾ (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Ḥasan and Qatādah.[1] This is also the apparent meaning of this *Āyah*.

Imām Aḥmad recorded that Bilāl bin Al-Ḥārith Al-Muzani said, "The Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَىٰ يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَىٰ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللهُ تَعَالَىٰ عَلَيْهِ بِهَا سَخَطَهُ إِلَىٰ يَوْمِ يَلْقَاهُ»

«*Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.*»"

[1] Aṭ-Ṭabari 22:345.

'Alqamah used to say, "How many words did I not utter because of the *Ḥadīth* that Bilāl bin Al-Ḥārith narrated."[1] At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2] There is a *Ḥadīth* similar to this in the *Ṣaḥīḥ*.

## Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allāh the Exalted and Most High said,

﴿وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾﴾

*﴿And the stupor of death will come in truth: "This is what you have been avoiding!"﴾*

Allāh the Exalted and Most Honored says, 'O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

﴿ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

*﴿This is what you have been avoiding!﴾*, means, 'this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the *Ṣaḥīḥ*, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللهِ! إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ»

«*Glory be to Allāh! Verily, death has its stupor.*»[3]

The *Āyah*,

﴿ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

*﴿This is what you have been avoiding!﴾* has two possible meanings. One of them is this: 'what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, 'you had no way of escaping or averting this end.' Aṭ-Ṭabarāni collected a *Ḥadīth* in *Al-Mu'jam*

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[1] Aḥmad 3:469.

[2] *Tuḥfat Al-Aḥwadhi* 6:610, *Tuḥfat Al-Ashrāf* 2:555 and Ibn Mājah 2:1312.

[3] *Fatḥ Al-Bāri* 11:369.

*Al-Kabīr*[1] from Samurah who said that the Messenger of Allāh ﷺ said,

«مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أُعْيِيَ وَأُسْهِرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَيْنِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ»

*«The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!' The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.»*

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allāh the Exalted the Blessed said,

﴿وَنُفِخَ فِي ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾﴾

*﴿And the Trumpet will be blown – that will be the Day of the threat.﴾*

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.[2] We also mentioned that the Messenger of Allāh ﷺ said in a *Ḥadīth*,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

*«How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allāh to blow in it)?»*

They said, "O Allāh's Messenger, what should we say?" He ﷺ said,

«قُولُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ»

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[1] Aṭ-Ṭabarāni 7:222. This narration is *Mawqūf*, i.e., it is correct from the Companion only.

[2] See volume six, the *Tafsīr* of *Sūrah Ṭa Ha* (20:102).

«*Say, "Allāh is sufficient for us, and He is the best disposer of affairs.*»[1]

The Companions repeated this invocation, saying, "Allāh is sufficient for us, and He is the best disposer of affairs (for us)." Allāh said,

﴿وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾﴾

﴿*And every person will come forth along with a Sā'iq and a Shahīd.*﴾

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable *Āyah* and it is the meaning that Ibn Jarīr preferred.[2] It was narrated from Yaḥya bin Rāfi', the freed servant of Thaqīf, that he heard 'Uthmān bin 'Affān, may Allāh be pleased with him, giving a speech in which he recited this *Āyah*,

﴿وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾﴾

﴿*And every person will come forth along with a Sā'iq and a Shahīd.*﴾

and then said, "A *Sā'iq* to drive every person to Allāh the Exalted, and a *Shahīd* to witness against him what he has done."[3]

The statement of Allāh the Exalted,

﴿لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَـٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾﴾

﴿*Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!*﴾

is directed at humanity. Allāh said,

﴿لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَـٰذَا﴾

﴿*Indeed you were heedless of this.*﴾, of this Day,

﴿فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ﴾

﴿*Now We have removed from you, your covering, and sharp is your sight this Day!*﴾

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[1] *Tuḥfat Al-Aḥwadhi* 7:117.

[2] Aṭ-Ṭabari 22:347.

[3] Aṭ-Ṭabari 22:347.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ
﴿١٧﴾ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَآءَتْ سَكْرَةُ
ٱلْمَوْتِ بِٱلْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ۚ ذَٰلِكَ
يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ
كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ
﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ
عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ
وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ
ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ
﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ٱدْخُلُوهَا
بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

'your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allāh the Exalted said,

﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴾

*﴿How clearly will they (disbelievers) see and hear, the Day when they will appear before Us!﴾* (19:38), and,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

*﴿And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.﴾* (32:12)

﴿وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ
مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ
أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ
ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾﴾

*﴿23. And his companion (angel) will say: "Here is (his record) ready with me!"﴾*

*﴿24. (Allāh will say to the angels:) "Both of you throw into*

*Hell every stubborn disbeliever"﴾*

*﴿25. "Hinderer of good, transgressor, doubter,"﴾*

*﴿26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."﴾*

*﴿27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."﴾*

*﴿28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."﴾*

*﴿29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."﴾*

## The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

﴿هَٰذَا مَا لَدَىَّ عَتِيدٌ﴾

﴿*"Here is (his record) ready with me!"*﴾, here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

﴿أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾﴾

﴿*Both of you throw into Hell every stubborn disbeliever.*﴾

It appears that Allāh will say these words to the *Sā'iq* and *Shahīd* angels; the *Sā'iq* drove him to the grounds where Reckoning is held and the *Shahīd* testified. Allāh the Exalted will order them to throw him in the fire of *Jahannam*, and worse it is as a destination,

﴿أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾﴾

﴿*Both of you throw into Hell every stubborn disbeliever.*﴾

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

﴿مَّنَّاعٍ لِّلْخَيْرِ﴾

﴿*Hinderer of good,*﴾ meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

﴿مُعْتَدٍ﴾

﴿*transgressor,*﴾ meaning, he transgresses the limits in spending. Qatādah commented, "He is a transgressor in his speech, behavior and affairs."[1] Allāh said,

﴿مُّرِيبِ﴾

﴿*doubter,*﴾ meaning, he doubts and raises doubts in those who scrutinize his behavior,

﴿ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴿*who set up another god with Allāh.*﴾ meaning, he associated others with Allāh and worshipped others besides Him,

﴿فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ﴾

﴿*Then both of you cast him in the severe torment.*﴾

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that the Prophet ﷺ said,

«يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وُكِّلْتُ الْيَوْمَ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَمَنْ جَعَلَ مَعَ اللهِ إِلَهًا آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ فَتَقْذِفُهُمْ فِي غَمَرَاتِ جَهَنَّمَ»

*«A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.»*[2]

## Man and Devil dispute before Allāh

Allāh's saying;

﴿قَالَ قَرِينُهُۥ﴾

﴿*His companion will say*﴾, refers to the devil who is entrusted to

[1] Aṭ-Ṭabari 22:356.

[2] Aḥmad 3:40.

every man, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah and several othes.[1] He will say,

﴿رَبَّنَا مَآ أَطْغَيْتُهُ﴾

﴿*Our Lord! I did not push him to transgression,*﴾

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

﴿رَبَّنَا مَآ أَطْغَيْتُهُ﴾

﴿*Our Lord! I did not push him to transgression*﴾

meaning, "I did not lead him astray,"

﴿وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ﴾

﴿*but he was himself in error far astray.*﴾ meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another *Āyah*,

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾﴾

﴿*And Shaytān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allāh. Verily, there is a painful torment for the wrongdoers."*﴾ (14:22)

Allāh the Exalted said,

﴿قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ﴾

﴿*(Allāh) will say: "Dispute not in front of Me."*﴾

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before

[1] Aṭ-Ṭabari 22:357.

Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

﴿رَبَّنَا مَآ أَطْغَيْتُهُ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ﴾

*﴿Our Lord! I did not push him to transgression, but he was himself in error far astray.﴾*

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

﴿لَا تَخْتَصِمُوا۟ لَدَىَّ﴾

*﴿Dispute not in front of Me,﴾* or 'before Me,'

﴿وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ﴾

*﴿I had already in advance sent you the threat.﴾*

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

﴿مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ﴾

*﴿The Sentence that comes from Me cannot be changed,﴾*

"I have made My decision," according to the explanation of Mujāhid,[1]

﴿وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ﴾

*﴿And I am not unjust to the servants.﴾*

'I will not punish anyone, except on account of their sins after the proof has been established against them.'

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾

*﴿30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"﴾*

[1] Aṭ-Ṭabari 22:359.

﴿31. *And Paradise will be Uzlifat to those who had Taqwā, not far off.*﴾

﴿32. *(It will be said): "This is what you were promised – (it is) for those returning in sincere repentance, and Ḥafiẓ "*﴾

﴿33. *"Who feared Ar-Raḥmān unseen and brought a heart turned in repentance."*﴾

﴿34. *"Enter you therein in peace and security – this is a Day of eternal life!"*﴾

﴿35. *There they will have all that they desire – and We have more.*﴾

## *Jahannam* and Paradise and their Dwellers

Allāh states that He will say to *Jahannam* on the Day of Resurrection, "Have you had your fill?" Allāh the Most Honored has promised Hell that it will have its fill from the *Jinns* and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, 'Are there any more whom You will provide me with?' This is the apparent meaning of this *Āyah* which is supported by several *Ḥadīths*.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَىٰ فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَزْوِي بَعْضُهَا إِلَىٰ بَعْضٍ وَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنَهُمُ اللهُ تَعَالَىٰ فِي فُضُولِ الْجَنَّةِ»

«*The people will be thrown into Jahannam and it will say, 'Are there any more?' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!' There will be sufficient empty space in Paradise until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.*»[1] Muslim also collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Abu Hurayrah narrated that the

[1] Aḥmad 3:234.

[2] Muslim 4:2187 and 2188.

Prophet ﷺ said,

«يُقَالُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَطْ»

*«Jahannam will be asked, "Are you full?" and it will say, "Are there any more?" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!"»*[1]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: مَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا آخَرَ»

*«Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me?" Allāh the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it.»*[2]

Allāh the Exalted said,

﴿وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝٣١﴾

[1] *Fath Al-Bāri* 8:460.

[2] *Fath Al-Bāri* 8:460.

﴿*And Paradise will be Uzlifat to those who had Taqwā, not far off.*﴾

meaning, Paradise will be brought close and near to the pious, according to Qatādah, Abu Mālik and As-Suddi,[1]

﴿غَيْرَ بَعِيدٍ﴾

﴿*not far off*﴾, and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

﴿هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ﴾

﴿*This is what you were promised – (it is) for those returning*﴾

who go back to Allāh in sincere repentance intending not to repeat sin,

﴿حَفِيظٍ﴾

﴿*Ḥafiẓ*﴾, who preserve their covenant with Allāh and do not break or betray it,

﴿مَّنْ خَشِيَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ﴾

﴿*Who feared Ar-Raḥmān unseen*﴾ who feared Allāh in secret when only Allāh the Exalted and Most Honored could see him. The Prophet ﷺ said,

«وَرَجُلٌ ذَكَرَ اللهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ»

«*And a man who remembered Allāh the Exalted while alone, and his eyes became tearful.*»[2]

Allāh said,

﴿وَجَآءَ بِقَلْبٍ مُّنِيبٍ﴾

﴿*and brought a heart turned in repentance.*﴾

meaning, he will meet Allāh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of *Shirk*) and humbled to Him,

﴿ٱدْخُلُوهَا﴾

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[1] Aṭ-Ṭabari 22:363.

[2] *Fatḥ Al-Bāri* 2:168. That is, one of those under the shade of the Throne.

﴿*Enter you therein*﴾, meaning Paradise,

﴿بِسَلَٰمٍ﴾

﴿*in peace and security*﴾, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the *Salām*, according to the explanation of Qatādah.[1] The statement of Allāh the Exalted and Most Honored:

﴿ذَٰلِكَ يَوْمُ ٱلْخُلُودِ﴾

﴿- *this is a Day of eternal life!*﴾, meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

﴿لَهُم مَّا يَشَآءُونَ فِيهَا﴾

﴿*There they will have all that they desire*﴾, means, whatever delights they wish and desire, they will find it brought before them.

Allāh's statement,

﴿وَلَدَيْنَا مَزِيدٌ﴾

﴿*and We have more.*﴾ is similar to His other statement,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

﴿*For those who have done good is the best and even more.*﴾(10:26)

In the *Ṣaḥīḥ*, Muslim recorded that Ṣuhayb bin Sinān Ar-Rūmi said that 'more' refers to looking at the Most Honorable Face of Allāh.[2]

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾﴾

[1] Aṭ-Ṭabari 22:366.

[2] Muslim 1:163.

﴾36. *And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?*﴿

﴾37. *Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.*﴿

﴾38. *And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.*﴿

﴾39. *So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴿

﴾40. *And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.*﴿

## Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

﴿مِن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا﴾

﴾*a generation who were stronger in power than they.*﴿

they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

﴿فَنَقَّبُوا۟ فِى ٱلْبِلَـٰدِ هَلْ مِن مَّحِيصٍ﴾

﴾*And they went about the land! Could they find any place of refuge?*﴿

Ibn 'Abbās commented, "They left the traces throughout the land,"[1] Qatādah said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allāh's statement,

﴿هَلْ مِن مَّحِيصٍ﴾

﴾*Could they find any place of refuge?*﴿ means, 'could they find a shelter from Allāh's decision and appointed destiny? Have what

[1] Aṭ-Ṭabari 22:371.

they collected benefited them or averted Allāh's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert avoid, or find refuge or shelter (from His torment).' Allāh the Exalted and Most Honored said,

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ﴾

﴿*Verily, therein is indeed a reminder*﴾ and a lesson,

﴿لِمَن كَانَ لَهُۥ قَلْبٌ﴾

﴿*for him who has a heart*﴾ meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,

﴿أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ﴾

﴿*or gives ear while he is heedful.*﴾ meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,

﴿أَوْ أَلْقَى ٱلسَّمْعَ﴾

﴿*or gives ear*﴾, means, he does not talk to himself but listens with an attentive heart.[1] Aḍ-Ḍaḥḥāk commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent."[2] Ath-Thawri and several others said similarly.[3] The statement of Allāh the Exalted and Most Honored;

﴿وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾﴾

﴿*And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.*﴾

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, "The Jews, may Allāh's curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement

[1] Aṭ-Ṭabari 22:373.

[2] Aṭ-Ṭabari 22:374.

[3] Aṭ-Ṭabari 22:374.

and false opinion."[1] Allāh said,

﴿وَمَا مَسَّنَا مِن لُّغُوبٍ﴾

﴿*and nothing of fatigue touched Us.*﴾ indicating that no sleep, exhaustion or weariness affects Him. Allāh the Exalted the Blessed said in other *Āyāt*,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.*﴾(46:33),

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿*The creation of the heavens and the earth is indeed greater than the creation of mankind.*﴾(40:57) and,

﴿أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا ﴿٢٧﴾﴾

﴿*Are you more difficult to create or is the heaven that He constructed?*﴾(79:27)

Allāh the Exalted and Most Honored said,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿*So bear with patience all that they say,*﴾ in reference to those who deny the Prophet ﷺ, ordering him to be patient with them and turn away from them in a good way,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

﴿*and glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴾

There were two ordained prayers prior to the *Isrā'* journey. One before the rising of the sun at dawn and the other before sunset in the evening. *Qiyām Al-Layl*, prayer at night, was a command for the Prophet ﷺ and his followers for sometime but it was later abrogated for the *Ummah*. Later, during the *Isrā'* journey, Allāh abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

[1] Aṭ-Ṭabari 22:376.

*Fajr* before sunrise, and *'Aṣr* in the late afternoon. Imām Aḥmad recorded that Jarīr bin 'Abdullāh said, "When we were sitting with the Prophet ﷺ, he looked at the full moon and said,

«أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُّونَ فِيهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

*«Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.»*

He then recited Allāh's statement,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾

*﴿and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾"*[1]

The Two *Ṣaḥīḥ*s and the rest of the Group collected this *Ḥadīth* through the chain of Ismā'īl.[2]

Allāh the Exalted said,

﴿وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ﴾

*﴿And during a part of the night glorify His praises﴾*, meaning pray to Him. Allāh said *Āyah*,

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

*﴿And in some parts of the night offer the Ṣalāh with it, as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾* (17:79)

Ibn Abi Najīḥ reported that Mujāhid said that Ibn 'Abbās said that,

﴿وَأَدْبَٰرَ ٱلسُّجُودِ﴾

*﴿and after the prostrations.﴾* refers to *Tasbīḥ*, i.e. glorifying Allāh's

[1] Aḥmad 4:365.

[2] *Fatḥ Al-Bāri* 8:462, Muslim 1:439, Abu Dāwud 5:97, *Tuḥfat Al-Aḥwadhi* 7:265, An-Nasā'ī in *Al-Kubrā*, 6:469 and Ibn Mājah 1:63.

praises, after the prayers.[1] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, 'O Allāh's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«*Why is that?*» They said,

'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet ﷺ said,

«أَفَلَا أُعَلِّمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَن بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

*«Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same? Say, 'Subḥān Allah, Alḥamdulillah and Allāhu Akbar,' thirty-three times each after every prayer.»*

Later, they came back and said, 'O Allāh's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet ﷺ said,

«ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ»

*«This is a favor and grace of Allāh, and He grants it to whom He wills.»*"[2]

There is another way of explaining the *Āyah*. It is that Allāh's statement,

﴿وَأَدْبَرَ ٱلسُّجُودِ﴾

﴿*and after the prostrations.*﴾ refers to the two *Rak'ahs* after the *Maghrib* prayer. This was reported from 'Umar bin Al-Khaṭṭāb, 'Ali bin Abi Ṭālib and his son Al-Ḥasan, 'Abdullāh bin 'Abbās, Abu Hurayrah and Abu Umāmah, may Allāh be pleased with them. This is also the saying of Mujāhid, 'Ikrimah, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣri, Qatādah, and others.

[1] Aṭ-Ṭabari 22:381.

[2] *Fatḥ Al-Bāri* 2:378.

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى
ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ
لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا
مِن لُّغُوبٍ ﴿٣٨﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ
وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ
﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا
نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ
عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

سُورَةُ الذَّارِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾ فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾ فَٱلْجَٰرِيَٰتِ يُسْرًا ﴿٣﴾
فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾

﴿وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾﴾

﴿41. *And listen on the Day when the caller will call from a near place.*﴾

﴿42. *The Day when they will hear Aṣ-Ṣayḥah in truth, that will be the Day of coming out.*﴾

﴿43. *Verily, it is We Who give life and cause death; and to Us is the final return.*﴾

﴿44. *On the Day when the earth shall be cleft, from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.*﴾

﴿45. *We know best what they say. And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.*﴾

## Admonition from Some Scenes of the Day of Resurrection

Allāh the Exalted said,

﴿وَٱسْتَمِعْ﴾

﴿*And listen*﴾ 'O Muḥammad,'

﴿يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ﴾

﴿*on the Day when the caller will call from a near place.*﴾

to the gathering for the Day of Judgement,

﴿يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ﴾

*﴿The Day when they will hear Aṣ-Ṣayḥah in truth,﴾*

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

﴿ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ﴾

*﴿that will be the Day of coming out.﴾* from the graves,

﴿إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾﴾

*﴿Verily, it is We Who give life and cause death; and to Us is the final return.﴾*

Allāh is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allāh the Exalted said,

﴿يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا﴾

*﴿On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.﴾*

Allāh the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allāh the Exalted will command angel Isrāfīl and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Isrāfīl blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allāh the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allāh the Exalted and Most Honored,

﴿مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝٨﴾

﴿*Hastening towards the caller. The disbelievers will say: "This is a hard Day."*﴾(54:8), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۝٥٢﴾

﴿*On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!*﴾ (17:52)

In the *Ṣaḥīḥ*, it is recorded that Anas said that the Messenger of Allāh ﷺ said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

«*The earth will open up first around me.*»[1]

Allāh the Exalted and Most Honored said,

﴿ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

﴿*That will be a gathering, quite easy for Us.*﴾ 'bringing them back to life is easy for Us and effortless.' Allāh the Exalted and Most Honored said,

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝٥٠﴾

﴿*And Our commandment is but one as the twinkling of an eye.*﴾(54:50), and,

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝٢٨﴾

﴿*The creation of you all and the resurrection of you all are only as of a single person. Verily, Allāh is All-Hearer, All-Seer.*﴾ (31:28)

## Comforting the Prophet ﷺ

The statement of Allāh the Exalted and Most High,

﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

﴿*We know best what they say.*﴾ means, 'Our knowledge is all encompassing of the denial that the idolators are confronting

[1] Muslim 4:1782.

you with, so do not be concerned.' In similar *Āyāt*, Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

*﴿Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).﴾* (15:97) Allāh's statement,

﴿وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ﴾

*﴿And you are not the one to force them.﴾* says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allāh the Exalted and Most Honored said,

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

*﴿But warn by the Qur'ān; him who fears My threat.﴾*

meaning, 'convey the Message of your Lord, for only those who fear Allāh and dread His torment, and hope in His promise will remember and heed,'

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

*﴿Your duty is only to convey (the Message) and on Us is the reckoning.﴾*(13:40),

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

*﴿So remind them – you are only one who reminds. You are not a dictator over them.﴾*(88:21-22)

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

*﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾*(2:272) and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

*﴿Verily, you guide not whom you like, but Allāh guides whom He wills.﴾* (28:56) Allāh's statement here,

﴿وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

﴿*And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.*﴾

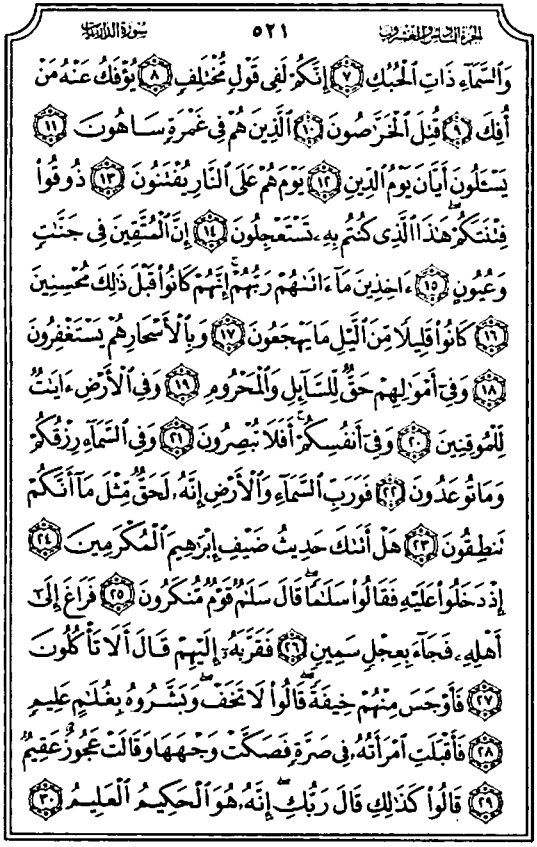
Qatādah used to invoke Allāh by saying, "O Allāh! Make us among those who fear Your threat and hope for Your promise, O Bārr (Subtle, Kind, Courteous, and Generous), O Raḥīm (the Most Merciful)."[1]

This is the end of the *Tafsīr* of *Sūrah Qāf.* All praise is due to Allāh, He is for us, the most excellent Trustee.

[1] Al-Qurṭubi 17:29.

# The *Tafsīr* of *Sūrat Adh-Dhāriyāt*
# (Chapter - 51)

**Which was revealed in Makkah**


الجزء السابع والعشرون ٥٢١ سورة الذاريات

وَالسَّمَآءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ ﴿٩﴾ قُتِلَ الْخَرَّٰصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾
يَسْـَٔلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا
فِتْنَتَكُمْ هَٰذَا الَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِى جَنَّٰتٍ
وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ
﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ الَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ
﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِى الْأَرْضِ ءَايَٰتٌ
لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى السَّمَآءِ رِزْقُكُمْ
وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ
تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَٰمًا قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ
أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ
﴿٢٨﴾ فَأَقْبَلَتِ امْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
﴿٢٩﴾ قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُۥ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾ فَالْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾ فَالْجَٰرِيَٰتِ يُسْرًا ﴿٣﴾
فَالْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَٰقِعٌ ﴿٦﴾
وَالسَّمَآءِ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ ﴿٩﴾ قُتِلَ الْخَرَّٰصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْـَٔلُونَ
أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا فِتْنَتَكُمْ هَٰذَا الَّذِى
كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾﴾

﴿1. *By the scattering Dhāriyāt;*﴾

﴿2. *And the laden Ḥāmilāt;*﴾

﴿3. *And the steady Jāriyāt;*﴾

﴿4. *And the distributors of command,*﴾

﴿5. *Verily, that which you are promised is surely true.*﴾

﴿6. *And verily, Ad-Dīn is sure to occur.*﴾

﴾7. *By the heaven full of Ḥubuk,*﴿

﴾8. *Certainly, you have different ideas.*﴿

﴾9. *Turned aside therefrom is he who is turned aside.*﴿

﴾10. *Cursed be Al-Kharrāṣūn*﴿

﴾11. *Who are under a cover of Sāhūn,*﴿

﴾12. *They ask: "When will be the Day of Ad-Dīn?"*﴿

﴾13. *(It will be) a Day when they will be Yuftanūn in the Fire!*﴿

﴾14. *"Taste you your trial! This is what you used to ask to be hastened!"*﴿

## Affirming the News of the Resurrection

The Commander of the faithful, 'Ali bin Abi Ṭalib may Allāh be pleased with him, ascended the *Minbar* in Kufah and declared, "Any *Āyah* in the Book of Allāh the Exalted and any *Sunnah* from Allāh's Messenger ﷺ you ask me about today, I will explain them." Ibn Al-Kawwā stood up and said, "O Leader of the faithful! What is the meaning of Allāh's statement,

﴿وَالذَّٰرِيَٰتِ ذَرۡوٗا ۝١﴾

﴾*By the scattering Dhāriyāt*﴿," and 'Ali said, "The wind." The man asked,

﴿فَٱلۡحَٰمِلَٰتِ وِقۡرٗا ۝٢﴾

"﴾*And the laden Ḥāmilāt*﴿?" 'Ali said, "The clouds." The man again asked,

﴿فَٱلۡجَٰرِيَٰتِ يُسۡرٗا ۝٣﴾

"﴾*And the steady Jāriyāt*﴿?" 'Ali said, "The ships." The man asked,

﴿فَٱلۡمُقَسِّمَٰتِ أَمۡرًا ۝٤﴾

"﴾*And the distributors of command*﴿?" 'Ali said, it refers to "The angels."[1]

Some scholars said that *Al-Jariyāt Yusrā* refers to the stars that float in their orbits with ease. This would mean that the

[1] Aṭ-Ṭabari 22:389-392 and 'Abdur-Razzāq 3:41.

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allāh's order are above that, and they descend with Allāh's legislative orders and the decrees He determines.

These *Āyāt* contain a vow from Allāh that Resurrection shall come to pass. Allāh's statement,

﴿إِنَّمَا تُوعَدُونَ لَصَادِقٌ﴾

﴿*Verily, that which you are promised is surely true.*﴾, it is a truthful promise,

﴿وَإِنَّ الدِّينَ﴾

﴿*And verily, Ad-Dīn*﴾ the Recompense,

﴿لَوَاقِعٌ﴾

﴿*will occur*﴾, it will surely come to pass.

Then Allāh the Exalted said,

﴿وَالسَّمَاءِ ذَاتِ الْحُبُكِ﴾

﴿*By the heaven full of Ḥubuk,*﴾ Ibn 'Abbās said; "Full of beauty, grace, magnificence and perfection."[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Ṣāliḥ, As-Suddi, Qatādah, 'Aṭiyah Al-'Awfī, Ar-Rabi' bin Anas and others said similarly.[2] Aḍ-Ḍaḥḥāk, Al-Minhāl bin 'Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the *Ḥubuk*."

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

## The Differing Claims of the Idolators

Allāh the Exalted said,

﴿إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ﴾

[1] Aṭ-Ṭabari 22:395-396.

[2] Aṭ-Ṭabari 22:396-397.

﴿*Certainly, you have different ideas.*﴾ Allāh says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatādah commented on the *Āyah*, "You have different ideas about the Qur'ān. Some of you agree that it is true while some others deny this fact."[1] Allāh said,

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝٩﴾

﴿*Turned aside therefrom is he who is turned aside.*﴾

Allāh says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allāh said,

﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ۝١٦١ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ۝١٦٢ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ۝١٦٣﴾

﴿*So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!*﴾(37:161-163)

Ibn 'Abbās, may Allāh be pleased with him, and As-Suddi said:

﴿يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝٩﴾

﴿*Turned aside therefrom is he who is turned aside.*﴾ "He who is misguided is led astray from it." Allāh said;

﴿قُتِلَ ٱلْخَرَّٰصُونَ ۝١٠﴾

﴿*Cursed be Al-Kharrāṣūn*﴾, Mujāhid said; "The liars. This is similar to what is mentioned in (*Sūrah*) *'Abasa*:

﴿قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ۝١٧﴾

﴿*Be cursed man! How ungrateful he is!*﴾(80:17)

*Al-Kharrāṣūn* are those who claim that they will never be brought back to life, doubting the coming of Resurrection.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿قُتِلَ ٱلْخَرَّٰصُونَ ۝١٠﴾

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[1] 'Abdur-Razzāq 4:242.

[2] Aṭ-Ṭabari 22:400.

﴿*Cursed be Al-Kharrāṣūn*﴾, "Cursed be the doubters."[1] Mu'ādh said similarly, may Allāh be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatādah said, "*Al-Kharrāṣūn* are the people of doubt and suspicion."[2]

Allāh said;

﴿ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾﴾

﴿*Who are under a cover of Sāhūn,*﴾ Ibn 'Abbās, may Allāh be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful."[3] Allāh said,

﴿يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾﴾

﴿*They ask: "When will be the Day of Ad-Dīn?"*﴾

They utter this statement in denial, stubbornness, doubt and suspicion. Allāh the Exalted replied,

﴿يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾﴾

﴿*(It will be) a Day when they will be Yuftanūn in the Fire!*﴾

Ibn 'Abbās, Mujāhid, Al-Ḥasan and several others said that *Yuftanūn* means punished.[4] Mujāhid said: "Just as gold is forged in the fire."[5] A group of others also including Mujāhid, 'Ikrimah, Ibrāhīm An-Nakha'ī, Zayd bin Aslam, and Sufyān Ath-Thawri said, "They will be burnt."

﴿ذُوقُوا۟ فِتْنَتَكُمْ﴾

﴿*Taste you your trial!*﴾, Mujāhid said, "Your burning"[6] while others said, "Your punishment."

﴿هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ﴾

﴿*This is what you used to ask to be hastened!*﴾

This will be said admonishing, chastising, humiliating and belittling them. Allāh knows best.

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[1] Aṭ-Ṭabari 22:399.

[2] Aṭ-Ṭabari 22:400.

[3] Aṭ-Ṭabari 22:400-401.

[4] Aṭ-Ṭabari 22:402.

[5] Aṭ-Ṭabari 22:402.

[6] Aṭ-Ṭabari 22:403.

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟
قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾
وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

﴿15. *Verily, those who have Taqwā will be in the midst of Gardens and Springs,*﴾

﴿16. *Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.*﴾

﴿17. *They used to sleep but little by night.*﴾

﴿18. *And in the hours before dawn, they were asking for forgiveness.*﴾

﴿19. *And in their wealth there was the right of the Sā'il and the Maḥrūm.*﴾

﴿20. *And on the earth are signs for those who have faith with certainty.*﴾

﴿21. *And also in yourselves. Will you not then see?*

﴿22. *And in the heaven is your provision, and that which you are promised.*﴾

﴿23. *Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.*﴾

## Qualities of Those Who have *Taqwā* and Their Reward

Allāh the Exalted informs about those who have *Taqwā*, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

﴿ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ﴾

﴿*Taking joy in the things which their Lord has given them.*﴾

His statement;

﴿ءَاخِذِينَ﴾

﴿*Taking*﴾ describes the state of the people of *Taqwā* in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the

Exalted and Most Honored said,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ﴾

﴿*Verily, they were before that*﴾, in the life of the world,

﴿مُحْسِنِينَ﴾

﴿*gooddoers*﴾ As He said:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

﴿*Eat and drink at ease for that which you have sent on before you in days past!*﴾(69:24)

Allāh the Exalted described the good acts that they performed,

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

﴿*They used to sleep but little at night.*﴾

The scholars of *Tafsīr* have two opinions about this:

## The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn 'Abbās said, "Every night, they would worship Allāh, even during a little part of the night."[1] Qatādah narrated that Muṭarrif bin 'Abdullāh said, "Hardly a night would pass by them that they did not pray to Allāh the Exalted and Most Honored, either in the beginning, or the middle of it."[2] Mujāhid said, "Only a few nights, if any, would they sleep through the night until the morning without praying *Tahajjud*."[3] Qatādah said similarly.[4] Anas bin Mālik and Abu Al-'Āliyah said, "They used to pray between *Al-Maghrib* and *Al-'Ishā'*."[5]

## The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarīr. Al-Ḥasan Al-Baṣri said:

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[1] Aṭ-Ṭabari 22:407.
[2] Aṭ-Ṭabari 22:407.
[3] Aṭ-Ṭabari 22:408.
[4] Aṭ-Ṭabari 22:408.
[5] Aṭ-Ṭabari 22:407-408.

﴿كَانُوا قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾﴾

﴿*They used to sleep but little by night*﴾,

"They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn."[1]

'Abdullāh bin Salām said, "When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ! أَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

«*O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.*»"[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

«*Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.*»

Abu Mūsa Al-Ash'ari said, "Who are they for, O Allāh's Messenger?" He ﷺ said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ لِلَّهِ قَائِمًا وَالنَّاسُ نِيَامٌ»

«*For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.*»[3]

Allāh said:

﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾﴾

﴿*And in the hours before dawn, they were asking for forgiveness.*﴾

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[1] Aṭ-Ṭabari 22:408-409.

[2] *Tuḥfat Al-Aḥwadhi* 7:187.

[3] Aḥmad 2:173.

Mujāhid and several others said: "They were performing *Ṣalāh.*"[1] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted the Blessed, said;

﴿وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ﴾

﴿*And those who seek forgiveness during the last hours of the night.*﴾(3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the *Ṣaḥīḥ* collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَعَالَىٰ يَنْزِلُ كُلَّ لَيْلَةٍ إِلَىٰ سَمَاءِ الدُّنْيَا حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الْأَخِيرُ، فَيَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَىٰ سُؤْلَهُ؟ حَتَّىٰ يَطْلُعَ الْفَجْرُ»

«*Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?" until Fajr begins.*»[2]

Many of the scholars of *Tafsīr* said that when the Prophet Ya'qub said to his sons:

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾

﴿*I will ask my Lord for forgiveness for you*﴾(12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

﴿وَفِي أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾﴾

[1] Aṭ-Ṭabari 22:413.

[2] *Fatḥ Al-Bāri* 3:35, 11:133 and 13:473, Muslim 1:521 and 523, Abu Dāwud 2:77 and 5:101, *Tuḥfat Al-Aḥwadhi* 9:471, An-Nasā'ī in *Al-Kubrā*, 4:24 and Ibn Mājah 1:435.

﴿*And in their wealth there was the right of the Sā'il and the Maḥrūm.*﴾

After Allāh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

﴿وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ﴾

﴿*And in their wealth there was the right*﴾, a designated part which they dedicated to the *Sā'il* and *Maḥrūm*. The *Sā'il* is the poor who begs others, and he has a due right. As for the *Maḥrūm*, Ibn 'Abbās and Mujāhid said, "He is the poor person who does not receive a stipend." [1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, 'Ā'ishah may Allāh be pleased with her, said about the *Maḥrūm*, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatādah and Az-Zuhri: "The *Maḥrūm* is the one who does not ask the people for anything."[2] Az-Zuhri added that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ»

«*The poor (Miskīn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.*»[3]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using another chain of narration.[4]

## Allāh's Signs on the Earth and in Mankind

Allāh the Exalted and the Blessed said next,

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[1] Aṭ-Ṭabari 22:414.

[2] Aṭ-Ṭabari 22:416.

[3] An-Nasā'ī, 5:85.

[4] *Fatḥ Al-Bāri* 3:399 and Muslim 2:719.

﴿وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾﴾

*﴿And on the earth are signs for those who have faith with certainty.﴾*

Allāh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allāh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allāh put every organ in their bodies in its rightful place where they most need it to be. So He said;

﴿وَفِيٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾﴾

*﴿And also in yourselves. Will you not then see?﴾*

Qatādah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship."[1]

Allāh the Exalted said next,

﴿وَفِي ٱلسَّمَآءِ رِزْقُكُمْ﴾

*﴿And in the heaven is your provision,﴾* meaning, rain,

﴿وَمَا تُوعَدُونَ﴾

*﴿and that which you are promised.﴾* meaning Paradise. This was said by Ibn 'Abbās, Mujāhid and several others.[2]

Allāh said:

﴿فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

*﴿Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾*

Allāh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,

[1] Al-Qurṭubi 17:40.

[2] Aṭ-Ṭabari 22:420.

there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak

When he would talk to one of his friends, Mu'ādh used to say: "What I am saying is as true as your being here."

﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾﴾

*﴿24. Has the story reached you, of the honored guests of Ibrāhīm?﴾*

*﴿25. When they came in to him and said: "Salāman!" He answered: "Salāmun" and said: "You are a people unknown to me."﴾*

*﴿26. Then he turned to his household, and brought out a roasted calf.﴾*

*﴿27. And placed it before them (saying): "Will you not eat?"﴾*

*﴿28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.﴾*

*﴿29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"﴾*

*﴿30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."﴾*

## The Guests of the Prophet Ibrāhīm

We mentioned this story before in *Sūrah Hūd* and *Al-Ḥijr*.[1] Allāh said,

﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾﴾

*﴿Has the story reached you, of the honored guests of Ibrāhīm﴾*, whom Ibrāhīm honored and who,

﴿قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ﴾

[1] See volume five, the *Tafsīr* of *Sūrah Hūd* (11:69), and the *Tafsīr* of *Sūrat Al-Ḥijr* (15:51).

﴿they said: "Salāman!" He answered: "Salāmun."﴾

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

﴿When you are greeted with a greeting, greet in return with what is better than it, or return it equally.﴾(4:86)

So the Friend of Allāh chose a better reply in return for their greeting, implementing Allāh's command: Reciprocating the greeting with the term *Salāmun* is stronger than the greeting using the term *Salāman*.

The three angels; Jibrīl, Mīkā'īl and Isrāfīl came to Ibrāhīm in the image of handsome young wonderfully graceful men. This is why Ibrāhīm said,

﴿قَوْمٌ مُّنكَرُونَ﴾

﴿You are a people unknown to me.﴾ Allāh the Exalted said,

﴿فَرَاغَ إِلَىٰٓ أَهْلِهِۦ﴾

﴿Then he turned to his household,﴾ Ibrāhīm discretely went inside in haste,

﴿فَجَآءَ بِعِجْلٍ سَمِينٍ﴾

﴿and brought out a roasted calf.﴾ from the best of his menu,

And in another *Āyah*

﴿فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾﴾

﴿And he hastened to entertain them with a roasted calf.﴾ (11:69) means roasted on hot coals

﴿فَقَرَّبَهُۥٓ إِلَيْهِمْ﴾

﴿And placed it before them﴾, brought it close to them,

﴿قَالَ أَلَا تَأْكُلُونَ﴾

﴿Saying, "Will you not eat?" ﴾

Ibrāhīm said this polite and kind statement to his guests, and surely, this *Āyah* indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed

before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

﴿أَلَا تَأْكُلُونَ﴾

﴿*Will you not eat?*﴾ This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allāh the Exalted said,

﴿فَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

﴿*Then he conceived fear of them.*﴾ this *Āyah* is explained by Allāh's statement,

﴿فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ﴾

*﴿But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lūṭ." And his wife was standing (there), and she laughed.﴾*(11:70-71),

meaning, she was glad that the people of Lūṭ would be destroyed on account of their rebellion and transgression against Allāh, the Exalted. This is when the angels delivered the good news to her of a son, Isḥāq, and Ya'qūb after Isḥāq,

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾﴾

*﴿She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O family of the house. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾*(11:72-73)

Allāh said here;

﴿وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ﴾

﴿*And they gave him glad tidings of a son having knowledge.*﴾

This news was as good to Ibrāhīm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allāh the Exalted said,

﴿فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ﴾

﴿*Then his wife came forward with a loud voice*﴾,

She screamed loudly, according to Ibn 'Abbās, Mujāhid, Ikrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Ath-Thawri and As-Suddi.[1] She said when she shouted,

﴿يَٰوَيْلَتَىٰٓ﴾

﴿*Ah! Woe to me!*﴾(25:28), then,

﴿فَصَكَّتْ وَجْهَهَا﴾

﴿*she smote her face,*﴾ meaning, she struck herself upon her forehead, according to Mujāhid and Ibn Sābiṭ.[2] Ibn 'Abbās said that she smacked her face just as women do when confronted with an amazing thing,[3]

﴿وَقَالَتْ عَجُوزٌ عَقِيمٌ﴾

﴿*and said: "A barren old woman!"*﴾ meaning, "How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,"

﴿قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٣٠﴾﴾

﴿*They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"*﴾,

He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾﴾

[1] At-Ṭabari 22:426 and Al-Qurṭubi 17:46.

[2] At-Ṭabari 22:428.

[3] At-Ṭabari 22:427.

﴾31. *(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"*﴿

﴾32. *They said: "We have been sent to a people who are criminals."*﴿

﴾33. *"To send down upon them stones of clay."*﴿

﴾34. *"Marked by your Lord for transgressors."*﴿

﴾35. *So We brought out from therein the believers.*﴿

﴾36. *But We found not there any household of the Muslims except one.*﴿

﴾37. *And We have left there a sign for those who fear the painful torment.*﴿

## The Angels were sent to destroy the People of the Prophet Lūṭ

Allāh the Exalted said about Ibrāhīm, peace be upon him,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾﴾

﴾*Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."*﴿(11:74-76) Allāh said here,

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾﴾

﴾*(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"*﴿

meaning, 'what is the mission that you were sent with,'

﴿قَالُوٓا إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾﴾

﴾*They said: "We have been sent to a people who are criminals."*﴿

in reference to the people of Lūṭ,

﴿لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً﴾

﴿*To send down upon them stones of baked clay, marked*﴾, or written,

﴿عِندَ رَبِّكَ لِلْمُسْرِفِينَ﴾

﴿*by your Lord for transgressors.*﴾ recorded with Allāh to their names; each stone has the name of its companion. Allāh said in *Sūrat Al-'Ankabūt*,

﴿قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾﴾

﴿*(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind."*﴾(29:32), and said here,

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾﴾

﴿*So We brought out from therein the believers.*﴾ they are: Lūṭ and his family, except his wife,

﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾﴾

﴿*But We found not there any household of the Muslims except one.*﴾

Allāh the Exalted said,

﴿وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾

﴿*And We have left there a sign for those who fear the painful torment.*﴾

meaning, 'We left a proof of the punishment, torment and stones made of *Sijjīl* (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

﴿لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

﴿*for those who fear the painful torment.*﴾

﴿وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ

أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾
وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

﴿38. *And in Mūsā, when We sent him to Fir'awn with a manifest authority.*﴾

﴿39. *But (he) turned away along with his hosts, and said: "A sorcerer or a madman."*﴾

﴿40. *So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.*﴾

﴿41. *And in 'Ād when We sent against them the barren wind;*﴾

﴿42. *It spared nothing that it reached, but blew it into broken spreads of rotten ruins.*﴾

﴿43. *And in Thamūd, when they were told: "Enjoy yourselves for a while!"*﴾

﴿44. *But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.*﴾

﴿45. *Then they were unable to rise up, nor could they help themselves.*﴾

﴿46. *(So were) the people of Nūḥ before them. Verily, they were a people who were rebellious.*﴾

## Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūḥ

Allāh the Exalted said,

﴿وَفِي مُوسَىٰ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾﴾

﴿*And in Mūsā, when We sent him to Fir'awn with a manifest authority.*﴾

meaning, with clear proof and plain evidence,

﴿فَتَوَلَّىٰ بِرُكْنِهِۦ﴾

﴿*But he turned away along with his hosts,*﴾ meaning, in rebellion and arrogance, Fir'awn turned away from the plain truth that Mūsā was sent with,

﴿ثَانِيَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾

﴿*Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh.*﴾(22:9 ), meaning turning away from truth in arrogance,

﴿وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ﴾

﴿*and said: "A sorcerer, or a madman."*﴾ meaning Fir'awn said to Mūsā, "With regards to the message that you brought me, you are either a magician or a madman." Allāh the Exalted replied,

﴿فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ﴾

﴿*So We took him and his armies, and dumped them*﴾, meaning 'We threw them,'

﴿فِى ٱلْيَمِّ﴾

﴿*into the Yamm*﴾, into the sea,

﴿وَهُوَ مُلِيمٌ﴾

﴿*for he was blameworthy.*﴾ meaning, Fir'awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allāh the Exalted and Most Honored said,

﴿وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾﴾

﴿*And in 'Ād when We sent against them the barren wind*﴾

that destroys everything and produces nothing. This was said by Aḍ-Ḍaḥḥāk, Qatādah and others.[1] Allāh's statement,

﴿مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ﴾

﴿*It spared nothing that it reached,*﴾ meaning, everything that the wind could destroy,

﴿إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ﴾

﴿*but blew it into broken spreads of rotten ruins.*﴾

meaning, made it just like a rotten and destroyed. Sa'īd bin Al-Musayyib and others commented on:

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ﴾

[1] Aṭ-Ṭabari 22:434.

﴿*when We sent against them the barren wind*﴾, "Southerly winds."[1] However, there is a *Ḥadīth* in the *Ṣaḥīḥ* from Shu'bah bin Al-Ḥakam, from Mujāhid, from Ibn 'Abbās, who said that the Messenger of Allāh ﷺ said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

«*I have been made victorious with the Ṣabā (easterly wind), and the people of 'Ād were destroyed with the Dabūr (westerly wind).*»[2] Allāh saying,

﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾﴾

﴿*And in Thamūd, when they were told: "Enjoy yourselves for a while!"*﴾

is just as He said in another *Āyah*,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ﴾

﴿*And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them.*﴾ (41:17) Allāh said here,

﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾﴾

﴿*And in Thamūd, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.*﴾

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

﴿فَمَا اسْتَطَاعُوا مِن قِيَامٍ﴾

﴿*Then they were unable to rise up,*﴾ they were unable to escape and run away from it,

﴿وَمَا كَانُوا مُنتَصِرِينَ﴾

﴿*nor could they help themselves.*﴾ nor could they save themselves from the torment that befell them. Allāh the Exalted and Most

[1] Aṭ-Ṭabari 22:433.

[2] *Fatḥ Al-Bāri* 2:604 and Muslim 2:617.

﴿ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ
مُجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ
لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا
فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ
الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ
مُبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ
فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ
الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾
وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ
وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا
فَاسِقِينَ ﴿٤٦﴾ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾

Honored said,

﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾

*﴿(So were) the people of Nūḥ before them.﴾* meaning, 'We destroyed the people of Nūḥ before these people (Fir'awn, 'Ād and Thamūd).'

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

*﴿Verily, they were a people who were revellious.﴾* We mentioned these stories in details before in the *Tafsīr* of several other *Surahs*.

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾﴾

*﴿47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.﴾*

*﴿48. And We have made the earth a Firāsh; how excellent spreader (thereof) are We!﴾*

*﴿49. And of everything We have created pairs, that you may remember.﴾*

*﴿50. So, flee to Allāh. Verily, I am a plain warner to you from Him.﴾*

*﴿51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.﴾*

## Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth

Allāh reminds us of the creating of the higher and lower worlds,

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا﴾

﴿*We constructed the heaven.*﴾ meaning, 'We made it as a high roof, protected from falling,'

﴿بِأَيْيْدٍ﴾

﴿*with Hands*﴾, meaning, with strength, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah, Ath-Thawri and several others,[1]

﴿وَإِنَّا لَمُوسِعُونَ﴾

﴿*Verily, We are able to extend the vastness of space thereof.*﴾

means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

﴿وَٱلْأَرْضَ فَرَشْنَٰهَا﴾

﴿*And We have made the earth a Firāsh*﴾, meaning, 'We have made it a resting place for the created,'

﴿فَنِعْمَ ٱلْمَٰهِدُونَ﴾

﴿*how excellent a spreader (thereof) are We!*﴾, meaning, 'We spread it for its inhabitants,'

﴿وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴿*And of everything We have created pairs,*﴾

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allāh the Exalted,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

[1] Aṭ-Ṭabari 22:438.

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

## سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

﴿that you may remember.﴾ and know that the Creator, Allāh, is One without partners,

﴿فَفِرُّوٓا۟ إِلَى ٱللَّهِ﴾

﴿So, flee to Allāh.﴾ meaning, seek shelter with Him and trust in Him in all of your affairs,

﴿إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴿Verily, I am a plain warner to you from Him. And set not up any other god along with Allāh.﴾ do not associate any partners with Him,

﴿إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ﴾

﴿Verily, I am a plain warner to you from Him.﴾

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾﴾

﴿52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾

﴿53. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!﴾

﴿54. So turn away from them, you are not blameworthy.﴾

﴿55. And remind, for verily, the reminding profits the

*believers.﴾*

*﴿56. And I created not the Jinn and mankind except that they should worship Me.﴾*

*﴿57. I seek not any provision from them nor do I ask that they should feed Me.﴾*

*﴿58. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾*

*﴿59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!﴾*

*﴿60. Then woe to those who disbelieve from their Day which they have been promised.﴾*

## All Messengers met the Same Type of Denial from Their Nations

Allāh comforts His Prophet ﷺ by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾﴾

*﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾*

Allāh the Exalted and Most Honored said,

﴿أَتَوَاصَوْا بِهِۦ﴾

*﴿Have they transmitted this saying to these?﴾*, meaning, have those of the past taught these words to the people of the present?

﴿بَلْ هُمْ قَوْمٌ طَاغُونَ﴾

*﴿Nay, they are themselves a people transgressing beyond bounds!﴾*

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allāh the Exalted said,

﴿فَتَوَلَّ عَنْهُمْ﴾

*﴿So turn away from them,﴾* meaning, 'O Muḥammad, turn away from the Quraysh idolators,'

﴿فَمَآ أَنتَ بِمَلُومٍ﴾

﴿*you are not blameworthy.*﴾ meaning, 'We blame you not if you turn away from them,'

﴿وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ۝٥٥﴾

﴿*And remind, for verily, the reminding profits the believers.*﴾ meaning, for only the believing hearts benefit from being reminded.

## Allāh Only created Mankind and *Jinns* to worship Him Alone

Allāh the Exalted and Most Honored said,

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝٥٦﴾

﴿*And I created not the Jinn and mankind except that they should worship Me.*﴾

meaning, 'I, Allāh, only created them so that I order them to worship Me, not that I need them.'

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿إِلَّا لِيَعْبُدُونِ ۝٥٦﴾

﴿*...except that they should worship Me.*﴾ meaning, "So that they worship Me, willingly or unwillingly."

Allāh the Exalted said,

﴿مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ۝٥٧ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ۝٥٨﴾

﴿*I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.*﴾

Imām Aḥmad recorded that 'Abdullāh bin Mas'ud said, "The Messenger of Allāh ﷺ taught the following:

(إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِين)

'Verily, I am the Provider, Owner of power, the Most Strong.'[1]

[1] Aḥmad 1:418.

Abu Dāwud, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[1] The meaning of this *Āyah* (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ تَعَالَى: يَاابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ»

*«Allāh the Exalted said, "O Son of Ādam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."»*[2]

At-Tirmidhi and Ibn Mājah collected this *Ḥadīth* and At-Tirmidhi said, "*Ḥasan Gharīb*."[3]

The statement of Allāh the Exalted,

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا﴾

﴿*And verily, for those who do wrong, there is a portion*﴾, indicates that they will receive their due share of the torment,

﴿مِثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ﴾

﴿*like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!*﴾

let them not ask that the punishment is rushed to them, for it will surely come,

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[1] Abu Dāwud 4:290, *Tuḥfat Al-Aḥwadhi* 8:261 and An-Nasā'ī in *Al-Kubrā* 6:469.

[2] Aḥmad 2:358.

[3] *Tuḥfat Al-Aḥwadhi* 7:166 and Ibn Mājah 2:1376.

﴿فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾﴾

*﴿Then woe to those who disbelieve from their Day which they have been promised.﴾*

meaning, the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrat Adh-Dhāriyāt*; all praise is due to Allāh and all the favors come from Him Alone.

# The *Tafsīr* of *Sūrat Aṭ-Ṭūr*, (Chapter - 52)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Aṭ-Ṭūr*

Mālik narrated that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ reciting *Sūrat Aṭ-Ṭūr* while praying *Maghrib*. Surely, I have never heard a more beautiful voice or recitation than his recitation."[1] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using a chain of narration that includes Mālik.[2] Al-Bukhāri recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh ﷺ, and he said,

«طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

*«Perform Ṭawāf (of the Ka'bah) behind the crowd, while you are riding.»*

So, I performed *Ṭawāf* while the Messenger of Allāh was praying beside the House, reciting *Aṭ-Ṭūr*."[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالطُّورِ ۝١ وَكِتَابٍ مَّسْطُورٍ ۝٢ فِي رَقٍّ مَّنشُورٍ ۝٣ وَالْبَيْتِ الْمَعْمُورِ ۝٤ وَالسَّقْفِ الْمَرْفُوعِ ۝٥ وَالْبَحْرِ الْمَسْجُورِ ۝٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧ مَّا لَهُ مِن دَافِعٍ ۝٨ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝٩ وَتَسِيرُ الْجِبَالُ سَيْرًا ۝١٠ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١١ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝١٢ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝١٣ هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ۝١٤ أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝١٥ اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝١٦﴾

[1] *Al-Muwaṭṭa'* 1:78.

[2] *Fatḥ Al-Bāri* 2:289 and Muslim 1:338.

[3] *Fatḥ Al-Bāri* 8:468.

﴿1. *By the Ṭūr*﴾

﴿2. *And the Book inscribed*﴾

﴿3. *In parchment unrolled.*﴾

﴿4. *And by Al-Bayt Al-Ma'mūr.*﴾

﴿5. *And the roof raised high.*﴾

﴿6. *And by the sea that is Masjūr.*﴾

﴿7. *Verily, the torment of your Lord will surely come to pass.*﴾

﴿8. *There is none that can avert it.*﴾

﴿9. *On the Day when Tamūr the heaven Mawr,*﴾

﴿10. *And Tasīr the mountains Sayr.*﴾

﴿11. *Then woe that Day to those who denied.*﴾

﴿12. *Those who were, in their falsehood, playing.*﴾

﴿13. *The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.*﴾

﴿14. *This is the Fire which you used to deny.*﴾

﴿15. *Is this magic or do you not see?*﴾

﴿16. *Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.*﴾

## Allāh swears that the Coming of Torment is Near

Allāh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

*Aṭ-Ṭūr* is the mount that has trees, similar to the mount where Allāh spoke to Mūsā, while Mūsā was on it, and the mount on which Allāh started the prophethood of ʿĪsā. A mount that does not have trees is called *Jabal*, not *Ṭūr*. Allāh said,

﴿وَكِتَٰبٍ مَّسْطُورٍ ۝٢﴾

﴿*And by the Book inscribed*﴾, it is said that it means *Al-Lawḥ Al-Maḥfuẓ*, (the Preserved Table). It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allāh said,

﴿فِى رَقٍّ مَّنشُورٍ ۝٣ وَٱلْبَيْتِ ٱلْمَعْمُورِ ۝٤﴾

﴿*In parchment unrolled. And by Al-Bayt Al-Ma'mūr.*﴾

In the Two *Ṣaḥīḥs* it is confirmed that the Messenger of Allāh ﷺ said in the *Ḥadīth* about *Al-Isrā'*, after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

*«Then, I was taken to Al-Bayt Al-Ma'mūr. It is visited every day by seventy thousand angels who will not come back to visit it again.»*[1]

The angels worship Allāh in *Al-Bayt Al-Ma'mūr* and perform *Ṭawāf* around it just as the people of the earth perform *Ṭawāf* around the Ka'bah. *Al-Bayt Al-Ma'mūr* is the *Ka'bah* of those who reside in the seventh heaven. During the *Isrā'* journey, the Prophet saw Ibrāhīm Al-Khalīl, who was reclining with his back on *Al-Bayt Al-Ma'mūr*. It was Ibrāhīm who built the *Ka'bah* on earth, and surely, the reward is compatible with the action.

*Al-Bayt Al-Ma'mūr* is parallel to the *Ka'bah;* every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called *Bayt Al-'Izzah*. And Allāh knows best.

The statement of Allāh the Exalted,

﴿وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝٥﴾

﴿*And by the roof raised high.*﴾ Sufyān Ath-Thawri, Shu'bah, and Abu Al-Aḥwas, all narrated from Simāk, from Khālid bin 'Ar'arah, from 'Ali bin Abi Ṭālib:

﴿وَٱلسَّقْفِ ٱلْمَرْفُوعِ ۝٥﴾

﴿*And by the roof raised high*﴾ "Meaning the heaven." Sufyān added, "Then 'Ali recited,

﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ۝٣٢﴾

﴿*And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.*﴾(21:32)"[2]

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[1] *Fatḥ Al-Bāri* 6:349 and Muslim 1:150.

[2] Aṭ-Ṭabari 22:257-258.

Similar was said by Mujāhid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarīr.[1]

The statement of Allāh the Exalted,

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾

﴿*And by the sea that is Masjūr.*﴾ The majority say it refers to the oceans of the earth. *Masjūr*, means, the sea will be kindled with fire on the Day of Resurrection just as Allāh said in another *Āyah*,

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

﴿*And when the seas become as blazing fire.*﴾(81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa'īd bin Al-Musayyib from 'Ali bin Abi Ṭālib.[2]

It was also reported from Ibn 'Abbās, and it is the view of Sa'īd bin Jubayr, Mujāhid, 'Abdullāh bin 'Ubayd bin 'Umayr and others. Qatādah said, "*Masjūr* is the 'filled sea.'" Ibn Jarīr preferred this explanation saying, "The sea is not lit with fire now, so it is filled."

Allāh's statement;

﴿إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ۝٧﴾

﴿*Verily, the torment of your Lord will surely come to pass.*﴾

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allāh stated in another *Āyah;*

﴿مَّا لَهُۥ مِن دَافِعٍ ۝٨﴾

﴿*There is none that can avert it.*﴾ indicating that when Allāh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Ḥāfiẓ Abu Bakr Ibn Abi Ad-Dunyā recorded that Ja'far bin Zayd Al-'Abdi said, "One night, in Al-Madīnah, 'Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. 'Umar stood

[1] Aṭ-Ṭabari 22:458.

[2] Aṭ-Ṭabari 22:458.

quietly, listening to his recitation; the man was reciting,

﴿وَٱلطُّورِ ۝١﴾

﴿*By Aṭ-Ṭūr*﴾, until he reached the *Āyah*,

﴿إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ۝٧ مَّا لَهُۥ مِن دَافِعٍ ۝٨﴾

﴿*Verily, the torment of your Lord will surely come to pass. There is none that can avert it.*﴾

'Umar said, 'By the Lord of the *Ka'bah*, this is a true vow.' 'Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness." May Allāh be pleased with 'Umar.

## Describing the Day of Torment, the Day of Resurrection

Allāh said;

﴿يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ۝٩﴾

﴿*On the Day when Tamūr the heaven Mawr*﴾

Ibn 'Abbās and Qatādah said: "Shaking violently."[1] Also from Ibn 'Abbās, "Split." Mujāhid said: "Spin violently." Aḍ-Ḍaḥḥāk commented on the *Āyah*, saying, "The earth will violently spin and move by the command of Allāh, and its areas will violently move towards each other."[2] This was preferred by Ibn Jarīr, because of the meaning of the word, *Mawra*, which denotes meanings of spinning and shaking. Allāh said,

﴿وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝١٠﴾

﴿*And Tasīr the mountains will Sayr.*﴾

will fade away and become scattered particles of dust blown away by the wind,

﴿فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١١﴾

﴿*Then woe that Day to those who denied*﴾, woe to them that Day as a result of Allāh's torment, punishment and affliction that He will direct at them,

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[1] Aṭ-Ṭabari 22:462.

[2] Aṭ-Ṭabari 22:362.

﴿ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾﴾

*﴿Those who were in their falsehood, playing.﴾*

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

﴿يَوْمَ يُدَعُّونَ﴾

*﴿The Day when they will be pushed down by force﴾*

meaning, they will be violently driven and shoved,

﴿إِلَىٰ نَارِ جَهَنَّمَ دَعًّا﴾

*﴿to the fire of Hell, with a horrible, forceful pushing.﴾*

Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, As-Suddi and Ath-Thawri said that this *Āyah* means, "They will be violently shoved into the Fire."[1] Allāh said,

﴿هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾﴾

*﴿This is the Fire, which you used to deny.﴾* meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

﴿أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا﴾

*﴿Is this magic or do you not see? Enter therein﴾*

meaning, enter the Fire, 'which will encircle you from every direction,'

﴿فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ﴾

*﴿and whether you are patient of it or impatient of it, it is all the same.﴾*

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

﴿إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

*﴿You are only being requited for what you used to do.﴾*

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

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[1] Aṭ-Ṭabari 22:464 and *Ad-Durr Al-Manthūr* 7:631.

أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ اصْلَوْهَا فَاصْبِرُوٓا
أَوْ لَا تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾
إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ
وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا
كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم
بِحُورٍ عِينٍ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ
رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ
فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ
لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ
عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ
نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ
رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ
ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾
فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ
رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟
وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ
مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ
عِينٍ ﴿٢٠﴾﴾

﴿17. *Verily, those who have Taqwā will be in Gardens and Delight.*﴾

﴿18. *Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.*﴾

﴿19. *"Eat and drink with happiness because of what you used to do."*﴾

﴿20. *They will recline on thrones Masfūfah. And We shall marry them to Ḥūr (fair females) with wide lovely eyes.*﴾

## Description of the Destination of the Happy

Allāh the Exalted described the destination of the happy ones,

﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾﴾

﴿*Verily, those who have Taqwā will be in Gardens and Delight.*﴾

in contrast to the torment and punishment of the miserable;

﴿فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ﴾

﴿*Enjoying in that which their Lord has bestowed on them,*﴾

meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

﴿وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ﴾

*﴿and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾*

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allāh the Exalted,

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾﴾

*﴿"Eat and drink with happiness because of what you used to do"﴾*

is similar to another of His statements,

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾﴾

*﴿Eat and drink at ease for that which you have sent on before you in days past!﴾*(69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

﴿مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ﴾

*﴿They will recline (with ease) on thrones Masfūfah.﴾*

Ath-Thawri reported from Ḥuṣayn, from Mujāhid, from Ibn 'Abbās: "Thrones in howdahs." And the meaning of,

*﴿Masfūfah﴾* is they will be facing each other,

﴿عَلَىٰ سُرُرٍ مُّتَقَـٰبِلِينَ﴾

*﴿Facing one another on thrones.﴾*(37:44) Allāh said next,

﴿وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ﴾

*﴿And We shall marry them to Ḥūr (fair females) with wide lovely eyes.﴾*

We made for them righteous spouses, beautiful wives from *Al-Ḥur Al-'Ayn*. We mentioned the description of *Al-Ḥur Al-'Ayn* in several other places in this *Tafsīr*, and therefore, it is not necessary to repeat their description here.[1]

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾﴾

﴿21. *And those who believe and whose offspring follow them in faith, – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.*﴾

﴿22. *And We shall provide them with fruit and meat such as they desire.*﴾

﴿23. *There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.*﴾

﴿24. *And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.*﴾

﴿25. *And some of them draw near to others, questioning.*﴾

﴿26. *Saying: "Aforetime, we were afraid in the midst of our families."*﴾

﴿27. *"So Allāh has been gracious to us, and has saved us from the torment of the Fire."*﴾

﴿28. *"Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful."*﴾

## The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this *Āyah*, Allāh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

[1] See the *Tafsīr* of *Sūrat Ar-Raḥmān* (55:56 and 72) and *Aṣ-Ṣāffāt* (37:48-49), and *Ad-Dukhān* (44:54).

their parents regarding faith, Allāh will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allāh will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allāh will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

﴿أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

﴿*to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.*﴾

Ath-Thawri reported that Ibn 'Abbās said, "Verily, Allāh elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn 'Abbās then recited this *Āyah*,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

﴿*And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.*﴾[1]

Ibn Jarīr and Ibn Abi Ḥātim recorded this statement from Sufyān Ath-Thawri from Ibn 'Abbās.[2] Ibn Abi Ḥātim also recorded that Ibn 'Abbās commented on Allāh's statement,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

﴿*And those who believe and whose offspring follow them in faith, - to them shall We join their offspring.*﴾

saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

'Abdullah, son of Imām Aḥmad, recorded that 'Ali said, "Khadījah asked the Prophet ﷺ about two of her children who died during the time of *Jāhiliyyah*, and the Messenger of Allāh ﷺ said;

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[1] *Tafsīr Ath-Thawri* 283.

[2] Aṭ-Ṭabari 22:467.

«هُمَا فِي النَّارِ»

«*They are both in the Fire.*»

When he saw sadness on her face, he said,

«لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا»

«*If you saw their dwelling place, you would hate them.*»

She said, 'O Allāh's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

«*They are in Paradise.*» The Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

«*Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.*»

The Prophet ﷺ then recited the *Āyah*,

﴿وَالَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ﴾

﴿*And those who believe and whose offspring follow them in faith...*﴾»[1]

Certainly, it is Allāh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allāh for them. Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هٰذِهِ؟ فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»

«*Verily, Allāh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allāh will reply, "Through your son's invoking Me to forgive*

[1] Aḥmad 1:135. This is a weak *Ḥadīth* according to the majority of the scholars.

*you."*[1]

This *Ḥadīth* has an authentic chain of narration, but it was not recorded in the *Ṣaḥīḥ* this way. However, there is a witnessing narration for it in *Ṣaḥīḥ Muslim*, from the *Ḥadīth* of Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

*«When the Son of Ādam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allāh for him.»*[2]

## Allāh is Just with the Sinners

Allāh the Exalted said,

﴿كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ﴾

﴿*Every person is a pledge for that which he has earned.*﴾

After Allāh mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

﴿كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ﴾

﴿*Every person is a pledge for that which he has earned.*﴾

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allāh the Exalted said,

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾﴾

﴿*Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.*﴾(74:38-41)

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[1] Aḥmad 2:509.

[2] Muslim 3:1255.

## Description of the *Khamr* of Paradise and the Delight of its Dwellers

Allāh said,

﴿وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾﴾

﴿*And We shall provide them with fruit and meat such as they desire.*﴾

meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

﴿يَتَنَٰزَعُونَ فِيهَا كَأْسًا﴾

﴿*There they shall pass from hand to hand a cup,*﴾

meaning, of wine, according to Aḍ-Ḍaḥḥāk,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ﴾

﴿*free from any Laghw, and free from Ta'thīm*﴾

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn 'Abbās said that *Laghw* means 'falsehood' while *Ta'thīm* means 'lying'.[1] Mujāhid said, "They do not curse each other nor sin." Qatādah said, "These were the consequences of drinking in this life, and *Shayṭān* helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life."[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

﴿بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾﴾

﴿*White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.*﴾(37:46-47) and,

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[1] Aṭ-Ṭabari :22 :474.

[2] Aṭ-Ṭabari 22 :474.

﴿لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

﴿*Wherefrom they will get neither nay aching of the head nor any intoxication.*﴾(56:19)

Allāh the Exalted said here,

﴿يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾﴾

﴿*There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.*﴾

Allāh said,

﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾﴾

﴿*And there will go round boy-servants of theirs to serve them as if they were preserved pearls.*﴾

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾﴾

﴿*Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.*﴾(56:17-18)

Allāh the Exalted said,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾﴾

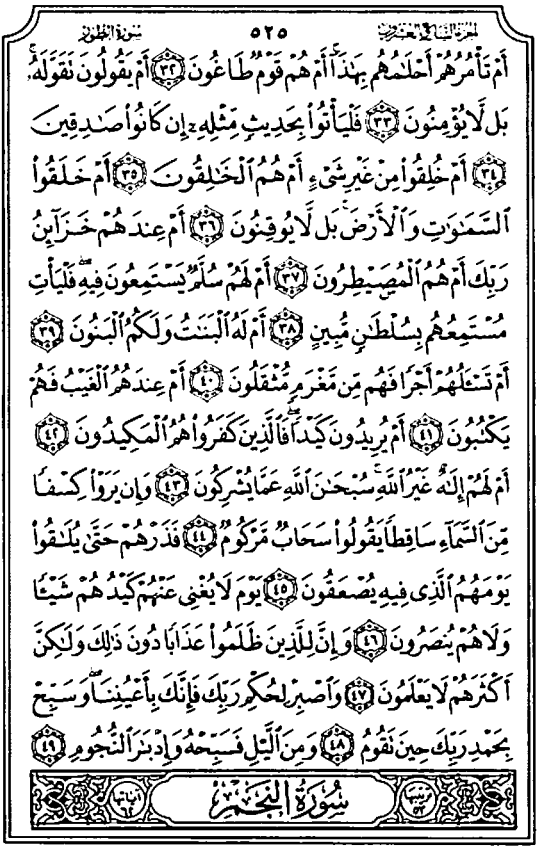
﴿*And some of them draw near to others, questioning.*﴾

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

﴿قَالُوٓا إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾﴾

﴿*Saying: "Aforetime, we were afraid in the midst of our families."*﴾

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'




﴿فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾﴾

*﴿So Allāh has been gracious to us, and has saved us from the torment of the Fire.﴾*

meaning, 'He has granted us a favor and saved us from what we feared,'

﴿إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ﴾

*﴿Verily, We used to invoke Him before.﴾*

meaning, 'we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

﴿إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ﴾

*﴿Verily, He is the Most Subtle, the Most Merciful.﴾*

﴿فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾﴾

*﴿29. Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴾*

*﴿30. Or do they say: "A poet! We await for him some calamity by time!"﴾*

*﴿31. Say: "Wait! I am with you among those who wait!"﴾*

*﴿32. Or do their minds command them this or are they people transgressing all bounds?﴾*

*﴿33. Or do they say: "He has forged it?" Nay! They believe*

*not!*﴾

﴿*34. Let them then produce a recitation like unto it if they are truthful.*﴾

## Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

﴿فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾﴾

﴿*Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.*﴾

Allāh says, 'by the grace of Allāh, you, O Muḥammad, are not a *Kāhin*, as the ignorant Quraysh idolators claim.' A *Kāhin* is the soothsayer who receives information from the *Jinns* that the *Jinns* are able to eavesdrop on news from heaven,

﴿وَلَا مَجْنُونٍ﴾

﴿*nor a madman*﴾ whom *Shayṭān* has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾﴾

﴿*Or do they say: "A poet! We await for him some calamity by time!"*﴾

They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allāh the Exalted said,

﴿قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾﴾

﴿*Say: "Wait! I am with you among those who wait!"*﴾

'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muḥammad bin Isḥāq reported that 'Abdullāh bin Abi Najīḥ said that Mujāhid said that Ibn 'Abbās said, "When the Quraysh gathered in the *Dār An-Nadwah* (their meeting place) to

discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābighah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾﴾

*﴿Or do they say: "A poet! We await for him some calamity by time!"﴾*"[1]

Allāh the Exalted said,

﴿أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ﴾

*﴿Or do their minds command them this﴾*, 'do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,'

﴿أَمْ هُمْ قَوْمٌ طَاغُونَ﴾

*﴿or are they people transgressing all bounds?﴾*

'surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).' Allāh the Exalted said,

﴿أَمْ يَقُولُونَ تَقَوَّلَهُۥ﴾

*﴿Or do they say: "He has forged it?"﴾*

They said, 'he has forged this Qur'ān and brought it from his own.' Allāh the Exalted responded to them,

﴿بَل لَّا يُؤْمِنُونَ﴾

*﴿Nay! They believe not!﴾*, meaning, their disbelief drives them to utter these statements,

﴿فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾﴾

*﴿Let them then produce a recitation like unto it if they are truthful.﴾*

meaning, if they are truthful in their statement that

[1] At-Ṭabari 22:479, *Sīrah Ibn Hishām* 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the *Tafsīr* of *Sūrat Al-Anfāl* (8:30).

Muḥammad ﷺ has forged this Qur'ān and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'ān! And even if they combine their strength to that of the people of the earth, *Jinns* and mankind alike, they will never produce something like the Qur'ān, or ten *Surahs* like it, or even one *Sūrah*!

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾﴾

*﴿35. Or were they created by nothing? Or were they themselves the creators?﴾*

*﴿36. Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾*

*﴿37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾*

*﴿38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.﴾*

*﴿39. Or has He only daughters and you have sons?﴾*

*﴿40. Or is it that you ask a wage from them so that they are burdened with a load of debt?﴾*

*﴿41. Or that the Unseen is with them, and they write it down?﴾*

*﴿42. Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾*

*﴿43. Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners.﴾*

## Affirming *Tawḥīd* and annulling the Plots of the Idolators

This is the position where *Tawḥīd* of Allāh's Lordship and Divinity are affirmed. Allāh the Exalted said,

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾﴾

*﴿Or were they created by nothing? Or were they themselves the creators?﴾*

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhāri recorded that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ recite *Sūrat Aṭ-Ṭūr* in *Al-Maghrib* prayer and when he reached this *Āyah*,

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾﴾

*﴿Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾*, I felt my heart would fly away."[1]

This *Ḥadīth* is collected in the Two *Ṣaḥīḥs* using various chains of narration.[2] Jubayr bin Muṭ'im went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this *Āyah* was one of the reasons that he later embraced Islām. Allāh the Exalted said,

﴿أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾﴾

*﴿Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾*

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

﴿أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾﴾

*﴿Or are with them the treasures of your Lord? Or are they the*

[1] *Fatḥ Al-Bāri* 8:469.

[2] *Fatḥ Al-Bāri* 2:289, 6:194 and 7:375 and Muslim 3:338 and 339.

*tyrants with the authority to do as they like?*﴾

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

﴿أَمْ هُمُ ٱلْمُصَيْطِرُونَ﴾

﴿*or are they the tyrants with the authority to do as they like?*﴾

meanings, are they the tyrants who would hold the creation to account? Never, Allāh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allāh the Exalted said,

﴿أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ﴾

﴿*Or have they a stairway, by means of which they listen.*﴾

meaning, do they have a stairway to heaven (to the place where the angels are),

﴿فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ﴾

﴿*Then let their listener produce some manifest proof.*﴾

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allāh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allāh's daughters and worshipped them besides Allāh,

﴿أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾﴾

﴿*Or has He only daughters and you have sons?*﴾

Allāh sends a strong warning and stern admonition to them in this *Āyah* and a sure promise. Allāh said,

﴿أَمْ تَسْـَٔلُهُمْ أَجْرًا﴾

﴿*Or is it that you ask a wage from them*﴾ meaning, 'as a remuneration for your preaching Allāh's Message to them? Nay,

you, do not ask them for a wage,'

﴿فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ﴾

﴿*so that they are burdened with a load of debt?*﴾, meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

﴿أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾﴾

﴿*Or that the Unseen is with them, and they write it down?*﴾

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allāh,

﴿أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾﴾

﴿*Or do they intend a plot? But those who disbelieve are themselves plotted against!*﴾

Allāh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

﴿أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾﴾

﴿*Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him).*﴾

This *Āyah* contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allāh. Allāh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

﴿سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿*Glorified be Allāh from all that they ascribe as partners (to Him).*﴾

﴿وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾﴾

﴾44. *And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"*﴿

﴾45. *So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).*﴿

﴾46. *The Day when their plotting shall not avail them at all, nor will they be helped.*﴿

﴾47. *And verily, for those who do wrong, there is another punishment before this; but most of them know not.*﴿

﴾48. *So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.*﴿

﴾49. *And in the nighttime also glorify His praises and at the setting of the stars.*﴿

## The Stubbornness of the Idolators; Their Punishment

Allāh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

﴿وَإِن يَرَوْا كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا﴾

﴾*And if they were to see a piece of the heaven falling down,*﴿

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allāh the Exalted said in other *Āyāt*,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ۝ لَقَالُوٓا إِنَّمَا سُكِّرَتْ أَبْصَـٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۝﴾

﴾*And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched."*﴿(15:14-15) Allāh the Exalted said,

﴿فَذَرْهُمْ﴾

﴾*So leave them alone*﴿, 'O Muḥammad,'

﴿حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ﴾

﴾*till they meet their Day, in which they will sink into a*

*fainting.*﴾

on the Day of Resurrection,

﴿يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْـًٔا﴾

﴿*The Day when their plotting shall not avail them at all,*﴾

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿*nor will they be helped.*﴾ Allāh the Exalted said,

﴿وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ﴾

﴿*And verily, for those who do wrong, there is another punishment before this;*﴾

meaning, that of being the torment in this world. Allāh the Exalted said in another *Āyah,*

﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾﴾

﴿*And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.*﴾(32:21) Allāh said;

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿*but most of them know not.*﴾ meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A *Ḥadīth* states that,

## Ordering the Prophet ﷺ to have Patience and to glorify Allāh

Allāh the Exalted said,

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿*So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;*﴾

meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and

Protection, and We will surely protect you from the people,'

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

*﴿and glorify the praises of your Lord when you get up.﴾*

Aḍ-Ḍaḥḥāk said, "Meaning to stand for the *Ṣalāh* (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."[1]

In his *Ṣaḥīḥ*, Muslim recorded that 'Umar used to recite this supplication when he began *Ṣalāh*.[2]

Aḥmad and the *Sunan* compilers recorded this *Ḥadīth* from Abu Sa'īd and other Companions, who stated that the Prophet ﷺ used to say that.[3] Abu Al-Jawzā' commented on the *Āyah*;

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

*﴿and glorify the praises of your Lord when you get up.﴾* "From your sleep, from your bed."[4] And this is the view chosen by Ibn Jarīr.[5] Suporting this view is the *Ḥadīth* that Imām Aḥmad recorded that 'Ubādah bin Aṣ-Sāmit said that the Messenger of Allāh ﷺ said,

«مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي - أو قال: ثُمَّ دَعَا - اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّىٰ، قُبِلَتْ صَلَاتُهُ»

*«Whoever gets up at night and says: 'La ilāha illallāh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allāh, and all praise is due to Allāh, and La illāha illāllāh and Allāh is Greater. There is neither might nor power except Allāh.' And then says, 'O Lord! Forgive me.' Or invokes (Allāh), he will be*

[1] Aṭ-Ṭabari 22:489.

[2] Muslim 1:299.

[3] Aḥmad 3:50, Abu Dāwud 1:490, *Tuḥfat Al-Aḥwadhi* 2:47 and 50, An-Nasā'ī, 2:132 and Ibn Mājah 1:264 and 265.

[4] Al-Qurṭubi 17:79.

[5] Aṭ-Ṭabari 22:488.

*responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.*»[1]

Al-Bukhāri and the *Sunan* compilers also recorded this *Ḥadīth*.[2]

Ibn Abi Najīḥ reported that Mujāhid commented on the *Āyah*,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿*and glorify the praises of your Lord when you get up.*﴾

saying, "From every gathering you sit in." Ath-Thawri said that Abu Isḥāq narrated that Abu Al-Aḥwas said that,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿*and glorify the praises of your Lord when you get up.*﴾ "When a person wants to stand from a gathering, he says: 'Glory be to You, O Allāh, and with Your praise.'"[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذٰلِكَ»

«*Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, 'Glory be to You O Allāh, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allāh will forgive him what he has said in that gathering.*»

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasā'ī in [*'Amal*] *Al-Yawm wal-Laylah*.[4] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*." It was also recorded by Al-Ḥākim in his *Mustadrak*, and he said, "Its chain meets the criteria of Muslim."[5]

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[1] Aḥmad 5:313.

[2] *Fatḥ Al-Bāri* 3:47, Abu Dāwud 5:305, *Tuḥfat Al-Aḥwadhi* 9:359, An-Nasā'ī in *Al-Kubrā* 6:215 and Ibn Mājah 2:1276.

[3] Al-Qurṭubi 17:78.

[4] *Tuḥfat Al-Aḥwadhi* 9:392 and An-Nasā'ī in *Al-Kubrā* 6:105.

[5] Al-Ḥākim, 1:536.

Allāh the Exalted said;

﴿وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ﴾

﴿*And in the nighttime also glorify His praises*﴾, meaning remember and worship Allāh by reciting the Qur'ān and praying at night. Allāh the Exalted said in another *Āyah*,

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ٧٩﴾

﴿*And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴾(17:79) Allāh said;

﴿وَإِدۡبَٰرَ ٱلنُّجُومِ﴾

﴿*and at the setting of the stars.*﴾ is in reference to the two voluntary *Rak'ahs* before the Dawn prayer, according to a *Ḥadīth* from Ibn 'Abbās. These two *Rak'ahs* are an established *Sunnah* performed before the stars are about to set.[1] It is confimred in the Two *Ṣaḥīḥs* from 'Ā'ishah, may Allāh be pleased with her, who said, "The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (*Sunnah*) *Rak'ahs* of the *Fajr* prayer."[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«*Two (Sunnah) Rak'ahs before Fajr are better than this life and all that in it.*»[3]

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭūr*, all praise and gratitude is due to Allāh.

[1] Aṭ-Ṭabari-22:379.

[2] *Fatḥ Al-Bāri* 3:55 and Muslim 1:501.

[3] Muslim 1:501.

# The *Tafsīr* of *Sūrat An-Najm* (Chapter - 53)

**Which was revealed in Makkah**

## The First *Sūrah* in which a Prostration is revealed

Al-Bukhāri recorded that 'Abdullāh [bin Mas'ūd] said, "*Sūrat An-Najm* was the first *Sūrah* in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf."[1] Al-Bukhāri recorded this *Ḥadīth* in several places of his *Ṣaḥīḥ*, as did Muslim, Abu Dāwud and An-Nasā'ī, using various chains of narration through Abu Isḥāq from 'Abdullāh.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

﴿1. *By the star when it goes down.*﴾

﴿2. *Your companion has neither gone astray nor has he erred.*﴾

﴿3. *Nor does he speak of desire.*﴾

﴿4. *It is only a revelation revealed.*﴾

## Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Ḥātim recorded that Ash-Sha'bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

[1] *Fatḥ Al-Bāri* 8:480.

[2] *Fatḥ Al-Bāri* 2:641 and 643, 7:202 and 348, Muslim 1:405, Abu Dāwud 2:122 and An-Nasā'ī 2:160.

﴿وَٱلنَّجْمِ إِذَا هَوَىٰ ۝١﴾

﴿*By the star when it goes down.*﴾ Ibn Abi Najīḥ reported that Mujāhid said, "The star refers to Pleiades when it sets at *Fajr*."[1] Aḍ-Ḍaḥḥāk said "When the *Shayāṭīn* are shot with it." And this *Āyah* is like Allāh's saying;

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ۝٧٥ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝٧٦ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝٧٧ فِى كِتَٰبٍ مَّكْنُونٍ ۝٧٨ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ۝٧٩ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝٨٠﴾

*﴿So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.﴾*(56:75-80)

Allāh said;

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢﴾

*﴿Your companion has neither gone astray nor has erred.﴾*

This contains the subject of the oath. This part of the *Āyah* is the witness that the Messenger of Allāh ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allāh exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allāh's peace and blessings be on him, and his glorious Message that Allāh has sent him with, are on the perfect straight path, following guidance and what is correct.

## Muḥammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allāh said,

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣﴾

[1] Aṭ-Ṭabari 22:495.

﴿*Nor does he speak of desire*﴾, asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

﴿إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

﴿*It is only a revelation revealed.*﴾, means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imām Aḥmad recorded that Abu Umāmah said that he heard the Messenger of Allāh ﷺ say,

«لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيٍّ مِثْلُ الْحَيَّيْنِ - أَوْ مِثْلُ أَحَدِ الْحَيَّيْنِ - رَبِيعَةَ وَمُضَرَ»

«*Verily, numbers similar to the two tribes, or one of them, Rabī'ah and Muḍar, will enter Paradise on account of the intercession of one man, who is not a Prophet.*» A man asked, "O Allāh's Messenger! Is not Rabī'ah a subtribe of Muḍar." The Prophet ﷺ said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

«*I said what I said.*»[1]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said, "I used to record everything I heard from the Messenger of Allāh ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, 'You record everything you hear from the Messenger of Allāh ﷺ, even though he is human and sometimes speaks when he is angry?' I stopped recording the *Ḥadīths* for a while, but later mentioned what they said to the Messenger of Allāh ﷺ, who said,

«اكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ! مَا خَرَجَ مِنِّي إِلَّا الْحَقُّ»

«*Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.*»"[2] Abu Dāwud also collected this *Ḥadīth*.[3]

﴿عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١ أَفَتُمَارُونَهُ عَلَىٰ مَا

[1] Aḥmad 5:257.
[2] Aḥmad 2:162.
[3] Abu Dāwud 4:60.

يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى
ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾

﴿5. *He has been taught by one mighty in power.*﴾

﴿6. *Dhu Mirrah then he Istawā.*﴾

﴿7. *While he was in the highest part of the horizon,*﴾

﴿8. *Then he approached and came closer,*﴾

﴿9. *And was at a distance of two bows' length or less.*﴾

﴿10. *So (Allāh) revealed to His servant whatever He revealed.*﴾

﴿11. *The heart lied not in what he saw.*﴾

﴿12. *Will you then dispute with him about what he saw?*﴾

﴿13. *And indeed he saw him at a second descent.*﴾

﴿14. *Near Sidrat Al-Muntahā.*﴾[1]

﴿15. *Near it is the Paradise of Abode.*﴾

﴿16. *When that covered the lote tree which did cover it!*﴾

﴿17. *The sight turned not aside, nor it transgressed beyond the limit.*﴾

﴿18. *Indeed he saw of the greatest Ssgns of his Lord.*﴾

## The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ

Allāh the Exalted states that the Message His servant and Messenger Muḥammad ﷺ brought to people was taught to him by,

﴿شَدِيدُ ٱلْقُوَىٰ﴾

﴿*mighty in power*﴾, he is Jibrīl, peace be upon him,

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

﴿*Verily, this is the Word a most honorable messenger, owner of power, with (Allāh) the Lord of the Throne, obeyed (by the angels) and trustworthy.*﴾(81:19-21) Allāh said here,

[1] *Sidrat Al-Muntahā*: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.

﴿ذُو مِرَّةٍ﴾

﴿*Dhu Mirrah*﴾, meaning, he is mighty in power, according to Mujāhid, Al-Ḥasan and Ibn Zayd.[1] In an authentic *Ḥadīth* from 'Abdullāh bin 'Umar and Abu Hurayrah, the Prophet ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

«*Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.*»[2] Allāh said;

﴿فَٱسْتَوَىٰ﴾

﴿*then he Istawā (rose).*﴾ this refers to the angel Jibrīl, according to Al-Ḥasan, Mujāhid, Qatādah and Ar-Rabī' bin Anas,[3]

﴿وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ۝٧﴾

﴿*While he was in the highest part of the horizon.*﴾ meaning, Jibrīl rose to the highest part of the horizon, according to 'Ikrimah and several others; 'Ikrimah said, "The highest horizon where the morning comes from." Mujāhid said, "It is (the place of) sunrise."[4] Qatādah said, "That from which the day comes."[5] Ibn Zayd and several others said similarly.

Imām Aḥmad recorded that Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allāh knows."[6] Only Imām Aḥmad collected this *Ḥadīth*.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "The Prophet ﷺ asked Jibrīl to appear himself to him in his original shape and Jibrīl said to him, 'Invoke your Lord.' The Prophet

[1] Aṭ-Ṭabari 22:499 and Al-Qurṭubi 17:85.

[2] Abu Dāwud 2:286 and An-Nasā'ī, 5:99.

[3] Aṭ-Ṭabari 22:501.

[4] Al-Qurṭubi 17:88.

[5] Aṭ-Ṭabari 22:501, and Aḥmad 1:460.

[6] Aḥmad 1:395 and 412. Al-Bukhāri and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.

ﷺ invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibrīl in his original shape, he was knocked unconscious. Jibrīl came down and revived the Prophet ﷺ and wiped the saliva off of his cheeks.'"[1] Only Aḥmad collected this *Ḥadīth.*

## Meaning of "at a distance of two bows' length or less"

Allāh's statement,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩﴾

﴿*And was at a distance of two bows' length or less.*﴾

means, Jibrīl came closer to Muḥammad ﷺ when Jibrīl was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujāhid and Qatādah.[2] It was said that the meaning here is the distance between the bow's string and its wood center.

Allāh's statement,

﴿أَوْ أَدْنَىٰ﴾

﴿*or less*﴾ indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'ān, such as,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

﴿*Then, after that, your hearts were hardened and became as stones or even worse in hardness.*﴾(2:74)

The *Āyah* says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar *Āyah,*

﴿يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿*fear men as they fear Allāh or even more.*﴾(4:77), and Allāh's statement,

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[1] Aḥmad 1:322. With Al-Bukhāri and Muslim there are narrations from 'Ā'ishah, may Allāh be pleased with her, that mention some of this information.

[2] Aṭ-Ṭabari 22:503 and 'Abdur-Razzāq 3:250.

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾﴾

﴿*And We sent him to hundred thousand (people) or even more.*﴾(37:147),

indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

﴿*And was at a distance of two bow lengths or less.*﴾

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to 'Ā'ishah, the Mother of the faithful, 'Abdullāh bin Mas'ūd, Abu Dharr and Abu Hurayrah.[1] We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said about this *Āyah*,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾

﴿*And was at a distance of two bow lengths or less.*﴾

"Allāh's Messenger ﷺ said,

«رَأَيْتُ جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ»

«*I saw Jibrīl; he had six hundred wings.*»[2]

Al-Bukhāri recorded that Ṭalq bin Ghannām said that Zā'idah said that Ash-Shaybāni said, "I asked Zirr about the *Āyah*,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾﴾

﴿*And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.*﴾

Zirr said, "Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings."[3]

Allāh's statement,

﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾﴾

﴿*So he revealed to His servant whatever He revealed.*﴾

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[1] Aṭ-Ṭabari 22:504.

[2] Aṭ-Ṭabari 22:503.

[3] *Fatḥ Al-Bāri* 8:476.

means, Jibrīl conveyed to Allāh's servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibrīl. Both meanings are correct. Sa'īd bin Jubayr said about Allāh's statement,

﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾﴾

﴿*So He revealed to His servant whatever He revealed.*﴾ "Allāh revealed to him,

﴿أَلَمْ يَجِدْكَ يَتِيمًا﴾

﴿*Did He not find you an orphan.*﴾(93:6), and,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾﴾

﴿*And have We not raised high your fame?*﴾(94:4)"[1] Someone else said, "Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his *Ummah* enters it first."

## Did the Prophet ﷺ see His Lord during the Night of *Isrā'*?

Allāh said next,

﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾﴾

﴿*The heart lied not in what he saw. Will you then dispute with him about what he saw?*﴾

Muslim recorded from Ibn 'Abbās about:

﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾﴾

﴿*The heart lied not in what he saw*﴾, and,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾

﴿*And indeed he saw him at a second descent.*﴾

"He saw Allāh twice in his heart."[2] Simāk reported a similar from Ikrimah from Ibn 'Abbās.[3] Abu Ṣaliḥ, As-Suddi and

[1] Al-Qurṭubi 17:52.

[2] Muslim 1:158.

[3] Aṭ-Ṭabari 22:507.

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.[1]

Masrūq said, "I went to 'Ā'ishah and asked her, 'Did Muḥammad ﷺ see his Lord?' She said, 'You said something that caused my hair to rise!' I said, 'Behold!' and recited this *Āyah*,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾﴾

﴿*Indeed he saw of the greatest signs of his Lord.*﴾

She said, 'Where did your mind wander? It was Jibrīl. Whoever says to you that Muḥammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh's Message), or knew any of the five things which only Allāh knows,

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾

﴿*Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...*﴾(31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibrīl twice, in his original shape, once near *Sidrat Al-Muntahā* and another time in Ajyād (in Makkah) while Jibrīl had six hundred wings that covered the horizon."[2] Muslim recorded that Abu Dharr said, "I asked the Messenger of Allāh ﷺ, 'Have you seen your Lord?' He said,

«نُورٌ أَنَّىٰ أَرَاهُ»

«*How can I see Him since there was a light?*»" In another narration, the Prophet ﷺ said,

«رَأَيْتُ نُورًا»

«*I only saw a light.*»[3]

Allāh's statement,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ ﴿١٥﴾﴾

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[1] Aṭ-Ṭabari 22:508.

[2] *Tuhfat Al-Aḥwadhi* 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhāri), nos. 174, and 177 do not particularly mention seeing Jibrīl at the *Sidrah*, as is inferred by the *Āyah*, and Ibn Mas'ūd's narration from 'Āṣim which follows.

[3] Muslim 1:161.

﴿*And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode*﴾,

This is the second time the Messenger of Allāh ﷺ saw Jibrīl in the shape that Allāh created him; it was during the Night of *Isrā'*. We mentioned the various *Ḥadīths* about the Night of *Isrā'* in the beginning of *Sūrat Al-Isrā'*. Therefore, there is no need to repeat them here.

Imām Aḥmad recorded that Ibn Mas'ūd commented:

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾﴾

﴿*And indeed he saw him at a second descent. Near Sidrat Al-Muntahā.*﴾

"The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ يَنْتِرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْيَاقُوتِ»

«*I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.*»[1]

This *Ḥadīth* has a good, strong chain of narration. Aḥmad also recorded that 'Abdullāh [Ibn Mas'ūd] said, "The Messenger of Allāh ﷺ saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge."[2] This *Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتُّمِائَةِ جَنَاحٍ»

«*I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.*»"

One of the subnarrators of the *Ḥadīth* asked 'Āṣim about Jibrīl's wings and 'Āṣim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west."[3] This

[1] Aḥmad 1:460.
[2] Aḥmad 1:355.
[3] Aḥmad 1:407.

*Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that Ibn Mas'ūd said that Allāh's Messenger ﷺ said:

«أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدُّرُّ»

*«Jibrīl came to me wearing green with pearls hanging down.»*

This *Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Āmir said that Masrūq asked 'Ā'ishah, "O Mother of the faithful, has Muḥammad ﷺ seen his Lord, the Exalted and Most Honored?" She said, "Glorious is Allāh! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muḥammad ﷺ has seen his Lord, will have lied." She then recited these two *Āyāt*,

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

*﴿No vision can grasp Him, but He grasps all vision.﴾*(6:103), and,

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ﴾

*﴿It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil.﴾*(42:51)

She went one, "And whoever tells you that Muḥammad ﷺ knew what the morrow will bring, will have uttered a lie." She then recited,

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

*﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.﴾*(31:34)

'Ā'ishah said, "And whoever tells you that Muḥammad ﷺ has hidden any part of the Message will have lied," and she then recited this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾

*﴿O Messenger proclaim which has been sent down to you from your Lord.﴾*(5:67).

She went one, "However, he saw Jibrīl twice in his original

shape."[1]

Imām Aḥmad also recorded that Masrūq said, "I asked 'Ā'ishah, 'Did not Allāh say,

﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴾

﴿*And indeed he saw him in the clear horizon.*﴾(81:23), and,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾

﴿*And indeed he saw him at a second descent*﴾?'

She said, 'I was the first among this *Ummah* to ask Allāh's Messenger ﷺ about it. He ﷺ said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

«*That was Jibrīl.*» He only saw him twice in his actual and real figure. He saw Jibrīl descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.»"[2] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* via Ash-Sha'bi.[3]

## Angels, Light and colors covered *Sidrat Al-Muntahā*

Allāh said,

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered the lote tree which did cover it!*﴾

We mentioned before, in the *Ḥadīths* about *Al-Isrā'* that the angels, Allāh's Light, and spectacular colors covered the *Sidrah*. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "When the Messenger of Allāh ﷺ was taken on the *Isrā'* journey, he ascended to *Sidrat Al-Muntahā*, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾

﴿*When that covered the lote tree which did cover it!*﴾

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[1] Aḥmad 6:49, similar recorded by Al-Bukhāri and Muslim, see below.

[2] Aḥmad 6:241.

[3] *Fatḥ Al-Bāri* 8:472 and Muslim 1:359.

He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of *Sūrat Al-Baqarah* (2:284-286), and remission of serious sins for those among his *Ummah* who do not associate anything with Allāh."[1] Muslim collected this *Ḥadīth*.[2]

Allāh's statement,

﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾﴾

﴿*The sight turned not aside, nor it transgressed beyond the limit.*﴾ indicates that the Prophet's sight did not turn right or left, according to Ibn 'Abbās,[3]

﴿وَمَا طَغَىٰ﴾

﴿*nor it transgressed beyond the limit.*﴾ not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh's statement,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾﴾

﴿*Indeed he saw of the greatest signs of his Lord.*﴾ is similar to another *Āyah*,

﴿لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ﴾

﴿*In order that We might show him of Our Āyāt.*﴾(17:1),

meaning, signs that testify to Allāh's might and greatness. Relying on these two *Āyāt*, some scholars of *Ahl us-Sunnah* said that the Prophet ﷺ did not see Allāh during the *Isrā'* journey, because Allāh said,

﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾﴾

﴿*Indeed he saw of the greatest signs of his Lord.*﴾

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

[1] Aḥmad 1:422.

[2] Muslim 1:157.

[3] Aṭ-Ṭabari 22:521.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ
عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ
نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ
الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ
ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ
اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ
وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ
الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾ ۞ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

narrated it to the people.

﴿أَفَرَءَيْتُمُ اللَّٰتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ
الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ
وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ
ضِيزَىٰ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ
سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلْطَٰنٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَمَا تَهْوَى ٱلْأَنفُسُ وَلَقَدْ جَآءَهُم
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ أَمْ لِلْإِنسَٰنِ مَا
تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾
وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى
شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ
ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾﴾

﴿19. *Have you then considered Al-Lāt, and Al-'Uzzā.*﴾

﴿20. *And Manāt, the other third?*﴾

﴿21. *Is it for you the males and for Him the females?*﴾

﴿22. *That indeed is a division most unfair!*﴾

﴿23. *They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!*﴾

﴿24. *Or shall man have what he wishes?*﴾

﴿25. *But to Allāh belongs the last (Hereafter) and the first (the world).*﴾

﴿26. *And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.*﴾

## Refuting Idolatry, Al-Lāt and Al-'Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the *Ka'bah* built by Prophet Ibrāhīm, Allāh's *Khalīl*.

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ﴾

*﴿Have you then considered Al-Lāt,﴾*

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in Aṭ-Ṭā'if with curtains, servants and a sacred courtyard around it. The people of Aṭ-Ṭā'if, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, "They derived Al-Lāt's name from Allāh's Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to 'Abdullāh bin 'Abbās, Mujāhid, and Ar-Rabī' bin Anas, Al-Lāt was a man who used to mix *Sawīq* (a kind of barley mash) with water for the pilgrims during the time of *Jāhiliyyah*. When he died, they remained next to his grave and worshipped him."[1] Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿ٱللَّٰتَ وَٱلْعُزَّىٰ﴾

*﴿Al-Lāt, and Al-'Uzzā.﴾* "Al-Lāt was a man who used to mix *Sawīq* for the pilgrims."[2] Ibn Jarīr said, "They also derived the name for their idol Al-'Uzzā from Allāh's Name Al-'Azīz. Al-'Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and Aṭ-Ṭā'if. The Quraysh revered Al-'Uzzā."[3] During the battle of Uḥud, Abu Sufyān said, "We have Al-'Uzzā, but you do not have Al-'Uzzā." Allāh's Messenger ﷺ replied,

«قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ»

*«Say, "Allāh is Our Supporter, but you have no support."»*[4]

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[1] Aṭ-Ṭabari 22:523.

[2] *Fatḥ Al-Bāri* 8:478.

[3] Aṭ-Ṭabari 22:523.

[4] *Fatḥ Al-Bāri* 6:188.

Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madīnah. The tribes of Khuzā'ah, Aws and Khazraj used to revere Manāt during the time of *Jāhiliyyah*. They used to announce *Ḥajj* to the *Ka'bah* from next to Manāt. Al-Bukhāri collected a statement from 'Ā'ishah with this meaning.[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the *Ka'bah*, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā'ī recorded that Abu Aṭ-Ṭufayl said, "When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālid bin Al-Walīd to the area of Nakhlah where the idol of Al-'Uzzā was erected on three trees of a forest. Khālid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

*«Go back and finish your mission, for you have not finished it.»*

Khālid went back and when the custodians who were also its servants of Al-'Uzzā saw him, they started invoking by calling Al-'Uzzā! When Khālid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālid killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

«تِلْكَ الْعُزَّى!»

*«That was Al-'Uzzā!»*"[2]

Muḥammad bin Isḥāq narrated, "Al-Lāt belonged to the tribe of Thaqīf in the area of Aṭ-Ṭā'if. Banu Mu'attib were the custodians of Al-Lāt and its servants."[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu'bah and

[1] *Fatḥ Al-Bāri* 8:479.

[2] An-Nasā'ī in *Al-Kubrā* 6:474, Abu Ya'lā no. 902. It is confirmed that Abu Aṭ-Ṭufayl saw the Prophet ﷺ, but not that he heard anything from him.

[3] Ibn Hishām 1:87.

Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet's command and built a *Masjid* in its place in the city of Aṭ-Ṭā'if.

Muḥammad bin Isḥāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madīnah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or 'Ali bin Abi Ṭālib to demolish it. Ibn Isḥāq said that Dhul-Khalaṣah was the idol of the tribes of Daws, Khath'am and Bajīlah, and the Arabs who resided in the area of Tabālah.[1] I say that Dhul-Khalaṣah was called the Southern Ka'bah, and the *Ka'bah* in Makkah was called the Northern Ka'bah. The Messenger of Allāh ﷺ sent Jarīr bin 'Abdullāh Al-Bajalī to Dhul-Khalaṣah and he destroyed it.

Ibn Isḥāq said that Fals was the idol of Ṭay' and the neighboring tribes in the Mount of Ṭay', such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent 'Ali bin Abi Ṭālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to 'Ali as war spoils.

Muḥammad bin Isḥāq also said that the tribes of Ḥimyar, and Yemen in general, had a house of worship in Ṣan'ā' called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba' removed it, killed it and demolished the building. Ibn Isḥāq said that Ruḍā' was a structure of Bani Rabī'ah bin Ka'b bin Sa'd bin Zayd Manāt bin Tamīm,[2] which Al-Mustawghir bin Rabī'ah bin Ka'b bin Sa'd demolished after Islām. In Sindād there was Dhul-Ka'bāt, the idol of the tribes of Bakr and Taghlib, the sons of the Wā'il, and also the Iyad tribes.

## Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ۝٢٠﴾

﴿*Have you then considered Al-Lāt, and Al-'Uzzā. And Manāt,*

[1] Ibn Hishām 1 :87.

[2] Ibn Hishām 1 :89.

*the other third?*﴾,

then Allāh said,

﴿أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾﴾

﴿*Is it for you the males and for Him the females?*﴾

Allāh asked the idolators, 'do you choose female offspring for Allāh and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

﴿قِسْمَةٌ ضِيزَىٰٓ﴾

﴿*a division most unfair!*﴾' meaning, it would be an unfair and unjust division. 'How is it then that you make this division between you and Allāh, even though this would be foolish and unjust, if you made it between yourselves and others?' Allāh the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

﴿إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم﴾

﴿*They are but names which you have named - you and your fathers*﴾ of your own desire,

﴿مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

﴿*for which Allāh has sent down no authority.*﴾ meaning, proof,

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ﴾

﴿*They follow but a guess and that which they themselves desire,*﴾

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

﴿وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ﴾

﴿*whereas there has surely come to them the guidance from their Lord!*﴾,

meaning, Allāh has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

## Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

﴿أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ۝٢٤﴾

﴿*Or shall man have what he wishes?*﴾, asserting that not everyone gets the goodness that he wishes,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ﴾

﴿*It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.*﴾(4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا تَمَنَّىٰ أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّىٰ، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ»

«*When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.*»[1]

Only Aḥmad collected this *Ḥadīth*. Allāh's statement,

﴿فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ۝٢٥﴾

﴿*But to Allāh belongs the last and the first.*﴾ meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

## No Interecession except with Allāh's Leave

Allāh said,

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ۝٢٦﴾

﴿*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.*﴾

As He said;

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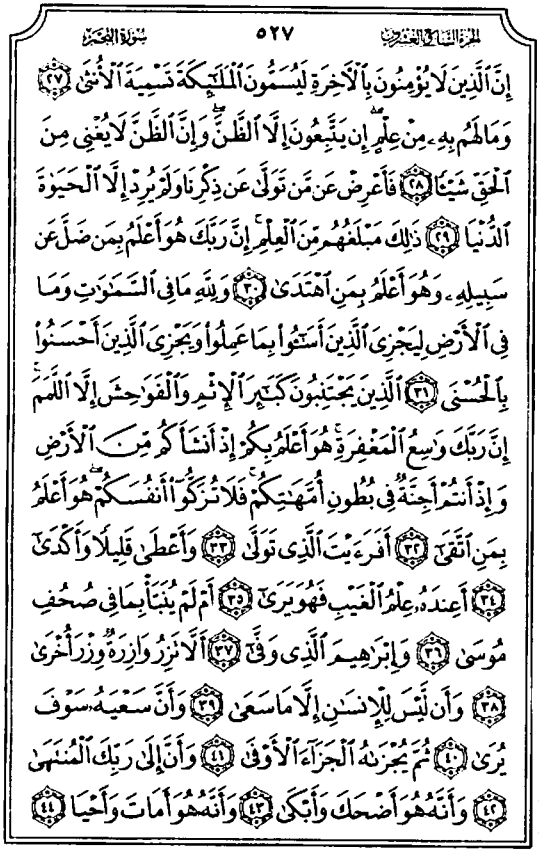
[1] Aḥmad 2:357. There is a slight deficiency in its chain of narrators.



إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾
وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ
ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ
ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن
سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟
بِٱلْحُسْنَى ﴿٣١﴾ ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ
إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَـٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ
بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾ أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ
﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ
مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ
يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ
﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?* ﴾(2:255) and,

﴿وَلَا تَنفَعُ ٱلشَّفَـٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴿*Intercession with Him profits not except for him whom He permits.*﴾ (34:23)

'If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allāh to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them?' Rather, Allāh has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

﴿إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾﴾

﴿*27. Verily, those who believe not in the Hereafter, name the angels with female names.*﴾

﴿*28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the*

*truth.*﴾

﴿*29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.*﴾

﴿*30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.*﴾

## Refuting the Claim of the Idolators that the Angels are Allāh's Daughters

Allāh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allāh's daughters. Allāh is far removed from what they ascribe to Him. Allāh the Exalted said in another *Āyah*,

﴿وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾﴾

﴿*And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!*﴾(43:19) Allāh's statement here,

﴿وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ﴾

﴿*But they have no knowledge thereof.*﴾ meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا﴾

﴿*They follow but conjecture, and verily, conjecture is no substitute for the truth.*﴾

meaning, conjecture is of no benefit and never takes the place of truth. In a *Ḥadīth* recorded in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

«*Beware of suspicion, for suspicion is the most lying speech.*»[1]

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[1] *Fatḥ Al-Bāri* 5:441.

## The Necessity of turning away from the People of Misguidance

Allāh's statement,

﴿فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا﴾

﴿*Therefore withdraw from him who turns away from Our Reminder*﴾,

means, stay away from those who turn away from the Truth and shun them,

﴿وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا﴾

﴿*and desires nothing but the life of this world.*﴾ meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

﴿ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ﴾

﴿*That is what they could reach of knowledge.*﴾ meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا»

«*O Allāh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.*»[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ﴾

﴿*Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.*﴾

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allāh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٣١﴾ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ

[1] *Tuhfat Al-Aḥwadhi* 9:476.

إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰ ﴿٣٢﴾

﴿31. *And to Allāh belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.*﴾

﴿32. *Those who avoid great sins and Al-Fawāḥish (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.*﴾

## Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

﴿لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى﴾

﴿*that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.*﴾

He recompenses each according to his or her deeds, good for good and evil for evil.

## Qualities of the Good-doers; Allāh forgives the Small Faults

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another *Āyah;*

﴿إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾

﴿*If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a*

*Noble Entrance.*﴾(4:31)

Allāh said here,

﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾

﴿*Those who avoid great sins and Al-Fawāḥish (immoral sins) except Al-Lamam*﴾,

*Al-Lamam* means, small faults and minor errors. Imām Aḥmad recorded that Ibn 'Abbās said, "I have not seen anything that resembles *Al-Lamam* better than the *Ḥadīth* that Abu Hurayrah narrated from the Prophet ﷺ,

«إِنَّ اللهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذٰلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ أَوْ يُكَذِّبُهُ»

*«Verily, Allāh the Exalted has decreed for the Son of Ādam his share of Zinā and he will certainly earn his share. The Zinā of the eye is by looking, the Zinā of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.»*"[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[2] Ibn Jarīr recorded that Ibn Mas'ūd said, "The eyes commit *Zinā* by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed *Zinā*. Otherwise, it is *Al-Lamam*."[3] Masrūq[4] and Ash-Sha'bi also held the same view. 'Abdur-Raḥmān bin Nāfi', who is also known as Ibn Lubābah Aṭ-Ṭā'ifī, said, "I asked Abu Hurayrah about Allāh's statement,

﴿إِلَّا ٱللَّمَمَ﴾

﴿*except the Lamam*﴾, and he said, 'It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then *Ghusl* is obligatory, and that is *Zinā*."[5]

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[1] Aḥmad 2:276.

[2] *Fatḥ Al-Bāri* 11:28 and Muslim 4:2046.

[3] Aṭ-Ṭabari 22:537.

[4] Aṭ-Ṭabari 22:537.

[5] Aṭ-Ṭabari 22:537.

## Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh's statement,

﴿إِنَّ رَبَّكَ وَسِعُ ٱلْمَغْفِرَةِ﴾

﴿*verily, your Lord is of vast forgiveness.*﴾ asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾﴾

﴿*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."*﴾ (39:53)

Allāh said,

﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ﴾

﴿*He knows you well when He created you from the earth,*﴾

Allāh says, 'He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father 'Ādam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

﴿وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ﴾

﴿*and when you were fetuses in your mothers' wombs.*﴾

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

﴿فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ﴾

﴿*So, ascribe not purity to yourselves.*﴾ forbidding one from ascribing purity and praising himself and thinking highly of his actions,

﴿هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰ﴾

﴿*He knows best him who has Taqwā.*﴾ Allāh said in another *Āyah*,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾﴾

*﴿Have you not seen those who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatīl.﴾*[1] (4:49)

In his *Ṣaḥīḥ*, Muslim recorded that Muḥammad bin 'Amr bin 'Aṭā said, "I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, 'The Messenger of Allāh ﷺ forbade using this name. I was originally called Barrah and he ﷺ said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

*«Do not ascribe purity to yourselves; Allāh knows best who the pious people among you are»'*

They said, 'What should we call her?' He said,

«سَمُّوهَا زَيْنَبَ»

*«Call her Zaynab.»'*[2]

Imām Aḥmad recorded a *Ḥadīth* from 'Abdur-Raḥmān bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet ﷺ. The Messenger of Allāh ﷺ said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - مِرَارًا - إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

*«Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allāh knows best about him and I will never purify anyone before Allāh," if he knows his friend to be as he is describing him.»'*[3]

Al-Bukhāri, Muslim, Abu Dāwud and Ibn Mājah collected this *Ḥadīth*.[4]

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[1] The thread in the long slit of the date stone.

[2] Muslim 3:1687.

[3] Aḥmad 5:46 and 5:41.

[4] *Fatḥ Al-Bāri* 5:324 and 10:491 and 567, Muslim 4:2296, Abu Dāwud 5:154 and Ibn Mājah 2:1232.

Imām Aḥmad recorded that Hammām bin Al-Ḥārith said, "A man came before 'Uthmān bin 'Affān and praised him. Al-Miqdād bin Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allāh ﷺ ordered us to throw sand in their faces when we see those who praise.'"[1] Muslim and Abu Dāwud also collected this *Ḥadīth*.[2]

﴿أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾ أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾﴾

*﴿33. Did you observe him who turned away (from Islām).﴾*

*﴿34. And gave a little, then stopped?﴾*

*﴿35. Is with him the knowledge of the Unseen so that he sees?﴾*

*﴿36. Or is he not informed with what is in the Ṣuḥuf of Mūsā,﴾*

*﴿37. And of Ibrāhīm who fulfilled all that:﴾*

*﴿38. That no burdened person (with sins) shall bear the burden (sins) of another.﴾*

*﴿39. And that man can have nothing but what he does.﴾*

*﴿40. And that his deeds will be seen.﴾*

*﴿41. Then he will be recompensed with a full and the best recompense.﴾*

## Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾﴾

*﴿So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!﴾*(75:31-32),

﴿وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾﴾

*﴿And gave a little, then stopped﴾* Ibn 'Abbās said, "Gave a little,

[1] Aḥmad 6:5.

[2] Muslim 4:2297 and Abu Dāwud 5:153.

then stopped giving."[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Qatādah and several others.[2] 'Ikrimah and Sa'īd said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work."

Allāh's statement,

﴿أَعِندَهُ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾﴾

﴿*Is with him the knowledge of the Unseen so that he sees?*﴾

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a *Ḥadīth*,

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

«*O Bilāl, spend and fear not less provisions from the Owner of the Thone.*»[3]

Allāh the Exalted and Most honored said,

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾

﴿*And whatsoever you spend of anything (in Allāh's cause), He will replace it. And He is the Best of providers.*﴾(34:39)

## The Meaning of 'fulfilled'

Allāh the Exalted said,

﴿أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴿*Or is he not informed with what is in the Ṣuḥuf of Mūsā. And of Ibrāhīm who fulfilled*﴾,

Sa'īd bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey."[4] Ibn 'Abbās said about:

[1] Aṭ-Ṭabari 22:541.

[2] Aṭ-Ṭabari 22:542.

[3] Aṭ-Ṭabarāni 10:191.

[4] Aṭ-Ṭabari 22:544.

﴿وَفَّىٰٓ﴾

﴿*fulfilled*﴾ "He delivered all that Allāh ordered him to deliver."[1] Sa'īd bin Jubayr said about:

﴿وَفَّىٰٓ﴾

﴿*fulfilled*﴾, "What he was ordered."[2] Qatādah said about:

﴿وَفَّىٰٓ﴾

﴿*fulfilled*﴾, "He obeyed Allāh and delivered His Message to His creatures." This is the view preferred by Ibn Jarīr because it includes the statement before it and supports it. Allāh said,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿*And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imām (a leader) for mankind."*﴾(2:124)

Therefore, Ibrāhīm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allāh's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allāh the Exalted said,

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴿*Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, a Ḥanīf, and he was not of the idolators."*﴾(16:123)

## None shall carry the Burden of Any Other on the Day of Resurrection

Allāh the Exalted explained what He has revealed in the Scripture of Ibrāhīm and Mūsā,

﴿أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾﴾

﴿*That no burdened person shall bear the burden of another.*﴾

Meaning, every soul shall carry its own injustices, whether

[1] Aṭ-Ṭabari 22:543.

[2] Aṭ-Ṭabari 22:544.

disbelief or sin, and none else shall carry its burden of sin, as Allāh states

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿*And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.*﴾(35:18) Allāh said,

﴿وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾﴾

﴿*And that man can have nothing but what he does.*﴾

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the *Ḥadīth* recorded by Muslim in the *Ṣaḥīḥ*, that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

«*When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allāh for him, or an ongoing charity after his death, or knowledge that people benefit from.*»[1]

These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a *Ḥadīth* states,

«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ»

«*Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.*»[2]

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allāh the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾

﴿*Verily, We give life to the dead, and We record that which they send before (them) and their traces.*﴾(36:12)

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[1] Muslim 3:1255.

[2] An-Nasā'ī 7:241.

The knowledge that one spreads among people which they are guided by is among his actions and deeds. A *Ḥadīth* collected in the *Ṣaḥīḥ* states,

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا»

«*Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.*»[1] Allāh said,

﴿وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ۝٤٠﴾

﴿*And that his deeds will be seen.*﴾ meaning, on the Day of Resurrection,

﴿وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝١٠٥﴾

﴿*And say: "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."*﴾(9:105),

Then Allāh will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allāh's statement here,

﴿ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ۝٤١﴾

﴿*Then he will be recompensed with a full and the best recompense.*﴾

﴿وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ۝٤٢ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝٤٣ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ۝٤٤ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ۝٤٥ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۝٤٦ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ۝٤٧ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝٤٨ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ۝٤٩ وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ۝٥٠ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ۝٥١ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ۝٥٢ وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ۝٥٣ فَغَشَّىٰهَا مَا غَشَّىٰ ۝٥٤ فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ۝٥٥﴾

﴿*42. And that to your Lord is the End.*﴾

[1] Muslim 4 :2060.

﴿43. *And that it is He Who makes laugh, and makes weep.*﴾

﴿44. *And that it is He Who causes death and gives life.*﴾

﴿45. *And that He creates the pairs, male and female,*﴾

﴿46. *From Nutfah when it is emitted.*﴾

﴿47. *And that upon Him is another bringing forth (Resurrection).*﴾

﴿48. *And that it is He Who Aghnā and Aqnā.*﴾

﴿49. *And that He is the Lord of Ash-Shi'rā.*﴾

﴿50. *And that it is He Who destroyed the former 'Ād,*﴾

﴿51. *And Thamūd. He spared none of them.*﴾

﴿52. *And the people of Nūḥ aforetime. Verily, they were more unjust and more rebellious and transgressing.*﴾

﴿53. *And He destroyed the overthrown cities.*﴾

﴿54. *So, there covered them that which did cover.*﴾

﴿55. *Then which of the graces of your Lord will you doubt?*﴾

## Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allāh the Exalted said,

﴿وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾﴾

﴿*And that to your Lord is the End.*﴾ meaning, the return of everything on the Day of Resurrection. Ibn Abi Ḥātim recorded that 'Amr bin Maymūn Al-Awdi said, "Once, Mu'ādh bin Jabal stood up among us and said, 'O Children of Awd! I am the emissary of Allāh's Messenger ﷺ to you; know that the Return is to Allāh, either to Paradise or the Fire.'"[1] Allāh's statement,

﴿وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾﴾

﴿*And that it is He Who makes you laugh, and makes you weep.*﴾

means that He created in His creatures the ability to laugh or

[1] Al-Ḥākim 1:83.

weep and the causes for each of these opposites,

﴿وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾﴾

﴿*And that it is He Who causes death and gives life.*﴾

In a similar statement, Allāh said,

﴿ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ﴾

﴿*Who has created death and life.*﴾(67:2) Allāh said,

﴿وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾﴾

﴿*And that He creates the pairs, male and female. From Nutfah when it is emitted.*﴾

as He said:

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

﴿*Does man think that he will be left neglected? Was he not a Nutfah? Then he became an 'Alaqah (something that clings); then (Allāh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allāh) able to give life to the dead?*﴾(75:36-40)

Allāh the Exalted said,

﴿وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾﴾

﴿*And that upon Him is another bringing forth.*﴾ meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

﴿وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾﴾

﴿*And that it is He Who Aghnā (gives much) and Aqnā (a little).*﴾

It is Allāh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of *Tafsīr* revolve around this meaning, such as those from Abu Ṣāliḥ, Ibn Jarīr and others.[1] Mujāhid said that,

[1] Aṭ-Ṭabari 22:548-549.

﴿أَغْنَىٰ﴾

﴿*Aghnā*﴾ meaning: He gives wealth.

﴿وَأَقْنَىٰ﴾

﴿*Aqnā*﴾ meaning: He gives servants.

Similar was said by Qatādah. Ibn 'Abbās and Mujāhid said;

﴿أَغْنَىٰ﴾

﴿*Aghnā*﴾ means: He granted; while,

﴿وَأَقْنَىٰ﴾

﴿*Aqnā*﴾ means: He gave contentment.

﴿وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾﴾

﴿*And that He is the Lord of Ash-Shi'rā.*﴾

Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said about Ash-Shi'rā that it is the bright star, named *Mirzam Al-Jawzā'* (Sirius), which a group of Arabs used to worship.[1]

﴿وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾﴾

﴿*And that it is He Who destroyed the former 'Ād*﴾ the people of Hūd. They are the descendants of 'Ād, son of Iram, son of Sām, son of Nūḥ. As Allāh the Exalted said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـٰدِ ﴿٨﴾﴾

﴿*Saw you not how your Lord dealt with 'Ād. Of Iram, with the lofty pillars, the like of which were not created in the land?*﴾(89:6-8)

The people of 'Ād were among the strongest, fiercest people and the most rebellious against Allāh the Exalted and His Messenger. Allāh destroyed them,

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـٰنِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*By a furious violent wind! Which Allāh imposed in them for seven nights and eight days in succession.*﴾(69:6-7)

[1] Aṭ-Ṭabari 22:551.

Allāh's statement,

﴿وَثَمُودَا فَمَآ أَبْقَىٰ ﴿٥١﴾﴾

﴿*And Thamūd. He spared none*﴾, declares that He destroyed them all and spared none of them,

﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾

﴿*And the people of Nūḥ aforetime.*﴾ before 'Ād and Thamūd,

﴿إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ﴾

﴿*Verily, they were more unjust and more rebellious and transgressing.*﴾

more unjust in disobeying Allāh than those who came after them,

﴿وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾﴾

﴿*And He destroyed the overthrown cities.*﴾ meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūṭ was sent. Allāh turned their cities upside down over them and sent on them stones of *Sijjīl*. Allāh's statement that whatever has covered it, has covered it, is like the case with the stones of *Sijjīl* that He sent on them,

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾﴾

﴿*And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!*﴾(26:173) Allāh said,

﴿فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾﴾

﴿*Then which of the graces of your Lord will you doubt?*﴾

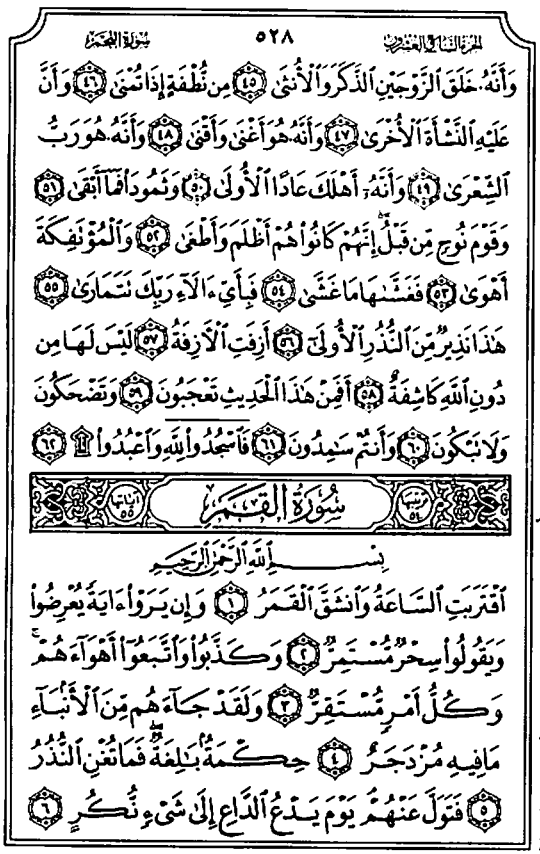
meaning, 'which of Allāh's favors for you, O man, do you doubt,' according to Qatādah.[1] Ibn Jurayj said that the *Āyah*,

﴿فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾﴾

﴿*Then which of the graces of your Lord will you doubt?*﴾,

is directed towards the Prophet ﷺ saying: "O Muḥammad!"

[1] Aṭ-Ṭabari 22:556.


وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ
عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ
ٱلشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُۥ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾ وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾
وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾ وَٱلْمُؤْتَفِكَةَ
أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾ أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن
دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ
وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾ فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾

سُورَةُ القَمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟
وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ
وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ
مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ
﴿٥﴾ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾

However, the first explanation is better, and it is the meaning that Ibn Jarīr preferred.

﴿هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ الْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَامِدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾﴾

﴿56. *This is a warner from the warners of old.*﴾

﴿57. *The Azifah draws near.*﴾

﴿58. *None besides Allāh can avert it.*﴾

﴿59. *Do you then wonder at this recitation?*﴾

﴿60. *And you laugh at it and weep not,*﴾

﴿61. *While you are Sāmidūn.*﴾

﴿62. *So fall you down in prostration to Allāh and worship Him.*﴾

## A Warning and Exhortation, the Order to prostrate and to be humble

Allāh said,

﴿هَٰذَا نَذِيرٌ﴾

﴿*This is a warner*﴾ in reference to Muḥammad ﷺ,

﴿مِّنَ النُّذُرِ الْأُولَىٰ﴾

﴿*from the warners of old.*﴾ means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

Allāh the Exalted said,

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ﴾

﴿*Say: "I am not a new thing among the Messengers."*﴾(46:9)

Allāh said;

﴿أَزِفَتِ ٱلْآزِفَةُ ۝٥٧﴾

﴿*The Azifah draws near.*﴾ that which is near, the Day of Resurrection, has drawn nearer,

﴿لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ۝٥٨﴾

﴿*None besides Allāh can avert it.*﴾ no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴿إِنْ نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ۝٤٦﴾

﴿*He is only a warner to you in face of a severe torment.*﴾ (34:46)

And in the *Ḥadīth*:

«أَنَا النَّذِيرُ الْعُرْيَانُ»

«*I am the naked warner,*»[1] meaning, 'I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.' In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the *Āyah*,

﴿أَزِفَتِ ٱلْآزِفَةُ ۝٥٧﴾

﴿*the Azifah draws near.*﴾, in reference to the nearing Day of Resurrection. Allāh said in the beginning of the *Sūrah*:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾

﴿*The Hour has drawn near.*﴾(54:1) Imām Aḥmad recorded that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 11:323.

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنِ وَادٍ، فَجَاءَ ذَا بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مَتَى يُؤْخَذْ بِهَا صَاحِبُهَا، تُهْلِكْهُ»

*«Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.»*[1]

Allāh the Exalted admonishes the idolators because they hear the Qur'ān, yet they turn away from it in heedless play,

﴿تَعْجَبُونَ﴾

﴿*wonder*﴾ doubting that it is true.

﴿وَتَضْحَكُونَ﴾

﴿*And you laugh*﴾ in jest and mock at it,

﴿وَلَا تَبْكُونَ﴾

﴿*and weep not,*﴾ just as those who believe in it weep,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

﴿*And they fall down on their faces weeping and it increases their humility.*﴾(17:109)

Allāh said;

﴿وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾﴾

﴿*While you are Sāmidūn.*﴾ Sufyān Ath-Thawri reported that his father narrated that Ibn 'Abbās said about *Sāmidūn*, "Singing; in Yemenite dialect *'Ismid* for us' means 'Sing for us.'" Ikrimah said something similar.[2] In another narration from Ibn 'Abbās, he said that,

﴿سَٰمِدُونَ﴾

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[1] Aḥmad 5:331.

[2] Aṭ-Ṭabari 22:559.

﴿*Sāmidūn*﴾ means, "Turning away."[1] Similar was reported from Mujāhid and 'Ikrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of *Tawḥīd* and sincerity,

﴿فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩﴾

﴿*So fall you down in prostration to Allāh and worship Him.*﴾

meaning, with submission, sincerity, and *Tawḥīd*. Al-Bukhāri recorded that Abu Ma'mar said that 'Abdul-Wārith said that Ayyub said that 'Ikrimah said that, Ibn 'Abbās said, "The Prophet ﷺ prostrated upon reciting *An-Najm* and the Muslims, idolators, *Jinns* and mankind who were present prostrated along with him."[2] Only Muslim collected this *Ḥadīth*. Imām Aḥmad recorded that Al-Muṭṭalib bin Abi Wadā'ah said, "While in Makkah, the Messenger of Allāh ﷺ once recited *Sūrat An-Najm*, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this *Sūrah* until the end, without prostrating with whomever was prostrating after reciting it.[3] An-Nasā'ī also collected this *Ḥadīth* in the Book of Al-Bukhari, excluding prayer in his *Sunan*.[4]

This is the end of the *Tafsīr* of *Sūrat An-Najm*. All praise and thanks are due to Allāh.

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[1] 'Abdur-Razzāq 3:255.

[2] *Fatḥ Al-Bāri* 8:480.

[3] Aḥmad 6:399.

[4] An-Nasā'ī 2:160.

# The *Tafsīr* of *Sūrah Iqtarabat As-Sā'ah*[1]

# (Chapter - 54)

**Which was revealed in Makkah**

The *Ḥadīth* of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite *Sūrah Qāf* (chapter 53) and *Iqtarabat As-Sā'ah* (*Al-Qamar*, chapter 54), during (the *'Īd* Prayers of) *Al-Aḍḥā* and *Al-Fiṭr*. The Prophet ﷺ used to recite these two *Sūrahs* during major gatherings and occasions because they contain Allāh's promises and warnings, and information about the origin of creation, Resurrection, *Tawḥīd*, the affirmation of prophethood, and so forth among the great objectives.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾﴾

﴿*1. The Hour has drawn near, and the moon has been cleft asunder.*﴾

﴿*2. And if they see an Āyah, they turn away and say: "This is magic, Mustamir."*﴾

﴿*3. They denied and followed their own lusts. And every matter will be settled.*﴾

﴿*4. And indeed there has come to them news wherein there is Muzdajar.*﴾

﴿*5. Perfect wisdom, but warners benefit them not.*﴾

[1] Also called *Sūrat Al-Qamar*.

## The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿*The Event ordained by Allāh will come to pass, so seek not to hasten it.*﴾(16:1),

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾

﴿*Draws near for mankind their reckoning, while they turn away in heedlessness.*﴾(21:1)

## *Ḥadīths* about the Last Hour

There are several *Ḥadīths* with this meaning. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَىٰ مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هٰذَا فِيمَا مَضَىٰ مِنْهُ»

«*By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.*»

Anas said, "We could only see a small part of the setting sun at the time."[1]

Another *Ḥadīth* that supports and explains the above *Ḥadīth* is recorded by Imām Aḥmad that 'Abdullāh bin 'Umar said, "We were sitting with the Prophet ﷺ while the sun was rising above Qu'ayqa'ān,[2] after *'Aṣr*. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَىٰ إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَىٰ»

«*What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.*»"[3]

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[1] *Majma' Az-Zawā'id* 10:311.

[2] A hill in Makkah near the *Hijr* of the *Ka'bah*.

[3] Aḥmad 2:115.

Imām Aḥmad recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هٰكَذَا»

*«I was sent like this with the Last Hour.»*

and he pointed with his middle and index finger.[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

Imām Aḥmad recorded that Wahb As-Suwā'ī said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهٰذِهِ مِنْ هٰذِهِ، إِنْ كَادَتْ لَتَسْبِقُنِي»

*«I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.»*

Al-A'mash joined between his index and middle fingers while narrating this *Ḥadīth*.[3]

Imām Aḥmad recorded that Al-Awzā'ī said that Isma'īl bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walīd bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, 'I heard the Messenger of Allāh ﷺ say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

*«You and the Last Hour are as close as these two (fingers).»*'"

Only Imām Aḥmad collected this *Ḥadīth*.[4] There is proof to support these *Ḥadīths* in the *Ṣaḥīḥ* listing, *Al-Ḥāshir* (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).[5] Allāh's statement,

﴿وَٱنشَقَّ ٱلْقَمَرُ﴾

*﴿and the moon has been cleft asunder.﴾* It occurred during the time

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[1] Aḥmad 5:338.

[2] *Fatḥ Al-Bāri* 11:355 and Muslim 4:2268.

[3] Aḥmad 4:309.

[4] Aḥmad 3:223.

[5] *Fatḥ Al-Bāri* 6:641.

of Allāh's Messenger ﷺ, according to the authentic *Mutawātir Ḥadīths* the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allāh gave him.

## *Ḥadīths* mentioning that the Moon was split

### The Narration of Anas bin Mālik

Imām Aḥmad recorded that Anas bin Mālik said, "The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allāh said,

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝١﴾

*﴿The Hour has drawn near, and the moon has been cleft asunder.﴾*"[1] Muslim also collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Anas bin Mālik said, "The people of Makkah asked the Messenger of Allāh ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā' between them."[3] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* with various chains of narration.

### The Narration of Jubayr bin Muṭ'im

Imām Aḥmad recorded that Jubayr bin Muṭ'im said, "The moon was split into two pieces during the time of Allāh's Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, 'Muḥammad ﷺ has taken us by his magic.' They then said, 'If he was able to take us by magic, he will not be able to do so with all people.'"[4] Only Imām Aḥmad recorded this *Ḥadīth* with this chain of narration.

Al-Bayhaqi used another chain of narration in a similar *Ḥadīth* he collected in *Ad-Dalā'il*.[5]

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[1] Aḥmad 3:165.

[2] Muslim 4:2159.

[3] *Fatḥ Al-Bāri* 7:221 and 8:484 and Muslim 4:2159.

[4] Aḥmad 4:81.

[5] *Dalā'il An-Nubuwwah* 2:268.

### The Narration of 'Abdullāh bin 'Abbās

Al-Bukhāri recorded that Ibn 'Abbās said, "The moon was split during the time of the Prophet ﷺ."[1] Al-Bukhāri and Muslim collected this *Ḥadīth*.[2] Ibn Jarīr recorded that Ibn 'Abbās commented on Allāh's saying:

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝١ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝٢﴾

*﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir."﴾*

"This occurred before the *Hijrah*; the moon was split and they saw it in two parts."[3]

### The Narration of 'Abdullāh bin 'Umar

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that 'Abdullāh bin 'Umar commented on Allāh's statement:

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۝١﴾

*﴿The Hour has drawn near, and the moon has been cleft asunder.﴾*

"This occurred during the time of Allāh's Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«اللَّهُمَّ اشْهَدْ»

*«O Allāh! Be witness.»*"[4]

This is the narration that Muslim and At-Tirmidhi collected.[5] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"

### The Narration of 'Abdullāh bin Mas'ūd

Imām Aḥmad recorded that Ibn Mas'ūd said, "The moon was split in two parts during the time of Allāh's Messenger, and they saw its two parts. Allāh's Messenger ﷺ said,

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[1] *Fatḥ Al-Bāri* 8:484.

[2] *Fatḥ Al-Bāri* 7:221 and Muslim 4:2159.

[3] Aṭ-Ṭabari 22:569.

[4] *Dalā'il An-Nubuwwah* 2:267.

[5] Muslim 4:2158-2159 and *Tuḥfat Al-Aḥwadhi* 9:175.

«اشْهَدُوا»

*«Be witnesses.»*[1] Al-Bukhāri and Muslim collected this *Ḥadīth*.[2]

Ibn Jarīr recorded that 'Abdullāh (Ibn Mas'ūd) said, "I saw the mountain between the two parts of the moon when it was split."[3] Imām Aḥmad recorded that 'Abdullāh said, "The moon was split during the time of Allāh's Messenger ﷺ and I saw the mount between its two parts."[4]

## The Stubbornness of the idolators

Allāh said,

﴿وَإِن يَرَوْا ءَايَةً﴾

﴿*And if they see an Āyah*﴾, if they see proof, evidence and a sign,

﴿يُعْرِضُوا﴾

﴿*they turn away*﴾, they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

﴿وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ﴾

﴿*and say: "This is magic, Mustamir."*﴾ They say, 'the sign that we saw was magic, which was cast on us.' *Mustamir*, means, 'will soon go away', according to Mujāhid, Qatādah[5] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

﴿وَكَذَّبُوا وَاتَّبَعُوٓا أَهْوَآءَهُمْ﴾

﴿*They denied and followed their own lusts.*﴾, they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allāh's statement,

﴿وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ﴾

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[1] Aḥmad 1:377.

[2] *Fatḥ Al-Bāri* 8:483 and Muslim 4:2158.

[3] Aṭ-Ṭabari 22:567.

[4] Aḥmad 1:413.

[5] Aṭ-Ṭabari 22:570.

﴿*And every matter will be settled.*﴾ means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatādah,[1] while Ibn Jurayj said, "will settle according to its people."[2] Mujāhid commented on the meaning of,

﴿وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ﴾

﴿*And every matter will be settled.*﴾ by saying, "On the Day of Resurrection." Allāh's statement,

﴿وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ﴾

﴿*And indeed there has come to them news*﴾; in this Qur'ān, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

﴿مَا فِيهِ مُزْدَجَرٌ﴾

﴿*wherein there is Muzdajar*﴾, wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

﴿حِكْمَةٌۢ بَٰلِغَةٌ﴾

﴿*Perfect wisdom,*﴾ in that Allāh guides whomever He wills and misguides whomever He wills,

﴿فَمَا تُغْنِ ٱلنُّذُرُ﴾

﴿*but warners benefit them not.*﴾ but the preaching of warnings does not benefit those upon whom Allāh has written misery and sealed their hearts. Who can guide such people after Allāh? This *Āyah* is similar to Allāh's statements,

﴿قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾﴾

﴿*Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."*﴾(6:149) and,

﴿وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴿*But neither Āyāt nor warners benefit those who believe not.*﴾(10:101)

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[1] Aṭ-Ṭabari 22:572.

[2] *Ad-Durr Al-Manthūr* 7:673.

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ۝٦ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝٧ مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝٨﴾

﴿6. *So withdraw from them. The Day that the caller will call (them) to a terrible thing.*﴾

﴿7. *They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,*﴾

﴿8. *Hastening towards the caller. The disbelievers will say: "This is a hard Day."*﴾

## The terrible End the Disbelievers will meet on the Day of Resurrection

Allāh the Exalted says, 'O Muḥammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

﴿يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ﴾

﴿*The Day that the caller will call (them) to a terrible thing.*﴾

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

﴿خُشَّعًا أَبْصَارُهُمْ﴾

﴿*with humbled eyes*﴾, their eyes will be covered with disgrace,

﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ﴾

﴿*they will come forth from (their) graves as if they were locusts spread abroad.*﴾

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allāh said,

﴿مُّهْطِعِينَ﴾

﴿*Hastening*﴾ meaing hurriedly,

﴿إِلَى الدَّاعِ﴾

﴿*towards the caller.*﴾ without being able to hesitate or slow down,

﴿يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ﴾

خُشَّعًا أَبْصَـٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَـٰفِرُونَ هَـٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ ۞ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا
رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ
﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنَـٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن
كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَـٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ
عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ
﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ
رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ
نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓا۟ أَبَشَرًا
مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَـٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ
مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ
ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

﴿The disbelievers will say: "This is a hard Day."﴾, meaing, 'this is a hard, terrible, horrifying and distressful Day,'

﴿فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَـٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿Truly, that Day will be a Hard Day – far from easy for the disbelievers.﴾ (74:9-10)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَـٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَـٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾﴾

*﴿9. The people of Nūḥ denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.﴾*

*﴿10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾*

*﴿11. So, We opened the gates of the heaven with water Munhamir.﴾*

*﴿12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.﴾*

*﴿13. And We carried him on a (ship) made of planks and nails (Dusur)﴾*

*﴿14. Floating under Our Eyes, a reward for him who had been*

*rejected!*﴾

﴿*15. And indeed, We have left this as a sign. Then is there any that will remember?*﴾

﴿*16. Then how (terrible) was My torment and My warnings?*﴾

﴿*17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember?*﴾

## The Story of the People of Nūḥ and the Lesson from it

Allāh the Exalted said,

﴿كَذَّبَتْ﴾

﴿*denied*﴾ 'before your people, O Muḥammad,'

﴿قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا﴾

﴿*the people of Nūḥ. They rejected Our servant*﴾ means, they denied him categorically and accused him of madness,

﴿وَقَالُوا مَجْنُونٌ وَازْدُجِرَ﴾

﴿*and said: "A madman!" Wazdujir.*﴾ Mujāhid said about *Wazdujir*: "He was driven out accused on account of madness."[1] It was also said that *Wazdujir* means, he was rebuked, deterred, threatened and warned by his people saying:

﴿لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

﴿*"If you do not stop O Nūḥ, you will be among those who will be stoned."*﴾ [26:116]

This was said by Ibn Zayd,[2] and it is sound.

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾﴾

﴿*Then he invoked his Lord (saying): "I have been overcome, so help (me)!"*﴾

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾﴾

﴿*So, We opened the gates of the heaven with water*

[1] Aṭ-Ṭabari 22:576.

[2] Aṭ-Ṭabari 22:577.

*Munhamir.*﴾

As-Suddi said about *Munhamir*, "It means abundant."[1]

﴿وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا﴾

﴿*And We caused springs to gush forth from the earth.*﴾ means, from every part of the earth, and even ovens in which fire was burning – water and springs gushed forth,

﴿فَٱلْتَقَى ٱلْمَآءُ﴾

﴿*So, the waters met*﴾, means, of the heaven and the earth,

﴿عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ﴾

﴿*for a matter predestined.*﴾ Ibn Jurayj reported from Ibn 'Abbās:

﴿فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾﴾

﴿*So, We opened the gates of the heaven with water Munhamir*﴾,

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained."[2] Allāh said,

﴿وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾﴾

﴿*And We carried him on a (ship) made of planks and nails (Dusur)*﴾,

Ibn 'Abbās, Sa'īd bin Jubayr, Al-Qurazi, Qatādah and Ibn Zayd said that *Dusur* means nails.[3] Ibn Jarīr preferred this view.[4] Allāh's statement,

﴿تَجْرِى بِأَعْيُنِنَا﴾

﴿*Floating under Our Eyes*﴾, means, 'by Our command and under

[1] Al-Qurṭubi 17:131.

[2] *Ad-Durr Al-Manthūr* 7:675.

[3] Aṭ-Ṭabari 22:580 and Al-Qurṭubi 17:132.

[4] Aṭ-Ṭabari 22:578.

Our protection and observation,'

﴿جَزَآءً لِّمَن كَانَ كُفِرَ﴾

﴿*a reward for him who had been rejected!*﴾ meaning, as recompense for them because of their disbelief in Allāh and as reward for Nūḥ, peace be upon him.

Allāh the Exalted said,

﴿وَلَقَد تَّرَكْنَٰهَآ ءَايَةً﴾

﴿*And indeed, We have left this as a sign.*﴾ Qatādah said, "Allāh left the ship of Nūḥ intact until the first generation of this *Ummah* were able to see it."[1]

However, it appears that the meaning here is that Allāh kept ships as a sign. For instance, Allāh the Exalted said,

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴿*And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.*﴾(36:41-42),

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴿*Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.*﴾(69:11-12)

Allāh's statement here,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴿*Then is there any that will remember?*﴾ means, 'is there any that will receive admonition and reminder.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ recited to me,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

﴿*Then is there any that will remember?*﴾"[2]

Al-Bukhāri collected a similar *Ḥadīth* from 'Abdullāh that he said, "I recited to the Prophet ﷺ

[1] Aṭ-Ṭabari 22:582.

[2] *Fatḥ Al-Bāri* 8:485.

(فَهَلْ مِن مُّدَّكِرٍ)

(then is there any that will remember) and the Prophet ﷺ said,[1]

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

*﴿Then is there any that will remember?﴾"*

Allāh's statement,

﴿فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾﴾

*﴿Then how (terrible) was My torment and My warnings?﴾*

means, 'how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ﴾

*﴿And We have indeed made the Qur'ān easy to understand and remember﴾*;

meaning, 'We have made the Qur'ān easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allāh said,

﴿كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾﴾

*﴿(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.﴾*(38:29),

﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ﴿٩٧﴾﴾

*﴿So We have made this (the Qur'ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.﴾*(19:97)

Allāh said,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

*﴿then is there any that will remember﴾*, meaning, 'is there anyone who will remember through this Qur'ān, which We made easy

[1] *Fath Al-Bāri* 8:484.

to memorize and easy to understand?' Muḥammad bin Ka'b Al-Qurazi commented on this *Āyah*, "Is there anyone who will avoid evil?"[1]

﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾﴾

*﴿18. 'Ād denied; then how was My torment and My warnings?﴾*

*﴿19. Verily, We sent against them a violently cold (Ṣarṣar) wind on a day of calamity, continuous.﴾*

*﴿20. Plucking out men as if they were uprooted stems of date palms.﴾*

*﴿21. Then, how was My torment and My warnings?﴾*

*﴿22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴾*

## The Story of 'Ād

Allāh states that 'Ād, the People of Hūd, denied their Messenger, just as the people of Nūḥ did. So, Allāh sent on them,

﴿عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

*﴿against them a violently cold (Ṣarṣar) wind﴾*, means, a bitterly cold and furious wind,

﴿فِي يَوْمِ نَحْسٍ﴾

*﴿on a day of calamity﴾*, against them, according to Aḍ-Ḍaḥḥāk, Qatādah and As-Suddi,[2]

﴿مُّسْتَمِرٍّ﴾

*﴿continuous﴾*, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

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[1] *Ad-Durr Al-Manthūr* 7 :676.

[2] Aṭ-Ṭabari 22 :587.

﴿تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾﴾

*﴿Plucking out men as if they were uprooted stems of date palms.﴾*

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

﴿كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾﴾

*﴿as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴾*

﴿كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓاْ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾ سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُواْ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْاْ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُواْ كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾﴾

*﴿23. Thamūd denied the warnings.﴾*

*﴿24. And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"﴾*

*﴿25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"﴾*

*﴿26. Tomorrow they will come to know who is the liar, the insolent one!﴾*

*﴿27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!﴾*

*﴿28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).﴾*

*﴿29. But they called their comrade and he took (a sword) and killed (her).﴾*

﴾30. *Then, how was My torment and My warnings?*﴿

﴾31. *Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥtaẓir.*﴿

﴾32. *And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?*﴿

## The Story of Thamūd

Allāh states here that the people of Thamūd denied their Messenger Ṣāliḥ,

﴿فَقَالُوٓاْ أَبَشَرٗا مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ ۝٢٤﴾

﴾*And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"*﴿

They said, 'We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

﴿بَلۡ هُوَ كَذَّابٌ أَشِرٞ﴾

﴾*Nay, he is an insolent liar!*﴿, means, he has tresspassed the limits in his lies. Allāh the Exalted responded,

﴿سَيَعۡلَمُونَ غَدٗا مَّنِ ٱلۡكَذَّابُ ٱلۡأَشِرُ ۝٢٦﴾

﴾*Tomorrow they will come to know who is the liar, the insolent one!*﴿,

thus warning and threatening them and delivering a sure promise to them,

﴿إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ﴾

﴾*Verily, We are sending the she-camel as a test for them.*﴿

To test and try the people of Thamūd, Allāh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allāh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Ṣāliḥ, peace be upon him. Allāh ordered His servant and Messenger Ṣāliḥ,

﴿فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ﴾

﴿*So watch them, and be patient!*﴾ Allāh commanded, 'await, O Ṣāliḥ, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

﴿وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ﴾

﴿*And inform them that the water is to be shared between them*﴾ one day for her to drink and one day for them to drink,

﴿قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ﴾

﴿*He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known."*﴾ (26:155)

Allāh's statement,

﴿كُلُّ شِرْبٍ مُّحْتَضَرٌ﴾

﴿*each one's right to drink being established.*﴾ Mujāhid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." [1]

Allāh the Exalted said;

﴿فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ﴾

﴿*But they called their comrade and he took and killed.*﴾ According to the Scholars of *Tafsīr*, his name was Qudār bin Sālif; he was the evilest among them,

﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا﴾

﴿*When the most wicked man among them went forth (to kill the she-camel).*﴾(91:12)

Allāh said here,

﴿فَتَعَاطَىٰ﴾

﴿*and he took*﴾ meaning to harm,

﴿فَعَقَرَ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ﴾

﴿*and killed (her). Then, how was My torment and My warnings?*﴾,

'I tormented them, so how was the torment I sent on them

[1] Aṭ-Ṭabari 22:592.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا صَاحِبَهُمْ
فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾ إِنَّا أَرْسَلْنَا
عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَّجَّيْنَاهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا ۚ
كَذَٰلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا
بِالنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾
فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ
﴿٤٠﴾ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ
أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ
فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ
وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ
﴿٤٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ
عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

because of their disbelief in Me and denying My Messenger?'

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾﴾

﴿*Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥtaẓir.*﴾

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (*Ḥiẓar*, from which the word, *Al-Muḥtaẓir*, is derived) made of dried bushes, around their camels and cattle, so Allāh said,

﴿كَهَشِيمِ الْمُحْتَظِرِ﴾

﴿*like straw Al-Muḥtaẓir.*﴾

﴿كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَّجَّيْنَاهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾ وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾﴾

﴿*33. The people of Lūṭ denied the warnings.*﴾

﴿*34. Verily, We sent against them Ḥāṣib (a violent storm of*

*stones), except the family of Lūṭ, them We saved in the last hour of the night,﴾*

*﴿35. As a favor from Us. Thus do We reward him who gives thanks.﴾*

*﴿36. And he indeed had warned them of Our punishment, but they doubted the warnings!﴾*

*﴿37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾*

*﴿38. And verily, an abiding torment seized them early in the morning.﴾*

*﴿39. Then taste you My torment and My warnings.﴾*

*﴿40. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾*

## The Story of the People of the Prophet Lūṭ

Allāh the Exalted states that the people of Lūṭ defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibrīl, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked *Sijjīl*.[1] So He said here:

﴿إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ نَّجَّيْنَٰهُم بِسَحَرٍ﴾

*﴿Verily, We sent against them Ḥāṣib (a violent storm of stones) except the family of Lūṭ, them We saved in the last hour of the night.﴾*

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lūṭ. And even Lūṭ's wife suffered the same end as her people. Allāh's Prophet Lūṭ left Sodom with his daughters in safety, unharmed. Allāh said,

[1] See the *Tafsīr* of *Sūrah Hūd*.

﴿كَذَٰلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا﴾

*﴿Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,﴾*

meaning, before the torment struck his people, he warned them of Allāh's torment and punishment. They did not heed the warning, nor listen to Lūṭ, but instead doubted and disputed the warning.

﴿وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ﴾

*﴿And they indeed sought to shame his guests﴾* that is the night the angels Jibrīl, Mīkā'īl and Isrāfīl came to him in the shape of handsome young men, as a test from Allāh for Lūṭ's people. Lūṭ hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūṭ's guests. They came to him in haste from every direction, and Lūṭ had to close the door in their faces. They came during the night and tried to break the door; Lūṭ tried to fend them off, while shielding his guests from them, saying,

﴿هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمْ فَٰعِلِينَ ﴿٧١﴾﴾

*﴿These are my daughters, if you must act (so).﴾* (15:71), in reference to their women,

﴿قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ﴾

*﴿They said: "Surely, you know that we have neither any desire nor need of your daughters!"﴾*(11:79),

meaning, 'we do not have any desire for women,'

﴿وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

*﴿and indeed you know well what we want!﴾*(11:79)

When the situation became serious and they insisted on coming in, Jibrīl went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūṭ with what would befall him in the morning. Allāh the Exalted said,

﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾﴾

*﴿And verily, an abiding torment seized them early in the morning.﴾*

meaning, a torment that they had no way of escaping or avoiding,

﴿فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾﴾

﴿*Then taste you My torment and My warnings. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?*﴾

﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴿*41. And indeed, warnings came to the people of Fir'awn.*﴾

﴿*42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.*﴾

﴿*43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?*﴾

﴿*44. Or say they: "We are a great multitude, victorious?"*﴾

﴿*45. Their multitude will be put to flight, and they will show their backs.*﴾

﴿*46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.*﴾

## The Story of Fir'awn and His People

Allāh the Exalted narrates to us the story of Fir'awn and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir'awn and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

## Advising and Threatening the Quraysh

Allāh said,

﴿أَكُفَّارُكُمْ﴾

﴿*Are your disbelievers*﴾ meaning, 'O idolators of the Quraysh,'

﴿خَيْرٌ مِّنْ أُولَٰئِكُمْ﴾

﴿*better than these?*﴾ meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these?'

﴿أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ﴾

﴿*Or have you immunity in the Divine Scriptures?*﴾,

'do you have immunity from Allāh that the torment and punishment will not touch you?' Allāh said about the Quraysh,

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾﴾

﴿*Or say they: "We are a great multitude, victorious?"*﴾

stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allāh the Exalted responded,

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾﴾

﴿*Their multitude will be put to flight, and they will show their backs.*﴾

affirming that their gathering shall scatter, and they shall be defeated.

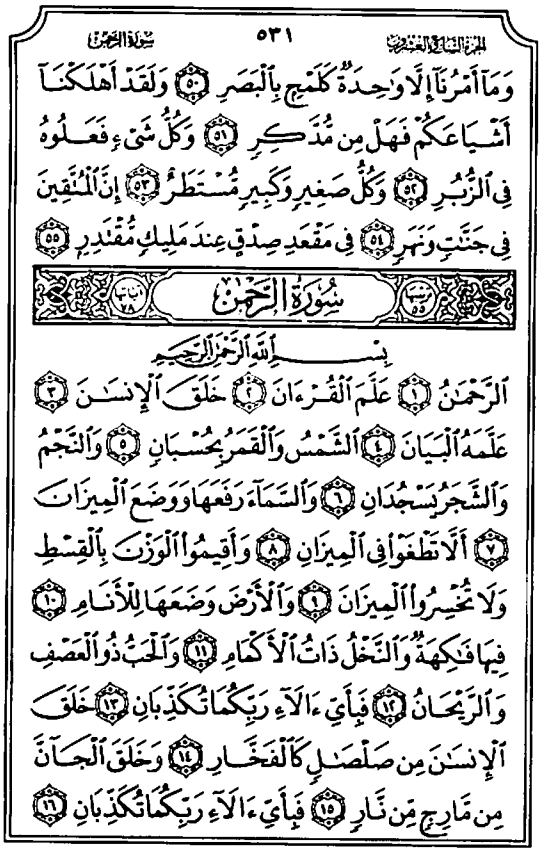
Al-Bukhāri recorded that Ibn 'Abbās said, "The Prophet ﷺ, while in a dome-shaped tent on the day of the battle of Badr, said,

«أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

«*O Allāh! I ask you for the fulfillment of Your covenant and promise. O Allāh! If You wish (to destroy the believers), You will never be worshipped on the earth after today.*»

Abu Bakr caught him by the hand and said, 'This is sufficient, O Allāh's Messenger! You have sufficiently asked and petitioned Allāh.' The Prophet ﷺ was clad in his armor at that time and went out, saying,

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾




﴿*Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.*﴾"[1]

Al-Bukhāri also recorded that Yūsuf bin Māhak said, "I was with the Mother of the faithful, 'Ā'ishah, when she said, 'When I was still a young playful girl in Makkah, this *Āyah* was revealed to Muḥammad ﷺ,

﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴿*Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.*﴾"

This is the abridged narration that Al-Bukhāri collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'ān.[2] Muslim did not collect this *Ḥadīth*.

﴿إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا
كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ
فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ
ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۢ ﴿٥٥﴾﴾

﴿*47. Verily, the criminals are in error and will burn.*﴾

[1] *Fatḥ Al-Bāri* 8:485-486.

[2] *Fatḥ Al-Bāri* 8:486 and 8:655.

﴾48. *The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"*﴿

﴾49. *Verily, We have created all things with Qadar.*﴿

﴾50. *And Our commandment is but one as the twinkling of an eye.*﴿

﴾51. *And indeed, We have destroyed your likes; then is there any that will remember?*﴿

﴾52. *And everything they have done is noted in Az-Zubur.*﴿

﴾53. *And everything, small and large, is written down.*﴿

﴾54. *Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.*﴿

﴾55. *In a seat of truth, near the Muqtadir King.*﴿

## The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ﴾

﴾*The Day they will be dragged on their faces into the Fire*﴿,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿ذُوقُوا۟ مَسَّ سَقَرَ﴾

﴾*"Taste you the touch of Hell!"*﴿

## Everything was created with *Qadar*

Allāh's statement,

﴿إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴾*Verily, We have created all things with Qadar.*﴿ is similar to several other *Āyāt*,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۝٢﴾

﴿*He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdīr).*﴾ (25:2) and,

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١ ٱلَّذِى خَلَقَ فَسَوَّىٰ ۝٢ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝٣﴾

﴿*Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.*﴾ (87:1-3),

i.e., He measured out the total sum (*Qadar*) of everything and then guided the creation to it. The Imāms of the *Sunnah* relied on this honorable *Āyah* as evidence that Allāh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this *Āyah* and similar *Āyāt* and *Ḥadīths* to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of *Ṣaḥīḥ Al-Bukhāri*. I will mention here some *Ḥadīths* pertaining to this honorable *Āyah*.

Imām Aḥmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allāh ﷺ arguing with him and discounting the *Qadar*. This *Āyah* was revealed,

﴿يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ۝٤٨ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ۝٤٩﴾

﴿*The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴾"[1]

Muslim, At-Tirmidhi and Ibn Mājah collected this *Ḥadīth*.[2] Al-Bazzār recorded that 'Amr bin Shu'ayb said that his father narrated that his grandfather said, "These *Āyāt* were revealed about those who deny *Al-Qadar*,

﴿إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ۝٤٧ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ۝٤٨ إِنَّا

[1] Aḥmad 1 :444.

[2] Muslim 4 :2046, *Tuḥfat Al-Aḥwadhi* 9 :176 and Ibn Mājah 1 :32.

﴿كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴿*Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴾"[1]

Ibn Abi Ḥātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this *Āyah*,

﴿ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴿*"Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴾

and then said,

«نَزَلَتْ فِي أُنَاسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللهِ»

«*These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.*»[2]

Aṭā' bin Abi Rabāḥ said, "I went to Ibn 'Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, 'They talked about *Al-Qadar* (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allāh! This *Āyah* was revealed only about them,

﴿ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾

﴿*"Taste you the touch of Hell!" Verily, We have created all things with Qadar.*﴾

They are the worst members of this *Ummah*. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine."[3]

Imām Aḥmad recorded that Nāfi' said, " 'Abdullāh bin 'Umar had a friend in the area of Ash-Shām who used to write to him. 'Abdullāh bin 'Umar wrote to him, 'I was told that you

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[1] *Kashf Al-Astār* 3:72, there is a slight deficiency in its chain of narration.

[2] Aṭ-Ṭabarāni 5:276.

[3] Ibn Abi Ḥātim no. 18715, *Juz' Al-Ḥasan bin 'Arafah* 46.

started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allāh ﷺ say,

«سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

*«There will be some members of my Ummah who will deny Al-Qadar.»*"[1]

Abu Dāwud collected this *Ḥadīth* from Aḥmad bin Ḥanbal.[2] Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ»

*«Every thing is predetermined, even laziness and intelligence.»*[3]

Muslim collected this *Ḥadīth* using a chain of narration through Imām Mālik.[4] There is also an authentic *Ḥadīth* in which the Messenger of Allāh ﷺ said,

«اسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

*«Seek the help of Allāh and do not succumb to feebleness. And when an affliction strikes you, say, "Allāh has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shayṭān.»*"[5]

In a *Ḥadīth* from 'Abbās, the Messenger of Allāh ﷺ said to him,

«وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ، جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

*«Know that if the Ummah were to all gather their strength to*

[1] Aḥmad 2:90.

[2] Abu Dāwud 5:20.

[3] Aḥmad 2:110.

[4] Muslim 4:2045.

[5] Muslim 4:2052.

*cause you some benefit that Allāh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allāh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.*»[1]

Imām Aḥmad recorded that Ubādah bin Al-Walīd bin Ubādah said that his father said to him, "I went to 'Ubādah when he was ill, and I thought that he was going to die. So I said, 'O my father, advise us and make the best effort in this regard.' He said, 'Help me sit up,' and when he was helped up, he said, 'O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allāh until you believe in *Al-Qadar*, the good and the not so good parts of it.' I asked, 'O my father! How can I know (or believe in) *Al-Qadar*, the good and the not so good parts of it?' He said, 'When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَىٰ فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَىٰ يَوْمِ الْقِيَامَةِ»

«*The first thing Allāh created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.*»

O my son! If you die not having this belief, you will enter the Hellfire.'"[2] At-Tirmidhi also recorded it and said: "*Ḥasan Ṣaḥīḥ Gharīb.*"[3]

It is confirmed in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«*Verily, Allāh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.*» Ibn Wahb added,

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[1] *Tuḥfat Al-Aḥwadhi* 7:219.

[2] Aḥmad 5:317.

[3] *Tuḥfat Al-Aḥwadhi* 6:368.

﴿وَكَانَ عَرْشُهُ عَلَى ٱلْمَآءِ﴾

*﴿And His Throne was over the water.﴾*(11:7)

At-Tirmidhi also recorded it, and he said: "*Ḥasan, Ṣaḥīḥ Gharīb.*"[1]

## A Warning to beware of Allāh's Threats

Allāh said,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

*﴿And Our commandment is but one as the twinkling of an eye.﴾*

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ﴾

*﴿And Our commandment is but one﴾*

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allāh said,

﴿وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ﴾

*﴿And indeed, We have destroyed your likes﴾*, i.e. the earlier nations who denied their Messengers,

﴿فَهَلْ مِن مُّدَّكِرٍ﴾

*﴿then is there any that will remember?﴾* meaning, is there any that will receive admonition by remembering the humiliation and torment that Allāh decreed for them?

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ﴾

*﴿And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.﴾*(34:54)

Allāh's statement,

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[1] *Tuḥfat Al-Aḥwadhi* 6:370.

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝٥٢﴾

﴿*And everything they have done is noted in Az-Zubur.*﴾

meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ﴾

﴿*And everything, small and large,*﴾ meaning, of their actions,

﴿مُسْتَطَرٌ﴾

﴿*is written down.*﴾ everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Aḥmad recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا»

«*O 'Ā'ishah! Beware of small sins, because there is someone assigned by Allāh who records them.*»[1]

An-Nasā'ī and Ibn Mājah also collected this *Ḥadīth*.[2]

## The Good End for Those with *Taqwā*

Allāh said,

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ۝٥٤﴾

﴿*Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.*﴾,

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

﴿فِي مَقْعَدِ صِدْقٍ﴾

﴿*In a seat of truth,*﴾ in the Dwelling of Allāh's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

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[1] Aḥmad 6:151.

[2] *Tuḥfat Al-Ashraf* 12:250 and Ibn Mājah 2:1417.

﴿عِندَ مَلِيكٍ مُّقْتَدِرٍ﴾

﴿*near the Muqtadir King.*﴾ meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«الْمُقْسِطُونَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمٰنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

«*Verily, the just will be with Allāh on podiums of light, to the right of Ar-Raḥmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.*»[1]

Muslim and An-Nasā'ī also recorded this *Ḥadīth*.[2]

This is the end of the *Tafsīr* of *Sūrah Iqtarabat (Al-Qamar)*. All praise and thanks are due to Allāh, and success and immunity from error come from Him.

[1] Aḥmad 2:160.

[2] Muslim 3:1458 and An-Nasā'ī, 8:221.

# The *Tafsīr* of *Sūrat Ar-Raḥmān* (Chapter - 55)

**Which was revealed in Makkah**

## The Introduction to *Sūrat Ar-Raḥmān*

Imām Aḥmad recorded that Zirr said that a man said [to Ibn Mas'ūd]:[1] "How is this recited:[2] "*Mā'in Ghayri Yāsin* or *Āsin*?" He asked him, "Are you that proficient in reciting the whole Qur'ān?" He replied, "I recite the *Mufaṣṣal* section in one *Rak'ah*." So he said, "Woe to you! Do you recite the Qur'ān in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two *Sūrahs* from the beginning of the *Mufaṣṣal* section (in one *Rak'ah*)." And Ibn Mas'ūd considered *Sūrat Ar-Raḥmān* to be the beginning of the *Mufaṣṣal* section.[3]

Abu 'Īsā At-Tirmidhi recorded that Jābir said, "The Messenger of Allāh ﷺ went to his Companions and recited *Sūrat Ar-Raḥmān* from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ: ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴿١٣﴾﴾ قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ»

*«I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allāh's statement: ﴿Then which of the blessings of your Lord will you both deny?﴾ They said, "None of Your favors do we deny, our Lord! All praise is due to you."»*

At-Tirmidhi recorded it and he said, "This *Ḥadīth is*

[1] As appears in the narration with Aḥmad. Similar is recorded from Ibn Mas'ūd by Muslim, no. 822.

[2] This is *Sūrah Muḥammad* 47:15.

[3] Aḥmad 1:412.

*Gharīb.*"[1] Al-Ḥāfiẓ Abu Bakr Al-Bazzār also collected this *Ḥadīth.*[2] Abu Ja'far Ibn Jarīr recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ recited *Sūrat Ar-Raḥmān*, or it was recited before him, and he said,

«مَا لِيَ أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

*«Why do I hear the Jinn giving a better response to their Lord than you?»*

They said, "Why is that, O Allāh's Messenger?" He said,

«مَا أَتَيْتُ عَلَىٰ قَوْلِ اللهِ تَعَالَىٰ: ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾ إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبِّنَا نُكَذِّبُ»

*«Whenever I recited the statement of Allāh the Exalted, ﴿Then which of the blessings of your Lord will you both deny?﴾ The Jinn responded by saying, "None of the favors of our Lord do we deny."»*"[3]

Al-Ḥāfiẓ Al-Bazzār also collected this *Ḥadīth.*[4]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الرَّحْمَٰنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾

*﴿1. Ar-Raḥmān!﴾*

*﴿2. He has taught the Qur'ān.﴾*

*﴿3. He created man.﴾*

*﴿4. He taught him Al-Bayān.﴾*

*﴿5. The sun and the moon (run) on fixed courses.﴾*

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[1] *Tuḥfat Al-Aḥwadhi* 9:177.

[2] Al-Ḥākim, 2:473.

[3] Aṭ-Ṭabari 23:23.

[4] *Kashf Al-Astār* 3:74.

﴾6. *And the Najm and the trees prostrating.*﴿

﴾7. *And the heaven He has raised high, and He has set up the balance.*﴿

﴾8. *In order that you may not transgress the balance.*﴿

﴾9. *And observe the weight with equity and do not make the balance deficient.*﴿

﴾10. *And the earth He has put down (laid) for Al-An'ām.*﴿

﴾11. *Therein are fruits, date palms producing Akmām.*﴿

﴾12. *And also corn, with (its) 'Aṣf, and Rayḥān.*﴿

﴾13. *Then which of the blessings of your Lord will you both deny?*﴿

## Ar-Raḥman revealed and taught the Qur'ān

Allāh informs of His favors and His mercy for His creatures, for He revealed the Qur'ān to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

﴿ٱلرَّحْمَٰنُ ۝١ عَلَّمَ ٱلْقُرْءَانَ ۝٢ خَلَقَ ٱلْإِنسَٰنَ ۝٣ عَلَّمَهُ ٱلْبَيَانَ ۝٤﴾

﴾*Ar-Raḥmān! He has taught the Qur'ān. He created man. He taught him Al-Bayān.*﴿

Al-Ḥasan said: "Eloquent speech." This refers to Allāh teaching the Qur'ān, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

## Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth

Allāh said,

﴿ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝٥﴾

﴾*The sun and the moon (run) on fixed courses.*﴿

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

﴿لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ۝٤٠﴾

﴾*It is not for the sun to overtake the moon, nor does the night*

*outstrip the day. They all float, each in an orbit.*﴾(36:40),

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾﴾

﴿*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.*﴾ (6:96),

Allāh said,

﴿وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ﴿٦﴾﴾

﴿*And the Najm and the trees prostrating.*﴾

Ibn Jarīr commented, "Scholars of *Tafsīr* disagreed over the meaning of Allāh's statement, 'And the *Najm.*' They agreed, however, that the trees mentioned here are those that stand on trunks."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*An-Najm* refers to the plants that lay on the ground."[2]

Similar was said by Sa'īd bin Jubayr, As-Suddi and Sufyān Ath-Thawri.[3] This is what Ibn Jarīr preferred, may Allāh have mercy upon him. Mujāhid said, "*An-Najm* (the star); the one that is in the sky."[4] Al-Ḥasan and Qatādah said similarly.[5] This is the saying that is the most obvious, and Allāh knows best, for Allāh the Exalted said,

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ﴾

﴿*See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allāh.*﴾(22:18)

Allāh's statement,

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[1] Aṭ-Ṭabari 23:11.

[2] Aṭ-Ṭabari 23:11.

[3] Aṭ-Ṭabari 23:11.

[4] Aṭ-Ṭabari 23:12.

[5] Aṭ-Ṭabari 23:12.

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧﴾

*﴿And the heaven He has raised high, and He has set up the balance.﴾*

meaning the justice, as He said in another *Āyah*,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

*﴿Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.﴾*(57:25)

Allāh said here,

﴿أَلَّا تَطْغَوْا فِى ٱلْمِيزَانِ ۝٨﴾

*﴿In order that you may not transgress the balance.﴾*

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh's statement,

﴿وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩﴾

*﴿And observe the weight with equity and do not make the balance deficient.﴾*

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

﴿وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۝١٨٢﴾

*﴿And weigh with the true and straight balance.﴾*(26:182)

Allāh said,

﴿وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝١٠﴾

*﴿And the earth He has put down (laid) for Al-Anā'm.﴾*

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said that *Al-An'ām* means the creatures.[1]

[1] Aṭ-Ṭabari 23:15-16.

﴿فِيهَا فَٰكِهَةٌ﴾

﴿*Therein are fruits,*﴾ of various colors, taste and scent,

﴿وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ﴾

﴿*and date palms producing Akmām.*﴾

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn 'Abbās said said *Al-Akmām*, means sheathed fruit stalks.[1] Similar was said by more than one of the scholars of *Tafsīr*, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

﴿وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾﴾

﴿*And also corn, with (its) 'Aṣf, and Rayḥan.*﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that in,

﴿وَٱلْحَبُّ ذُو ٱلْعَصْفِ﴾

﴿*And also corn, with (its) 'Aṣf*﴾,

*'Aṣf* means straw."[2] Al-'Awfī reported from Ibn 'Abbās, "*Aṣf* is green leaves cut from the stem, so it is called *'Aṣf* when it dries out."[3] Similarly, Qatādāh, Aḍ-Ḍaḥḥāk and Abu Mālik said that *'Aṣf* means straw.[4]

Ibn 'Abbās, Mujāhid and others said that *Rayḥan* means leaves,[5] while Al-Ḥasan said that it means sweet-scented plants.[6] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Rayḥan* means green leaves.[7]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and *Rayḥan* are the leaves that grow on the stems.

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[1] *Ad-Durr Al-Manthūr* 7:693.

[2] Aṭ-Ṭabari 23:18.

[3] Aṭ-Ṭabari 23:18.

[4] Aṭ-Ṭabari 23:18.

[5] Aṭ-Ṭabari 23:19.

[6] Al-Baghawi 4:268.

[7] Aṭ-Ṭabari 23:21.

## Mankind is surrounded by Allāh's Favors

Allāh said,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

meaning, "O mankind and *Jinn*, which of the favors that Allāh has given to you do you deny?" Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the *Jinns* said, "O Allāh! None of Your favors do we deny. All praise is due to You." Ibn 'Abbās used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."[1]

﴿خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾﴾

﴿*14. He created man from sounding clay like the clay of pottery.*﴾

﴿*15. And the Jinn He created from a smokeless flame of fire.*﴾

﴿*16. Then which of the blessings of your Lord will you both deny?*﴾

﴿*17. The Lord of the two easts and the Lord of the two wests.*﴾

﴿*18. Then which of the blessings of your Lord will you both deny?*﴾

﴿*19. He has Maraja the two seas meeting together.*﴾

﴿*20. Between them is a barrier which none of them can transgress.*﴾

﴿*21. Then which of the blessings of your Lord will you both deny?*﴾

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[1] Aṭ-Ṭabari 23:23.

﴿22. *Out of them both come out pearls and Al-Marjān.*﴾

﴿23. *Then which of the blessings of your Lord will you both deny?*﴾

﴿24. *And His are Al-Jawār Al-Munsha'āt, in the seas like A'lām.*﴾

﴿25. *Then which of the blessings of your Lord will you both deny?*﴾

## The Creation of Humans and *Jinns*

Allāh mentions that He created mankind from clay, like that used in pottery, and created the *Jinns* from the tip of the flame of a smokeless fire. This was said by Aḍ-Ḍaḥḥāk from Ibn 'Abbās.[1] It was also said by 'Ikrimah, Mujāhid, Al-Ḥasan and Ibn Zayd.[2] Al-'Awfī reported from Ibn 'Abbās, "From the best part of the fire, from its smokeless flame."[3] Imām Aḥmad recorded that 'Ā'ishah said that Allāh's Messenger ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

*"The angels were created from light, the Jinns from a smokeless flame of fire, and 'Ādam from what was described to you."*[4]

Muslim also collected this *Ḥadīth*.[5] Allāh's statement:

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾ was explained above.

## Allāh is the Lord of the Two Easts and the Two Wests

Allāh said,

﴿رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾﴾

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[1] Aṭ-Ṭabari 23:26.

[2] Aṭ-Ṭabari 23:27.

[3] Aṭ-Ṭabari 23:26.

[4] Aḥmad 6:168.

[5] Muslim 4:2294.

﴿*(He is) the Lord of the two easts and the Lord of the two wests.*﴾

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another *Āyah*,

﴿فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ﴾

﴿*So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.*﴾(70:40),

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another *Āyah*,

﴿رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ۝٩﴾

﴿*The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.*﴾(73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and *Jinns*,

﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٨﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

## Allāh created Different Types of Water

Allāh said,

﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ۝١٩﴾

﴿*He has Maraja the two seas*﴾, or let them loose, according to Ibn 'Abbās.[1] Allāh's statement,

﴿يَلْتَقِيَانِ﴾

﴿*meeting together.*﴾ Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them."[2] The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in *Sūrat Al-Furqān* when explaining Allāh's statement;

﴿وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝٥٣﴾

[1] Aṭ-Ṭabari 23:29.

[2] Aṭ-Ṭabari 23:31.

﴿*And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.*﴾(25:53)

Allāh said,

﴿بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾﴾

﴿*Between them is a barrier which none of them can transgress.*﴾

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allāh said,

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾﴾

﴿*Out of them both come out pearls and Al-Marjān.*﴾

pearls are well-known. As for *Marjān* they say it means small pearls. Mujāhid, Qatādah, Abu Ruzayn, Aḍ-Ḍaḥḥāk said it, and it has also been reported from 'Ali.[1] It was also said that it means large, precious pearls, this was mentioned by Ibn Jarīr from some of the Salaf.[2]

Ibn Abi Ḥātim recorded from Ibn 'Abbās who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."[3] Its chain of narrators is *Ṣaḥīḥ*.

Since this type of adornment is a favor from Allāh to the people of earth, He reminded them of it,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

Allāh said,

﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ﴾

﴿*And His are Al-Jawār Al-Munsha'āt*﴾, meaning the ships that float,

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[1] Aṭ-Ṭabari 23:33 and Al-Qurṭubi 17:163.

[2] Aṭ-Ṭabari 23:34.

[3] Aṭ-Ṭabari 23:35.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ
﴿٢٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ
وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٢٨﴾ يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ
أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ
إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا
شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ
﴿٣٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ
إِنسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

﴿فِي الْبَحْرِ﴾

﴿*in the seas*﴾, Mujāhid said, "Whatever ship hoists a sail, it is from *Munsha'āt*, if it does not hoist a sail, it is not from the *Munsha'āt*."[1]

Qatādah said, "*Al-Munsha'āt* means created." Others said that it is *Al-Munshi'āt* meaning, "launched."

﴿كَالْأَعْلَامِ﴾

﴿*like A'lām.*﴾ This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾﴾

﴿*26. Whatsoever is on it (the earth) will perish.*﴾

﴿*27. And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.*﴾

[1] Aṭ-Ṭabari 23:37.

﴾28. *Then which of the blessings of your Lord will you both deny?*﴿

﴾29. *Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!*﴿

﴾30. *Then which of the blessings of your Lord will you both deny?*﴿

## Allāh is the Ever Living, Free of all Need

Allāh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allāh wills. Only Allāh's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatādah said, "First, Allāh mentioned His creatures and then He said that all of this will perish." And in the reported supplication: 'O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation." Ash-Sha'bi said, "When you have recited,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦﴾

﴾*Whatsoever is on it (the earth) will perish.*﴿ do not stop, continue reading,

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝٢٧﴾

﴾*And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.*﴿"[1]

This *Āyah* is similar to Allāh's statement,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴾*Everything will perish save His Face.*﴿(28:88)

In this *Āyah*, Allāh describes His Noble Face as being *Dhul-Jalāl wal-Ikrām*, indicating that He is Worthy of being revered,

[1] *Ad-Durr Al-Manthūr* 7 :698.

and thus, never defied; and obeyed, and thus, never disobeyed,

﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾

﴿*And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.*﴾(18:28),

And as He said about those giving charity:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ﴾

﴿*We feed you seeking Allāh's Face only.*﴾(76:9)

Ibn 'Abbās commented on the meaning of *Dhul-Jalāl wal-Ikrām*, by saying, "Owner of greatness and pride."[1]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, *Dhul-Jalāl wal-Ikrām*, will judge them by His fair judgement, He said,

﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

Allāh said,

﴿يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾﴾

﴿*Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.*﴾

In this *Āyah*, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A'mash reported from Mujāhid, from 'Ubayd bin 'Umayr,

﴿كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ﴾

﴿*Every day He is (engaged) in some affair.*﴾

He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."[2]

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[1] Aṭ-Ṭabari 23:86.

[2] Aṭ-Ṭabari 23:39.

﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَٰوَٰتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾

*﴿31. We shall attend to you, O Thaqalān!﴾*

*﴿32. Then which of the blessings of your Lord will you both deny?﴾*

*﴿33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!﴾*

*﴿34. Then which of the blessings of your Lord will you both deny?﴾*

*﴿35. There will be sent against you both, Shuwāẓ of fire and Nuḥās, and you will not be able to defend yourselves.﴾*

*﴿36. Then which of the blessings of your Lord will you both deny?﴾*

## A Warning for Humans and *Jinn*

Ibn Jurayj said that the *Āyah*,

﴿سَنَفْرُغُ لَكُمْ﴾

*﴿We shall attend to you,﴾* means, 'We shall judge you,' while Al-Bukhāri said that it means, "We shall recompense you. Surely, nothing will busy Allāh from attending to anything else."[1] This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allāh's saying;

﴿أَيُّهَ الثَّقَلَانِ﴾

*﴿O you Thaqalān!﴾* refers to the humans and the *Jinns*, as in the *Ḥadīth*;

"يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ"

[1] *Fath Al-Bāri* 8 :487.

«*Everyone will be able to hear it, except the Thaqalayn.*»[1]

In another narration that explains it, the Prophet ﷺ said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

«*...except mankind and the Jinns.*»

Allāh said,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٣﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾, then,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾﴾

﴿*O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!*﴾

meaning, 'you will never be able to escape Allāh's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

﴿إِلَّا بِسُلْطَٰنٍ﴾

﴿*except with authority*﴾[2] meaning, except with the commandment from Allāh,

﴿يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾﴾

﴿*On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴾(75:10-12),

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[1] *Fath Al-Bāri* 3:244. This is no. 1338 of Al-Bukhāri, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

[2] The Arabic word *'Sultān'* means power or authority.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾﴾

﴿*And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.*﴾(10:27)

Allāh's statement,

﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾﴾

﴿*There will be sent against you both, Shuwāẓ of fire and Nūḥas, and you will not be able to defend yourselves.*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that *Shuwāẓ* is the flame of fire.[1] Abu Ṣāliḥ said, "It is the flame above the fire below the smoke." Aḍ-Ḍaḥḥāk said,

﴿شُوَاظٌ مِّن نَّارٍ﴾

﴿*Shuwāẓ of fire*﴾ "A flood of fire." Allāh said;

﴿وَنُحَاسٌ﴾

﴿*and Nūḥas*﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās; "The smoke of the fire."[2] Similar was reported from Abu Ṣāliḥ, Sa'īd bin Jubayr and Abu Sinān.[3] Ibn Jarīr said that the Arabs used to call the smoke of the fire, *Nūḥas* and *Niḥas*. But he said that the scholars of Qur'ānic recitation said that in this *Āyah*, the word recited is *Nūḥas*.[4] Mujāhid said, "Molten brass poured over their heads."[5] Qatādah held the same view.[6] Aḍ-Ḍaḥḥāk said, "*Nuḥās* is liquid copper." The *Āyah* means, 'if you, mankind and the *Jinns*, try to escape on the Day of

[1] Aṭ-Ṭabari 23:45.
[2] Aṭ-Ṭabari 23:47.
[3] Aṭ-Ṭabari 23:47.
[4] Aṭ-Ṭabari 23:48.
[5] Aṭ-Ṭabari 23:48.
[6] Aṭ-Ṭabari 23:48.

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allāh's statement,

﴿فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾

﴿*and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?*﴾

﴿فَإِذَا انشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾﴾

﴿*37. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.*﴾

﴿*38. Then which of the blessings of your Lord will you both deny?*﴾

﴿*39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.*﴾

﴿*40. Then which of the blessings of your Lord will you both deny?*﴾

﴿*41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.*﴾

﴿*42. Then which of the blessings of your Lord will you both deny?*﴾

﴿*43. This is the Hell which the criminals denied.*﴾

﴿*44. They will go between it and Ḥamīm Ān!*﴾

﴿*45. Then which of the blessings of your Lord will you both deny?*﴾

## The Horrors of the Day of Resurrection

Allāh said,

﴿فَإِذَا انشَقَّتِ ٱلسَّمَآءُ﴾

﴿*Then when the heaven is rent asunder,*﴾ on the Day of Resurrection; this meaning is clear in this and similar *Āyāt*, such as,

﴿وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾﴾

﴿*And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.*﴾(69:16),

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾﴾

﴿*And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.*﴾(25:25) and,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾﴾

﴿*When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.*﴾(84:1-2)

Allāh's statement,

﴿فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ﴾

﴿*and it becomes Wardah like Dihān.*﴾

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujāhid said

﴿كَٱلدِّهَانِ﴾

﴿*like Dihān*﴾, "Like the colors of dyes."[1]

Allāh said;

﴿فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾﴾

﴿*So on that Day he will not be questioned about his sins, (neither) human nor Jinn.*﴾

this is similar to His saying;

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

﴿*That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.*﴾(77:35-36)

[1] Aṭ-Ṭabari 23:50.

This is the case at the time, then all the creatures will be questioned about their deeds. Allāh said;

﴿فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾

﴿*So, by your Lord, We shall certainly call all of them to account. For all that they used to do.*﴾(15:92-93)

Qatādah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do."[1] Allāh the Exalted said,

﴿يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ﴾

﴿*The criminals will be known by their marks,*﴾ i.e., by special marks that distinguish them. Al-Ḥasan and Qatādah said, "They will be known by their dark faces and their blue eyes."[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allāh said,

﴿فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ﴾

﴿*and they will be seized by their foreheads and feet.*﴾

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbās said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven."[3] Allāh said,

﴿هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾﴾

﴿*This is the Hell which the criminals denied.*﴾

meaning, 'this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾﴾

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[1] Aṭ-Ṭabari 23:52.

[2] Aṭ-Ṭabari 23:52.

[3] *Ad-Durr Al-Manthūr* 7:704.

﴿*They will go between it and Ḥamīm Ān!*﴾

meaning, they will sometimes be punished with fire and they will sometimes be given *Ḥamīm* which is a drink like molten copper tearing their intestines and internal organs,

﴿إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ۝٧١ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ۝٧٢﴾

﴿*When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Ḥamīm, then they will be burned in the Fire.*﴾(40:71-72)

Allāh said

﴿ءَانٍ﴾

﴿*Ān*﴾ meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn 'Abbās said;

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ۝١٤﴾

﴿*They will go between it and Ḥamīm Ān!*﴾

"That has reached the ultimate temperature and boiling fiercely."[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ath-Thawri and As-Suddi.[2] Qatādah also commented, "Its boiling started when Allāh created the heavens and the earth!"[3] Muḥammad bin Ka'b Al-Qurazi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allāh's statement,

﴿فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ۝٧٢﴾

﴿*In the Ḥamīm, then they will be burned in the Fire.*﴾(40:72) And *Al-Ḥamīm Al-Ān* means hot." There is another report from Al-Qurazi;

﴿حَمِيمٍ ءَانٍ﴾

﴿*Ḥamīm Ān*﴾ that it means "prepared." This is also the view of Ibn Zayd.[4]

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[1] Aṭ-Ṭabari 23:54.

[2] Aṭ-Ṭabari 23:54-55 and Al-Qurṭubi 17:175.

[3] Aṭ-Ṭabari 23:54.

[4] Aṭ-Ṭabari 23:55.

And saying that it means "prepared" does not contradict the first report from Al-Qurazi which says that it means hot, for Allāh said:

﴿تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ۝٥﴾

﴿*They will be given to drink from a spring, Āniyah.*﴾ (88:5)

which means severe unbearable heat, and His saying;

﴿غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾

﴿*not to wait for it to be prepared*﴾(33:53) which means properly cooking and preparing it. So His saying;

﴿حَمِيمٍ ءَانٍ﴾

﴿*Ḥamīm Ān.*﴾ *Ḥamīm*, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had *Taqwā*, is from Allāh's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these *Āyāt*, should encourage all creatures to abandon the *Shirk* and disobedience they engage in, and this is why Allāh reminded them of this favor;

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٥﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ۝٤٦ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٧ ذَوَاتَآ أَفْنَانٍ ۝٤٨ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٤٩ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝٥٠ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٥١ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ۝٥٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٥٣﴾

﴿*46. But for him who fears the standing before his Lord, there will be two Gardens.*﴾

﴿*47. Then which of the blessings of your Lord will you both deny?*﴾

﴿*48. With Afnān.*﴾

﴿*49. Then which of the blessings of your Lord will you both deny?*﴾

﴿*50. In them (both) will be two springs flowing (free).*﴾

﴿*51. Then which of the blessings of your Lord will you both deny?*﴾

﴿52. *In them (both) will be every kind of fruit in pairs.*﴾

﴿53. *Then which of the blessings of your Lord will you both deny?*﴾

## The Delight of Those Who have *Taqwā* in Paradise

Allāh the Exalted said,

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ﴾

﴿*But for him who fears the standing before his Lord,*﴾

on the Day of Resurrection,

﴿وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ﴾

﴿*And restrained himself from the desires.*﴾ (79:40),

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhāri recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

«*There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the 'Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.*»[1]

The Group, with the exception of Abu Dāwud, collected this via the *Ḥadīth* of 'Abdul-'Azīz.[2]

This *Āyah* is general and applies to both humans and *Jinns*, providing proof that those among the *Jinns* who believe and have *Taqwā* will enter Paradise, for Allāh is reminding the *Ath-*

[1] *Fatḥ Al-Bāri* 8:491.

[2] Muslim 1:163, *Tuḥfat Al-Aḥwadhi* 7:232, An-Nasā'ī in *Al-Kubrā* 4:419 and Ibn Mājah 1:66.

*Thaqalayn* of this favor, as He says;

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾﴾

﴿*But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?*﴾

Then He describes these two gardens, by saying,

﴿ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾﴾

﴿*With Afnān.*﴾ their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

'Aṭā' Al-Khurāsāni and several others said that *Afnān* means spreading branches of trees that reach the branches of other trees,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾﴾

﴿*In them (both) will be two springs flowing.*﴾ free to water these trees and branches that produce all kinds of fruits,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

Al-Ḥasan Al-Baṣri said that one of these springs is called *Tasnīm*, and the other called *As-Salsabīl*.[1] 'Aṭiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.[2] Allāh's statement,

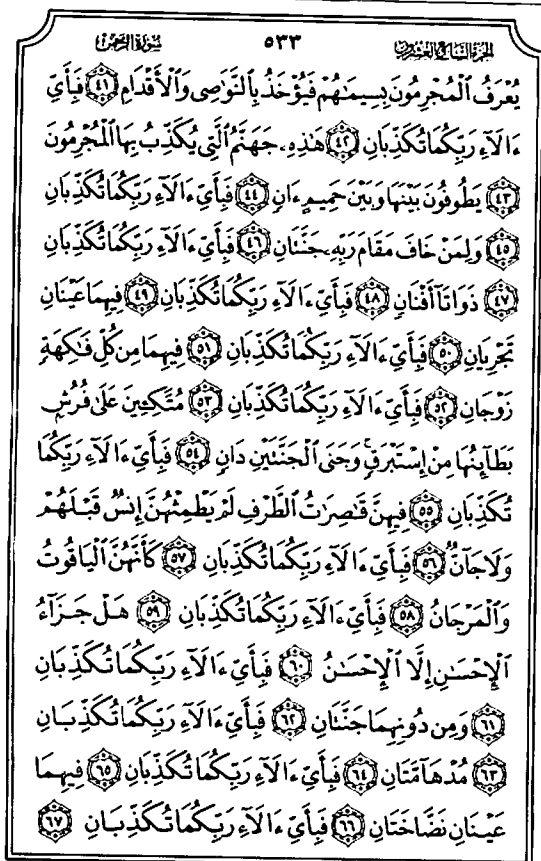
﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾﴾

﴿*In them (both) will be every kind of fruit in pairs.*﴾,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever

[1] Al-Qurṭubi 17:178. See *Sūrat Al-Muṭaffifīn* 83:27-28, and *Sūrat Al-Insān* 76:17-18.

[2] Al-Qurṭubi 17:178.




heard and no heart has ever imagined,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٢﴾﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

Ibrāhīm bin Al-Ḥakam bin Abān said that his father narrated from 'Ikrimah that Ibn 'Abbās said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth."[1] Ibn 'Abbās also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

﴿مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾

﴿*54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.*﴾

﴿*55. Then which of the blessings of your Lord will you both deny?*﴾

[1] Al-Qurṭubi 17:179.

﴿56. *Wherein both will be Qāṣirāt Aṭ-Ṭarf, whom never deflowered a human before nor Jinn.*﴾

﴿57. *Then which of the blessings of your Lord will you both deny?*﴾

﴿58. *They are like Yaqūt and Marjān.*﴾

﴿59. *Then which of the blessings of your Lord will you both deny?*﴾

﴿60. *Is there any reward for good other than good?*﴾

﴿61. *Then which of the blessings of your Lord will you both deny?*﴾

Allāh said,

﴿مُتَّكِـِٔينَ﴾

﴿*Reclining*﴾, in reference to the residents of Paradise, who will recline or sit cross-legged;

﴿عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ﴾

﴿*upon the couches lined with Istabraq,*﴾ which is thick silk brocade, according to Ikrimah, Aḍ-Ḍaḥḥāk and Qatādah.[1] Abu Imrān Al-Jawni said, "It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Isḥāq narrated that Hubayrah bin Yarīm said that 'Abdullāh bin Mas'ūd said, "This is their interior, so what about it if you see their exterior?"[2] Allāh said,

﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾

﴿*and the fruits of the two Gardens will be near at hand.*﴾

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾

﴿*The fruits in bunches whereof will be low and near at hand.*﴾(69:23),

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾﴾

[1] Aṭ-Ṭabari 23:61 and Al-Qurṭubi 17:179.

[2] Aṭ-Ṭabari 23:62.

﴿*And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.*﴾(76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿*Then which of the blessings of your Lord will you both deny?*﴾

After Allāh mentioned the couches, He then said,

﴿فِيهِنَّ﴾

﴿*Wherein will be*﴾, meaning on these couches or beds,

﴿قَٰصِرَٰتُ ٱلطَّرْفِ﴾

﴿*Qāṣirāt Aṭ-Ṭarf*﴾ chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbās, Qatādah, 'Aṭā' Al-Khurāsāni and Ibn Zayd.[1] It was reported that one of these wives will say to her husband, "By Allāh! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allāh Who made you for me and made me for you."

Allāh said,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

﴿*whom never deflowered a human before nor Jinn*﴾

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or *Jinns*, before their husbands. This is also a proof that the believers among the *Jinns* will enter Paradise. Arṭāt bin Al-Mundhir said, "Ḍamrah bin Ḥabīb was asked if the *Jinns* will enter Paradise and he said, 'Yes, and they will get married. The *Jinns* will have *Jinn* women and the humans will have female humans.'"[2] Allāh's statement,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝٧٤ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝٧٥﴾

﴿*whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny?*﴾

[1] Aṭ-Ṭabari 23:63 and 21:41.

[2] Aṭ-Ṭabari 23:65.

Then Allāh describes these women for the proposed:

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾﴾

*﴿they are like Yāqūt and Marjān.﴾*

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, "They are as pure as rubies and white as *Marjān.*" So here they described *Marjān* as pearls.[1]

Imām Muslim recorded that Muḥammad bin Sīrīn said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, 'Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَىٰ [أَضْوَءِ] كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَىٰ مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَعْزَبُ»

*«Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.»*[2]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs.*[3]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

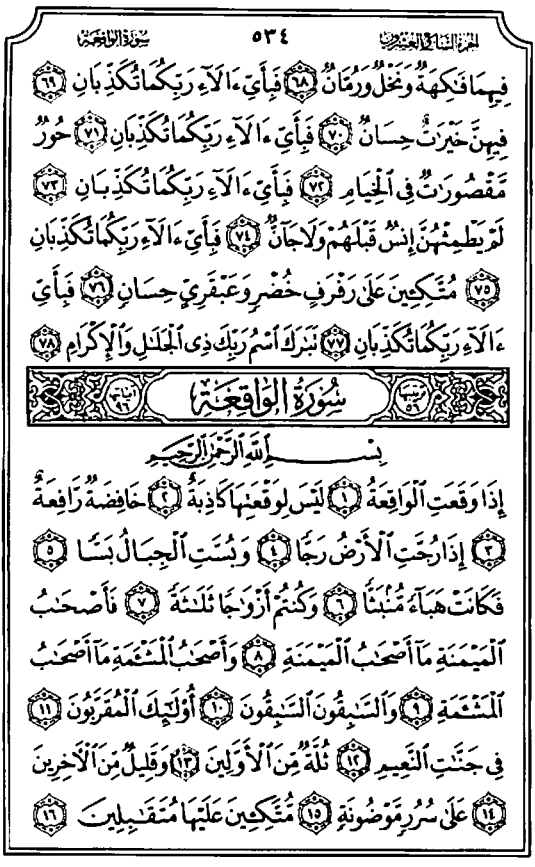
«لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوسِ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ - يَعْنِي سَوْطَهُ - مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوِ اطَّلَعَتِ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَىٰ رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

*«A morning or an evening journey in Allāh's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of*

[1] Aṭ-Ṭabari 23:66-67.

[2] Muslim 4:2178.

[3] *Fatḥ Al-Bāri* 6:367 and 417 and Muslim 4:2179-2180.




*Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.»*[1]

Al-Bukhāri also collected a similar narration.[2]

Allāh the Exalted said,

﴿هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾﴾

*﴿Is there any reward for good other than good?﴾*

Allāh declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

*﴿For those who have done good is best (reward) and even more.﴾*(10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allāh's favor and bounty, after all of these He says;

﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾

*﴿Then which of the blessings of your Lord will you both deny?﴾*

[1] Aḥmad 3:141.

[2] *Fatḥ Al-Bāri* 6:19.

﴿وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَامَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ
وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا
جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾﴾

*﴿62. And below these two, there are two other Gardens.﴾*

*﴿63. Then which of the blessings of your Lord will you both deny?﴾*

*﴿64. Mudhāmmatān.﴾*

*﴿65. Then which of the blessings of your Lord will you both deny?﴾*

*﴿66. In them (both) will be two springs Naḍḍākhatān.﴾*

*﴿67. Then which of the blessings of your Lord will you both deny?﴾*

*﴿68. In them (both) will be fruits, and date palms and pomegranates.﴾*

*﴿69. Then which of the blessings of your Lord will you both deny?﴾*

*﴿70. Therein (Gardens) will be Khayrāt Ḥisān;﴾*

*﴿71. Then which of the blessings of your Lord will you both deny?﴾*

*﴿72. Ḥūr (beautiful, fair females) guarded in pavilions;﴾*

*﴿73. Then which of the blessings of your Lord will you both deny?﴾*

*﴿74. Whom never deflowered a human before nor Jinn.﴾*

*﴿75. Then which of the blessings of your Lord will you both deny?﴾*

*﴿76. Reclining on green Rafraf and rich beautiful 'Abqariy.﴾*

*﴿77. Then which of the blessings of your Lord will you both deny?﴾*

*﴿78. Blessed be the Name of your Lord, Dhil-Jalāli wal-Ikrām.﴾*

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ān. Allāh said:

﴿وَمِن دُونِهِمَا جَنَّتَانِ ۝٦٢﴾

*﴿And below these two, there are two other Gardens.﴾*

We previously mentioned the *Ḥadīth* stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (*Muqarribīn*) and the latter two are for those on the right (*Aṣḥāb Al-Yamīn*).[1] Abu Mūsa commented, "There are two gardens made of gold for the *Muqarribīn* and two gardens made of silver for *Aṣḥāb Al-Yamīn.*"

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allāh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

﴿وَمِن دُونِهِمَا جَنَّتَانِ ۝٦٢﴾

*﴿And below these two, there are two other Gardens.﴾*

And this is an obvious form of honoring the first two gardens over the latter two. Allāh described the former gardens:

﴿ذَوَاتَآ أَفْنَانٍ ۝٤٨﴾

*﴿With Afnān﴾*, which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

﴿مُدْهَآمَّتَانِ ۝٦٤﴾

*﴿Mudhāmmatān﴾*, being dark, because of the intense irrigation. Ibn 'Abbās said, "*Mudhāmmatān* means, they have become dark green because of extensive water irrigation."[2] Muḥammad bin Ka'b said:

﴿مُدْهَآمَّتَانِ ۝٦٤﴾

*﴿Mudhāmmatān﴾* "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,

[1] *Fatḥ Al-Bāri* 8:491.

[2] *Ad-Durr Al-Manthūr* 7:715.

youthful and intermingling.

Allāh said about the former two gardens,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝٥٠﴾

﴿*In them (both) will be two springs flowing (free)*﴾,

while He said about the springs of the latter two gardens,

﴿نَضَّاخَتَانِ﴾

﴿*Naḍḍākhatān*﴾; 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "It means gushing. And the free flowing is stronger than gushing."[1] Aḍ-Ḍaḥḥāk said that,

﴿نَضَّاخَتَانِ﴾

﴿*gushing forth*﴾ means, they are full of water and constantly gushing.[2] Allāh said about the former two gardens,

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ۝٥٢﴾

﴿*In them (both) will be every kind of fruit in pairs*﴾,

but He said about the latter two gardens,

﴿فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝٦٨﴾

﴿*In them (both) will be fruits, and date palms and pomegranates.*﴾

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allāh said about the latter two gardens, Allāh then said;

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ۝٧٠﴾

﴿*Therein will be Khayrāt Ḥisān;*﴾ meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatādah. It was also said that *Khayrāt* is plural of *Khayrah* and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a *Ḥadīth* from the Prophet ﷺ.[3] There is another *Ḥadīth* saying that *Al-Ḥur Al-'Ayn* will sing,

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[1] *Ad-Durr Al-Manthūr* 7:716.

[2] Aṭ-Ṭabari 23:357.

[3] Aṭ-Ṭabari 23:75.

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ»

«*"We are Al-Khayrāt Al-Ḥisān, we were created for honorable husbands."*»[1] Allāh said:

﴿حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾﴾

﴿*Ḥūr (beautiful, fair females) guarded in pavilions;*﴾

but He said about the first two gardens,

﴿فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ﴾

﴿*Wherein both will be Qāṣirāt Aṭ-Ṭarf,*﴾

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh's saying:

﴿فِى ٱلْخِيَامِ﴾

﴿*in pavilions;*﴾ Al-Bukhāri recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

«*Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.*»[2]

In another narration the Prophet ﷺ said that this tent is thirty miles wide.[3] Muslim recorded this *Ḥadīth* and in his narration, the Prophet ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

«*Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them*

[1] Aṭ-Ṭabarāni in *Al-Awsaṭ* 7:257.

[2] *Fatḥ Al-Bāri* 8:491.

[3] *Fatḥ Al-Bāri* 6:366.

*all.*»[1]

Allāh the Exalted said,

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

*«Whom never were deflowered by a human before nor Jinn.»*

We explained this meaning before. Allāh added in the description of the first group of the believers' wives,

﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ۝ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝﴾

*«they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?»*

Allāh said,

﴿مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ۝﴾

*«Reclining on green Rafraf and rich beautiful 'Abqariy.»*

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "*Rafraf* means cushions."[2] Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others also said that *Rafraf* means cushions.[3] Al-'Alā' bin Badr said: "The *Rafraf* are arrayed hanging over the couches." Allāh's statement,

﴿وَعَبْقَرِىٍّ حِسَانٍ﴾

*«and rich beautiful 'Abqariy.»*

Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that *'Abqariy* means rich carpets.[4]

Allāh said,

﴿تَبَارَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ۝﴾

*«Blessed be the Name of your Lord (Allāh) Dhil-Jalāl wal-Ikrām,»*

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. 'Abdullāh bin 'Abbās said that,

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[1] Muslim 4:2182.

[2] Aṭ-Ṭabari 23:83.

[3] Aṭ-Ṭabari 23:84.

[4] Aṭ-Ṭabari 23:85.

﴿ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ﴾

﴿*Dhil-Jalāl wal-Ikrām*﴾ means, the Owner of greatness and pride.[1] In a *Ḥadīth*, the Prophet ﷺ said,

«إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ»

«*Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'ān who avoids extremism and laziness with it.*"[2]

Imām Aḥmad recorded that Rabī'ah bin 'Āmir said that he heard the Messenger of Allāh ﷺ say,

«أَلِظُّوا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

«*Persist (in invoking Allāh) with, "Yā Dhal-Jalāl wal-Ikrām (O Owner of greatness and honor).*"»[3]

An-Nasā'i also collected this *Ḥadīth*.[4] Muslim and the Four *Sunan* compilers recorded that 'Ā'ishah said, "When the Messenger of Allāh ﷺ would (say the) *Salām* (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

«*O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhal-Jalāl wal-Ikrām.*».»[5]

This is the end of the *Tafsīr* of *Sūrat Ar-Rahmān*, all praise is due to Allāh and all favors come from Him.

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[1] Aṭ-Ṭabari 23:86.

[2] Abu Dāwud 5:174.

[3] Aḥmad 4:177.

[4] An-Nasā'ī in *Al-Kubrā* 6:479.

[5] Muslim 414, Abu Dāwud 2:179, *Tuḥfat Al-Aḥwadhi* 2:192 and An-Nasā'ī 3:69 and Ibn Mājah 1:298.

# The *Tafsīr* of *Sūrat Al-Wāqi'ah* (Chapter - 56)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-Wāqi'ah*

Abu Isḥāq reported from 'Ikrimah from Ibn 'Abbās that Abu Bakr said, "O Allāh's Messenger! You are becoming gray?" The Messenger replied,

«شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

*«Hūd (chapter 11), Al-Wāqi'ah (56), Al-Mursalāt (77), 'Amma Yatasā'alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.»*

At-Tirmidhi collected this *Ḥadīth* and said, "*Ḥasan Gharīb.*"[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ۝١ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢ خَافِضَةٌ رَّافِعَةٌ ۝٣ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝٤ وَبُسَّتِ الْجِبَالُ بَسًّا ۝٥ فَكَانَتْ هَبَاءً مُّنۢبَثًّا ۝٦ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ۝٧ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۝٨ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ۝٩ وَالسَّابِقُونَ السَّابِقُونَ ۝١٠ أُولَٰئِكَ الْمُقَرَّبُونَ ۝١١ فِي جَنَّاتِ النَّعِيمِ ۝١٢﴾

﴿1. *When the Wāqi'ah occurs*﴾

﴿2. *There is not, for its occurrence, Kādhibah.*﴾

﴿3. *Bringing low (some), exalting (others).*﴾

﴿4. *When the earth will be shaken with a terrible shake.*﴾

﴿5. *And the mountains will be powdered to dust,*﴾

﴿6. *So that they will become floating dust particles.*﴾

﴿7. *And you (all) will be in three groups.*﴾

[1] *Tuhfat Al-Aḥwadhi* 9:184.

﴿8. *So those on the right - how (fortunate) will be those on the right!*﴾

﴿9. *And those on the left - how (unfortunate) will be those on the left!*﴾

﴿10. *And those foremost will be foremost.*﴾

﴿11. *These will be the nearest (to Allāh).*﴾

﴿12. *In the Gardens of Delight.*﴾

## The Horrors of the Day of Resurrection

*Al-Wāqi'ah* (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allāh the Exalted said in other *Āyāt*,

﴿فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ۝١٥﴾

﴿*Then on that Day shall the Wāqi'ah occur.*﴾ (69:15)

Allāh the Exalted said,

﴿لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢﴾

﴿*There is not, for its occurrence, Kādhibah.* ﴾

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

﴿ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ﴾

﴿*Answer the call of your Lord before there comes from Allāh a Day which can not be averted.*﴾ (42:47),

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ۝٢﴾

﴿*A questioner asked concerning a torment about to occur - upon the disbelievers, which none can avert.*﴾(70:1-2),

﴿وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ ٱلْحَقُّ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ﴾

﴿*And on the Day He will say: "Be!" - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.*﴾(6:73)

As for the meaning of

﴿كَاذِبَةٌ﴾

﴿*Kādhibah*﴾ Muḥammad bin Ka'b said: "It will certainly occur," while Qatādah said, "It shall not be discontinued, taken back or aborted."[1]

Allāh's statement,

﴿خَافِضَةٌ رَّافِعَةٌ ۝٣﴾

﴿*Bringing low, exalting.*﴾ indicates that *Al-Wāqi'ah* lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.[2] Al-'Awfī reported from Ibn 'Abbās:

﴿خَافِضَةٌ رَّافِعَةٌ ۝٣﴾

﴿*Bringing low, exalting*﴾, "It made the near and the far hear it," while 'Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Aḍ-Ḍaḥḥāk and Qatādah said similarly.

Allāh said,

﴿إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ۝٤﴾

﴿*When the earth will be shaken with a terrible shake.*﴾

meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn 'Abbās, Mujāhid, Qatādah and others said about Allāh's saying:,

﴿إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ۝٤﴾

﴿*When the earth will be shaken with a terrible shake.*﴾

it means "Violently shaken."[3] Ar-Rabī' bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allāh's saying:

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝١﴾

﴿*When the earth is shaken with its earthquake.*﴾(99:1) and,

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[1] Aṭ-Ṭabari 23:89.

[2] Aṭ-Ṭabari 23:90.

[3] Aṭ-Ṭabari 23:91.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝١﴾

﴿*O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.*﴾(22:1).

Allāh said:

﴿وَبُسَّتِ ٱلْجِبَالُ بَسًّا ۝٥﴾

﴿*And the mountains will be powdered to dust,*﴾ meaning, relentlessly pulverized. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah and Qatādah and others.[1] Ibn Zayd said: "The mountains will become just like Allāh described them,

﴿كَثِيبًا مَّهِيلًا ۝١٤﴾

﴿*A heap of sand poured out.*﴾(73:14)."[2]

Allāh's saying:

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا ۝٦﴾

﴿*So that they will become floating dust particles.*﴾

Abu Isḥāq narrated from Al-Ḥārith, from 'Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-'Awfī reported from Ibn 'Abbās about Allāh's saying:

﴿فَكَانَتْ هَبَآءً مُّنۢبَثًّا ۝٦﴾

﴿*So that they will become floating dust particles.*﴾

"It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly."[3] 'Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatādah said,

﴿هَبَآءً مُّنۢبَثًّا ۝٦﴾

﴿*floating particles*﴾, "Like the dry parts of trees that the wind scatters all about." This *Āyah* is similar to several other *Āyāt* that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

[1] Aṭ-Ṭabari 23:92, 93.

[2] Aṭ-Ṭabari 23:93.

[3] Aṭ-Ṭabari 23:94.

carded wool on the Day of Resurrection.

## Three Categories of People on the Day of Resurrection

Allāh's statement,

﴿وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ۝٧﴾

*﴿And you (all) will be in three groups.﴾*

This means that people will be divided into three categories on the Day of Resurrection. Some will on the right of Allāh's Throne, and they are those who were brought forth from 'Ādam's right side.[1] This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh's Throne, and they are those who were brought forth from 'Ādam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

﴿فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝٨ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾

*﴿So those on the right – how will be those on the right! And those on the left – how will be those on the left! And those foremost will be foremost.﴾*

Allāh divides people into these three groups upon their death, as indicated by the end of this *Sūrah*. Allāh mentioned them in His statement as well,

﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ

[1] See the narration of Abu Dharr, no. 349 of Al-Bukhāri, and it was mentioned in volume five, in the beginning of the *Tafsīr* of *Sūrat Al-Isrā'*.

﴿سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ﴾

﴿*Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds.*﴾(35:32)

Muḥammad bin Ka'b, Abu Ḥazrah Ya'qub bin Mujāhid said that,

﴿وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾

﴿*And those foremost will be foremost.*﴾ is about the Prophets, peace be upon them,[1] while As-Suddi said that they are the residents of the utmost highs (*Ahl Al-'Illiyyīn*, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allāh commanded them,

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

﴿*And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.*﴾(3:133) and,

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴿*Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.*﴾(57:21)

Therefore, those who rush to obey Allāh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allāh said:

﴿أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ۝١١ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝١٢﴾

﴿*These will be the nearest (to Allāh). In the Gardens of Delight.*﴾

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ۝١٤ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۝١٥ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ۝١٦﴾

[1] Al-Qurṭubi 17:199.

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾
وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ ٱللُّؤْلُوِ
ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا
سَلَٰمًا ﴿٢٦﴾

﴿13. *A multitude of those will be from the first ones.*﴾

﴿14. *And a few of those will be from the later ones.*﴾

﴿15. *(They will be) on thrones, Mawḍūnah.*﴾

﴿16. *Reclining thereon, face to face.*﴾

﴿17. *Immortal boys will go around them (serving),*﴾

﴿18. *With cups, and jugs, and a glass of flowing wine,*﴾

﴿19. *Wherefrom neither Yuṣadda'ūn nor Yunzifūn.*﴾

﴿20. *And with fruit that they may choose.*﴾

﴿21. *And with the flesh of fowls that they desire.*﴾

﴿22. *And (there will be) Ḥūr with wide lovely eyes.*﴾

﴿23. *Like preserved pearls.*﴾

﴿24. *A reward for what they used to do.*﴾

﴿25. *No Laghw (evil vain talk) will they hear therein, nor any sinful speech.*﴾

﴿26. *But only the saying of: "Salāman! Salāman!"*﴾

## The Reward of the Foremost in Faith

Allāh states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this *Ummah*. This was reported from Mujāhid and Al-Ḥasan Al-Baṣri, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr.[1] He considered it supported by the saying of Allāh's Messenger ﷺ:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

[1] Aṭ-Ṭabari 23:98.

«*We are the later nation, but the foremost on the Day of Resurrection.*»[1]

Ibn Jarīr did not mention any other interpretation nor did he attribute this view to anyone else.

There is another *Ḥadīth* that could support this meaning. Imām Abu Muḥammad bin Abi Ḥātim recorded that Abu Hurayrah said that when these *Āyāt* were revealed,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ۝١٤﴾

﴿*A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.*﴾,

this news became hard for the Companions of the Prophet ﷺ. These this *Āyāt*,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝٣٩ وَثُلَّةٌ مِّنَ ٱلْآخِرِينَ ۝٤٠﴾

﴿*A multitude of those will be from the first ones. And a multitude of those will be from the later ones.*﴾,

were revealed. The Prophet ﷺ then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ، ثُلُثَ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ - أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ - وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِيَ»

«*I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.*» Imām Aḥmad also recorded this.[2]

However, this opinion that Ibn Jarīr chose is questionable, rather it is a deficient interpretation. This is because this *Ummah* is the best of all nations, according to the text of the Qur'ān. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this *Ummah*; the opposite is true. The latter opinion is the correct one, that,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝١٣﴾

﴿*A multitude of those will be from the first ones*﴾,

[1] *Fatḥ Al-Bāri* 11:526.

[2] Aḥmad 2:391.

refers to the earlier generations of this *Ummah*, while,

﴿وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ﴿١٤﴾﴾

﴿*And a few of those will be from the later ones.*﴾,

refers to the latter people of this *Ummah*.

Ibn Abi Ḥātim recorded that As-Sarī bin Yaḥyā said that Al-Ḥasan recited this *Āyah*,

﴿وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾﴾

﴿*And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.*﴾,

Then he commented, "A multitude from the earlier generation of this *Ummah*." Ibn Abi Ḥātim also recorded that Muḥammad bin Sīrīn commented:

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ﴿١٤﴾﴾

﴿*A multitude of those will be from the first ones. And a few of those will be from the later ones.*﴾,

"They stated, or hoped that they will all be from this *Ummah*." Therefore, these are the statements of Al-Ḥasan and Ibn Sīrīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this *Āyah* might include all previous believing nations. In this regard, it is confirmed in the authentic *Ḥadīth* compilations, from more than one route, that the Messenger of Allāh ﷺ said;

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«*The best people are my generation, then the next generation, then the next generation....*»[1]

He ﷺ also said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ السَّاعَةِ»

«*A group of my Ummah will always remain on the truth and*

[1] Al-Bukhāri no. 3651.

*dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.»*

In another narration:

«حَتَّىٰ يَأْتِيَ أَمْرُ اللهِ تَعَالَىٰ وَهُمْ كَذٰلِكَ»

*«..until Allāh's command comes while they are like this.»*[1]

This *Ummah* is more honored than any other *Ummah*. The foremost believers of this *Ummah* are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a *Mutawātir Ḥadīth*, the Prophet ﷺ mentioned that seventy thousand of this *Ummah* will enter Paradise without reckoning. In another narration of this *Ḥadīth*, the Prophet ﷺ added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

*«With each thousand, another seventy thousand.»*

In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

*«With every one of them is another seventy thousand.»*

Allāh's statement,

﴿عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾﴾

﴿*on Thrones, Mawḍūnah.*﴾ Ibn 'Abbās said, "Woven with gold."[2] Similar was reported from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Zayd bin Aslam, Qatādah, Aḍ-Ḍaḥḥāk and others.[3]

Allāh said,

﴿مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ﴿١٦﴾﴾

﴿*Reclining thereon, face to face.*﴾ indicating that they will face each other, and none of them will be in the back lines,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾﴾

﴿*Immortal boys will go around them*﴾, who will never grow up, get old or change in shape,

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[1] Al-Bukhāri nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.

[2] Aṭ-Ṭabari 23:99.

[3] Aṭ-Ṭabari 23:99, 100.

﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾﴾

*﴿With cups, and jugs, and a glass of flowing wine﴾*

these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

﴿لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾﴾

*﴿Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾*

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."[1] Mujāhid, Ikrimah, Sa'īd bin Jubayr, 'Aṭiyah Al-'Awfi, Qatādah and As-Suddi said that Allāh's statement,

﴿لَّا يُصَدَّعُونَ عَنْهَا﴾

*﴿Wherefrom neither Yuṣadda'ūn﴾* means, "It does not give them a headache."[2] While they said that

﴿وَلَا يُنزِفُونَ﴾

*﴿nor will they Yunzifūn.﴾* means that "It does not change their sense of reasoning."[3] Allāh's statement,

﴿وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾﴾

*﴿And with fruit that they may choose. And with the flesh of fowls that they desire.﴾*

meaning, whatever fruits they wish for will be distributed among them. This *Āyah* is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

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[1] Al-Qurṭubi 17:203.

[2] Aṭ-Ṭabari 23:103, 104.

[3] Aṭ-Ṭabari 23:104, 105.

Imām Aḥmad recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allāh's Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river *Baydakh* or – *Baydhakh*.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh's Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya'lā collected,[1] and Al-Ḥāfiẓ Aḍ-Ḍiyā' said, "This *Ḥadīth* meets the criteria of Muslim."
Allāh said,

﴿وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾﴾

*﴿And with the flesh of fowls that they desire.﴾*

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَىٰ فِي شَجَرِ الْجَنَّةِ»

*«Birds of Paradise are like Bukht camels[2] that graze in the trees of Paradise.»*

Abu Bakr commented, "O Allāh's Messenger! Surely, these birds must be wonderful." The Messenger ﷺ said,

[1] Aḥmad 3:135, and *Musnad Abu Ya'lā* 6:44.

[2] A species of camel with a very long neck. See *An-Nihāyah*.

«آكِلُهَا أَنْعَمُ مِنْهَا»

«*Those who eat them are more wonderful.*» and repeated this statement thrice. The Prophet ﷺ went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

«*And I hope that you will be among those who eat from them.*»[1]

Only Imām Aḥmad collected this *Ḥadīth* using this chain of narration. Allāh said;

﴿كَأَمْثَالِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾﴾

﴿*Like unto preserved pearls.*﴾, indicating that they are just as white and pure fresh pearls. We mentioned Allāh's statement,

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

﴿*As if they were eggs preserved.*﴾(37:49),

in *Sūrat Aṣ-Ṣaffāt* (chapter 37), and also their description in *Sūrat Ar-Rahmān* (chapter 55). This is why Allāh said afterwards,

﴿جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*A reward for what they used to do.*﴾ meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allāh the Exalted said,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

﴿*No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salāman (peace,)! Salāman (peace.)!"*﴾

meaning they will not hear foul or unnecessary speech in Paradise.

﴿لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾﴾

﴿*Where they shall neither hear harmful speech nor falsehood.*﴾ (88:11),

meaning, no foul words are uttered therein. Allāh said,

[1] Aḥmad 3:221.

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ
﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ
﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ ٱللُّؤْلُوِ
ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾ وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ
ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ
﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا
مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ
أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ
ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ
ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ
وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ
عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ
ٱلْأَوَّلِينَ وَٱلْـَٔاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

﴿وَلَا تَأْثِيمًا﴾

﴿*nor any sinful speech.*﴾ meaning, nor speech that contains foul words,

﴿إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

﴿*But only the saying of: "Salāman (peace!), Salāman (peace!)."*﴾, they will greet each other with *Salām*, just as Allāh said in another *Āyah*,

﴿تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ﴾

﴿*Their greeting therin will be: "Salāman (peace!)."*﴾ (14:23) And, as we mentioned, their words will be free from impure and needless speech.

﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾ فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿٤٠﴾﴾

﴿*27. And those on the right – how (fortunate) will be those on the right?*﴾

﴿*28. (They will be) among Sidri Makhḍūd,*﴾

﴿*29. And among Ṭalh Manḍūd.*﴾

﴿*30. And in shade Mamdūd,*﴾

﴿*31. And by water flowing constantly,*﴾

﴿*32. And fruit in plenty,*﴾

﴾33. *Whose supply is not cut off nor are they out of reach.*﴿

﴾34. *And on couches, raised high.*﴿

﴾35. *Verily, We have created them a special creation.*﴿

﴾36. *And made them virgins.*﴿

﴾37. *'Urub, Atrāb.*﴿

﴾38. *For those on the right.*﴿

﴾39. *A multitude of those will be from the first generation.*﴿

﴾40. *And a multitude of those will be from the later generations.*﴿

## The Reward of Those on the Right

After Allāh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymūn bin Mihrān said that those on the right side are lesser in rank than the foremost in faith. Allāh said,

﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾﴾

﴾*And those on the right – how (fortunate) will be those on the right?*﴿

who are those on the right, what is their condition and what will their final destination be like? Allāh next answers this question by saying,

﴿فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾﴾

﴾*(they will be) among Sidr Makhḍūd.*﴿ Ibn 'Abbās, 'Ikrimah, Mujāhid, Ibn Al-Aḥwas, Qasāmah bin Zuhayr, As-Safr bin Nusayr, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathīr, As-Suddi, Abu Ḥazrah and several others said, "The kind without thorns."[1] And from Ibn 'Abbās: "It is the one that is laden with fruits." This is also reported from 'Ikrimah and Mujāhid. Similar was also said by Qatādah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

[1] Aṭ-Ṭabari 23:110.

which strains its trunk. 'Utbah bin 'Abd As-Sulami said, "I was sitting with Allāh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allāh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the *Ṭalh* tree. So Allāh's Messenger ﷺ said:

«إِنَّ اللهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمَرَةً، مِثْلَ خُصْوَةِ التَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنٌ آخَرَ»

*«For each spot that there was a thorn on it, Allāh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.»*[1]

Allāh's said,

﴿وَطَلْحٍ مَّنضُودٍ﴾

﴿*and among Ṭalḥ Manḍūd.*﴾ refers to large thorny shrub that used to grow in the area of Ḥijāz (Western Arabia). Mujāhid said that

﴿مَّنضُودٍ﴾

﴿*Manḍūd*﴾ means: "Its fruits are piled on top of each other. Allāh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the *Talḥ* and *Sidr* provided for them."[2]

Ibn Abi Ḥātim recorded that Abu Sa'īd said that

﴿وَطَلْحٍ مَّنضُودٍ﴾

﴿*Talḥ Manḍūd*﴾ means: "The banana tree." And he (Ibn Abi Ḥātim) said, "Similar is reported from Ibn 'Abbās, Abu Hurayrah, Al-Ḥasan, 'Ikrimah, Qasāmah bin Zuhayr, Qatādah and Abu Ḥazrah."[3] Mujāhid and Ibn Zayd said similalry, Ibn Zayd added, "The people of Yemen call the banana tree, *Talḥ*."[4] Ibn Jarīr mentioned no other explanation for *Talḥ*.

Allāh said,

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[1] *Al-Ba'th* by Ibn Abi Dāwud, 94, Aṭ-Ṭabarāni in *Al-Awsaṭ*, no. 402. Similar was recorded by Aḥmad 4:183 which follows shortly, and Ibn Abi 'Āṣim in *As-Sunnah* no. 716. See also *Al-Majma'* no. 18727.

[2] Aṭ-Ṭabari 23:114.

[3] Aṭ-Ṭabari 23:112, 113.

[4] Aṭ-Ṭabari 23:113.

﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾

﴿*And in shade Mamdūd (extended).*﴾ Al-Bukhāri recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾»

«*In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will:* ﴿*And in shade extended.*﴾»[1]

Muslim also collected this *Ḥadīth.*[2] Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾»

«*There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will:* ﴿*And in shade extended.*﴾»[3]

Muslim,[4] Al-Bukhāri[5] and 'Abdur-Razzāq[6] collected this *Ḥadīth.*

Allāh said,

﴿وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾﴾

﴿*And fruit in plenty, whose supply is not cut off nor are they out of reach.*﴾

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ وَأُتُوا بِهِ مُتَشَٰبِهًا﴾

﴿*Every time they will be provided with a fruit therefrom, they*

[1] *Fatḥ Al-Bāri* 8:495.
[2] Muslim 4:2175.
[3] Aḥmad 2:482.
[4] Muslim 4:2175.
[5] *Fatḥ Al-Bāri* 6:368.
[6] 'Abdur-Razzāq 11:417.

*will say: "This is what we were provided with before," and they will be given things in resemblance.* (2:25)

The shape will appear similar, but the taste is different. In the Two *Ṣaḥīḥs*, *Sidrat Al-Muntahā* (the tree in the seventh heaven) is described as:

«فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ، وَنَبْقُهَا مِثْلُ قِلَالِ هَجَرَ»

*«...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.»*[1]

The Two *Ṣaḥīḥs* also collected a *Ḥadīth* from Ibn 'Abbās, who said, "The sun was eclipsed and Allāh's Messenger ﷺ led the people in the Eclipse prayer. They asked, 'O Allāh's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا»

*«I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.»*[2]

Imām Aḥmad recorded that 'Utbah bin 'Abd As-Sulami said, "A bedouin man came to the Messenger of Allāh ﷺ and asked him about the *Ḥawḍ*[3] and Paradise. The bedouin asked, 'Does Paradise have fruits?' The Prophet ﷺ said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

*«Yes, and it also has a tree called Ṭūbā.»* [(He ﷺ) said something more saying but I could not recall it]. The bedouin asked, 'Does it look like any of the trees that grow in our area?' The Prophet ﷺ said,

«لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ»

*«There is nothing resembling it among the trees in your land.»*

The Prophet then asked ﷺ him,

«أَتَيْتَ الشَّامَ؟»

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[1] *Fatḥ Al-Bāri* 6:349, Muslim 1:146.

[2] *Fatḥ Al-Bāri* 2:627, Muslim 2:626.

[3] The lake of the Prophet ﷺ from which his followers drink in the Hereafter.

«*Have you traveled to Ash-Shām area?*»

The bedouin said: 'No.' The Prophet ﷺ said,

«تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَىٰ الْجَوْزَةَ، تَنْبُتُ عَلَىٰ سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا»

«*It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.*»

The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَفْتُرُ»

«*The distance that the crow flies in one month without rest.*»

The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,

«لَوِ ارْتَحَلَتْ جَذَعَةٌ مِن إِبِلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكَسِرَ تَرْقُوَتُهَا هَرَمًا»

«*If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.*»

The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,

«هَلْ ذَبَحَ أَبُوكَ تَيْسًا مِنْ غَنَمِهِ قَطُّ عَظِيمًا؟»

«*Has your father ever slaughtered a ram?*»

The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,

«فَسَلَخَ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟»

«*And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?*»

The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

«*Yes, and also for the rest of your clan.*»"[1]

[1] Aḥmad 4:183.

Allāh's statement,

﴿لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾﴾

*﴿Whose supply is not cut off nor are they out of reach.﴾*

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allāh's power. Qatādah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."[1] We mentioned a *Ḥadīth* before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allāh said, afterwards:

﴿وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾

*﴿And on couches, raised high.﴾* meaning, high, soft and comfortable. Allāh said,

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾﴾

*﴿Verily, We have created them a special creation. And made them virgins.'Urub, Atrāb. For those on the right.﴾*

The *Āyāt* describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allāh said that Sulaymān said,

﴿إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِيِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾﴾

*﴿When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).﴾* (38:31-32),

*"it" (Tawārat)* refers to the sun setting, according to the scholars of *Tafsīr*. Al-Akhfash said that *Āyah*,

﴿إِنَّآ أَنشَأْنَٰهُنَّ﴾

*﴿Verily, We have created them﴾*, implied the maidens of Paradise

[1] Aṭ-Ṭabari 23:118.

although it did not mention them directly.[1] Abu 'Ubaydah said that they were mentioned before in Allāh's statement,

﴿وَحُورٌ عِينٌ ۝٢٢ كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ۝٢٣﴾

﴿*And Ḥūr (fair females) with wide lovely eyes. Like preserved pearls.*﴾[2]

Therefore, Allāh's statement,

﴿إِنَّآ أَنشَأْنَٰهُنَّ﴾

﴿*Verily, We have created them*﴾, meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dāwud Aṭ-Ṭayālisi recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا فِي النِّسَاءِ»

«*In Paradise, the believer will be given such and such strength for women.*»

Anas said, "I asked, 'O Allāh's Messenger! Will one be able to do that?' He said,

«يُعْطَىٰ قُوَّةَ مِائَةٍ»

«*He will be given the strength of a hundred (men).*»"[3]

At-Tirmidhi also recorded it and said, "*Ṣaḥīḥ Gharīb.*"[4] Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked, "O Allāh's Messenger! Will we have sexual intercourse with our wives in Paradise?" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَىٰ مِائَةِ عَذْرَاءَ»

«*The man will be able to have sexual intercourse with a hundred virgins in one day.*»[5]

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[1] Aṭ-Ṭabari 23:118.

[2] Aṭ-Ṭabari 23:118.

[3] *Musnad Aṭ-Ṭayālisi* 269.

[4] *Tuḥfat Al-Aḥwadhi* 7:241.

[5] Aṭ-Ṭabarāni in *Aṣ-Ṣaghīr* 2:68.

Al-Ḥāfiẓ Abu 'Abdullāh Al-Maqdisi said, "In my view, this *Ḥadīth* meets the criteria of the *Ṣaḥīḥ*, and Allāh knows best."

Allāh's statement,

﴿عُرُبًا﴾

﴿*'Urub,*﴾ Sa'īd bin Jubayr reported that Ibn 'Abbās said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that." Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās who said, "The *Urub* and their husbands are their sweet hearts, and they are their husbands' sweet hearts." [1] Similar was said by 'Abdullāh bin Sarjis, Mujāhid, 'Ikrimah, Abu Al-'Āliyah, Yaḥya bin Abi Kathīr, 'Aṭiyah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.[2] Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās;

﴿أَتْرَابًا﴾

﴿*Atrāb*﴾, means "They will be of one age, thirty-three years old."[3] Mujāhid said, "Equal (age)." And in a different narration, "Similar (age)."[4] 'Aṭiyah said, "Comparative." Allāh said,

﴿لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾﴾

﴿*For those on the right.*﴾ meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allāh said,

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾﴾

*﴿Verily, We have created them a special creation. And made them virgins. 'Urub, Atrāb. For those on the right.﴾*

This is the view of Ibn Jarīr.[5] It is possible that Allāh's statement,

﴿لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾﴾

﴿*For those on the right.*﴾ refers to the description that came just

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[1] *Ad-Durr Al-Manthūr* 8:16.

[2] Aṭ-Ṭabari 23:121, 122, 123.

[3] *Ad-Durr Al-Manthūr* 8:16.

[4] Aṭ-Ṭabari 23:24.

[5] Aṭ-Ṭabari 23:125.

before,

﴿أَتْرَابًا ۝٣٧ لِّأَصْحَٰبِ ٱلْيَمِينِ ۝٣٨﴾

﴿*Atrāb. For those on the right.*﴾ meaning, in their age. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَىٰ صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَىٰ ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَىٰ خُلُقِ رَجُلٍ وَاحِدٍ، عَلَىٰ صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ»

«*The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Ḥūr Al-'Ayn. Their shape will be similar to each other, the shape of their father 'Ādam, sixty cubits high in the sky.*»[1]

Allāh's statement,

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝٣٩ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ۝٤٠﴾

﴿*A multitude of those will be from the first generation. And a multitude of those will be from the later generations.*﴾

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "We were with the Prophet ﷺ one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَمِهَا، فَيَمُرُّ عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

«*Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and*

[1] *Fatḥ Al-Bāri* 6:417, Muslim 4:2179.

*another with three men, and another with nobody with him.»*

Qatādah, one of the narrators of the *Ḥadīth*, then recited this *Āyah*,

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾﴾

﴿*Is there not among you a single right-minded man?*﴾(11:78)

«حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ»

«*Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.*» So he said;

«قُلْتُ: رَبِّي مَنْ هٰذَا؟ قَالَ: هٰذَا أَخُوكَ مُوسَى بْنُ عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ» قال: «قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنْ يَمِينِكَ فِي الظِّرَابِ» قال: «فَإِذَا وُجُوهُ الرِّجَالِ» قال: «قَالَ: أَرَضِيتَ؟» قال: «قُلْتُ: قَدْ رَضِيتُ رَبِّ». قال: «انْظُرْ إِلَى الْأُفُقِ عَنْ يَسَارِكَ، فَإِذَا وُجُوهُ الرِّجَالِ» قال: «أَرَضِيتَ؟ قُلْتُ: قَدْ رَضِيتُ رَبِّ» قال: «فَإِنَّ مَعَ هٰؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ»

«*So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."*»

'Ukkāshah bin Miḥsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«*O Allāh, make him one of them.*»

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

«*'Ukkāshah beat you to it.*»

Allāh's Messenger ﷺ said,

«فَإِنِ اسْتَطَعْتُمْ - فِدَاكُمْ أَبِي وَأُمِّي - أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَافْعَلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظِّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَشَّبُوا حَوْلَهُ»

*«Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.»*

He ﷺ continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ»

*«I hope that you will be a fourth of the people of Paradise.»*

and we said, *'Allāhu Akbar.'* He ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

*«I hope that you will be a third of the people of Paradise.»*

and we said, *'Allāhu Akbar.'* The Prophet ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

*«I hope that you will be half of the people of Paradise,»*

and we said *'Allāhu Akbar.'* Then Allāh's Messenger ﷺ recited this *Āyah*:

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝ وَثُلَّةٌ مِّنَ الْآخِرِينَ ۝﴾

*﴿A multitude of those will be from the first generation. And a multitude of those will be from the later generations.﴾*

We said to each other, 'Who are those seventy thousand?' We then said, 'They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).' When what we said reached the Prophet ﷺ, he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ، وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ»

*«They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur'an) and do not draw an evil*

*omen from (birds), but put their trust (only) in their Lord.*»"[1]

This *Ḥadīth* has many chains of narration collected in the *Ṣaḥīḥs* and other collections of *Ḥadīth*.[2]

﴿وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَ ءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾﴾

﴿*41. And those on the left? How will be those on the left?*﴾

﴿*42. In Samūm, and Ḥamīm.*﴾

﴿*43. And a shadow from Yaḥmūm,*﴾

﴿*44. Neither Bārid nor Karīm,*﴾

﴿*45. Verily, before that, they indulged in luxury,*﴾

﴿*46. And were persisting in great sin.*﴾

﴿*47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"*﴾

﴿*48. "And also our forefathers?"*﴾

﴿*49. Say: "(Yes) verily, those of old, and those of later times."*﴾

﴿*50. "All will surely be gathered together for appointed meeting of a known Day."*﴾

﴿*51. "Then verily, – you the erring – ones, the deniers!"*﴾

﴿*52. "You verily, will eat of the trees of Zaqqūm."*﴾

﴿*53. "Then you will fill your bellies therewith,"*﴾

﴿*54. "And drink the Ḥamīm on top of it."*﴾

﴿*55. "And you will drink (that) like Al-Hīm!"*﴾

﴿*56. That will be their entertainment on the Day of Recompense!*﴾

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[1] Al-Ḥākim 4:577.

[2] *Fatḥ Al-Bāri* 10:164, 224, 11:312, 413, and Muslim 1:198, 199, *Tuḥfat Al-Aḥwadhi* 7:139, and Aḥmad 1:401.

## Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﴿وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾﴾

﴿*And those on the left? How will be those on the left?*﴾

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﴿فِى سَمُومٍ﴾

﴿*in Samūm,*﴾ means, a fierce hot wind,

﴿وَحَمِيمٍ﴾

﴿*and Ḥamīm.*﴾ i.e., boiling water,

﴿وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾﴾

﴿*And a shadow from Yaḥmūm,*﴾ the shadow of smoke, according to Ibn 'Abbās,[1] Mujāhid, 'Ikrimah, Abu Ṣāliḥ, Qatādah, As-Suddi and others.[2] In a similar statement, Allāh said,

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾﴾

﴿*"Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire." Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.*﴾(77:29-34).

Allāh said in this *Āyah,*

﴿وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾﴾

﴿*And a shadow from Yaḥmūm,*﴾ meaning, black smoke,

﴿لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

[1] Aṭ-Ṭabari 23:129.

[2] Aṭ-Ṭabari 23:129, 130.

﴿*Neither Bārid nor Karīm,*﴾ means, it neither brings soft, cool breeze nor appears clear. Al-Ḥasan and Qatādah commented on Allāh's statement,

﴿وَلَا كَرِيمٍ﴾

﴿*nor Karīm*﴾ "Its sight is not pleasant."[1] Aḍ-Ḍaḥḥāk said, "Every drink that is not fresh, is not *Karīm* (pleasant)."[2]

Then, Allāh the Exalted stated that they deserve this end,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾﴾

﴿*Verily, before that, they indulged in luxury,*﴾ meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

﴿وَكَانُوا يُصِرُّونَ﴾

﴿*And were persisting*﴾, means, they persisted and did not intend to repent,

﴿عَلَى الْحِنثِ الْعَظِيمِ﴾

﴿*in great sin.*﴾ in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujāhid, Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others.[3] Allāh said,

﴿وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَ آبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾﴾

﴿*And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"*﴾

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

[1] Aṭ-Ṭabari 23:131.

[2] Aṭ-Ṭabari 23:131.

[3] Aṭ-Ṭabari 23:132.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾

meaning, 'Say, O Muḥammad, that the earlier and latter generations of the Children of Ādam will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾(11:103-105) He also said here,

﴿لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

﴿All will surely be gathered together for appointed meeting of a known Day.﴾

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾﴾

﴿Then verily, – you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.﴾

indicating that they will be seized and made to eat from the *Zaqqūm* tree until their stomachs become full,

﴿فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾﴾

﴿And drink the Ḥamīm on top of it. And you will drink (that) like Al-Hīm!﴾

*Ḥamīm* is boiling water, while *Al-Hīm* means thirsty camels, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾
فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ
شُرْبَ الْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا
تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ
ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ
عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ
﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ
حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ
﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ
﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ
نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ
﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

Ikrimah.[1] As-Suddi said "*Al-Hīm* is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking *Ḥamīm*.

Allāh, the Exalted, said,

﴿هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾﴾

﴿*That will be their entertainment on the Day of Recompense!*﴾ 'this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allāh the Exalted said in the case of the believers,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾﴾

﴿*Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.*﴾(18:107), i.e., hospitality and honor.

﴿نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ
قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾
وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾﴾

﴿*57. We created you, then why do you believe not?*﴾

﴿*58. Do you not see the semen you emit.*﴾

[1] Aṭ-Ṭabari 23:136.

﴾59. *Is it you who create it, or are We the Creator?*﴿

﴾60. *We have decreed death to you all, and We are not outstripped,*﴿

﴾61. *To transfigure you and create you in (forms) that you know not.*﴿

﴾62. *And indeed, you have already known the first form of creation, why then do you not remember?*﴿

## Proof that Resurrection will occur

Allāh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ﴾

﴾*When we die and become dust and bones, shall we then indeed be resurrected?*﴿ [56:47]

They said this statement in denial and discounting Resurrection. Allāh the Exalted said,

﴿نَحْنُ خَلَقْنَٰكُمْ﴾

﴾*We created you,*﴿ meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allāh's statement,

﴿فَلَوْلَا تُصَدِّقُونَ﴾

﴾*then why do you believe not?*﴿ 'why do you not then believe in Resurrection?' Then Allāh said, while bringing forth evidence that Resurrection occurs,

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾﴾

﴾*Do you not see the semen you emit. Is it you who create it, or are We the Creator?*﴿

meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allāh the One Who does all this?' Allāh said,

﴿نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ﴾

﴾*We have decreed death to you all,*﴿ meaning, 'We made death exist between you.' Aḍ-Ḍaḥḥāk commented, "Allāh made the residents of the heavens and earth equal with regards to

death."[1] Allāh said,

﴿وَمَا نَحْنُ بِمَسْبُوقِينَ﴾

*﴿and We are not outstripped,﴾* meaning, 'We are never unable,'

﴿عَلَىٰ أَن نُّبَدِّلَ أَمْثَالَكُمْ﴾

*﴿To transfigure you﴾*, meaning, 'to change your current shapes, on the Day of Resurrection,'

﴿وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ﴾

*﴿and create you in that you know not.﴾* meaning, 'out of shapes and forms.' Allāh the Exalted said,

﴿وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾﴾

*﴿And indeed, you have already known the first form of creation, why then do you not remember?﴾*

meaning, 'you know that Allāh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allāh the Exalted said in other *Āyāt*,

﴿وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

*﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾*(30:27),

﴿أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾﴾

*﴿Does not man remember that We created him before, while he was nothing?﴾*(19:67),

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

*﴿Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth*

[1] Al-Qurṭubi 17:216.

*for Us a parable, and forgets his own creation. He says: " Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation."*﴾(36:77-79), and,

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

﴾*Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?*﴿(75:36-40)

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾﴾

﴾*63. Do you not see what you sow.*﴿

﴾*64. Is it you that make it grow, or are We the Grower?*﴿

﴾*65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahūn.*﴿

﴾*66. (Saying:) "We are indeed Mughramūn!"*﴿

﴾*67. "Nay, but we are deprived!"*﴿

﴾*68. Do you not see the water that you drink.*﴿

﴾*69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?*﴿

﴾*70. If We willed, We verily could make it salty; why then do you not give thanks?*﴿

﴾*71. Do you not see the fire which you kindle.*﴿

﴾*72. Is it you who made the tree thereof to grow, or are We the Grower?*﴿

﴾*73. We have made it a Reminder, and an article of use for the Muqwīn.*﴿

﴿74. *Then glorify with praises the Name of your Lord, the Most Great.*﴾

## Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allāh the Exalted said,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾﴾

﴿*Do you not see what you sow.*﴾

in reference to tilling the earth and planting seeds inside it,

﴿ءَأَنتُمْ تَزْرَعُونَهُۥٓ﴾

﴿*Is it you that make it grow,*﴾ 'do you cause these seeds to grow inside the earth,'

﴿أَمْ نَحْنُ ٱلزَّٰرِعُونَ﴾

﴿*or are We the Grower?*﴾ Allāh says, 'rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلٰكِنْ قُلْ: حَرَثْتُ»

«*Do not say, "Zara'tu (I made it grew)," but say, "Harathtu (I sowed & tilled)."*»

Abu Hurayrah added, "Have you not heard Allāh's statement,

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾﴾

﴿*Do you not see what you sow. Is it you that make it grow, or are We the Grower?*﴾"[1]

Allāh the Exalted said,

﴿لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا﴾

﴿*Were it Our will, We could crumble it to dry pieces,*﴾

meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

[1] Aṭ-Ṭabari 23:139, and Al-Bazzār 1289.

get ready to be harvested,'

﴿فَظَلْتُمْ تَفَكَّهُونَ﴾

*﴿and you would be Tafakkahūn.﴾*

Allāh explained this statement by saying,

﴿إِنَّا لَمُغْرَمُونَ ۝٦٦ بَلْ نَحْنُ مَحْرُومُونَ ۝٦٧﴾

*﴿(Saying:) "We are indeed Mughramūn! Nay, but we are deprived!"﴾*

Allāh says, 'if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed *Mughramūn*, i.e., ruined.' Mujāhid and 'Ikrimah said that *Mughramūn* means, being the subject of revenge.[1] Qatādah commented, "You would say, 'We were punished,' sometimes, and, 'We were deprived,' some other times."[2] 'Ikrimah said that 'You will be *Tafakkahūn*' means 'You will blame each other (and yourselves),'[3] or, feel sorrow, according to Al-Ḥasan, Qatādah and As-Suddi.[4] They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisā'ī said, "*Tafakkaha* is both the synonym and the antonym." The Arabs say *Tafakkahtu* when they mean that they have enjoyed something or felt grief.

Allāh the Exalted said next,

﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ۝٦٨ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ﴾

*﴿Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,﴾*

meaning clouds, according to Ibn 'Abbās, Mujāhid and others.[5] Allāh said,

﴿أَمْ نَحْنُ ٱلْمُنزِلُونَ﴾

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[1] Aṭ-Ṭabari 23:141.

[2] Aṭ-Ṭabari 23:141.

[3] Aṭ-Ṭabari 23:140.

[4] Aṭ-Ṭabari 23:140.

[5] Aṭ-Ṭabari 23:143.

﴿or are We the Causer of it to come down?﴾

Allāh is stating that indeed He is the One Who causes the rain to fall,

﴿لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا﴾

﴿*If We willed, We verily could make it salty;*﴾ meaning salty, sour, undrinkable and unfit for growing plants,

﴿فَلَوْلَا تَشْكُرُونَ﴾

﴿*why then do you not give thanks?*﴾ 'why do you not appreciate the favor Allāh does for you by sending down the rain fresh, ready to consume,'

﴿لَكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾﴾

﴿*From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.*﴾(16:10-11) Allāh said,

﴿أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾﴾

﴿*Do you not see the fire which you kindle.*﴾ 'and the fire you start with the use of trees,'

﴿ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾﴾

﴿*Is it you who made the tree thereof to grow, or are We the Grower?*﴾

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called *Al-Markh* and *Al-'Afār* (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allāh's statement,

﴿نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً﴾

﴿*We have made it a Reminder,*﴾ of the Hellfire, according to

Mujāhid and Qatādah.[1] Qatādah said, "We were told that the Messenger of Allāh ﷺ said,

«يَا قَوْمِ نَارُكُمْ هٰذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

*«O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.»*

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

«إِنَّهَا قَدْ ضُرِبَتْ [بِالْمَاءِ] ضَرْبَتَيْنِ - أَوْ مَرَّتَيْنِ - حَتَّى يَسْتَنْفِعَ بِهَا بَنُو آدَمَ وَيَدْنُوا مِنْهَا»

*«It was submerged in the water twice so that the Children of 'Ādam would be able to benefit from it and draw closer to it.»*[2]

This narration from Qatādah which is *Mursal*, was recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, from the Prophet ﷺ;

«إِنَّ نَارَكُمْ هٰذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْلَا ذٰلِكَ مَا جَعَلَ اللهُ فِيهَا مَنْفَعَةً لِأَحَدٍ»

*«Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allāh would not have made benefit in it for anyone.»*[3]

Imām Mālik also recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

*«The fire that the Children of 'Ādam kindle is one part out of seventy parts of the fire of Hell.»*

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." He ﷺ said,

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[1] Aṭ-Ṭabari 23:144.

[2] Aṭ-Ṭabari 23:144.

[3] Aḥmad 2:244.

«إِنَّهَا قَدْ فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

*«(The fire of Hell) was made sixty-nine times hotter.»*[1]

Al-Bukhāri collected this *Ḥadīth* from Mālik and Muslim from Abu Az-Zinād.[2]

Allāh's statement,

﴿وَمَتَٰعًا لِّلْمُقْوِينَ﴾

*﴿and an article of use for the Muqwīn.﴾* Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and An-Naḍr bin 'Arabi said, "The meaning of *Al-Muqwīn* is travelers."[3] This is also what Ibn Jarīr chose, and he said, "From it comes the saying *Aqwat Ad-Dār* (the house has become empty), when its people traveled." [4] 'Abdur-Raḥmān bin Zayd bin Aslam said that here *Al-Muqwi* means the hungry. Layth bin Abi Sulaym reported that Mujāhid said about the *Āyah*,

﴿وَمَتَٰعًا لِّلْمُقْوِينَ﴾

*﴿and an article of use for the Muqwīn.﴾*

"For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najīḥ also reported that Mujāhid said, "For the *Muqwīn*, means, all people who enjoy (eating food cooked by fire)." [5] Similar was mentioned from Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

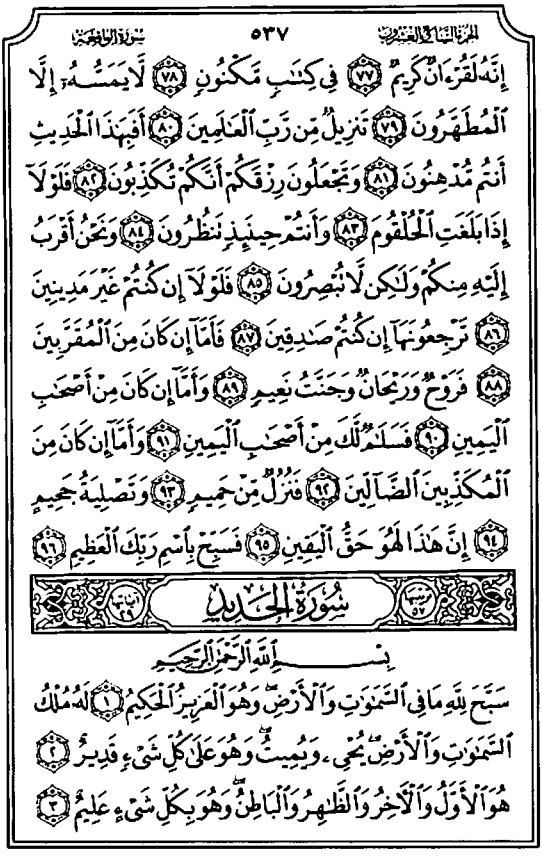
[1] *Al-Muwaṭṭa'* 2:994.

[2] *Fatḥ Al-Bāri* 6:380, Muslim 4:2184.

[3] Aṭ-Ṭabari 23:145.

[4] Aṭ-Ṭabari 23:146.

[5] Aṭ-Ṭabari 23:145.


إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ
أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ
إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ
﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ
﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ
ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ
ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ
﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

سُورَةُ الحَدِيدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾
هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

Allāh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allāh's statement,

﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾﴾

﴿*Then glorify with praises the Name of your Lord, the Most Great.*﴾ meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

﴿فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى
كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم
مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾

﴿75. *Falā! I swear by the Mawāqi' of the stars.*﴾

﴿76. *And verily that is indeed a great oath, if you but know.*﴾

﴿77. *That (this) is indeed an honorable recitation.*﴾

﴿78. *In a Book Maknūn.*﴾

﴿79. *Which none touches but the pure ones.*﴾

﴿80. *A revelation from the Lord of all that exists.*﴾

﴿81. *Is it such a talk that you are Mudhinūn?*﴾

﴿82. *And you make your provision your denial!*﴾

## Allāh swears to the Greatness of the Qur'ān

The usage of *Lā* (in *Falā*) is not an extra character without meaning, as some of the scholars of *Tafsīr* say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when 'Ā'ishah, may Allāh be pleased with her said, "*Lā* by Allāh! Allāh's Messenger ﷺ did not touch any woman's hand at all."[1]

So in this way, the meaning is, "No! I swear by the *Mawāqi'* of the stars. The matter is not as you people claim - about the Qur'ān - that it is a result of magic or sorcery, rather it is an Honorable Qur'ān." Ibn Jarīr said, "Some of the scholars of the Arabic language said that the meaning of:

﴿فَلَآ أُقۡسِمُ﴾

﴿*Falā! I swear*﴾ is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear."[2]

﴿فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ۝٧٥﴾

﴿*Falā! I swear by the Mawaqi' of the stars.*﴾

Mujāhid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions.[3] This was said by Al-Ḥasan, Qatādah and preferred by Ibn Jarīr.[4] Qatādah also said that it means their positions.[5] Allāh said,

﴿وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ۝٧٦﴾

﴿*And verily that is indeed a great oath, if you but know.*﴾

meaning, 'this is a great vow that I – Allāh – am making; if you knew the greatness of this vow, you will know the

[1] *Fatḥ Al-Bāri* 8:504.

[2] Aṭ-Ṭabari 23:147.

[3] Aṭ-Ṭabari 23:148.

[4] Aṭ-Ṭabari 23:148.

[5] Aṭ-Ṭabari 23:148.

greatness of the subject of the vow,'

﴿إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾﴾

﴿*That (this) is indeed an honorable recitation.*﴾

means, verily, this Qur'ān that was revealed to Muḥammad ﷺ is a Glorious Book,

﴿فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾﴾

﴿*In a Book Maknūn.*﴾ meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Isma'īl bin Mūsa said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴿*Which none touches but the pure ones.*﴾ he said, "The Book that is in heaven."[1] Al-'Awfī reported from Ibn 'Abbās about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴿*Which none touches but the pure ones.*﴾ that 'the pure ones' means: "The angels."[2] Similar was said by Anas, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ash-Sha'thā' Jābir bin Zayd, Abu Nahīk, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and others.[3]

Ibn Jarīr narrated that Ibn 'Abdul-A'lā said that Ibn Thawr said that Ma'mar said from Qatādah about:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

﴿*Which none touches but the pure ones.*﴾ that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas'ūd it is:

(مَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(It is not touched, except by the pure ones.)[4]

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[1] Aṭ-Ṭabari 23:149.

[2] Aṭ-Ṭabari 23:150.

[3] Aṭ-Ṭabari 23:150, 151, and Al-Qurṭubi 17:235.

[4] Aṭ-Ṭabari 23:152.

Abu Al-'Āliyah said:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾﴾

*﴿Which none touches but the pure ones.﴾*

"It does not refer to you, because you are sinners!"[1] Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'ān. Allāh the Exalted stated that only the pure ones touch the Qur'ān, as He said:

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَـٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

*﴿And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.﴾*(26:210-212)"[2]

This saying is a good saying, and does not contradict those before it. Allāh said,

﴿تَنزِيلٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٨٠﴾﴾

*﴿A revelation from the Lord of all that exists.﴾*

meaning this Qur'ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh's statement,

﴿أَفَبِهَـٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾﴾

*﴿Is it such a talk that you are Mudhinūn?﴾*

Al-'Awfi reported from Ibn 'Abbās that *Mudhinūn* means, "You do not believe in and deny."[3] Similar to this was said by Aḍ-Ḍaḥḥāk, Abu Ḥazrah and As-Suddi.[4] Mujāhid said,

﴿مُّدْهِنُونَ﴾

﴿*Mudhinūn*﴾ means "You want to fill yourselves with and rely upon."[5]

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[1] Aṭ-Ṭabari 23:151.

[2] Aṭ-Ṭabari 23:149 from Aḍ-Ḍaḥḥāk.

[3] Aṭ-Ṭabari 23:153.

[4] Aṭ-Ṭabari 23:153.

[5] Aṭ-Ṭabari 23:153.

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾

*﴿And you make your provision your denial!﴾*

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he recited it as:

(وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ)

(And your show of your gratitude by denying!)[1]

Ibn Jarīr narrated from Muḥammad bin Bashshār, who narrated from Muḥammad bin Ja'far, who narrated from Shu'bah, from Abu Bishr, from Sa'īd bin Jubayr who said that Ibn 'Abbās said, "It has never rained upon a people except that some of them became disbelievers by saying, 'Such and such position of a star sent rain!'" And Ibn 'Abbās recited:

(وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ)

(And you show of your gratitude by denying.)[2]

This chain of narration is *Ṣaḥīḥ* to Ibn 'Abbās. In his *Muwaṭṭa'*, Mālik reported from Ṣāliḥ bin Kaysān, from 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd, from Zayd bin Khālid Al-Juhani who said, "The Prophet ﷺ led us in the *Subḥ* (dawn) prayer at Al-Ḥudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

*«Do you know what your Lord has said (revealed)?»*

Those present replied, 'Allāh and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

*«Allāh has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the*

[1] Aṭ-Ṭabari 23:154, 155.

[2] Aṭ-Ṭabari 23:154.

*mercy of Allāh, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.'"*[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*, Abu Dāwud and An-Nasā'ī, all using a chain of narration in which Imām Mālik[2] was included.

Qatādah said, "Al-Ḥasan used to say, 'How evil is that all that some people have earned for themselves from the Book of Allāh, is denying it!'" Al-Ḥasan's statement means that such people gained no benefit from the Book of Allāh because they denied it, as Allāh said:

﴿أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾

*﴿Is it such a talk that you Mudhinūn? And you make your provision that you deny!﴾*

﴿فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾﴾

*﴿83. Then why do you not (intervene) when it reaches Al-Ḥulqūm?﴾*

*﴿84. And you at the moment are looking,﴾*

*﴿85. But We are nearer to him than you, but you see not,﴾*

*﴿86. Then why do you not – if you are not Madīnīn﴾*

*﴿87. Return the soul, if you are truthful?﴾*

## When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allāh the Exalted said,

﴿فَلَوْلَآ إِذَا بَلَغَتِ﴾

*﴿Then why do you not (intervene) when it reaches﴾*, in reference to the soul,

[1] *Al-Muwaṭṭa'* 192.

[2] *Fatḥ Al-Bāri* 2:388, Muslim 1:83, Abu Dāwud 4:227, An-Nasā'ī 3:165.

﴿ٱلْحُلْقُومَ﴾

﴿*Al-Ḥulqum*﴾, i.e., the throat, at the time of death. Allāh the Exalted said in other *Āyāt*,

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾﴾

*﴿Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh).﴾*(75:26-30)

Allāh said here,

﴿وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾﴾

*﴿And you at the moment are looking,﴾* at the dying person and witnessing the stupor of death that he is experiencing,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ﴾

*﴿But We are nearer to him than you,﴾* with Our angels,

﴿وَلَٰكِن لَّا تُبْصِرُونَ﴾

*﴿but you see not.﴾* you cannot see the angels. Allāh the Exalted said in another *Āyah*,

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾﴾

*﴿He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.﴾*(6:61-62)

Allāh's statement,

﴿فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ﴾

*﴿Then why do you not – if you are not Madīnīn – return the soul,﴾*

means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa'īd bin Jubayr and Al-Ḥasan Al-Baṣri said:

﴿فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾﴾

﴿*Then why do you not - if you are not Madīnīn...*﴾,

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujāhid said that,

﴿غَيْرَ مَدِينِينَ﴾

﴿*...if you are not Madīnīn*﴾, means, "if you are not certain."

﴿فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾﴾

﴿*88. Then, if he be of the Muqarrabīn,*﴾

﴿*89. Then Rawḥ, Rayḥān and a Garden of Delights.*﴾

﴿*90. And if he be of those on the right,*﴾

﴿*91. Then Salām (peace) to you from those on the right.*﴾

﴿*92. But if he be of the denying, the erring,*﴾

﴿*93. Then for him is an entertainment with Ḥamīm.*﴾

﴿*94. And entry in Hellfire.*﴾

﴿*95. Verily, this! This is an absolute truth with certainty.*﴾

﴿*96. So, glorify with praises the Name of your Lord, the Most Great.*﴾

## The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allāh. Allāh said,

﴿فَأَمَّآ إِن كَانَ﴾

﴿*Then if he*﴾, in reference to the dying person,

﴿مِنَ ٱلْمُقَرَّبِينَ﴾

﴿*be of the Muqarrabūn*﴾ who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾﴾

﴿*then for him Rawḥ, Rayḥān and a Garden of Delights.*﴾

Theirs will be *Rawḥ* and *Rayḥān*; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's *Ḥadīth* narrated from Al-Barā' in which the angels of mercy say (to a dying, believing person),

«أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَه، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ»

«*O good soul in the good body that you inhabited, come to Rawḥ, Rayḥān and a Lord Who is not angry.*»[1]

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Rawḥ* means rest, and *Rayḥān* means place of rest."[2] Mujāhid said similarly that *Rawḥ* means rest.[3] Abu Ḥazrah said that *Rawḥ* means: "Rest from the world." [4] Sa'īd bin Jubayr and As-Suddi said that it means to rejoice. And from Mujāhid:

﴿فَرَوْحٌ وَرَيْحَانٌ﴾

﴿*Rawḥ and Rayḥān*﴾ means: "Paradise and delights." Qatādah said that *Rawḥ* means mercy. Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said that *Rayḥān* means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

﴿وَجَنَّتُ نَعِيمٍ﴾

﴿*and a Garden of Delights.*﴾ Abu Al-'Āliyah said, "None of the

[1] *Aṭ-Ṭiwāl* no. 25. Similar was recorded by Abu Dāwud and others.

[2] Aṭ-Ṭabari 23:159.

[3] Aṭ-Ṭabari 23:160.

[4] Aṭ-Ṭabari 23:160.

near believers will depart (this life) until after he is brought a branch of the *Rayḥān* of Paradise and his soul is captured in it." [1] Muḥammad bin Ka'b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ، تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ»

*«The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....»*[2]

Imām Aḥmad recorded that 'Aṭā' bin As-Sā'ib said, "The first day I saw 'Abdur-Raḥmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, 'So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ»

*«He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him.»*

The people around him started weeping, and he asked them why they wept. They said, 'All of us hate death.' He ﷺ said,

«لَيْسَ ذَاكَ، وَلَكِنَّهُ إِذَا احْتُضِرَ ﴿فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ۝٨٨ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ۝٨٩﴾ فَإِذَا بُشِّرَ بِذَلِكَ أَحَبَّ لِقَاءَ اللهِ عَزَّ وَجَلَّ، وَاللهُ عَزَّ وَجَلَّ لِلِقَائِهِ أَحَبُّ ﴿وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ۝٩٢ فَنُزُلٌ مِّنْ حَمِيمٍ ۝٩٣ وَتَصْلِيَةُ جَحِيمٍ ۝٩٤﴾ فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللهِ، وَاللهُ تَعَالَى لِلِقَائِهِ أَكْرَهُ»

*«It does not mean that. When one dies: ﴿Then, if he be of the near believers, then for him are Rawḥ, Rayḥān, and a Garden of Delights.﴾ and when this good news is conveyed to him, he*

[1] Aṭ-Ṭabari 23:160.

[2] Muslim 3:1502.

*likes to meet Allāh the Exalted and Most Honored and Allāh the Exalted and Most Honored likes, even more, to meet him, ﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm. And entry in Hellfire.﴾ and when this news is conveyed to him, he hates to meet Allāh and Allāh hates, even more, to meet him.»*"[1]

This is the narration that Imām Aḥmad collected; and in the *Ṣaḥīḥ*, there is a *Ḥadīth* with this meaning collected from 'Ā'ishah.[2]

Allāh's statement,

﴿وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝٩٠﴾

﴿*And if he be of those on the right,*﴾ means, if he, the dying person, is among those on the right,

﴿فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ۝٩١﴾

﴿*Then Salām (peace) to you from those on the right*﴾ meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as 'Ikrimah said, "The angels will greet him with the *Salām* and convey to him the news that he is among those on the right." This is a good explanation, and it conforms with Allāh's statement,

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ۝٣٠ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝٣١ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝٣٢﴾

*﴿Verily, those who say: "Our Lord is Allāh." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful."﴾*

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[1] Aḥmad 4 :259.

[2] *Fatḥ Al-Bāri* 11 :364, Muslim 4 :2065.

(41:30-32).

Allāh's statement,

﴿وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾﴾

*﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm (boiling water) and entry in Hellfire.﴾*

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

﴿فَنُزُلٌ﴾

*﴿then for him is an entertainment,﴾* meaning, as a guest

﴿مِّنْ حَمِيمٍ﴾

*﴿with Ḥamīm﴾* that dissolves his intestines and skin,

﴿وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾﴾

*﴿And entry in Hellfire.﴾* he will reside in Hellfire, which will engulf him from every direction. Allāh the Exalted said, next,

﴿إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾﴾

*﴿Verily, this! This is an absolute truth with certainty.﴾*

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾﴾

*﴿So, glorify with praises the Name of your Lord, the Most Great.﴾*

Jābir narrated that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ: سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

*«He who says, "Glory be to Allāh the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.»*

This *Ḥadīth* was collected by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said, *"Ḥasan Gharīb."*[1] Al-Bukhāri recorded in his book (*Ṣaḥīḥ*) that Abu Hurayrah said that the Messenger of

[1] *Tuḥfat Al-Aḥwadhi* 9 :434, An-Nasā'ī in *Al-Kubrā* 6 :207.

Allāh ﷻ said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ»

*«(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Raḥmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent."»*

The Group, with the exception of Abu Dāwud, collected this.[1]

This is the end of the *Tafsīr* of *Sūrat Al-Wāqi'ah*, all praise and thanks are due to Allāh and all the favors come from Him.

[1] *Fatḥ Al-Bāri* 13:547.

# The *Tafsīr* of *Sūrat Al-Ḥadīd* (Chapter - 57)

**Which was revealed in Al-Madīnah**

## The Virtues of *Sūrat Al-Ḥadīd*

Imām Aḥmad recorded that 'Irbāḍ bin Sāriyah said that the Messenger of Allāh ﷺ used to recite *Al-Musabbiḥāt*[1] before he went to sleep, saying,

«إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

*«In them there is an Āyah that is better than a thousand Āyāt.»*[2]

Abu Dāwud, At-Tirmidhi and An-Nasā'ī collected this *Ḥadīth*; At-Tirmidhi said, *"Ḥasan Gharīb."*[3]

The *Āyah* referred to in this *Ḥadīth* is – and Allāh knows best –

﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ۝٣﴾

*﴿He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin. And He is the All-Knower of everything.﴾* (57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

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[1] *Sūrahs*, or chapters in the Qur'ān that start by *Tasbīḥ* (glorifying Allāh); refer to *Sūrahs* 57, 59, 61, 62, 64.

[2] Aḥmad 4:128. See the following note.

[3] Abu Dāwud 5:304, *Tuḥfat Al-Aḥwadhi* 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārimi no. 3424, and An-Nasā'ī in *Al-Kubrā* no. 10551, which is *Mursal*.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٢ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾

﴿1. *Whatever is in the heavens and the earth glorifies Allāh – and He is the Almighty, All-Wise.*﴾

﴿2. *His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.*﴾

﴿3. *He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin. And He is the All-Knower of everything.*﴾

## Everything that exists glorifies Allāh and mentioning some of His Attributes

In this *Āyah*, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another *Āyah*,

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝٤٤﴾

﴿*The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.*﴾(17:44)

And His saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿*and He is the Almighty,*﴾ meaning the One to Whom all things submit humility,

﴿الْحَكِيمُ﴾

﴿*All-Wise.*﴾ in His creating, commanding and legislating,

﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ﴾

﴿*His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;*﴾

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿*and He is Able to do all things.*﴾ whatever He wills, is, and whatever He does not will, will never be. He said,

﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ﴾

﴿*He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin.*﴾

This is the *Āyah* indicated in the *Ḥadīth* of 'Irbāḍ bin Sāriyah that is better than a thousand *Āyāt*. Abu Dāwud recorded that Abu Zamīl said, "I mentioned to Ibn 'Abbās that I felt something in my heart. He said, 'Doubts?' and then laughed. Next, he said, 'No one can escape this. Allāh the Exalted stated,

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ﴾

﴿*So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.*﴾(10:94)'

He then said to me, 'When you feel any of this in your heart, recite,

﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾

﴿*He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭin. And He is the All-Knower of everything.*﴾'"[1]

There are about ten and some odd number of different sayings collected from the scholars of *Tafsīr* regarding the explanation of this *Āyah*. Al-Bukhāri said, "Yaḥyā said, 'Aẓ-Ẓāhir: knowing all things, Al-Bāṭin: knowing all things.'"[2]

Our Shaykh Al-Ḥāfiẓ Al-Mizzi said, "Yaḥya is Ibn Ziyād Al-Farrā', who authored a book entitled *Ma'āni Al-Qur'ān.*"

There are *Ḥadīths* mentioned about this. Among them, Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوٰى، لَا إِلٰهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ

[1] Abu Dāwud 5:335.

[2] *Fatḥ Al-Bāri* 13:374.

شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

*«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forhead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aẓ-Ẓāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»*[1]

Muslim recorded this *Ḥadīth* via Sahl, who said, "Abu Ṣāliḥ used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمٰوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوٰى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

*«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forhead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Aẓ-Ẓāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»*

And he used to narrate that from Abu Hurayrah from the Prophet ﷺ."[2]

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[1] Aḥmad 2:404.

[2] Muslim 4:2084.

﴿هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٦﴾﴾

*﴿4. He it is Who created the heavens and the earth in six Days and then rose (Istawā) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴾*

*﴿5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters.﴾*

*﴿6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.﴾*

## Allāh's Knowledge, Power and Kingdom are Limitless

Allāh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of *Sūrat Al-A'rāf*, so it is not necessary to repeat the meaning here.[1] Allāh's statement,

﴿يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ﴾

*﴿He knows what goes into the earth﴾*, indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

﴿وَمَا يَخْرُجُ مِنْهَا﴾

*﴿and what comes forth from it﴾* of plants, vegetation and fruits. Allāh the Exalted said in another *Āyah*,

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

*﴿And with Him are the keys of all that is hidden, none knows*

[1] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7 :54).

*them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾(6:59)

Allāh's statement,

﴿وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ﴾

﴿*and what descends from the heaven*﴾, pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh's statement,

﴿وَمَا يَعْرُجُ فِيهَا﴾

﴿*and what ascends thereto.*﴾, refers to angels and deeds. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Prophet ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«*To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.*»[1] Allāh said,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.*﴾

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝﴾

﴿*No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.*﴾(11:5)

[1] Muslim 1:162.

Allāh the Exalted said,

﴿سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾﴾

﴿*It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.*﴾(13:10)

Surely, there is no deity worthy of worship, except Allāh. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ answered Jibrīl, when he asked him about *Iḥsān*:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*To worship Allāh as if you see Him, and even though you cannot see Him, He surely sees you.*»[1]

Allāh's statement,

﴿لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾﴾

﴿*His is the kingdom of the heavens and the earth. And to Allāh return all the matters.*﴾

asserts that Allāh is the King and Owner of this life and the Hereafter. Allāh said in another *Āyah*,

﴿وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾﴾

﴿*And truly, unto Us (belong) the last (Hereafter) and the first (this world).*﴾(92:13)

Surely, Allāh is praised for this attribute, just as He said in other *Āyāt*,

﴿وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ﴾

﴿*And He is Allāh, Lā ilāha illa Huwa, all praise is His in the first and in the last.*﴾(28:70), and,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾﴾

﴿*All the praise is Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.*﴾(34:1)

[1] *Fath Al-Bāri* 1:140.

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

﴿إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴿*There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.*﴾ (19:93-95)

This is why Allāh said here,

﴿وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

﴿*And to Allāh return all the matters.*﴾ meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

﴿وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿*and gives from Him a great reward.*﴾(4:40),

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾﴾

﴿*And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficent are We to take account.*﴾(21:47)

Allāh's statement,

﴿يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ﴾

﴿*He merges night into day, and merges day into night,*﴾

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ ۖ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
﴿٥﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٦﴾ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۙ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ
أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ
آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ
لَرَءُوفٌ رَحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَنْ ذَا
الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

﴿وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿*and He has full knowledge of whatsoever is in the breasts.*﴾

He knows the secrets, no matter how concealed they are.

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۙ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾﴾

﴿*7. Believe in Allāh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.*﴾

﴿*8. And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real*

*believers.﴾*

*﴿9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.﴾*

*﴿10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do.﴾*

*﴿11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.﴾*

## Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhereing firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh's statement,

﴿مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

*﴿of that whereof He has made you trustees.﴾*, indicates that you - mankind – will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Aḥmad recorded that 'Abdullāh bin Ash-Shikhkhīr said, "I came to Allāh's Messenger ﷺ as he was reciting and saying,

«﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِن مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«﴿*abundance diverts you.*﴾ *The Son of 'Ādam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?*»[1]

Muslim also collected with the addition:

«وَمَا سِوَىٰ ذَٰلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

«*Other than that, you will go away from it and leave it behind for other people.*»[2]

Allāh's statement,

﴿فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿*And such of you as believe and spend, theirs will be a great reward.*﴾

encourages having faith and spending in acts of obedience. Allāh the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ﴾

﴿*And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord;*﴾

meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?"

And we have reported the *Ḥadīth* through different routes in the beginning of the explanation on the chapter on Faith in *Ṣaḥīḥ Al-Bukhāri*, wherein one day the Messenger of Allāh ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟»

[1] Aḥmad 4:24.

[2] Muslim 4:2273.

«*Who do you consider among the believers as having the most amazing faith?*»

They said, "The angels." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟»

«*And what prevents them from believing when they are with their Lord?*»

They said, "Then the Prophets." He said,

«وَمَالَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟»

«*What prevents them from believing when the revelation comes down to them?*»

They said, "Then us." He said,

«وَمَالَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلٰكِنْ أَعْجَبُ الْمُؤْمِنِينَ إِيمَانًا، قَوْمٌ يَجِيئُونَ بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«*What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.*»[1]

We mentioned a part of this *Ḥadīth* when explaining Allāh's statement in *Sūrat Al-Baqarah*,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿*who believe in the Ghayb (unseen).*﴾(2:3) Allāh's statement,

﴿وَقَدْ أَخَذَ مِيثَٰقَكُمْ﴾

﴿*and He has indeed taken your covenant,*﴾ is similar to another of His statements,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ الَّذِي وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾

﴿*And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey."*﴾(5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

[1] *Al-Majma'* 10:65.

taken from mankind, when they were still in Ādam's loin. This is also the opinion of Mujāhid, and Allāh knows best.[1] Allāh said,

﴿هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾

﴿*It is He Who sends down manifest Āyāt to His servant*﴾

clear proofs, unequivocal evidences and plain attestations,

﴿لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ﴾

﴿*that He may bring you out from darkness into light.*﴾

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

﴿وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ﴾

﴿*And verily, Allāh is to you full of kindness, Most Merciful.*﴾

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴿*And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.*﴾

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾

﴿*And whatsoever you spend of anything, He will replace it. And He is the best of providers.*﴾(34:39), and,

[1] Aṭ-Ṭabari 23:172.

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

*﴿whatever is with you, will be exhausted, and whatever is with Allāh will remain.﴾*(16:96)

Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

## The Virtues of spending and fighting before the Conquest of Makkah

Allāh's statement,

﴿لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ﴾

*﴿Not equal among you are those who spent before the conquering and fought.﴾*

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

﴿أُوْلَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ﴾

*﴿Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).﴾*

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha'bi and several others said that the *Āyah* refers to the treaty at Al-Ḥudaybiyyah.[1] There is proof for this opinion found in a *Ḥadīth* from Anas, collected by Imām Aḥmad. Anas said, "Khālid bin Al-Walīd and 'Abdur-Raḥmān bin 'Awf had a dispute. Khālid said to 'Abdur-Raḥmān, 'You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet ﷺ he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنْفَقْتُمْ مِثْلَ أُحُدٍ - أَوْ مِثْلَ الْجِبَالِ -

[1] At-Ṭabari 23:175.

ذَهَبًا، مَا بَلَغْتُمْ أَعْمَالَهُمْ»

*«Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uḥud, (or equal to the mountains), you will not reach the level of their actions.»*[1]

It is a known fact that Khālid bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālid and 'Abdur-Raḥmān occurred because of the battle of Bani Jadhīmah. The Prophet ﷺ sent Khālid bin Al-Walīd to them after the conquest of Makkah, and they said, *"Ṣaba'na,"*[2] instead of saying, *"Aslamna"* (we embraced Islām). So Khālid ordered their execution and the execution of their prisoners (of war); 'Abdur-Raḥmān bin 'Awf and 'Abdullāh bin 'Umar opposed him. This is the reason behind the dispute that occurred between Khālid and 'Abdur-Raḥmān. But in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

*«None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uḥud, it would not reach the level of them equal to an amount as much as one Mudd*[3] *of one of them or half of it.»*[4]

Allāh said,

﴿وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ﴾

﴿*But to all Allāh has promised the best (reward).*﴾

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even

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[1] Aḥmad 3:266.

[2] Meaning, "we are Sabians." That was because they did not know the name of the religion of Allāh's Messenger ﷺ.

[3] A dry measurement of three handfuls.

[4] Muslim 4:25.

though some of them vary in rank and earn a better reward than others as Allāh said,

﴿لَّا يَسْتَوِي الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَٰهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى الْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَٰهِدِينَ عَلَى الْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾﴾

*﴿Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).﴾*(4:95)

There is a *Ḥadīth* in the *Ṣaḥīḥ* that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ»

*«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»*[1]

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the *Ḥadīth*. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

*﴿And Allāh is All-Aware of what you do.﴾*

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the *Ḥadīth*,

[1] Muslim 4:2052.

«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»

«*Spending one Dirham is preceded over a hundred thousand.*»[1]

There is no doubt that the people of faith consider Abu Bakr Aṣ-Ṣiddīq to be the person who has the best share according to the meaning of this *Āyah*. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

## The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

﴿مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا﴾

﴿*Who is he that will lend Allāh a handsome loan:*﴾

'Umar bin Al-Khaṭṭāb said that this *Āyah* refers to spending in Allāh's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this *Āyah*. This is why Allāh the Exalted said in another *Āyah*:

﴿مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ﴾

﴿*Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),*﴾

and in another *Āyah*,

﴿أَضْعَافًا كَثِيرَةً﴾

﴿*many times*﴾ (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "When this *Āyah*,

[1] An-Nasā'ī 5:59.

﴿مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ﴾

*﴿Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),﴾*

was revealed, Abu Ad-Daḥdāḥ Al-Anṣāri said, 'O Allāh's Messenger! Does Allāh ask us for a loan?' The Prophet ﷺ said,

«نَعَمْ، يَاأَبَا الدَّحْدَاحِ»

*«Yes, O Abu Ad-Daḥdāḥ.»*

He said, 'Give me your hand, O Allāh's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Daḥdāḥ said, 'Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Daḥdāḥ went to his wife and called her, 'Umm Ad-Daḥdāḥ!' She said, 'Here I am.' He said, 'Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, 'That is a successful trade, O Abu Ad-Daḥdāḥ!' She then transferred her goods and children. The Messenger of Allāh ﷺ said,

«كَمْ مِنْ عَذْقٍ رَدَاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

*«How plentiful are the sweet date clusters that Abu Ad-Daḥdāḥ has in Paradise!»"*

In another narration, the Prophet ﷺ said,

«رُبَّ نَخْلَةٍ مُدَلَّاةٍ، عُرُوقُهَا دُرٌّ وَيَاقُوتٌ، لِأَبِي الدَّحْدَاحِ فِي الْجَنَّةِ»

*«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Daḥdāḥ!»*[1]

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ

[1] This was recorded by Ibn Abi Ḥātim no. 2430, and Aṭ-Ṭabari in the *Tafsīr* of *Sūrat Al-Baqarah* 2:245, and there is a witness for it with Aḥmad 3:146.

الرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

﴿12. *On the Day you shall see the believing men and the believing women - their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!*﴾

﴿13. *On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.*﴾

﴿14. *(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allāh came to pass. And the deceiver deceived you in regard to Allāh."*﴾

﴿15. *So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.*﴾

## The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allāh the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from 'Abdullāh bin Mas'ūd:

﴿يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ﴾

﴿*their light running forward before them*﴾, he said, "They will pass over the *Ṣirat* according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a

light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth*.[1]

Aḍ-Ḍaḥḥāk commented on the *Āyah*, "Everyone will be given a light on the Day of Resurrection. When they arrive at the *Ṣirāṭ*, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allāh, 'O our Lord! Perfect our light for us.'"

Allāh's statement,

﴿وَبِأَيْمَـٰنِهِم﴾

﴿*and in their right hands.*﴾ Aḍ-Ḍaḥḥāk said: "Their Books of Records."[2] As Allāh said:

﴿فَمَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ﴾

﴿*So whosoever is given his record in his right hand.*﴾(17:71)
Allāh said,

﴿بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

﴿*Glad tidings for you this Day! Gardens under which rivers flow,*﴾

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

﴿خَـٰلِدِينَ فِيهَا﴾

﴿*to dwell therein forever!*﴾, you will remain therein forever,"

﴿ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

﴿*Truly, this is the great success!*﴾

## The Condition of the Hypocrites on the Day of Resurrection

Allāh said,

﴿يَوْمَ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾

[1] Aṭ-Ṭabari 23:179.

[2] Aṭ-Ṭabari 23:179.

﴿*On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!"*﴾

Allāh informs us in this *Āyah* of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allāh and His Messenger, obeyed Allāh's commands and avoided His prohibitions. Al-'Awfī, Aḍ-Ḍaḥḥāk and others reported from Ibn 'Abbās: "When the people are gathering in darkness, Allāh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allāh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allāh will extinguish the light for the hypocrites and they will say (to the believers),

﴿انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾

﴿*Wait for us! Let us get something from your light.*﴾

The believers will reply by saying,

﴿ارْجِعُوا وَرَاءَكُمْ﴾

'﴿*Go back to your rear!*﴾ to the dark area you were in, and look for a light there!'"[1]

Allāh said,

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ﴾

﴿*So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.*﴾

Al-Ḥasan and Qatādah said that the wall mentioned here is located between Paradise and Hellfire.[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that the wall mentioned in this *Āyah* is the wall that Allāh described in His statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴿*And between them will be a (barrier) screen.*﴾(7:46) [3]

[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:182, and Ibn Abi Shaybah 13:175.

[3] Aṭ-Ṭabari 23:183.

Similar was reported from Mujāhid and others,[1] and it is correct. Allāh said,

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ﴾

﴿*Inside it will be mercy,*﴾ meaning, Paradise and all that is in it,

﴿وَظَٰهِرُهُ مِن قِبَلِهِ الْعَذَابُ﴾

﴿*and outside it will be torment.*﴾ meaning, the Hellfire, according to Qatādah, Ibn Zayd and others.[2]

Allāh said,

﴿يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ﴾

﴿*(The hypocrites) will call the believers: "Were we not with you?"*﴾

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during *Ḥajj*), participate in battle by your side and perform all types of acts of worship with you?"

﴿قَالُوا بَلَىٰ﴾

﴿*The believers will reply: "Yes!..."*﴾ The believers will answer the hypocrites by saying, "Yes, you were with us,

﴿وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ﴾

﴿*But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,*﴾ "

Qatādah said,

﴿وَتَرَبَّصْتُمْ﴾

﴿*you looked forward to destruction*﴾, "Of the truth and its people."

﴿وَارْتَبْتُمْ﴾

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[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:184.

﴿*and you doubted,*﴾ that Resurrection occurs after death,

﴿وَغَرَّتْكُمُ ٱلْأَمَانِىُّ﴾

﴿*and you were deceived by false hopes,*﴾ meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

﴿حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ﴾

﴿*till the command of Allāh came to pass.*﴾ meaning: you remained on this path until death came to you,

﴿وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

﴿*And the deceiver deceived you in regard to Allāh.*﴾

'the deceiver' being *Shayṭān*.[1] Qatādah said, "They were deceived by *Ash-Shayṭān*. By Allāh! They remained deceived until Allāh cast them into Hellfire."[2]

The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allāh, little." Mujāhid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!"[3]

Allāh's statement,

﴿مَأْوَىٰكُمُ ٱلنَّارُ﴾

﴿*Your abode is the Fire.*﴾ means, the Fire is your final destination and to it will be your return for residence,

﴿هِىَ مَوْلَىٰكُمْ﴾

﴿*That is your protector,*﴾ meaning, it is the worthy shelter for you

[1] Aṭ-Ṭabari 23:185.

[2] Aṭ-Ṭabari 23:185.

[3] Aṭ-Ṭabari 23:184.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم
بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ
الْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ
أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ
اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ
﴿١٥﴾ ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾ اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

*﴿16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.﴾*

*﴿17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴾*

## Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures

Allāh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allāh and hearing subtle advice and the recitation of the Qur'ān, so that they may comprehend the Qur'ān, abide by it, and hear and obey?'

Muslim recorded that 'Abdullāh bin Mas'ūd said, "Only four

years separated our acceptance of Islām and the revelation of this *Āyah*, in which Allāh subtly admonished us,

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ﴾

﴿*Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?*﴾"

This is the narration Muslim collected, just before the end of his book.[1] An-Nasā'ī also collected this *Ḥadīth* in the *Tafsīr* of this *Āyah*.[2] Allāh's statement,

﴿وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

﴿*Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?*﴾

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh's promises or threats,

﴿وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ﴾

﴿*And many of them were rebellious.*﴾ meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ﴾

﴿*So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the*

[1] Muslim 4:2319.

[2] An-Nasā'ī in *Al-Kubrā* 6:481.

*Message that was sent to them.*﴾(5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allāh's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allāh forbade the believers from imitating them in any way, be it basic or detailed matters.

Allāh the Exalted said,

﴿اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

﴿*Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.*﴾

This *Ayāh* indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allāh brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'ān. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

﴿إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾﴾

﴿*18. Verily, those who give Ṣadaqāt, men and women, and lend Allāh handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.*﴾

﴿*19. And those who believe in Allāh and His Messengers. they are the Ṣiddīqūn (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.*﴾

## Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allāh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

*﴿and lend Allāh handsome loan,﴾* meaning, they give in charity with a good heart seeking the pleasure of Allāh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allāh's statement,

﴿يُضَاعَفُ لَهُمْ﴾

*﴿it shall be increased manifold,﴾* indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

*﴿and theirs shall be an honorable good reward.﴾* theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ﴾

*﴿And those who believe in Allāh and His Messengers – they are the Ṣiddīqūn﴾*

This completes His description of those who have faith in Him and in His Messengers, by describing them as *Ṣiddīqūn*, true believers. Al-'Awfi reported from Ibn 'Abbās about

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ﴾

*﴿And those who believe in Allāh and His Messengers – they are the Ṣiddīqūn﴾*

that its meaning does not continue to the next *Āyah*,

﴿وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

*﴿and the martyrs (are) with their Lord. They shall have their reward and their light.﴾*[1]

[1] Aṭ-Ṭabari 23:191.

Abu Aḍ-Ḍuḥā (stopped after he) recited,

﴿أُولَٰئِكَ هُمُ الصِّدِّيقُونَ﴾

﴿*they are the Ṣiddīqūn*﴾, then initiated recitation:

﴿وَالشُّهَدَاءُ عِندَ رَبِّهِمْ﴾

﴿*and the martyrs (are) with their Lord.*﴾[1]

Masrūq, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and others said similarly.

Al-A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq from 'Abdullāh bin Mas'ūd commented on Allāh's statement,

﴿أُولَٰئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ﴾

﴿*they are the Ṣiddīqūn, and the martyrs with their Lord.*﴾

"They are of three categories," meaning there are those who spend in charity, the *Ṣiddīqūn* and the martyrs. Allāh the Exalted said,

﴿وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾

﴿*And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddīqīn, the martyrs, and the righteous.*﴾(4:69)

Therefore, Allāh made a distinction between the *Ṣiddiqīn* and the martyrs, indicating that they are of two distinct categories, so there is no doubt that *Ṣiddīq* is a better status than the martyr. Imām Mālik bin Anas recorded in his *Muwaṭṭa'* that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ»

«*The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.*»

[1] Aṭ-Ṭabari 23:191.

On that the people said, "O Allāh's Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet ﷺ replied,

«بَلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

*«No! By Him in Whose Hand is my soul! these are for men who believe in Allāh and believe in the Messengers.»*

Al-Bukhāri and Muslim also collected this *Ḥadīth*.[1]

Allāh's statement,

﴿وَالشُّهَدَآءُ عِندَ رَبِّهِمْ﴾

﴿*and the martyrs with their Lord.*﴾ means that they will be in the gardens of Paradise, as recorded in the *Ṣaḥīḥ*:

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَىٰ تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

*«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, 'Do you want anything?" They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time." Allāh said, "I have decreed that they shall not be returned to it again."»*[2]

Allāh's statement,

﴿لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴿*They shall have their reward and their light.*﴾, means that Allāh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said that he heard the Messenger of Allāh ﷺ say,

[1] *Fatḥ Al-Bāri* 6:368, Muslim 4:2177.

[2] Muslim 3:1502.

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هٰكَذَا»

*«There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this.»*

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to 'Umar. The Prophet ﷺ continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَىٰ نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ»

*«The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category.»*[1]

'Ali bin Al-Madīni also reported this *Ḥadīth* and said, "This Egyptian chain is *Ṣāliḥ* useful."[2] At-Tirmidhi said, "*Ḥasan Gharīb.*"[3] Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾

*﴿But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.﴾*

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[1] Aḥmad 1:23.

[2] *'Ilal Al-Ḥadīth* 1:349.

[3] *Tuḥfat Al-Aḥwadhi* 5:274. The statement of 'Ali bin Al-Madīni is regarding which chain is preferred. Most of the scholars consider this *Ḥadīth* to be weak.

mentions the destination and the condition of the miserable ones, after Allāh mentioned the destination and rewards of the happy ones.

﴿اعْلَمُوا أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَٰلِ وَالْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَٰنٌ ۚ وَمَا الْحَيَوٰةُ الدُّنْيَآ إِلَّا مَتَٰعُ الْغُرُورِ ﴿٢٠﴾ سَابِقُوٓا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾

﴿20. *Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.*﴾

﴿21. *Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.*﴾

## This Life of this World is Fleeting Enjoyment

Allāh the Exalted degrades the significance of this life and belittles it by saying,

﴿أَنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَٰلِ وَالْأَوْلَٰدِ﴾

﴿*that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.*﴾

meaning, this is the significance of this life to its people, just as He said in another *Āyah*,

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَٰتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَٰطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَٰمِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُۥ

﴿حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾﴾

﴿*Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.*﴾(3:14)

Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

﴿كَمَثَلِ غَيْثٍ﴾

﴿*Like a rain (Ghayth),*﴾ which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another *Āyah*,

﴿وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟﴾

﴿*And He it is Who sends down the Ghayth (rain) after they have despaired.*﴾(42:28)

Allāh's statement,

﴿أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ﴾

﴿*thereof the growth is pleasing to the tiller;*﴾ meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

﴿ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا﴾

﴿*afterwards it dries up and you see it turning yellow; then it becomes straw.*﴾

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They

then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allāh the Exalted said,

﴿ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ۝﴾

*﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.﴾*(30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

﴿وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

*﴿But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴾*

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allāh and His good pleasure.

Allāh the Exalted said,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

*﴿And the life of this world is only a deceiving enjoyment.﴾*

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«لَلْجَنَّةُ أَقْرَبُ إِلَىٰ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ»

*«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»*[1]

[1] Aḥmad 1:387.

Al-Bukhāri collected this *Ḥadīth* through the narration of Ath-Thawri.[1] This *Ḥadīth* indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

﴿سَابِقُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

*﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,﴾*

Allāh the Exalted said in another *Āyah*,

﴿وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

*﴿And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.﴾*(3:133)

Allāh said here,

﴿أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

*﴿prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾*

meaning, "This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a *Ḥadīth* collected in the *Ṣaḥīḥ* in which the poor emigrants said to the Messenger ﷺ, "O Allāh's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

«وَمَا ذَاكَ؟»

«*Why is that?*» They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet ﷺ said,

[1] *Fatḥ Al-Bāri* 11:328.

وَالَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ ۖ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾ ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾ سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ ۙ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾

«أَفَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

*«Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you? none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allāh," "Allāh is Most Great," and "Praise be to Allāh," thirty three times each after every prayer.»*

They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allāh's Messenger ﷺ said,

«ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ»

*«This is the favor of Allāh that He gives to whom He wills.»*[1]

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾﴾

﴿22. *No calamity occurs in the earth nor in yourselves but it is*

[1] Muslim 1:416.

*inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.﴾*

*﴿23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.﴾*

*﴿24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.﴾*

## Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ﴾

*﴿No calamity occurs on the earth nor in yourselves﴾* meaning, 'there is nothing that touches you or happens in existence,'

﴿إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ﴾

*﴿but it is inscribed in the Book of Decrees before We bring it into existence.﴾*

meaning, 'before We created the creation and started life.' Qatādah commented on this *Āyah*,

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ﴾

*﴿No calamity occurs on the earth﴾* refers to famine, while,

﴿وَلَا فِىٓ أَنفُسِكُمْ﴾

*﴿or nor in yourselves﴾* refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more."[1]

This great, honorable *Āyah* provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh's Preordaihnent and His knowledge of everything before it occurs.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Ās

[1] Aṭ-Ṭabari 23:196.

said, "I heard the Messenger of Allāh ﷺ say,

«قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

*«Allāh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.»*[1]

Muslim collected this *Ḥadīth* in his *Ṣaḥīḥ* with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

*«And His Throne was over the water.»*

At-Tirmidhi also collected it and said, "*Ḥasan Ṣaḥīḥ.*"[2] Allāh's statement,

﴿إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿*Verily, that is easy for Allāh.*﴾ means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allāh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

## Ordering Patience and Gratitude

Allāh said,

﴿لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَىٰكُمْ﴾

﴿*In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.*﴾

meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:)

(وَلَا تَفْرَحُوا بِمَا أَتَاكُمْ)

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[1] Aḥmad 2:169.

[2] Muslim 4:2044, *Tuḥfat Al-Aḥwadhi* 6:370.

(nor rejoice over that which came to you)
meaning, come to you. According to the recitation,

﴿ءَاتَىٰكُمْ﴾ .

it means ﴿*which has been given to you.*﴾ Both meanings are related.

Allāh says here, 'do not boast before people about what Allāh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allāh destined them for you and provided them for you as provisions. Therefore, do not use what Allāh has granted you as a reason to boast and become arrogant with others.' Allāh's statement,

﴿وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿*And Allāh likes not prideful boasters.*﴾ meaning, who acts arrogantly with other people. 'Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."[1]

## Censuring the Stinginess

Allāh the Exalted then said,

﴿ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ﴾

﴿*Those who are misers and enjoin miserliness upon people.*﴾ meaning those who commit evil and encourage people to commit it,

﴿وَمَن يَتَوَلَّ﴾

﴿*And whosoever turns away,*﴾ from abiding by Allāh's commandments and obeying Him,

﴿فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ﴾

﴿*then Allāh is Rich, Worthy of all praise.*﴾ As Mūsa, peace be upon him, said,

﴿إِن تَكْفُرُوٓاْ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴿*If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.*﴾(14:8)

[1] Aṭ-Ṭabari 23:198.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾﴾

*﴿25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mīzān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.﴾*

## The Prophets were given Miracles and Sent with truth and Justice

Allāh the Exalted said next,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

*﴿Indeed We have sent Our Messengers with clear proofs﴾* in reference to the miracles, the unequivocal evidences and the plain proofs,

﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ﴾

*﴿and revealed with them the Scripture﴾* which contains the true text,

﴿وَالْمِيزَانَ﴾

*﴿and the Mīzān﴾*, that is, justice, according to Mujāhid, Qatādah and others.[1] This *Āyah* refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other *Āyāt*,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

*﴿Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).﴾* (11:17),

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

[1] At-Ṭabari 23:200.

﴿*Allāh's Fiṭra (religion) with which He has created mankind.*﴾ (30:30), and,

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧﴾

﴿*And the heaven: He has raised it high, and He has set up the Mīzān.*﴾(55:7)

This is why Allāh said here,

﴿لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

﴿*that mankind may keep up justice*﴾, truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿*And the Word of your Lord has been fulfilled in truth and in justice.*﴾(6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ﴾

﴿*All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.*﴾(7:43)

## The Benefits of Iron

Allāh said,

﴿وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿*And We brought forth iron wherein is mighty power,*﴾

meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allāh's Messenger ﷺ remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,

containing arguments against the idolators and explaining *Tawḥīd* with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān. Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ والصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

*«I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.»*[1]

This is why Allāh the Exalted said,

﴿فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿*wherein is mighty power,*﴾ in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

﴿وَمَنَٰفِعُ لِلنَّاسِ﴾

﴿*as well as many benefits for mankind,*﴾ meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh's statement,

﴿وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ﴾

﴿*that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.*﴾

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

﴿إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾﴾

[1] Aḥmad 2:50, Abu Dāwud 4:314.

الجزء السابع والعشرون ٥٤١ سورة الحديد

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُم مُّهْتَدٍ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم
بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ
أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

﴿*Verily, Allāh is Powerful, Almighty.*﴾ meaning, surely, Allāh is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allāh does not need mankind's help, but He ordered *Jihād* to test people with each other.

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾﴾

﴿*26. And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.*﴾

﴿*27. Then, We sent after them Our Messengers, and We sent 'Īsā the son of Maryam, and gave him the Injīl. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.*﴾

**Many of the Nations of the Prophets were Rebellious**

Allāh the Exalted states that since He sent Nūḥ, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh's *Khalīl*, peace be upon him, were from Ibrāhīm's offspring. Allāh the Exalted said in another *Āyah*:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿*and placed in their offspring prophethood and Scripture.*﴾ [29:27]

The last among the Prophets of the Children of Israel was 'Īsā, son of Mary, who prophecied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ﴾

﴿*Then, We sent after them Our Messengers, and We sent 'Īsā the son of Maryam, and gave him the Injīl.*﴾

refering to the Injīl that Allāh revealed to him,

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ﴾

﴿*And We ordained in the hearts of those who followed him,*﴾

i.e., the disciples,

﴿رَأْفَةً﴾

﴿*compassion*﴾ and tenderness,

﴿وَرَحْمَةً﴾

﴿*and mercy.*﴾ toward the creatures. Allāh's statement,

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾

﴿*But the monasticism which they invented for themselves,*﴾

refers to the monasticism that the Christian nation invented,

﴿مَا كَتَبْنَاهَا عَلَيْهِمْ﴾

﴿*We did not prescribe for them*﴾

'We – Allāh – did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

﴿إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ﴾

﴿*only to please Allāh therewith,*﴾ The first is that they wanted to please Allāh by inventing monasticism. Sa'īd bin Jubayr and Qatādah said this.[1] The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh." Allāh's statement,

﴿فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

﴿*but that they did not observe it with the right observance.*﴾

meaning, they did not abide by what they ordered themselves to do. This *Āyah* criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu 'Abdur-Raḥmān An-Nasā'ī – and this is his wording - recorded that Ibn 'Abbās said, "There were kings after 'Īsā who changed the Tawrāh and the Injīl when there were still believers who recited Tawrāh and the Injīl. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' – they recite the *Āyah*,

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the disbelievers.*﴾(5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these *Āyāt* our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrāh and Injīl to using the corrupted version only. They said, 'Why do you want us to do that, let us be.' Some of them said, 'Build a narrow elevated tower for us and let us ascend

[1] Aṭ-Ṭabari 23:203.

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, 'Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, 'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allāh the Exalted and Most Honored sent down this *Āyah*,

﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

*﴿But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance.﴾* "[1]

Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ»

*«Every Prophet has Rahbāniyyah (monasticism); Jihād in the cause of Allāh, the Exalted and Most Honored, is the Rahbāniyyah of this Ummah.»*

Al-Ḥāfiẓ Abu Ya'lā collected this *Ḥadīth* and in this narration, the Prophet ﷺ said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ»

*«Every Ummah has Rahbāniyyah; Jihād in the cause of Allāh is the Rahbāniyyah of this Ummah.»*[2]

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa'īd said that he asked the same of Allāh's Messenger ﷺ. Abu Sa'īd said, "So, I advise you to adhere by the *Taqwā* of Allāh, because it is the chief of all matters. Fulfill the obligation of *Jihad*, because it is the *Rahbāniyyah* of Islām. Take care of

[1] Aṭ-Ṭabari 23:203, An-Nasā'ī 8:231.

[2] Aḥmad 3:266. Abu Ya'lā no. 4204. See the following note.

remembering Allāh and reciting the Qur'ān, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imām Aḥmad collected this *Ḥadīth*.[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾﴾

﴿*28. O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.*﴾

## The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a *Ḥadīth* that An-Nasā'ī collected from Ibn 'Abbās that this *Āyah* is about the People of the Scriptures who believe in Islām, and that they will earn double their reward if they do so. There is an *Āyah* in *Sūrat Al-Qaṣaṣ* to support this meaning.[2] Also, there is a *Ḥadīth* from Ash-Sha'bi from Abu Burdah from his father from Abu Mūsa Al-Ash'ari that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ أَدَّبَ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

«*Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet*

[1] Aḥmad 3:82. These narrations are weak, Al-Albāni graded the narration of Abu Sa'īd *Ḥasan* in support of the meaning. See of the above *Ḥadīths* in *Aṣ-Ṣaḥīḥah* no. 555.

[2] See *Sūrat Al-Qaṣaṣ* 28:52-54

*and then believes in me, will get a double reward. A slave who fulfills Allāh's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.»*

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[1] Aḍ-Ḍaḥḥāk, 'Utbah bin Abi Ḥakīm and others agreed with Ibn 'Abbās in this, and Ibn Jarīr preferred it.[2]

Allāh the Exalted said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾﴾

﴿*O you who believe! If you have Taqwā of Allāh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allāh is Owner of the great bounty.*﴾(8:29)

Sa'īd bin 'Abdul-'Azīz said, 'Umar bin Al-Khaṭṭāb asked a Jewish rabbi, 'What is the maximum a reward would be increased for you?' He replied, 'A *Kifl* (portion) which is about three hundred and fifty good merits.' So 'Umar said, 'Praise be to Allāh who gave us two *Kifls*.' Then Sa'īd mentioned Allāh's saying:

﴿يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ﴾

﴿*He will give you a double portion of His mercy,*﴾

Sa'īd said, "And the two *Kifls* on Friday are similar to that." This was recorded by Ibn Jarīr.[3]

This view has support from the *Ḥadīth* that Imām Aḥmad recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said,

«مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَىٰ كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَىٰ نِصْفِ النَّهَارِ عَلَىٰ قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَىٰ صَلَاةِ الْعَصْرِ عَلَىٰ قِيرَاطٍ قِيرَاطٍ؟ أَلَا فَعَمِلَتِ

[1] *Fatḥ Al-Bāri* 1:229, Muslim 1:134.

[2] Aṭ-Ṭabari 23:208, 210.

[3] Aṭ-Ṭabari 23:210.

النَّصَارَىٰ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَىٰ غُرُوبِ الشَّمْسِ عَلَىٰ قِيرَاطَيْنِ قِيرَاطَيْنِ؟ أَلَا فَأَنْتُمُ الَّذِينَ عَمِلْتُمْ، فَغَضِبَ النَّصَارَىٰ وَالْيَهُودُ وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ»

«*The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qīrāṭ (a special weight of gold) each?" So, the Jews worked. The person asked, "Who will do the work for me from the Ẓuhr prayer to the time of the 'Aṣr prayer for one Qīrāṭ each?" So, the Christians worked. Then the person asked, "Who will do the work for me from 'Aṣr prayer until sunset for two Qīrāṭ each?" You are those who did this work. The Jews and the Christians got angry and said, "We did more work, but got less wages." Allāh said, "Have I been unjust to you with your reward?" They said, "No." So, Allāh said, "Then it is My grace which I bestow on whomever I will."*»[1]

Al-Bukhāri collected this *Ḥadīth*.[2]

Al-Bukhāri recorded that Abu Mūsa said that the Prophet ﷺ said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَىٰ كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَىٰ أَجْرٍ مَعْلُومٍ، فَعَمِلُوا إِلَىٰ نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَّوُا الْعَصْرَ قَالُوا: مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ، فَأَبَوا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أُجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذٰلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هٰذَا النُّورِ»

[1] Aḥmad 2:6, 111.

[2] *Fatḥ Al-Bāri* 4:521 and 6:571.

*«The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Aṣr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islām).»* Al-Bukhāri was alone in recording it.[1]

Allāh the Exalted said;

﴿لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ﴾

*﴿So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh,﴾*

meaning, so that they become sure that they cannot prevent what Allāh gives, or give what Allāh prevents,

﴿وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

*﴿and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.﴾*

This is the end of the *Tafsīr* of *Sūrat Al-Ḥadīd*, all praise is due to Allāh, and all favors come from Him.

[1] *Fatḥ Al-Bāri* 4:523.

# The *Tafsīr* of *Sūrat Al-Mujādilah* (Chapter - 58)

**Which was revealed in Al-Madīnah**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ۝١﴾

*﴿1. Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾*

## Reason for revealing this *Sūrah*

Imām Aḥmad recorded that 'Ā'ishah said, "All praise be to Allāh, Who hears all voices. "The woman who disputed" came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this *Āyah*,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا﴾

*﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband.﴾*"[1] till the end of this *Āyah*.

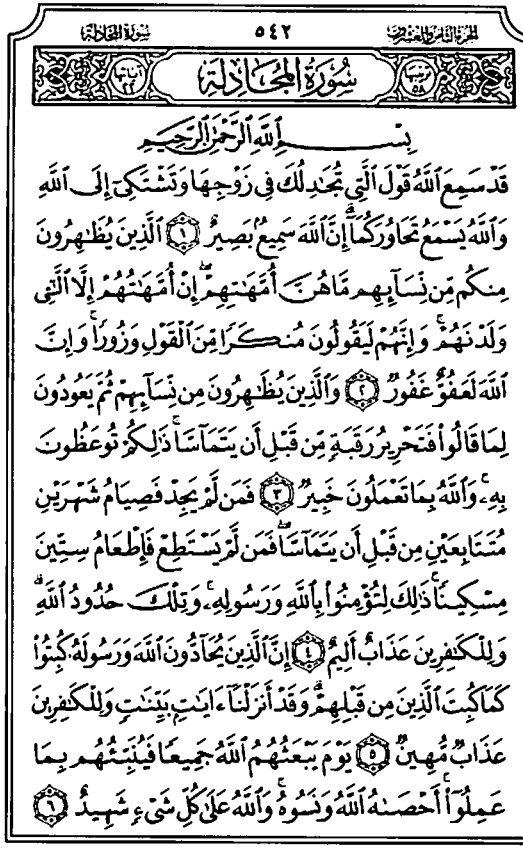
Al-Bukhāri collected this *Ḥadīth* without a chain of narration in the Book of *Tawḥīd* in his *Ṣaḥīḥ*.[2] An-Nasā'ī, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr also collected this *Ḥadīth*.[3]

In the narration that Ibn Abi Ḥātim collected, 'Ā'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha'labah said while some of it I

[1] Aḥmad 6:46.

[2] *Fatḥ Al-Bāri* 13:384.

[3] An-Nasā'ī 6:168, Ibn Mājah 1:67, and Aṭ-Ṭabari 23:225.


الجزء الثامن والعشرون ٥٤٢ سورة المجادلة

سُورَةُ المُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

could not hear. She was complaining to Allāh's Messenger ﷺ about her husband. She said, 'O Allāh's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the *Ẓihār*[1] on me! O Allāh! I complain to you.' Soon after, Jibrīl brought down this *Āyah*,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

﴿*Indeed Allāh has heard the statement of her that disputes with you concerning her husband,*﴾"

She added, "Her husband was Aws bin Aṣ-Ṣāmit."[2]

﴿الَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

﴿*2. Those among you who make their wives unlawful to them by Ẓihār they cannot be their*

[1] *Aẓ-Ẓihār* refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

[2] Aṭ-Ṭabari 23:226

*mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.﴾*

*﴿3. And those who make unlawful to them (their wives) by Ẓihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allāh is All-Aware of what you do.﴾*

*﴿4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.﴾*

## *Aẓ-Ẓihār* and the Atonement for It

Imām Aḥmad recorded that Khuwaylah bint Tha'labah said, "By Allāh! Allāh sent down the beginning of *Sūrat Al-Mujādilah* in connection with me and 'Aws bin Aṣ-Ṣāmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allāh and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allāh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said,

«يَاخُوَيْلَةُ، ابْنُ عَمِّكِ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللهَ فِيهِ»

*«O Khuwaylah! Your cousin is an old man, so have Taqwā of Allāh regarding him.»*

By Allāh! Before I departed, parts of the Qur'ān were revealed about me. Allāh's Messenger ﷺ felt the hardship upon

receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَةُ، قَدْ أَنْزَلَ اللهُ فِيكِ وَفِي صَاحِبِكِ قُرْآنًا»

«*O Khuwaylah! Allāh has revealed something about you and your spouse.*» He recited to me,

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾﴾

﴿*Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.*﴾, until,

﴿وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

﴿*And for disbelievers, there is a painful torment.*﴾ He ﷺ then said to me,

«مُرِيهِ فَلْيُعْتِقْ رَقَبَةً»

«*Command him to free a slave.*» I said, 'O Allāh's Messenger! He does not have any to free.' He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»

«*Let him fast for two consecutive months.*»

I said, 'By Allāh! He is an old man and cannot fast.' He said,

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ»

«*Let him feed sixty poor people a Wasq*[1] *of dates.*»

I said, 'O Allāh's Messenger! By Allāh, he does not have any of that.' He ﷺ said,

«فَإِنَّا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ»

«*We will help him with a basket*[2] *of dates.*»

I said, 'And I, O Allāh's Messenger! I will help him with another.' He said,

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[1] One *Wasq* refers to a measurement of a camel-load or the equivalent of 60 *Ṣā'* or approximately 165 liters.

[2] Which was about fifteen *Ṣā'*.

«قَدْ أَصَبْتِ وَأَحْسَنْتِ فَاذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكِ خَيْرًا»

*«You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.»*

I did that.'"[1] Abu Dāwud also collected this *Ḥadīth* in the Book of Divorce in his *Sunan*,[2] according to which her name is Khawlah bint Tha'labah. She is also known as Khawlah bint Mālik bin Tha'labah, and Khuwaylah. All these are close to each other, and Allāh knows best. This is what is correct about the reason behind revealing this *Sūrah*.

Therefore, Allāh's statement,

﴿ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم﴾

*﴿Those among you who make their wives unlawful to them by Ẓihār﴾*

refers to *Ẓihār*, which is derived from *Aẓ-Ẓahr*, meaning, the back. During the time of *Jāhiliyyah*, when one wanted to declare *Ẓihār* towards his wife, he would say, "To me, you are like the back of my mother." That was one way they issued divorce during that time. Allāh allowed this *Ummah* to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of *Jāhiliyyah*.

Allāh said,

﴿مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ﴾

*﴿they cannot be their mothers. None can be their mothers except those who gave them birth.﴾*

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allāh said,

﴿وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ﴾

*﴿And verily, they utter an ill word and a lie.﴾* meaning, false and sinful speech,

﴿وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ﴾

[1] Aḥmad 6:410.

[2] Abu Dāwud 2:662, 664.

﴿*And verily, Allāh is Oft-Pardoning, Oft-Forgiving.*﴾

meaning, 'what you used to do during the time of *Jāhiliyyah*, and what accidentally slips out of your mouth, unintentionally.'

Allāh's statement,

﴿وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟﴾

﴿*And those who make unlawful to them (their wives) by Ẓihār and wish to free themselves from what they uttered,*﴾

Ash-Shāfi'ī said, "It means to keep her for a while after the *Ẓihār*, without divorcing her, even though his is able to do so." Aḥmad bin Ḥanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the *Āyah* for his statement." It has been quoted from Mālik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa'īd bin Jubayr said that this *Āyah*,

﴿ثُمَّ يَعُودُونَ لِمَا قَالُوا۟﴾

﴿*and wish to free themselves from what they uttered,*﴾

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Ḥasan Al-Baṣri said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿مِّن قَبْلِ أَن يَتَمَآسَّا﴾

﴿*before they touch each other.*﴾ "The 'touching' refers here to sexual intercourse."[1] Similar was said by 'Aṭā', Az-Zuhri, Qatādah and Muqātil bin Ḥayyān. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The *Sunan* compilers recorded from 'Ikrimah, from Ibn 'Abbās that a man said, "O Allāh's Messenger! I pronounced *Ẓihār* on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger ﷺ said,

«مَا حَمَلَكَ عَلَىٰ ذَٰلِكَ يَرْحَمُكَ اللهُ»

[1] Aṭ-Ṭabari 23:231.

«*May Allāh grant you His mercy, what made you do that?*»

He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet ﷺ said,

«فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ عَزَّ وَجَلَّ»

«*Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do.*»

At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ.*" Abu Dāwud and An-Nasā'ī also recorded it.[1]

Allāh said,

﴿فَتَحْرِيرُ رَقَبَةٍ﴾

﴿*(the penalty) in that case is the freeing of a slave*﴾

indicating the necessity of freeing a slave before they touch each other. This *Āyah* mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

﴿ذَٰلِكُمْ تُوعَظُونَ بِهِۦ﴾

﴿*That is an admonition to you.*﴾ meaning, a warning to threaten you in this case.

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*And Allāh is All-Aware of what you do.*﴾

meaning, He is All-Knower in what brings you benefit. Allāh's statement,

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾

﴿*And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.*﴾

is explained by the *Ḥadīths* that prescribe these punishments in this order, just as in the *Ḥadīth* collected in the Two *Ṣaḥīḥs* about the man who had sexual intercourse with his wife during the day, in Ramaḍān.[2] Allāh said,

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[1] Abu Dāwud 2:666, *Tuḥfat Al-Aḥwadhi* 4:380, An-Nasā'ī 6:167, and Ibn Mājah 1:666.

[2] *Fatḥ Al-Bāri* 4:193, Muslim 2:781.

﴿ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

*﴿That is in order that you may have perfect faith in Allāh and His Messenger.﴾*

meaning, 'We legislated this punishment so that you acquire this trait,'

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

*﴿These are the limits set by Allāh.﴾* meaning, the things that He has forbidden, so do not transgress them,

﴿وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

*﴿And for disbelievers, there is a painful torment.﴾*

meaning, those who do not believe and do not abide by the rulings of Islāmic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝٥ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٦ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٧﴾

*﴿5. Verily, those who oppose Allāh and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Āyāt. And for the disbelievers is a disgraceful torment.﴾*

*﴿6. On the Day when Allāh will resurrect them all together and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.﴾*

*﴿7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,*

*Allāh is the All-Knower of everything.*﴾

## Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger ﷺ and contradict His commandments,

﴿كُبِتُوا كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴿*will be disgraced as those before them were disgraced*﴾

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

﴿وَقَدْ أَنزَلْنَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

﴿*And We have sent down clear Āyāt.*﴾ meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

﴿وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ﴾

﴿*And for the disbelievers is a disgraceful torment*﴾ meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا﴾

﴿*On the Day when Allāh will resurrect them all together*﴾

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

﴿فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟﴾

﴿*and inform them of what they did.*﴾

He will tell them all that they did in detail, whether good or evil,

﴿أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ﴾

﴿*Allāh has kept account of it, while they have forgotten it.*﴾

meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

﴿*And Allāh is Witness over all things.*﴾ meaning, nothing escapes

His knowledge, and no matter is hidden from Him or escapes His complete observation.

### Allāh's Knowledge encompasses Creation

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ﴾

*﴿Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three﴾*, i.e., secret consultation of three,

﴿إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟﴾

*﴿but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be.﴾*

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾﴾

*﴿Know they not that Allāh knows their secret ideas, and their Najwā, and that Allāh is the All-Knower of the unseen.﴾* (9:78),

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾

*﴿Or do they think that We hear not their secrets and their private Najwā? And Our messengers are by them to record.﴾* (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this "with" refers to Allāh's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

﴿ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿*And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is the All-Knower of everything.*﴾

Imām Aḥmad commented, "Allāh began the *Āyah* (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

﴿*8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!*﴾

﴿*9. O you who believe! When you hold secret counsel, do it not*

*for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾*

*﴿10. Secret counsels are only from Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾*

## The Evil of the Jews

Ibn Abi Najīḥ reported from Mujāhid,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ﴾

*﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,﴾*

He said, "The Jews."[1] Similar was said by Muqātil bin Ḥayyān, who added, "The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the *Najwā*. Allāh the Exalted sent down this *Āyah* in their case,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ﴾

*﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden﴾."*[2]

Allāh's statement,

﴿وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ﴾

*﴿and conspired together for sin and wrongdoing and disobedience to the Messenger.﴾*

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[1] Aṭ-Ṭabari 23:236.

[2] *Ad-Durr Al-Manthūr* 8:80. This is a *Mursal* narration. See the section about narrations in the beginning of the book.

means, they used to talk to each other,

﴿بِٱلْإِثْمِ﴾

﴿*for sin*﴾ which involves themselves,

﴿وَٱلْعُدْوَٰنِ﴾

﴿*and wrongdoing*﴾ which effects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not,*﴾

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "Some Jews came to the Prophet ﷺ and greeted him by saying, *'As-Sām 'Alayka,*[1] O Abul-Qāsim.' So I said to them, *'wa 'Alaykum As-Sām* (the same death be upon you).' The Prophet ﷺ said,

«يَا عَائِشَةُ! إِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

«*O 'Ā'ishah, Allāh does not like rudeness and foul speech.*»

I said, 'Didn't you hear them say, *'As-Sām Alayka?'* He ﷺ said,

«أَوَ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُمْ»

«*Didn't you hear me answering them back by saying, 'Wa 'Alaykum (And the same upon you)?'*»

Allāh the Exalted then sent down this *Āyah,*

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not,*﴾»[2]

The narration collected in the *Ṣaḥīḥ* states that 'Ā'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allāh said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا»

«*Allāh accepts our supplication against them, but not theirs*

[1] See below.

[2] At-Ṭabari 23:236, 237.

*against us.*»[1]

Ibn Jarīr recorded that Anas bin Mālik said, "A Jew passed by Allāh's Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allāh's Messenger ﷺ then said to his Companions,

«هَلْ تَدْرُونَ مَا قَالَ؟»

«*Do you know what he just said?*»

They said, 'He said: *As-Salām*, O Allāh's Messenger.' The Prophet ﷺ said,

«بَلْ قَالَ: سَامٌ عَلَيْكُمْ»

«*Rather he said, Sām 'Alaykum.*» meaning, 'may you disgrace your religion.' Allāh's Messenger ﷺ then said,

«رُدُّوهُ»

«*Bring him back,*» and when he was brought back, the Prophet ﷺ asked him,

«أَقُلْتَ: سَامٌ عَلَيْكُمْ؟»

«*Did you say: Sām 'Alaykum?*»

He said, 'Yes.' The Prophet ﷺ then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ»

«*When the people of the Book greet you, say, 'Wa 'Alaykum.'*»"

meaning, 'and the same on you too.'[2] The basis for the *Ḥadīth* of Anas is in the *Ṣaḥīḥ* and similar to this *Ḥadīth* of 'Ā'ishah is in the *Ṣaḥīḥ*.[3]

Allāh said,

﴿وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ﴾

﴿*and say within themselves: "Why should Allāh punish us not for what we say?"*﴾

means, the Jews say these words, changing the meaning of the Islāmic greeting, into an abusive statement, and then say,

[1] *Fatḥ Al-Bāri* 10:466.

[2] Aṭ-Ṭabari 23:240.

[3] *Fatḥ Al-Bāri* 10:463.

'Had he been a Prophet, Allāh would have punished us for what we said. Allāh knows what we conceal. Therefore, if Muḥammad were a Prophet, Allāh would have sent His punishment on us sooner, in this life.' Allāh the Exalted replied,

﴿حَسْبُهُمْ جَهَنَّمُ﴾

﴿*Hell will be sufficient for them;*﴾ ell should be sufficient for them in the Hereafter,

﴿يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ﴾

﴿*they will enter therein. And worst indeed is that destination!*﴾

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Jews used to say, "*Sām 'Alayka,*" to Allāh's Messenger ﷺ. They would say then within themselves, "Why does Allāh not punish us for what we say?" This *Āyah* was later revealed,

﴿وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!*﴾[1]

Its chain of narration is *Ḥasan*, but they (Al-Bukhāri and Muslim) did not collect it.

## Manners of the *Najwā*, (Secret Counsel)

Allāh the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ﴾

﴿*O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,*﴾

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

[1] Aḥmad 2:170.

﴿وَتَنَـٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ﴾

*﴿but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾*

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

﴿إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾﴾

*﴿An-Najwā are only from the Shaytān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾*

Allāh states that secret talks, where the believers feel anxious, are

﴿مِنَ ٱلشَّيْطَـٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟﴾

*﴿only from Shaytān, in order that he may cause grief to the believers.﴾*

meaning, that those who hold such counsels do so because of the lures of the devil,

﴿لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟﴾

*﴿in order that he may cause grief to the believers.﴾*

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil *Najwā*, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The *Sunnah* also forbids the *Najwā* so that no Muslim is bothered by it. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذٰلِكَ يُحْزِنُهُ»

*«If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would*

*cause him to be worried.*»[1]

This *Ḥadīth* is collected in the Two *Ṣaḥīḥs* using a chain of narration that contained Al-A'mash.[2] 'Abdur-Razzāq narrated that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذٰلِكَ يُحْزِنُهُ»

«*If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.*»[3] Muslim collected this *Ḥadīth*.[4]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١﴾

﴿*11. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degress those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.*﴾

## Manners for Assemblies

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ﴾

﴿*O you who believe! When you are told to make room in the assemblies,*﴾

﴿فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡ﴾

﴿*make room. Allāh will give you room.*﴾

Indeed, the reward or recompense depends on the type of action. In a *Ḥadīth*, the Prophet ﷺ said,

«مَنْ بَنَى لِلهِ مَسْجِدًا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

[1] Aḥmad 1:425, 431.

[2] *Fatḥ Al-Bāri* 11:58, Muslim 4:1718.

[3] 'Abdur-Razzāq 11:26.

[4] Muslim 4:1717.

«*Whoever builds a Masjid for Allāh, Allāh builds for him a house in Paradise.*»[1]

In another *Ḥadīth*, the Prophet ﷺ said,

«وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«*He who relieves a difficulty for a person living in straitened circumstances, then Allāh will relieve the difficulties of this life and the Hereafter for him. Surely, Allāh helps the servant as long as the servant helps his brother.*»[2]

There are many similar *Ḥadīths*. This is why Allāh the Exalted said,

﴿فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ﴾

﴿*make room. Allāh will give you room.*﴾

Qatādah said, "This *Āyah* was revealed about gatherings in places where Allāh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not loose their places. Allāh the Exalted commanded them to spread out and make room for each other."[3]

Imām Aḥmad and Imām Ash-Shāfi'ī recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا»

«*One of you should not remove someone from his place and sit in it, but instead, spread out and make room.*»[4]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*.[5] Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُمْ»

«*A man should not remove another man from his place and*

[1] *Fatḥ Al-Bāri* 1:648.

[2] Muslim 4:2074.

[3] Aṭ-Ṭabari 23:244.

[4] Aḥmad 2:126, and *Tartīb Ash-Shāfi'ī* 2:186.

[5] *Fatḥ Al-Bāri* 1:64, Muslim 4:1714.

*then sit in it. Rather spread out and make room and Allāh will make room for you.*»[1]

Imām Aḥmad also recorded this *Ḥadīth* with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُمْ»

«*A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you*».»[2]

It has been reported that Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others said that:

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ﴾

﴿*When you are told to make room in the assemblies, make room. Allāh will give you room.*﴾ means to war assemblies, and that,

﴿وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟﴾

﴿*And when you are told to rise up, then rise up.*﴾ means, "Get up to fight."[3] Qatādah said

﴿وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟﴾

﴿*And when you are told to rise up, then rise up.*﴾ means, "When you are called to any type of good, then respond."[4]

## The Virtues of Knowledge and People of Knowledge

Allāh's statement,

﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.*﴾

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this

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[1] Aḥmad 2:523.

[2] Aḥmad 2:338.

[3] Aṭ-Ṭabari 23:244, Al-Qurṭubi 17:299, and *Ad-Durr Al-Manthūr* 8:82.

[4] Aṭ-Ṭabari 23:245.

will diminish his right or honor. Rather, this will increase his virtue and status with Allāh, and Allāh the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allāh will elevate his status and make him known by his good behavior. the statement of Allāh the Exalted,

﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.*﴾

meaning, surely, Allāh is Aware of those who deserve this reward and those who are not worthy of it.

Imām Aḥmad recorded that Abu Aṭ-Ṭufayl 'Āmir bin Wathilah said that Nāfi' bin 'Abdul-Ḥārith met 'Umar bin Al-Khaṭṭāb in the area of 'Uṣfān. 'Umar appointed Abu Aṭ-Ṭufayl to be the governor of Makkah. 'Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." 'Āmir said, "I appointed Ibn Abzā, one of our freed slaves, as my deputy." 'Umar said, "You made a freed slave their governor in your absence?" He said, "O Leader of the faithful! He has memorized Allāh's Book and has knowledge of regulations of inheritance, along with being a proficient judge." 'Umar said, "Surely, your Prophet ﷺ has said,

«إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ آخَرِينَ»

«*Verily, Allāh elevates some people and degrades others, on account of this Book.*»"[1] Muslim collected this *Ḥadīth*.[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾﴾

﴿*12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But*

[1] Aḥmad 1:35.

[2] Muslim 1:559.

*if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.*﴾

## The Order to give Charity before One speaks to the Prophet ﷺ in private

Allāh commanded His believing servants, when any of them wanted to speak with Allāh's Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allāh the Exalted said,

﴿ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ﴾

﴿*That will be better and purer for you.*﴾ then He said,

﴿فَإِن لَّمْ تَجِدُوا۟﴾

﴿*But if you find not.*﴾ meaning, if he is unable to do so due to poverty,

﴿فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*then verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

He only commanded those who are financially able to give this type of charity. Allāh the Exalted said,

﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ﴾

﴿*Are you afraid of spending in charity before your private consultation?*﴾

meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

﴿فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴿*If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.*﴾

Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abi Ṭālib.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿فَقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾

﴿*spend something in charity before your private consultation.*﴾

"The Muslims kept asking Allāh's Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this *Āyah*,

﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا ٱلصَّلَوٰةَ وَءَاتُوا ٱلزَّكَوٰةَ﴾

﴿*Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh*﴾

Thus Allāh made things easy and lenient for them."[1]

'Ikrimah and Al-Ḥasan Al-Baṣri commented on Allāh's statement:

﴿فَقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾

﴿*spend something in charity before your private consultation.*﴾

"This was abrogated by the next *Āyah*:

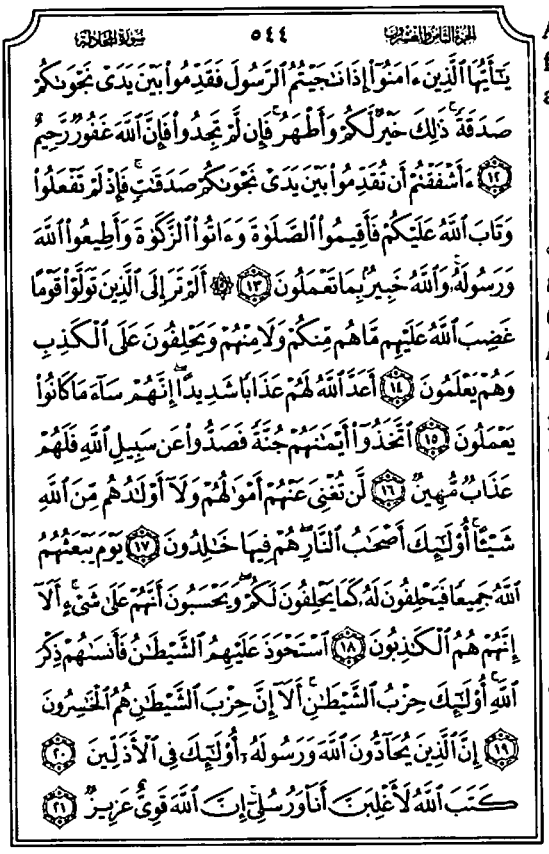
﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ﴾

﴿*Are you afraid of spending in charity before your private consultation...*﴾."[2]

Sa'īd bin Abi 'Arūbah reported from Qatādah and Muqātil bin Ḥayyān, "People kept questioning Allāh's Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this *Āyah*. One of them would need to speak to Allāh's Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and

[1] Aṭ-Ṭabari 23:249. See the section about narrations in the beginning of the book.

[2] Aṭ-Ṭabari 23:250.


يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ
صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
﴿١٢﴾ ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟
وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ
وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ
وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٥﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ
شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ
ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ
إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ
ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ
﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾
كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

Allāh sent down relief from this requirement afterwards,

﴿فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful*﴾."[1]

Ma'mar reported from Qatādah that the *Āyah*,

﴿إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾

﴿*When you (want to) consult the Messenger in private, spend something in charity before your private consultation.*﴾ was abrogated after being in effect for only one hour of a day.[2]

'Abdur-Razzāq recorded that Mujāhid said that 'Ali said, "No one except me implemented this *Āyah*, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour.[3]

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ
يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟
عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ

[1] Aṭ-Ṭabari 23:248.

[2] Aṭ-Ṭabari 23:249.

[3] 'Abdur-Razzāq 3:280.

أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

*﴿14. Have you not seen those who take as friends a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to a lie while they know.﴾*

*﴿15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾*

*﴿16. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh, so they shall have a humiliating torment.﴾*

*﴿17. Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.﴾*

*﴿18. On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!﴾*

*﴿19. The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴾*

## Chastising the Hypocrites

Allāh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allāh the Exalted said in another *Āyah*,

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾﴾

*﴿(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾*(4:143) Allāh said here,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم﴾

*﴿Have you not seen those who take as friends a people upon whom is the wrath of Allāh?﴾*

referring to the Jews with whom the hypocrites were allies in secret. Allāh said,

﴿مَا هُم مِّنكُمْ وَلَا مِنْهُمْ﴾

﴿*They are neither of you nor of them,*﴾ meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

﴿وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ﴾

﴿*and they swear to a lie while they know.*﴾ meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of *Al-Ghamūs*. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh's Prophet) is true in essence.

Allāh the Exalted said,

﴿أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ۝١٥﴾

﴿*Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.*﴾

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ﴾

﴿*They have made their oaths a screen. Thus they hinder (others) from the path of Allāh,*﴾

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

﴿فَلَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿*so they shall have a humiliating torment.*﴾ meaning, as recompense for belittling the significance of swearing by the

Mighty Name of Allāh, while lying and concealing betrayal. Allāh the Exalted said,

﴿لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا﴾

﴿*Their children and their wealth will avail them nothing against Allāh.*﴾

meaning, none of their possessions can avert the affliction when it is sent their way,

﴿أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ﴾

﴿*They will be the dwellers of the Fire to dwell therein forever.*﴾

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا﴾

﴿*On the Day when Allāh will resurrect them all together;*﴾

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

﴿فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ﴾

﴿*then they will swear to Him as they swear to you. And they think that they have something.*﴾

meaning, they will swear to Allāh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allāh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allāh said,

﴿وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ﴾

﴿*And they think that they have something*﴾ meaning, on account of swearing to their Lord (that they used to be believers).

Allāh rebukes this idea of theirs;

﴿أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ﴾

﴿*Verily, they are liars!*﴾ stressing that they are lying,

Allāh then said;

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

## سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ
الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

﴿اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ﴾

﴿*The Shaytān has overpowered them. So he has made them forget the remembrance of Allāh.*﴾ meaning, *Shaytān* has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardā' said that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ»

«*Any three in a village or desert among whom the Salāh is not called for, will have the Shaytān control them. Therefore, adhere to the Jamā'ah, for the wolf eats from the strayed sheep.*»

Zā'idah added that As-Sā'ib said that *Jamā'ah*, refers to, "Praying in congregation." [1] Allāh the Exalted said,

﴿أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾

﴿*They are the party of Shaytān.*﴾ referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

[1] Abu Dāwud 1:371.

﴿أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ﴾

*﴿Verily, it is the party of Shaytān that will be the losers!﴾*

﴿إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾

*﴿20. Those who oppose Allāh and His Messenger, they will be among those most humiliated.﴾*

*﴿21. Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾*

*﴿22. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allāh is well pleased with them, and they are well pleased with Him. They are the party of Allāh. Verily, the party of Allāh will be the successful.﴾*

## The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail

Allāh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

﴿أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ﴾

*﴿They will be among those most humiliated.﴾* they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allāh said,

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ﴾

*﴿Allāh has decreed: "Verily, I and My Messengers shall be the*

*victorious."*﴾

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed – which can never be resisted, changed or prevented – that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

﴿إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾

﴿*Surely, the (good) end is for those who have Taqwā.*﴾(11:49),

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّـٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴿*Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴾(40:51-52)

Allāh said here,

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

﴿*Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.*﴾

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

## The Believers do not befriend the Disbelievers

Allāh the Exalted said,

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿*You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.*﴾

Meaning, do not befriend the deniers, even if they are among the closest relatives. Allāh said,

﴿لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

*﴿Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself.﴾* (3:28), and,

﴿قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾﴾

*﴿Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are the rebellious.﴾*(9:24)

Sa'īd bin 'Abdul-'Azīz and others said that this *Āyah*,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

*﴿You will not find any people who believe in Allāh and the Last Day...﴾*

was revealed in the case of Abu 'Ubaydah 'Āmir bin 'Abdullāh bin Al-Jarrāḥ when he killed his disbelieving father, during the battle of Badr.[1] This is why when 'Umar bin Al-Khaṭṭāb placed the matter of *Khilāfah* in the consultation of six men after him, he said; "If Abu 'Ubaydah were alive, I would have appointed him the Khalīfah." It was also said that the *Āyah*,

﴿وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ﴾

*﴿even though they were their fathers﴾*, was revealed in the case of

[1] See *Al-Iṣābah* under the biography of 'Āmir bin 'Abdullah bin Al-Jarrāḥ. There it is reported from 'Abdullāh bin Shawdhab. Ibn Ḥajar said that Aṭ-Ṭabarāni had a good chain for it. However, these narrations are *Mursal*.

Abu 'Ubaydah, when he killed his father during the battle of Badr, while the *Āyah*,

﴿أَوْ أَبْنَآءَهُمْ﴾

﴿*or their sons*﴾ was revealed in the case of Abu Bakr Aṣ-Ṣiddīq when he intended to kill his (disbelieving) son, 'Abdur-Raḥmān, (during Badr), while the *Āyāh*,

﴿أَوْ إِخْوَٰنَهُمْ﴾

﴿*or their brothers*﴾ was revealed about the case of Muṣ'ab bin 'Umayr, who killed his brother, 'Ubayd bin 'Umayr, during Badr, and that the *Āyāh*,

﴿أَوْ عَشِيرَتَهُمْ﴾

﴿*or their kindred*﴾ was revealed about the case of 'Umar, who killed one of his relatives during Badr, and also that this *Āyāh* was revealed in the case of Ḥamzah, 'Ali and Ubaydah bin Al-Ḥārith. They killed their close relatives 'Utbah, Shaybah and Al-Walīd bin 'Utbah that day. Allāh knows best.

A similar matter is when Allāh's Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddīq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh's help. 'Umar said, "But I have a different opinion, O Allāh's Messenger! Let me kill so-and-so, my relative, and let 'Ali kill 'Aqīl ('Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators."

Allāh said,

﴿أُوْلَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

﴿*For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself.*﴾

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,

meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the *Āyah*,

﴿كَتَبَ فِي قُلُوبِهِمُ ٱلْإِيمَٰنَ﴾

﴿*He has written faith in their hearts,*﴾ means, "He has placed faith in their hearts." Ibn 'Abbās said that,

﴿وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

﴿*and strengthened them with Rūḥ from Himself.*﴾ means, "He gave them strengths."

Allāh's statement,

﴿وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا رَضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴿*And He will admit them to Gardens under which rivers flow, to dwell therein. Allāh is well pleased with them, and they are well pleased with Him.*﴾

was explained several times before. Allāh's statement,

﴿رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴿*Allāh is well pleased with them, and they are well pleased with Him.*﴾

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allāh's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allāh's statement,

﴿أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*They are the party of Allāh. Verily, the party of Allāh will be the successful.*﴾

indicates that they are the party of Allāh, meaning, His servants who are worthy of earning His honor. Allāh's statement,

﴿أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*Verily, the party of Allāh will be the successful.*﴾

asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

﴿أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ﴾

*﴿Verily, the party of Shayṭān will be the losers!﴾*

This is the end of the *Tafsīr* of *Sūrat Al-Mujādilah*. All praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Ḥashr* (Chapter - 59)

### Which was revealed in Al-Madīnah

Ibn 'Abbās used to call this chapter, '*Sūrah Bani An-Naḍīr.*'[1] Sa'īd bin Manṣūr recorded that Sa'īd bin Jubayr said, "I asked Ibn 'Abbās about *Sūrat Al-Ḥashr* and he said, 'It was revealed about Bani An-Naḍīr.'" Al-Bukhāri and Muslim recorded it using another chain of narration from Ibn 'Abbās.[2] Al-Bukhāri also recorded it from Abu 'Awānah, from Abu Bishr from Sa'īd bin Jubayr, who said, "I asked Ibn 'Abbās, '*Sūrat Al-Ḥashr*?' He said, '*Sūrah Bani An-Naḍīr.*'"[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا ۖ وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾﴾

﴿*1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.*﴾

﴿*2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached*

[1] *Fatḥ Al-Bāri* 8:497.

[2] *Fatḥ Al-Bāri* 8:497, Muslim 4:2322.

[3] *Fatḥ Al-Bāri* 8:497.

*them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.*﴾

﴿3. *And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.*﴾

﴿4. *That is because they opposed Allāh and His Messenger. And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.*﴾

﴿5. *What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.*﴾

## Everything glorifies Allāh in its own Way

Allāh states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allāh said in another *Āyah*,

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿*The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.*﴾(17:44) Allāh's statement,

﴿وَهُوَ ٱلْعَزِيزُ﴾

﴿*And He is the Almighty*﴾ meaning of invincible majesty,

﴿ٱلْحَكِيمُ﴾

﴿*the All-Wise.*﴾ in what He decrees and legislates.

## The End that Bani An-Naḍīr suffered

Allāh said,

﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ﴾

﴿*He it is Who drove out the disbelievers among the People of the Scripture*﴾

referring to the Jewish tribe of Bani An-Naḍīr, according to Ibn

'Abbās, Mujāhid, Az-Zuhri and several others.[1]

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allāh's Messenger ﷺ. Therefore, Allāh sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allāh's torment, but they did not help them against Allāh in the least. Then, that which they did not expect came to them from Allāh, and Allāh's Messenger ﷺ forced them to leave Al-Madīnah. Some of them went to Adhri'āt in the area of Ash-Shām, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allāh the Exalted said,

﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾

*﴿they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾*

meaning, "Contemplate the end of those who defied Allāh's command, contradicted His Messenger and denied His Book. See how Allāh's humiliating torment struck them in this life, as well as, the painful torment that Allāh has reserved for them in the Hereafter."

Abu Dāwud recorded that 'Abdur-Raḥmān bin Ka'b bin Mālik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to 'Abdullāh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allāh ﷺ was in Al-Madīnah at the time, before the battle of Badr occurred. They wrote: 'You have given refuge to our citizen. We swear by Allāh, you should fight him, or we will expel you or gather all our forces, until

[1] Aṭ-Ṭabari 23:262.

we kill your soldiers and take your women captive.'

When the news of this threat reached 'Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنكُمُ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَن تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

«*The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?*»

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madīnah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Naḍīr intended to betray their treaty. Bani An-Naḍīr sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Naḍīr would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْهِ»

«*By Allāh ! You will not be safe until and unless you renew your peace treaty with me.*»

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayẓah and left Bani An-Naḍīr alone that day. The Prophet ﷺ ordered Bani Qurayẓah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayẓah and went back to Bani An-Naḍīr with his forces and fought them until they agreed to surrender in return for safe

passage out of Al-Madīnah. Bani An-Naḍīr evacuated Al-Madīnah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Naḍīr were granted to the Messenger ﷺ by Allāh when He said,

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

*﴿And what Allāh gave as booty to His Messenger from them – for this you made no expedition with either cavalry or camelry﴾*

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Anṣār. He did not give the Anṣār any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter's children, i.e., children of Fāṭimah."[1] However, let us summarize the battle of Bani An-Naḍīr here. From Allāh alone we seek help.

## The Reason behind the Battle of Bani An-Naḍīr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ān were killed at the area of Bi'r Ma'ūnah, excluding 'Amr bin Umayyah Aḍ-Ḍamri, who killed two men from the tribe of Bani 'Āmir on his way back to Al-Madīnah. He did not know that these two men had a promise of safe passage from Allāh's Messenger ﷺ. When he went back to Al-Madīnah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لَأَدِيَنَّهُمَا»

*«You have killed two men, I shall pay the blood money for them.»*

Bani An-Naḍīr and Bani 'Āmir were allies and had treaties. The Prophet ﷺ asked Bani An-Naḍīr to help pay the blood money for the two dead men. The area of Bani An-Naḍīr was in a suburb of Al-Madīnah, a few miles to the east.[2]

[1] Abu Dāwud 3:404.

[2] *Ad-Durrari fī Ikhtiṣār Al-Maghāzi was-Siyar* 180, 181, and Ibn Hishām 3:195. This narration is *Mursal*.

In his book of *Sīrah*, Muḥammad bin Isḥāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Naḍīr to ask them for financial help to pay the blood money of the two men from Bani 'Amir, who were killed by 'Amr bin Umayyah Aḍ-Ḍamri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazīd bin Rūmān. Bani An-Naḍīr and Bani 'Amir had a treaty and were allies. When Allāh's Messenger ﷺ went to Bani An-Naḍīr asking them for help to pay the blood money for the two men, they said, 'Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, 'You will not find a better chance with this man than this,' while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, 'Who will ascend this wall and drop a stone on this man and rid us of his trouble?' 'Amr bin Jiḥāsh bin Ka'b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, 'Umar and 'Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Naḍīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Naḍīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, 'O Muḥammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?'

Meanwhile, 'Abdullāh bin Ubayy bin Salūl, Wadī'ah, Mālik bin Abi Qawqal, Suwayd, Dā'is and several other men who all belonged to the tribe of Al-Khazraj bin Bani 'Awf, sent a message to Bani An-Naḍīr saying, 'Be firm and strong. We will never abandon you. If you are fought against, we will fight

along with you and if you are forced to leave Al-Madīnah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allāh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madīnah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Naḍīr moved to Khaybar, and some of them went to Ash-Shām. They left all that remained behind for the Messenger of Allāh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Anṣār got a share, except for Sahl bin Ḥunayf and Abu Dujānah Simāk bin Kharashah. They said that they were poor and the Messenger of Allāh ﷺ gave them their share. Only two men from Bani An-Naḍīr embraced Islām, Yāmīn bin Umayr bin Ka'b bin 'Amr bin Jiḥāsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islām."

Ibn Isḥāq continued, "Some of the offspring of Yāmīn narrated to me that the Messenger of Allāh ﷺ said to Yāmīn,

«أَلَمْ تَرَ مَا لَقِيتُ مِنَ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟»

*«Have you not heard what your cousin plotted to do against me?»*

Yāmīn bin 'Umayr promised someone a reward if he killed his cousin 'Amr bin Jiḥāsh, and someone killed him, according to their claim"[1] Ibn Isḥāq then said, "All of *Sūrat Al-Ḥashr* was revealed about Bani An-Naḍīr." A similar story was recorded by Yunus bin Bukayr from Ibn Isḥāq.[2] Allāh's statement,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾

*﴿He it is Who drove out the disbelievers among the People of the Scripture﴾*

refers to Bani An-Naḍīr,

[1] This chain is not authentic.

[2] Ibn Hishām 3:199-202.

﴿مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ﴾

﴿*from their homes at the first gathering.*﴾ Allāh said,

﴿مَا ظَنَنتُمْ أَن يَخْرُجُوا۟﴾

﴿*You did not think that they would get out.*﴾ i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allāh the Exalted said,

﴿وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟﴾

﴿*And they thought that their fortresses would defend them from Allāh! But Allāh reached them from a place where they expected it not.*﴾

meaning, there came to them from Allāh what they did not expect or anticipate. Allāh said in another *Āyah*,

﴿قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾﴾

﴿*Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.*﴾(16:26)

Allāh said,

﴿وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ﴾

﴿*and He cast terror into their hearts*﴾ means, Allāh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allāh frightening his enemies the distance of a month, laid siege to them. May Allāh's peace and blessings be on the Prophet. As in Ibn Isḥāq's explanation – which preceded;

﴿يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ﴾

﴿*that they demolished their own dwellings with their own hands and the hands of the believers.*﴾

the Jews brought down what they wanted to transport from

their roofs and doors, so that they could carry them on camels. Similar was said by 'Urwah bin Az-Zubayr, 'Abdur-Raḥmān bin Zayd bin Aslam and several others.[1] Allāh's statement,

﴿وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا﴾

*﴿And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world;﴾*

meaning, if it was not for the fact that Allāh had already decreed that they would evacuate Al-Madīnah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. 'Urwah, As-Suddi and Ibn Zayd said that Allāh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.[2]

Allāh said,

﴿وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ﴾

*﴿and in the Hereafter theirs shall be the torment of the Fire.﴾*

meaning, it is a matter ordained that they will surely face,

﴿ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ﴾

*﴿That is because they opposed Allāh and His Messenger.﴾*

means, Allāh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allāh and His Messenger and denied the good news that Allāh sent forth in the Books of previous Messengers regarding the coming of Muḥammad ﷺ. The Jews knew these facts about Muḥammad ﷺ just as they knew their own children. Allāh said,

﴿وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

*﴿And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴾*

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[1] Al-Qurṭubi 18:4.

[2] Ar-Rāzi 29:245.

## The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَـٰسِقِينَ ۝٥﴾

*﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾*

*Līnah* is an especially good type of date tree. Abu 'Ubaydah said that *Līnah* is a different kind of dates than *'Ajwah* and *Barni*.[1] Several others said that *Līnah* refers to every type of date fruits, except for the *'Ajwah* (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.[2] Ibn Jarīr quoted Mujāhid saying that it also includes the *Buwayrah* type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍīr, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Isḥāq narrated that Yazīd bin Rūmān, Qatādah and Muqātil bin Ḥayyān said, "Bani An-Naḍīr sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable *Āyah* stating that whatever *Līnah* was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them."[3]

Mujāhid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh's leave." There is also a *Ḥadīth* narrated from the Prophet ﷺ with this meaning.[4] An-Nasā'ī recorded that Ibn 'Abbās said about Allāh's statement,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَـٰسِقِينَ ۝٥﴾

[1] Ar-Rāzi 29:246.

[2] Aṭ-Ṭabari 23:268.

[3] Aṭ-Ṭabari 23:271.

[4] Aṭ-Ṭabari 23:271.

﴿*What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.*﴾

"They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allāh's Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allāh sent down this *Āyah*,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ﴾

﴿*What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh*﴾."[1]

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ ordered that the date trees of Bani An-Naḍīr be cut down and burned.[2] The Two *Ṣaḥīḥs* collected a similar narration.[3]

Al-Bukhāri recorded that 'Abdullāh bin 'Umar said, "Bani An-Naḍīr and Bani Qurayẓah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Naḍīr and allowed Bani Qurayẓah to remain in their area until later, when the Prophet fought against Qurayẓah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islām. All of the Jews of Al-Madīnah, Bani Qaynuqā', the tribe of 'Abdullāh bin Salām, Bani Ḥārithah and the rest of the Jewish tribes in Al-Madīnah were exiled."[4]

The Two *Ṣaḥīḥs* also recorded from Ibn 'Umar that the Messenger of Allāh ﷺ burned down the date trees of Bani An-Naḍīr and had them cut down the date palms of Al-Buwayrah. Allāh the Exalted and Most Honored revealed this *Āyah*,

﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ ۝٥﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:483. Similar was recorded by At-Tirmidhi under the *Tafsīr* of this *Āyah*.

[2] Aḥmad 2:7.

[3] Muslim 3:1365.

[4] *Fatḥ Al-Bāri* 7:383.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ
عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٦﴾ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ
دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا
نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ
هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً
مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾"[1]

Muḥammad bin Isḥāq reported that the battle of Bani An-Naḍīr occurred after the battles of Uḥud and Bi'r Ma'ūnah.

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾﴾

﴿6. And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴾

﴿7. What Allāh gave as booty (Fai') to His Messenger from the people of the townships – it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

[1] *Fatḥ Al-Bāri* 7:383, Muslim 3:1365.

*forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.*﴾

## The *Fai'* and how it is spent

Allāh the Exalted explains the regulations for *Fai'*, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Naḍīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Naḍīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh's Messenger ﷺ. Therefore, it was *Fai'* that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the *Fai'* on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this *Āyāt*,

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ﴾

﴿*And what Allāh gave as booty (Fai') to His Messenger from them*﴾ meaning, from Bani An-Naḍīr,

﴿فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

﴿*for this you made no expedition with either cavalry or camelry.*﴾

refering to using camels,

﴿وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.*﴾

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ﴾

﴿*What Allāh gave as booty (Fai') to His Messenger from the people of the townships*﴾

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Naḍīr. This is

why Allāh the Exalted said,

﴿فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ﴾

*﴿it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,﴾* until its end and the following *Āyah*.

mentioning the ways the *Fai'* should be spent. Imām Aḥmad recorded that 'Umar said, "The wealth of Bani An-Naḍīr was of the *Fai'* type that Allāh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allāh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allāh the Exalted and Most Honored."[1] Aḥmad collected the short form of this story. The Group, with the exception of Ibn Mājah, collected this *Ḥadīth*.[2]

Abu Dāwud recorded that Mālik bin 'Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and I went along with him and entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, 'O Mālik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, 'I wish that you ordered someone else to do it.' He said, 'Take it.' Then Yarfā (the servant of 'Umar) came saying, 'O Commander of the faithful! May I admit 'Uthmān bin 'Affān, 'Abdur-Raḥmān bin 'Awf, Az-Zubayr bin Al-'Awwām and Sa'd bin Abi Waqqāṣ?' 'Umar said, 'Yes,' and they came in. After a while Yarfā came again and said, 'O Commander of the faithful! May I admit Al-'Abbās and 'Ali?' 'Umar said, 'Yes.' So, they were admitted and Al-'Abbās said, 'O Chief of the believers! Judge between me and this one (i.e., 'Ali).' The group (being 'Uthmān and his companions) said, 'O Chief of the believers! Judge between them and relieve both of them from each other.' I (Mālik bin Aws) thought that

[1] Aḥmad 1:25.

[2] *Fatḥ Al-Bāri* 8:498, Muslim 3:1376, Abu Dāwud 3:371, *Tuḥfat Al-Aḥwadhi* 5:381, and An-Nasā'ī 7:132.

they asked the four men to come in before them for this purpose. 'Umar said, 'Be patient!' He then asked the group ('Uthmān and his companions), 'I ask you by Allāh by Whose permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

*«Our (the Prophet's) property will not be inherited. Whatever we leave, is charity»?'*

The group said, 'He said so.' 'Umar then turned to 'Ali and Al-'Abbās and said, 'I beseech you by Allāh by Whose permission the heaven and the earth exist, do you know both that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

*«Our (the Prophets') property will not be inherited. Whatever we leave, is charity»?'*

They replied, 'He said so.' 'Umar then said, 'Allāh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allāh the Exalted said,

﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝﴾

﴿*And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.*﴾

Therefore, this property, the booty collected from Bani An-Naḍīr, was especially given to Allāh's Messenger ﷺ. However, by Allāh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allāh's Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allāh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' 'Umar then said to 'Ali and Al-'Abbās, 'I ask you by Allāh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' 'Umar added, 'When Allāh took His Prophet ﷺ unto Him, Abu Bakr said: I am the

successor of Allāh's Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-'Abbās') share of inheritance from your nephew, and he ('Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

*«Our (the Prophets') property will not be inherited. Whatever we leave, is charity.»"*

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh's Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both ('Ali and Al-'Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh's that you will manage it in the same way as Allāh's Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.,"[1] They recorded this from the *Ḥadīth* of Az-Zuhri.[2]

Allāh said,

﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ﴾

*﴿in order that it may not become a fortune used by the rich among you.﴾*

means, 'We made the expenditures for the *Fai'* like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

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[1] Abu Dāwud 365.

[2] *Fatḥ Al-Bāri* 13:290, Muslim 3:1377, *Tuḥfat Al-Aḥwadhi* 5:233, and An-Nasā'ī.

## Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions

Allāh the Exalted said,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

*﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).﴾*

meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh's creation." His statement reached a woman from Bani Asad called, Umm Ya'qūb, who came to 'Abdullāh and said, "I have come to know that you have cursed such and such?" He replied, "Why should I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but did not find in it what you say." He said, "Verily, if you have read the Qur'ān, you have found it. Didn't you read,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

*﴿And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).﴾*?"

She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." "She said, "But I think that your wife does these things?" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullāh bin Mas'ūd and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me."[1] The Two *Ṣaḥīḥs* recorded this from the *Ḥadīth* of Sufyān Ath-Thawri.[2] As well as a *Ḥadīth* of Abu Hurayrah, who said that

[1] Aḥmad 1:433.

[2] *Fatḥ Al-Bāri* 8:498, Muslim 3:1678.

the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

*«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»*[1]

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿*Have Taqwā of Allāh; verily, Allāh is Severe in punishment.*﴾

means, fear Allāh by obeying His orders and refraining from His prohibitions. Surely, Allāh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾﴾

﴿*8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful.*﴾

﴿*9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.*﴾

﴿*10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴾

[1] *Fath Al-Bāri* 8:498, Muslim 2:975.

## Those Who deserve the *Fai'*; and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the *Fai'*,

﴿ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا﴾

*﴿who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,﴾*

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

﴿وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ﴾

*﴿and helping Allāh and His Messenger. Such are indeed the truthful.﴾*

meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.' Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ﴾

*﴿And (it is also for) those who, before them, had homes and had adopted the faith,﴾*

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. 'Umar said, "I recommend the Khalīfah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of *Hijrah* and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhāri collected this *Ḥadīth*.[1]

[1] *Fatḥ Al-Bāri* 8:499. Similar with At-Tirmidhi, no. 2487.

Allāh said,

﴿يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

﴿*love those who emigrate to them,*﴾ indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imām Aḥmad recorded that Anas said, "The Muhājirīn said, 'O Allāh's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَثْنَيْتُمْ عَلَيْهِمْ وَدَعَوْتُمُ اللهَ لَهُمْ»

«*No they won't, as long you thanked them for what they did and invoked Allāh for them.*»"[1]

I have not seen this version in the other books. Al-Bukhāri recorded that Yaḥya bin Sa'īd heard Anas bin Mālik, when he went with him to Al-Walīd, saying, "The Prophet ﷺ called Anṣār to divide Al-Baḥrayn among them. The Anṣār said, 'Not until you give a similar portion to our emigrant brothers.' He said,

«إِمَّا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَةٌ»

«*Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).*»" [2]

Al-Bukhāri was alone with this version. He also recorded that Abu Hurayrah said, "The Anṣār said (to the Prophet ﷺ), 'Distribute our date-palms between us and our emigrant brothers.' He replied, 'No.' The Anṣār said (to the emigrants), 'Look tend to the trees and share the fruits with us.' The emigrants said, 'We hear and obey.'"[3] Al-Bukhāri, but not Muslim, recorded it.

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[1] Aḥmad 3:200.

[2] *Fatḥ Al-Bāri* 7:146.

[3] *Fatḥ Al-Bāri* 5:11.

**The Anṣār never envied the Muhājirīn**

Allāh said,

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا﴾

*﴿and have no jealousy in their breasts for that which they have been given,﴾*

meaning, the Anṣār did not have any envy for the Muhājirīn because of the better status, rank, or more exalted grade that Allāh gave the Muhājirīn above them. Allāh's statement,

﴿مِّمَّا أُوتُوا﴾

*﴿that which they have been given,﴾* refers to what the Muhājirīn were favored with, according to Qatādah and Ibn Zayd.

**Selflessness of the Anṣār**

Allāh said,

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

*﴿and give them preference over themselves even though they were in need of that.﴾*

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic *Ḥadīth* stated that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

*«The best charity is that given when one is in need and struggling.»*[1]

This exalted rank is better than the rank of those whom Allāh described in His statements,

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ﴾

*﴿And they give food, inspite of their love for it.﴾*(76:8), and,

﴿وَآتَى الْمَالَ عَلَىٰ حُبِّهِ﴾

*﴿And gives his wealth, in spite of love for it.﴾*(2:177)

[1] Abu Dâwud 2:146.

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr Aṣ-Ṣiddīq gave away all his wealth in charity and Allāh's Messenger ﷺ asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

«*What did you keep for your family,*» and he said, "I kept for them Allāh and His Messenger."[1]

'Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhāri recorded that Abu Hurayrah said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! Poverty has stuck me.' The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh's Messenger ﷺ said,

«أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللهُ»

«*Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?*»

An Anṣāri man said, 'I, O Allāh's Messenger!' So he took him to his wife and said to her, 'Entertain the guest of Allāh's Messenger generously.' She said, 'By Allāh ! We have nothing except the meal for my children.' He said, 'Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Anṣāri went to Allāh's Messenger ﷺ who said,

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[1] *Tuḥfat Al-Aḥwadhi* 10:161.

«لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ - أَوْ ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةَ»

*«Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.»* Then Allāh revealed,

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

*﴿and they give them preference over themselves even though they were in need of that﴾.»*[1]

Al-Bukhāri recorded this *Ḥadīth* in another part of his *Ṣaḥīḥ*. Muslim, At-Tirmidhi, An-Nasā'ī collected this *Ḥadīth*. In another narration for this *Ḥadīth*, the Companion's name was mentioined, it was Abu Ṭalḥah Al-Anṣāri, may Allāh be pleased with him.[2]

Allāh said,

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

*﴿And whosoever is saved from his own greed, such are they who will be the successful.﴾*

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

*«Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.»*[3] Muslim collected this *Ḥadīth*.[4]

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[1] *Fatḥ Al-Bāri* 8:500.

[2] *Fatḥ Al-Bāri* 7:149, Muslim 3:1624, 1625, *Tuḥfat Al-Aḥwadhi* 9:197, An-Nasā'ī in *Al-Kubrā* 6:486.

[3] Aḥmad 3:323.

[4] Muslim 4:1996.

Ibn Abi Ḥātim recorded that Al-Aswad bin Hilāl said that a man said to 'Abdullāh (bin Mas'ūd), "O Abu 'Abdur-Raḥmān! I fear that I have earned destruction for myself." 'Abdullāh asked him what the matter was and he said, "I hear Allāh's saying,

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*And whosoever is saved from his own greed, such are they who will be the successful.*﴾

and I am somewhat a miser who barely gives away anything." 'Abdullāh said, "That is not the greed Allāh mentioned in the Qur'ān, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." [1]

Allāh said,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾﴾

﴿*And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴾

This is the third type of believers whose poor most deserve to receive a part of the *Fai'*. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another *Āyah*,

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴿*And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.*﴾(9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable *Āyah*,

[1] Aṭ-Ṭabari 28:29.

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ﴾

﴿*And those who came after them say*﴾, meaning, the statement that they utter is,

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا﴾

﴿*Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred*﴾, meaning, rage or envy,

﴿لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴿*against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴾

Indeed, it is a beautiful way that Imām Mālik used this honorable *Āyah* to declare that the Rāfiḍah[1] who curse the Companions do not have a share in the *Fai'* money, because they do not have the good quality of those whom Allāh has described here that they say,

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴿*Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.*﴾

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "They were commanded to invoke Allāh to forgive them, but instead, they cursed them!" She then recited this *Āyah*,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ﴾

﴿*And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed."*﴾[2]

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[1] A group of Shiites.

[2] Muslim recorded a similar narration, 4:2317.

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ﴿١٠﴾ ۞ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
﴿١١﴾ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾
لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ﴿١٣﴾ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى
مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ
جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ﴿١٤﴾
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ﴿١٥﴾ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾

﴿أَلَمۡ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ
يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ
أَهۡلِ ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ
لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ
وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ﴿١١﴾ لَئِنۡ
أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن
قُوتِلُواْ لَا يَنصُرُونَهُمۡ وَلَئِن نَّصَرُوهُمۡ
لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا
يُنصَرُونَ ﴿١٢﴾ لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ
فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ
قَوۡمٞ لَّا يَفۡقَهُونَ ﴿١٣﴾ لَا يُقَٰتِلُونَكُمۡ
جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ أَوۡ مِن
وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ
تَحۡسَبُهُمۡ جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ
بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ﴿١٤﴾
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ
وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١٥﴾ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ
مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ﴿١٧﴾﴾

*﴾11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars.﴿*

*﴾12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be*

*victorious.﴾*

*﴿13. Verily, you are more fearful in their breasts than Allāh. That is because they are a people who comprehend not.﴾*

*﴿14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.﴾*

*﴿15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾*

*﴿16. Like Shayṭān, when he says to man: "Disbelieve." But when he disbelieves, Shayṭān says: "I am free of you, I fear Allāh, the Lord of all that exists!"﴾*

*﴿17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.﴾*

## The False Promise of Support the Hypocrites gave to the Jews

Allāh states that the hypocrites, 'Abdullāh bin Ubayy and his like, sent a messenger to Bani An-Naḍīr promising them help. Allāh the Exalted said,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ﴾

*﴿Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."﴾* Allāh then said,

﴿وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ﴾

*﴿But Allāh is Witness that they verily are liars.﴾* meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allāh said,

﴿وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ﴾

﴿*and if they are attacked, they will never help them.*﴾

meaning, the hypocrites will not fight along with the Jews,

﴿وَلَئِن نَّصَرُوهُمْ﴾

﴿*And (even) if they do help them,*﴾ and even if the hypocrites did fight along their side,

﴿لَيُوَلُّنَّ ٱلْأَدْبَـٰرَ ثُمَّ لَا يُنصَرُونَ﴾

﴿*they will turn their backs, and they will not be victorious.*﴾

This *Āyah* contains good news, just as the good news that this following *Āyah* conveys,

﴿لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ﴾

﴿*Verily, you are more fearful in their breasts than Allāh.*﴾

meaning, the hypocrites fear you more than they fear Allāh, as He says;

﴿إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿*Behold! a section of them fear men as they fear Allāh or even more.*﴾(4:77)

This is why Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ﴾

﴿*That is because they are a people who comprehend not.*﴾ Allāh then said,

﴿لَا يُقَـٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ﴾

﴿*They fight not against you even together, except in fortified townships, or from behind walls.*﴾

meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allāh the Exalted said,

﴿بَأْسُهُم بَيْنَهُمْ شَدِيدٌ﴾

﴿*Their enmity among themselves is very great.*﴾ meaning, the enmity they feel against each other is intense,

﴿وَبَيْنَ بَعْضِهِمْ بَأْسَ بَعْضٍ﴾

﴿*And make you to taste the violence of one another.*﴾(6:65) Allāh said in the *Āyah*,

﴿تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ﴾

﴿*You would think they were united, but their hearts are divided.*﴾

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakha'ī said that this *Āyah* refers to the hypocrites and the People of the Scriptures,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

﴿*That is because they are a people who understand not.*﴾ Allāh said,

﴿كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾﴾

﴿*They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.*﴾

referring to the Jewish tribe of Bani Qaynūqā'[1], according to Ibn 'Abbās, Qatādah and Muḥammad bin Isḥāq.[2]

## The Parable of the Hypocrites and the Jews

Allāh said,

﴿كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ﴾

﴿*Like Shayṭān, when he says to man: "Disbelieve." But when (man) disbelieves, Shayṭān says: "I am free of you..."*﴾

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

﴿إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ﴾

[1] Aṭ-Ṭabari 23:293.

[2] Aṭ-Ṭabari 23:293.

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

سُورَةُ الْمُمْتَحَنَةِ

﴿I fear Allāh, the Lord of all that exists!﴾ Allāh said,

﴿فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا﴾

﴿So, the end of both will be that they will be in the Fire, abiding therein.﴾

meaning, the end of both he, *Shayṭān*, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

﴿وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ﴾

﴿Such is the recompense of the wrongdoers.﴾ means, this is the recompense of every unjust person.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾﴾

﴿18. O you who believe! Have Taqwā of Allāh and let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴾

﴿19. And be not like those who forgot Allāh, and He caused them to forget themselves. Those are the rebellious.﴾

﴿20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾

## The Command to have *Taqwā* and to prepare for the Day of Resurrection

Imām Aḥmad recorded that Al-Mundhir bin Jarīr narrated that his father said, "While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Muḍar. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce *Adhān*. Bilāl pronounced *Adhān* and *Iqāmah*, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

*﴿O mankind! Have Taqwā of your Lord, Who created you from a single person... ﴾* (4:1),

until the end of the *Āyah*. Then he recited the *Āyah* that is in *Sūrat Al-Ḥashr*:

﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

*﴿and let every person look to what he has sent forth for tomorrow,"﴾*

He then said,

"A man donated his *Dinār*, his *Dirham*, from his clothes, from his *Sā'* [1] of wheat, from his *Sā'* of dates" – until he said – "even if it was half a date." Then a person among the Anṣār came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ

[1] A measure of weight; four scoops with two hands held together.

مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

*«He who sets a good example in Islām, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islām an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.»*[1]

Muslim recorded this *Ḥadīth* via the chain of Shu'bah.[2] Therefore, Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ﴾

﴿*O you who believe! Have Taqwā of Allāh*﴾,

ordains the *Taqwā* of Allāh which pertains to obeying what He ordered and staying away from what He forbade.

Allāh said,

﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

﴿*and let every person look to what he has sent forth for tomorrow,*﴾

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

﴿*Have Taqwā of Allāh*﴾, again ordering *Taqwā*,

﴿إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴿*Verily, Allāh is All-Aware of what you do.*﴾

Allāh asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ﴾

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[1] Aḥmad 4:358.

[2] Muslim 2:704.

﴿*And be not like those who forgot Allāh, and He caused them to forget themselves.*﴾

meaning, do not forget the remembrance of Allāh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allāh the Exalted said,

﴿أُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿*Those are the rebellious.*﴾ referring to those who rebel against obedience to Allāh, who will earn destruction on the Day of Resurrection and failure upon their return,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾﴾

﴿*O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.*﴾(63:9)

## The Residents of Paradise and the Residents of Hell are never Equal

Allāh said,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ﴾

﴿*Not equal are the dwellers of the Fire and the dwellers of the Paradise.*﴾

meaning, these two categories of people are never the same with regards to the judgement of Allāh, the Exalted, on the Day of Resurrection. Allāh said in other *Āyāt*,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾﴾

﴿*Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.*﴾(45:21),

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾﴾

﴿*And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!*﴾(40:58), and,

﴿أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾﴾

﴿*Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?*﴾(38:28)

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

﴿أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ﴾

﴿*It is the dwellers of Paradise that will be successful.*﴾

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾﴾

﴿*21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.*﴾

﴿*22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.*﴾

﴿*23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.*﴾

﴿*24. He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth*

*glorify Him. And He is the Almighty, the All-Wise.*﴾

## Asserting the Greatness of the Qur'ān

Allāh the Exalted emphasizes the greatness of the Qur'ān, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ﴾

﴿*Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh.*﴾

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ān, will feel humble and crumble from fear of Allāh the Exalted, then what about you - O mankind? Why do your hearts not feel softness and humbleness from the fear of Allāh, even though you understand Allāh's command and comprehend His Book? This is why Allāh said,

﴿وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿*Such are the parables which We put forward to mankind that they may reflect.*﴾

There is a *Ḥadīth* of the *Mutāwatir* grade that states that the Messenger of Allāh ﷺ had someone make him a *Minbar*. Before that, he used to stand next to a tree trunk in the *Masjid* to deliver speeches. So, when the *Minbar* was made and placed in the *Masjid*, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the *Minbar*, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allāh and the revelation that were being recited next to it. In one of the narrations for this *Ḥadīth*, Al-Ḥasan Al-Baṣri said after narrating the *Ḥadīth*, "You - mankind - are more worthy to miss the Messenger of Allāh ﷺ than the tree trunk!"[1]

Likewise, this honorable *Āyah* asks that if the solid mountains feel humble and are rent asunder from the fear of

[1] *Fatḥ Al-Bāri* 6:696, Ad-Dārimi 1:34, 35.

Allāh, if it heard Allāh's Speech and comprehended it, what about you - O mankind - who heard the Qur'ān and understood it? Allāh the Exalted said in another *Āyah*,

﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ﴾

*﴿And if there had been a Qur'ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.﴾*(13:31)

We mentioned the meaning of this *Āyah* as stating that, if there were a Qur'ān that has these qualities, it would be this Qur'ān. Allāh the Exalted said in another *Āyah*,

﴿وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ﴾

*﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.﴾*(2:74)

## Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾﴾

*﴿He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾*

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh's statement,

﴿هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ﴾

*﴿He is the Most Gracious, the Most Merciful.﴾*

was duly explained before at the very beginning of this *Tafsīr*,

so it is not necessary to repeat it here, and it asserts that Allāh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Raḥmān and Ar-Raḥīm of this life and the Hereafter. Allāh the Exalted said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿*And My mercy embraces all things.*﴾(7:156),

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

﴿*Your Lord has written (prescribed) mercy for Himself.*﴾(6:54), and,

﴿قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴿*Say: "In the bounty of Allāh, and in His mercy; - therein let them rejoice." That is better than what (the wealth) they amass.*﴾(10:58)

Allāh the Exalted said,

﴿هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ﴾

﴿*He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik.*﴾

Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allāh's statement,

﴿ٱلْقُدُّوسُ﴾

﴿*Al-Quddūs,*﴾ meaning "The Pure," according to Wahb bin Munabbih, while Mujāhid and Qatādah said that Al-Quddūs means "The Blessed."[1] Ibn Jurayj said that Al-Quddūs means "He Whom the honorable angels glorify."[2]

﴿ٱلسَّلَٰمُ﴾

﴿*As-Salām,*﴾ meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allāh's statement,

﴿ٱلْمُؤْمِنُ﴾

[1] Aṭ-Ṭabari 23:302.

[2] *Ad-Durr Al-Manthūr* 8:123.

﴿*Al-Mu'min,*﴾ means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.[1] Qatādah said that Al-Mu'min means that "Allāh affirms that His statements are true,"[2] while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."[3] Allāh's statement,

﴿ٱلْمُهَيْمِنُ﴾

﴿*Al-Muhaymin,*﴾ means, according to Ibn 'Abbās and others, "The Witness for His servants actions," that is, the Ever-Watcher over them.[4] Allāh said in similar *Āyāt*,

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٦﴾

﴿*And Allāh is Witness over all things.*﴾(58:6),

﴿ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝٤٦﴾

﴿*and moreover Allāh is Witness over what they used to do.*﴾(10:46), and,

﴿أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ﴾

﴿*Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?*﴾(13:33) Allāh said,

﴿ٱلْعَزِيزُ﴾

﴿*Al-'Azīz,*﴾ meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

﴿ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ﴾

﴿*Al-Jabbār, Al-Mutakabbir*﴾, meaning "The Only One worthy of being the Compeller and Supreme." There is a *Ḥadīth* in the *Ṣaḥīḥ* Collection in which Allāh said,

«الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

[1] *Ad-Durr Al-Manthūr* 8 :123.

[2] Aṭ-Ṭabari 23 :303.

[3] Aṭ-Ṭabari 23 :303.

[4] Al-Baghawi 4 :326.

*"Might is My Izār and pride is My Riḍā; if anyone disputes any one of them with Me, then I will punish him."*[1]

Allāh the Exalted said,

﴿سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿*Glory be to Allāh! (High is He) above all that they associate as partners with Him.*﴾, then He said,

﴿هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾

﴿*He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir.*﴾

Al-Khāliq refers to measuring and proportioning, Al-Bāri refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh's statement,

﴿ٱلْخَـٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ﴾

﴿*Al-Khāliq, Al-Bāri, Al-Muṣawwir.*﴾ means, if Allāh wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

﴿فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾﴾

﴿*In whatever form He willed, He put you together.*﴾(82:8)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

## *Al-Asmā' Al-Ḥusnā*

Allāh the Exalted said,

﴿لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

﴿*To Him belong Al-Asmā' Al-Ḥusnā (the Best Names).*﴾

We explained the meaning of this *Āyah* in the *Tafsīr* of *Sūrat Al-A'rāf*.[2] The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تَعَالَىٰ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ

[1] Muslim 4:2023.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* [7:180].

وِتْرٌ يُحِبُّ الْوِتْرَ»

«*Allāh the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allāh is Witr (One) and He likes the Witr.*»[1]

## Everything praises and glorifies Allāh

Allāh's statement,

﴿يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿*All that is in the heavens and the earth glorify Him.*﴾

is similar to His other statement,

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾﴾

﴿*The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.*﴾(17:44)

Allāh's statement,

﴿وَهُوَ الْعَزِيزُ﴾

﴿*and He is Al-'Azīz*﴾ The Almighty, meaning, His greatness is never humbled,

﴿الْحَكِيمُ﴾

﴿*Al-Ḥakīm*﴾ the All-Wise, in His legislation and decrees

This is the end of the *Tafsīr* of *Sūrat Al-Ḥashr*. All praise is due to Allāh.

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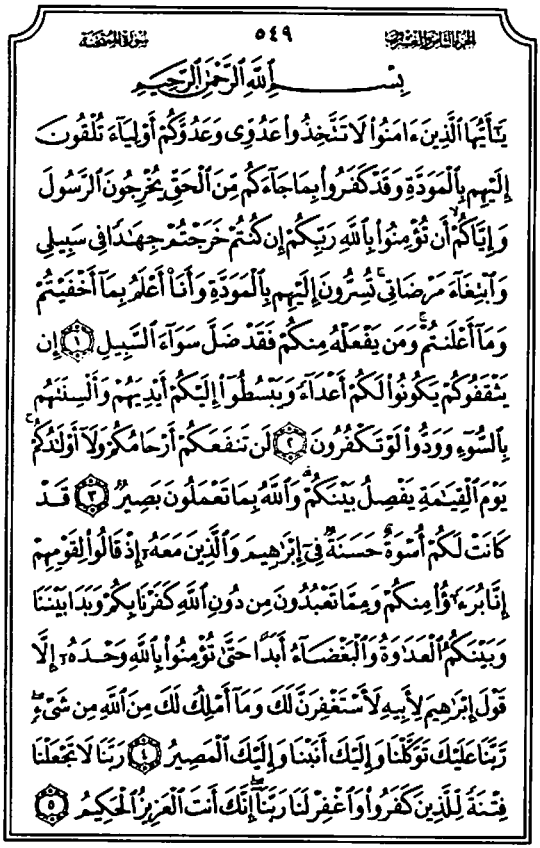
[1] Meaning odd numbered things. *Fath Al-Bāri* 11:218, Muslim 4:2063.

# The *Tafsīr* of *Sūrat Al-Mumtaḥanah*
# (Chapter - 60)

**Which was revealed in Al-Madīnah**


الجزء الثامن والعشرون
٥٤٩
سورة الممتحنة
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِن
يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾﴾

*﴿1. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you*

*believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.﴾*

*﴿2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.﴾*

*﴿3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.﴾*

## Reason behind revealing *Sūrat Al-Mumtaḥanah*

The story of Ḥāṭib bin Abi Balta'ah is the reason behind revealing the beginning of this honorable *Sūrah*. Ḥāṭib was among the Early Emigrants and participated in the battle of Badr. Ḥāṭib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of 'Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ عَمِّ عَلَيْهِمْ خَبَرَنَا»

*«O Allāh! Keep our news concealed from them.»*

Ḥāṭib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet's invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two *Ṣaḥīḥs*.

Imām Aḥmad recorded that Ḥasan bin Muḥammad bin 'Ali said that 'Abdullāh bin Abu Rāfi' – or Ubaydullāh bin Abu Rāfi' – said that he heard 'Ali say, "Allāh's Messenger ﷺ sent

me, Zubayr and Al-Miqdād saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

*«Proceed until you reach Rawḍat Khākh[1], where there is a lady carrying a letter. Take that letter from her.»*

So we proceeded on our way, with our horses galloping, until we reached the Rawḍah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Ḥāṭib bin Abu Balta'ah to some pagans of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said,

«يَا حَاطِبُ، مَا هَذَا؟»

*«O Ḥāṭib! What is this?»*

Ḥāṭib replied, 'O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islām.' Allāh's Messenger ﷺ said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

*«Regarding him, he has told you the truth.»*

'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite!' The Prophet ﷺ said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

*«He attended Badr. What can I tell you, perhaps Allāh looked at those who attended Badr and said, "O the people of Badr, do*

[1] A place, between Makkah and Al-Madīnah, which is about twelve miles away from Al-Madīnah.

*what you like, for I have forgiven you."*"

The Group with the exception of Ibn Mājah, collected this *Ḥadīth* using various chains of narration that included Sufyān bin 'Uyaynah. Al-Bukhāri added in his narration in the chapter on the Prophet's battles, "Then Allāh revealed the *Sūrah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

*﴿O you who believe! Take not my enemies and your enemies as protecting friends...﴾* "

Al-Bukhāri said in another part of his *Ṣaḥīḥ*, 'Amr (one of the narrators of the *Ḥadīth*) said, "This *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

*﴿O you who believe! Take not my enemies and your enemies as protecting friends'...﴾*

was revealed about Ḥāṭib, but I do not know if the *Āyah* was mentioned in the *Ḥadīth* (or was added as an explanation by one of the narrators)." Al-Bukhāri also said that 'Ali bin Al-Madīni said that Sufyān bin 'Uyaynah was asked, "Is this why this *Āyah*,

﴿لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾

*﴿O you who believe! Take not my enemies and your enemies as protecting friends...﴾*

was revealed?" Sufyān said, "This is the narration that I collected from 'Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."[1]

## The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾

[1] *Fatḥ Al-Bāri* 6:166, 7:592, 8:502, Muslim 4:1941, Abu Dāwud 3:108, *Tuḥfat Al-Aḥwadhi* 9:198, and An-Nāsā'ī in *Al-Kubrā* 6:487.

*﴿O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,﴾*

refers to the idolators and the disbelievers who are combatants against Allāh, His Messenger ﷺ and the believers. It is they whom Allāh has decided should be our enemies and should be fought. Allāh has forbidden the believers to take them as friends, supporters or companions. Allāh the Exalted said in another *Āyah* ,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

*﴿O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.﴾* (5:51)

This *Āyah* contains a stern warning and a sure threat. Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾﴾

*﴿O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾* (5:57)

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾﴾

*﴿O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴾* (4:144) and,

﴿لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

*﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be*

*helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment).* (3:28)

This is why Allāh's Messenger ﷺ accepted Ḥāṭib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allāh's statement,

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ﴾

*﴿and have driven out the Messenger and yourselves ( from your homeland)﴾*

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for *Tawḥīd* and worshipping Allāh alone in sincerity. This is why Allāh the Exalted said,

﴿أَن تُؤْمِنُوا بِٱللَّهِ رَبِّكُمْ﴾

*﴿because you believe in Allāh, your Lord!﴾*

meaning, 'your only fault is that you believed in Allāh, Lord of all that exists.' Allāh the Exalted said in other *Āyāt*,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨﴾

*﴿And they had no fault except that they believed in Allāh, Almighty, Al-Ḥamīd!﴾* (85:8) and,

﴿ٱلَّذِينَ أُخْرِجُوا مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا رَبُّنَا ٱللَّهُ﴾

*﴿Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh."﴾* (22:40)

Allāh said,

﴿إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى﴾

*﴿If you have come forth to strive in My cause and to seek My good pleasure.﴾*

Allāh says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in *Jihād* for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they

expelled you from your homes and property in rage against you and rejection of your religion.' Allāh's statement,

﴿تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ﴾

﴿*You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.*﴾

Allāh asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ۝١ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ﴾

﴿*And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,*﴾

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَوَدُّوا۟ لَوْ تَكْفُرُونَ﴾

﴿*and they desire that you should disbelieve.*﴾

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allāh's statement,

﴿لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٣﴾

﴿*Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.*﴾

means, 'your family relations will not benefit you with Allāh if Allāh decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allāh.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allāh, even if their relation was with a Prophet. Imām Aḥmad recorded that Anas said that a man said, "O Allāh's

Messenger! Where is my father?" He said,

«فِي النَّارِ»

«*In the Fire.*» When the man went away, the Prophet ﷺ called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

«*Verily, my father and your father are in the Fire.*»[1] Muslim and Abu Dāwud[2] also collected this *Ḥadīth.*

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾﴾

﴿*4. Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allāh alone," – except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return."*﴾

﴿*5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise."*﴾

﴿*6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is Al-Ghani, Al-Ḥamīd.*﴾

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[1] Aḥmad 3:268.

[2] Muslim 1:191, Abu Dāwud 5:90.

## The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People

Allāh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ﴾

*﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him,﴾*

meaning, his followers who believed in him,

﴿إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ﴾

*﴿when they said to their people: "Verily we are free from you..."﴾*

meaning, 'we disown you,'

﴿وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ﴾

*﴿and whatever you worship besides Allāh: we rejected you,﴾*

meaning, 'we disbelieve in your religion and way,'

﴿وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا﴾

*﴿and there has started between us and you, hostility and hatred forever﴾*

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

﴿حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ﴾

*﴿until you believe in Allāh alone,﴾* meaning, 'unless, and until, you worship Allāh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ﴾

*﴿except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you..."﴾*

means, 'you have a good example in Ibrāhīm and his people; as for Ibrāhīm's prayers for Allāh his father, it was a promise that he made for his father.' When Ibrāhīm became sure that his father was an enemy of Allāh, he declared himself innocent of him.

Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾﴾

*﴿It is not for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh*[1] *and was forbearing.﴾* (9:113-114)

Allāh said here,

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ ۚ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ﴾

*﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you..."﴾* until,

﴿إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ﴾

*﴿... except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh."﴾*

meaning, 'You cannot follow Ibrāhīm's example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on *Shirk*.' This is the saying of Ibn 'Abbās, Mujāhid, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and several others.[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

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[1] See the *Tafsīr* of *Sūrat At-Tawbah* (9:114).

[2] Aṭ-Ṭabari 23:318.

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

*﴿Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.﴾*

meaning, 'we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا﴾

*﴿Our Lord! Make us not a trial for the disbelievers,﴾*

Mujāhid said, "It means, 'Do not punish us by their hands, nor with a punishment from You.' Or they will say, 'Had these people been following the truth, the torment would not have struck them'."[1] Aḍ-Ḍaḥḥāk said something similar. Qatādah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarīr preferred. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Do not give them dominance over us, lest we suffer trials by their hands."

Allāh's statement,

﴿وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾

*﴿and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.﴾*

means, 'cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

﴿إِنَّكَ أَنتَ الْعَزِيزُ﴾

*﴿Verily, You, only You, are the Almighty,﴾* 'and those who seek refuge in Your majesty are never dealt with unjustly,'

﴿الْحَكِيمُ﴾

*﴿the All-Wise.﴾* 'in Your statements, actions, legislation and decrees.' Allāh the Exalted said,

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

*﴿Certainly, there has been in them an excellent example for you*

[1] Aṭ-Ṭabari 23:319.

*to follow – for those who look forward to (the meeting with) Allāh and the Last Day.*﴾

asserting what He has said before with the exemption mentioned, i.e., the good example that Allāh mentioned before,

﴿لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ﴾

﴿*for those who look forward to Allāh and the Last Day.*﴾

thus encouraging the believers who believe in Allāh and the Return to Him. Allāh said,

﴿وَمَن يَتَوَلَّ﴾

﴿*And whosoever turns away*﴾ meaning, from what Allāh has ordained,

﴿فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ﴾

﴿*verily, Allāh is Al-Ghani, Al-Ḥamīd.*﴾ Allāh said in another *Āyah*,

﴿إِن تَكْفُرُوٓاْ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ﴿٨﴾﴾

﴿*If you disbelieve, you and all on the earth together, then verily! Allāh is Ghani, Ḥamīd.*﴾ (14:8)

'Ali bin Ṭalḥah reported from Ibn 'Abbās,

﴿لَغَنِيٌّ﴾

"﴿*Ghani*﴾ is the One Who is perfectly rich." That is Allāh. This is Allāh's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allāh, the One, the Irresistible.

﴿حَمِيدٌ﴾

﴿*Ḥamīd*﴾ means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

﴿عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُواْ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾﴾

﴿*7. Perhaps Allāh will make friendship between you and those*

*whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿*8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.*﴾

﴿*9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.*﴾

## Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies

Allāh said to His faithful servants, after ordering them to be enemies with the disbelievers,

﴿عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً﴾

﴿*Perhaps Allāh will make friendship between you and those, whom you hold as enemies.*﴾

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

﴿وَاللَّهُ قَدِيرٌ﴾

﴿*And Allāh has power (over all things),*﴾ Allāh is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allāh said when He mentioned His favor on the Anṣār,

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا﴾

﴿*And remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.*﴾ (3:103)

Also the Prophet ﷺ said to them,

«أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟»

«*Did I not find you misguided, and Allāh guided you through me; and divided, and Allāh united [your hearts] through me?*»[1]

Allāh the Exalted said,

﴿هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

﴿*He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is Almighty, All-Wise.*﴾ (8:62,63)

And in the *Ḥadīth*:

«أَحْبِبْ حَبِيبَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

«*Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.*»[2]

Allāh's statement,

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿*And Allāh is Oft-Forgiving, Most Merciful.*﴾

means, Allāh forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islām. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

## The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allāh's statement;

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ﴾

﴿*Allāh does not forbid you with those who fought not against*

[1] *Fatḥ Al-Bāri* 7:644.

[2] *Tuḥfat Al-Aḥwadhi* 6:133.

*you on account of religion nor drove you out of your homes,*﴾ means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

﴿أَن تَبَرُّوهُمْ﴾

﴿*to deal kindly*﴾ to be gentle with them,

﴿وَتُقْسِطُوٓاْ إِلَيْهِمْ﴾

﴿*and justly with those*﴾ to be fair with them

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴿*Verily, Allāh loves those who deal with equity.*﴾

Imām Aḥmad recorded that Asmā' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, 'O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?' The Prophet ﷺ said,

«نَعَمْ صِلِي أُمَّكِ»

«*Yes. Keep good relation with your mother.*»"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2] Imām Aḥmad recorded that 'Abdullāh bin Zubayr said, "Qutaylah came visiting her daughter, Asmā' bint Abi Bakr, with some gifts, such as *Ḍibāb*, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Ā'ishah asked the Prophet ﷺ about his verdict and Allāh sent down the *Āyah*,

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ﴾

﴿*Allāh does not forbid you with those who fought not against you on account of religion*﴾

[1] Aḥmad 6:344.

[2] *Fatḥ Al-Bāri* 5:275, and Muslim 2:696.

until the end of the *Āyah*. Allāh's Messenger ﷺ ordered Asmā' to accept her mother's gifts and to let her enter her house."[1] Allāh's statement,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴿*Allāh loves those who deal with equity.*﴾ was duly explained in the *Tafsīr* of *Sūrat Al-Ḥujurāt*.[2] We also mentioned the authentic *Ḥadīth*,

«الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا وَلُوا»

«*The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.*»[3]

## The Prohibition of being Kind towards Combatant Disbelievers

Allāh's statement,

﴿إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ﴾

﴿*It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.*﴾ (60:9)

means, 'Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allāh stresses His threat against being friends with them, by saying,

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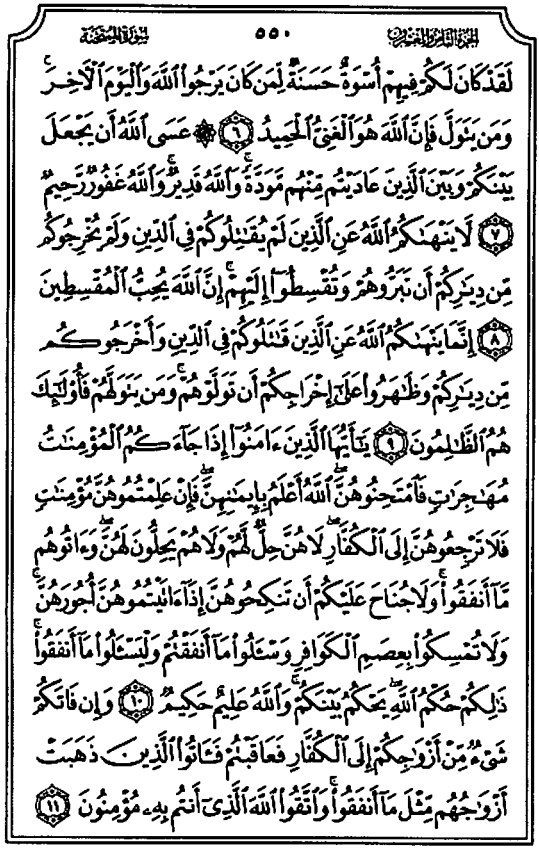
[1] Aḥmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And *Ḍibāb* is a dish made with dates and clarified butter.

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥujurāt* (49:9).

[3] Muslim 3:1458.


لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾ لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُم مَّا أَنفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿١١﴾

﴿وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿*And whosoever will befriend them, then such are the wrongdoers.*﴾

As He said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

﴿*O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers*﴾ (5:51)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُم مَّا أَنفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿١١﴾﴾

﴿*10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And*

*there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.﴾*

*﴿11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom you are believers.﴾*

## After Al-Ḥudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In *Sūrat Al-Fatḥ*,[1] we related the story of the treaty at Al-Ḥudaybiyyah that was conducted between the Messenger of Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by 'Urwah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd, Az-Zuhrī, Muqātil bin Ḥayyān and As-Suddi.

So according to this narration, this *Āyah* specifies and explains the *Sunnah*. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of 'Abdullāh bin Abi Aḥmad bin Jaḥsh in *Al-Musnad Al-Kabīr*, we also mentioned that 'Abdullāh bin Abi Aḥmad said, "Umm Kulthūm bint 'Uqbah bin Abi Mu'ayṭ emigrated and her brothers, 'Umārah and Al-Walīd, went after her. They came to Allāh's Messenger ﷺ and talked to him about Umm Kulthūm and asked that she be returned to them.

[1] See the beginning of *Sūrat Al-Fatḥ* (48) in volume nine.

Allāh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the *Āyah* about testing them."[1]

Al-'Awfi reported from Ibn 'Abbās, about Allāh's saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾

*﴿O you who believe! When believing women come to you as emigrants, examine them;﴾*

"Their examination was asking them to testify to *Lā ilāha illallāh*, and that Muḥammad is Allāh's servant and His Messenger." Mujāhid explained the *Āyah*,

﴿فَٱمْتَحِنُوهُنَّ﴾

*﴿examine them﴾* by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands."[2] Allāh's statement,

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ﴾

*﴿then if you ascertain that they are true believers, send them not back to the disbelievers.﴾*

This *Āyah* indicates that faith can be recognized and affirmed.

## The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allāh's statement,

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

*﴿They are not lawful for the disbelievers nor are the disbelievers lawful for them.﴾*

This *Āyah* forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islām.

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[1] *Jāmi' Al-Masānīd* 7:243. This narration is *Mursal* yet most of it can be seen with Al-Bukhāri, nos. 4180-1.

[2] Aṭ-Ṭabari 23:326.

Abu Al-'Āṣ bin Ar-Rabī' was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-'Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadījah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا فَافْعَلُوا»

*«If you decide to set free the prisoner who belongs to her, then do so.»*

They did, and Allāh's Messenger ﷺ set him free. His ransom was that he send his wife to Allāh's Messenger ﷺ. Abu Al-'Āṣ fulfilled his promise and sent Zaynab to Allāh's Messenger ﷺ along with Zayd bin Ḥārithah.[1]

Zaynab remained in Al-Madīnah after the battle of Badr, which took place in the second year of *Hijrah*, until her husband Abu Al-'Āṣ bin Ar-Rahī' embraced Islām in the eighth year after the *Hijrah*.[2] She returned to their marriage without renewing the dowery.

Allāh's statement,

﴿وَءَاتُوهُم مَّآ أَنفَقُوا۟﴾

*﴿But give them that which they have spent.﴾*

meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn 'Abbās, Mujāhid, Qatādah, Az-Zuhrī and several others.[3]

Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ﴾

*﴿And there will be no sin on you to marry them if you have paid their due to them.﴾*

means, when you wish to marry them, then give them their

[1] Abu Dāwud 3:140.

[2] What is correct is that it was the sixth year before Al-Ḥudaybiyyah, before this *Āyah* was revealed.

[3] Aṭ-Ṭabari 23:328, 329.

dowery. That is, marry them under the condition that their *'Iddah* (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴿*Likewise do not keep disbelieving women,*﴾

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the *Ṣaḥīḥ*, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ﴾

﴿*O you who believe! When believing women come to you as emigrants*﴾ until,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴿*Likewise do not keep disbelieving women,*﴾

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu'āwiyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.[1]

Ibn Thawr narrated that Ma'mar said that Az-Zuhrī said, "This *Āyah* was revealed to Allāh's Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this *Āyah* was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

﴿*Likewise do not keep disbelieving women*﴾."[2]

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[1] *Fatḥ Al-Bāri* 5:391.

[2] Aṭ-Ṭabari 23:329. See the section about narrations at the beginning of the book.

Allāh's statement,

﴿وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟﴾

*﴿and ask for that which you have spent and let them ask for that which they have spent.﴾*

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh's statement,

﴿ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ﴾

*﴿That is the judgement of Allāh, He judges between you.﴾*

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

*﴿And Allāh is All-Knowing, All-Wise.﴾* meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said,

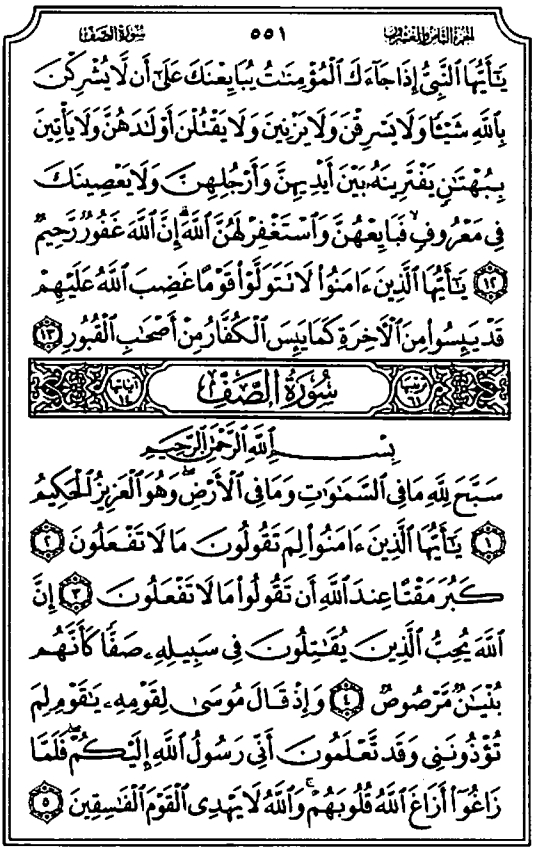
﴿وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟﴾

*﴿And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.﴾*

Mujāhid and Qatādah explained this *Āyah*, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent."[1]

Ibn Jarīr recorded that Az-Zuhrī said, "The believers abided by Allāh's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women

[1] Aṭ-Ṭabari 23:338.


يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ
بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ
فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
﴿١٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْآخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾

سُورَةُ الصَّفِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ
ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم
بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ
تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ فَلَمَّا
زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾

(who emigrated). However, the idolators refused to accept Allāh's judgement for what they owed the Muslims. Allāh said to the faithful believers,

﴿وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾﴾

*﴿And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom your are believers.﴾*

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."[1]

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾﴾

[1] Aṭ-Ṭabari 23:337.

﴿12. *O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma'rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾

## The Matters the Women pledged to

Al-Bukhāri recorded that 'Ā'ishah the wife of the Prophet ﷺ said, "Allāh's Messenger ﷺ used to examine women who migrated to his side according to this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾

﴿*O Prophet! When believing women come to you pledging to you...*﴾ until,

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿*Verily, Allāh is Oft-Forgiving, Most Merciful.*﴾"

'Urwah said, " Ā'ishah said, 'When any believing woman agreed to these conditions, Allāh's Messenger ﷺ would say to her,

«قَدْ بَايَعْتُكِ»

«*I have accepted your pledge.*»

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكِ عَلَىٰ ذَٰلِكِ»

«*I have accepted your pledge.*»"[1] This is the wording of Al-Bukhāri.

Imām Aḥmad recorded that Umaymah bint Ruqayqah said, "I came to Allāh's Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'ān, that we associate none with Allāh, etc; as in the *Āyah*. Then he ﷺ said,

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[1] *Fatḥ Al-Bāri* 8 :504 .

«فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ»

«*As much as you can bear to implement.*»

We said, 'Surely, Allāh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allāh's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

«*I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.*»[1]

This *Ḥadīth* has an authentic chain of narration; At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected it.[2]

Al-Bukhāri also recorded that Umm 'Āṭiyah said, "The Messenger of Allāh ﷺ took our pledge and recited to us the *Āyah*,

﴿أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾

﴿*...that they will not associate anything with Allāh,*﴾

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance."[3] Muslim also collected this *Ḥadīth*.[4]

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "While we were with the Prophet ﷺ, he said,

«تُبَايِعُونِي عَلَىٰ أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ

«*Pledge to me in that you will not associate any with Allāh, nor steal, nor commit Zinā, nor kill your children.*» Then he recited the *Āyah* that begins;

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[1] Aḥmad 6:367.

[2] *Tuḥfat Al-Aḥwadhi* 5:220 and An-Nasā'ī 7:149, An-Nasā'ī in *Al-Kubrā* 6:488 and Ibn Mājah 2:959.

[3] *Fatḥ Al-Bāri* 8:506.

[4] Muslim 2: 646.

﴿إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ﴾

﴿*when the believing women come to you...*﴾ and took the pledge of allegiance from the women.
He ﷺ then added,

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَلَيْهِ فَهُوَ إِلَى اللهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

«*Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.*»[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2]
Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾

﴿*O Prophet! When the believing women come to you pledging to you*﴾

means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

﴿عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ﴾

﴿*that they will not associate anything with Allāh, that they will not steal,*﴾

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the *Ḥadīth* in which Hind bint 'Utbah said, "O Allāh's Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

[1] Aḥmad 5:314.

[2] *Fatḥ Al-Bāri* 8:506 and Muslim 3:1333.

to secretly take from his money without his knowledge?" Allāh's Messenger ﷺ said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ»

«*You may take from what is reasonable and appropriate for you and your children*»[1] This *Ḥadīth* was recorded in the two *Ṣaḥīḥs*.

Allāh's statement,

﴿وَلَا يَزْنِينَ﴾

﴿*they will not commit Zinā,*﴾ is similar to His other statement,

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾﴾

﴿*And come not near to Az-Zinā. Verily, it is a Fāḥishah (immoral act) and an evil way.*﴾ (17:32)

A *Ḥadīth* collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.[2] Imām Aḥmad recorded that 'Ā'ishah said, "Fāṭimah bint 'Utbah came to give her pledge to Allāh's Messenger ﷺ, who took the pledge from her,

﴿أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ﴾

﴿*that they will not associate anything with Allāh, they will not steal, that they will not commit Zinā (fornication and adultery),*﴾

Fāṭimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Ā'ishah said, 'O woman! Accept the pledge, because by Allāh, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the *Āyah*.' "[3]

Allāh's statement,

﴿وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ﴾

﴿*that they will not kill their children,*﴾ includes killing children after they are born. The people of *Jāhiliyyah* used to kill their children because they feared poverty. The *Āyah* includes killing

[1] *Fatḥ Al-Bāri* 13:183 and Muslim 3:1338.

[2] Aḥmad 5:9.

[3] Aḥmad 6:151.

the fetus, just as some ignorant women do for various evil reasons. Allāh's statement,

﴿وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾

*﴿and that they will not utter slander, fabricating from between their hands and their feet,﴾*

Ibn 'Abbās said, "It means that they not to attribute to their husbands other than their legitimate children." Muqātil said similarly.[1]

Allāh's statement,

﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾

*﴿and that they will not disobey you in Ma'rūf (good),﴾*

means, 'that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ﴾

*﴿and that they will not disobey you in any Ma'rūf (good),﴾*

"This was one of the conditions which Allāh imposed on the women."[2] Maymūn bin Mihrān said, "Allāh did not order obedience to His Prophet for other than *Ma'rūf*, and *Ma'rūf* is itself obedience."[3] Ibn Zayd said, "Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is *Ma'rūf*."[4]

Ibn Jarīr recorded that Umm 'Āṭiyah Al-Anṣāriyah said, "Among the conditions included in our pledge to Allāh's Messenger to good was not to wail. A woman said, 'So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milḥān, the mother of Anas bin Mālik, did so."[5] Al-Bukhāri collected

[1] Aṭ-Ṭabari 23:340.

[2] *Fatḥ Al-Bāri* 8:506.

[3] Al-Qurṭubi 18:73.

[4] Aṭ-Ṭabari 23:345.

[5] Aṭ-Ṭabari 23:346.

this *Ḥadīth* from the way of Ḥafṣah bint Sīrīn from Umm 'Āṭiyah Nusaybah Al-Anṣāriyah, may Allāh be pleased with her.[1]

Ibn Abi Ḥātim recorded that Asīd bin Abi Asīd Al-Barrād said that one of the women who gave the pledge to Allāh's Messenger ﷺ said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of *Ma'rūf* (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾﴾

*﴿13. O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.﴾*

Just like in the beginning of the *Sūrah*, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the *Sūrah*, saying,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ﴾

*﴿O you who believe! Take not as friends the people who incurred the wrath of Allāh.﴾*

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), 'how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?'

Allāh's statement,

﴿كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ﴾

*﴿just as the disbelievers have despaired of those (buried) in graves.﴾*

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because

[1] Al-Bukhāri 4892.

they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A'mash reported from Abu Aḍ-Ḍuḥā from Masrūq that Ibn Mas'ūd said,

﴿كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ﴾

*﴿just as the disbelievers have despaired of those (buried) in graves.﴾*

"Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujāhid, 'Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Manṣūr;[1] Ibn Jarīr preferred this explanation.[2]

This is the end of the *Tafsīr* of *Sūrat Al-Mumtaḥanah*, all praise and thanks be to Allāh.

[1] Aṭ-Ṭabari 23:348.

[2] Aṭ-Ṭabari 23:348.

# The *Tafsīr* of *Sūrat Aṣ-Ṣaff* (Chapter - 61)

**Which was revealed in Al-Madīnah**

## The Virtues of *Sūrat Aṣ-Ṣaff*

Imām Aḥmad recorded that 'Abdullāh bin Salām said, "We asked, 'Who among us should go to the Messenger ﷺ and ask him about the dearest actions to Allāh?' None among us volunteered. The Messenger ﷺ sent a man to us and that man gathered us and recited this *Sūrah*, *Sūrat Aṣ-Ṣaff*, in its entirety.' "[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾﴾

﴿*1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.*﴾

﴿*2. O you who believe! Why do you say that which you do not do?*﴾

﴿*3. Most hateful it is with Allāh that you say that which you do not do.*﴾

﴿*4. Verily, Allāh loves those who fight in His cause in rows as if they were a solid structure.*﴾

## Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allāh's statement,

[1] Aḥmad 5:452.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١﴾

﴿*Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.*﴾

Therefore, we do not need to repeat its meaning here.[1]

Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢﴾

﴿*O you who believe! Why do you say that which you do not do?*﴾

This refutes those who neglect to fulfill their promises. This honorable *Āyah* supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the *Ḥadīth* recorded in the Two *Ṣaḥīḥs* in which Allāh's Messenger ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.*»[2] And in another *Ḥadīth* in the *Ṣaḥīḥ*,

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا»

«*There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.*»[3]

So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two *Ḥadīths* in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhāri*, and to Allāh is the praise and the thanks. Therefore Allāh implied this meaning, when He continued His

[1] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥadīd* (57 :1).

[2] *Fatḥ Al-Bāri* 1 :111 and Muslim 1 :78.

[3] *Fatḥ Al-Bāri* 1 :111.

admonishment by saying,

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾﴾

﴿*Most hateful it is with Allāh that you say that which you do not do.*﴾

Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Āmir bin Rabī'ah said, "Allāh's Messenger ﷺ came to us while I was a young boy, and I went out to play. My mother said, 'O 'Abdullāh! Come, I want to give you something.' Allāh's Messenger ﷺ said to her,

«وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

«*What did you want to give him?*» She said, 'Dates.' He said,

«أَمَا إِنَّكِ لَوْ لَمْ تُعْطِيهِ كُتِبَتْ عَلَيْكِ كَذْبَةٌ»

«*If you had not given them to him, it would have been written as a lie in your record.*»"[1]

Muqātil bin Ḥayyān said, "The faithful believers said, 'If we only knew the dearest good actions to Allāh, we would perform them.' Thus, Allāh told them about the dearest actions to Him, saying,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا﴾

﴿*Verily, Allāh loves those who fight in His cause in rows*﴾

Allāh stated what He likes, and they were tested on the day of Uḥud. However, they retreated and fled, leaving the Prophet ﷺ behind. It was about their case that Allāh revealed this *Āyah*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾﴾

﴿*O you who believe! Why do you say that which you do not do?*﴾

Allāh says here, 'The dearest of you to Me, is he who fights in My cause.' "[2]

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the

[1] Aḥmad 3:447 and Abu Dāwud 5:265.

[2] *Ad-Durr Al-Manthūr* 8:146.

battle, even though he did not do so. Qatādah and Aḍ-Ḍaḥḥāk said that this *Āyah* was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Sa'īd bin Jubayr said about Allāh's statement,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا﴾

*﴿Verily, Allāh loves those who fight in His cause in rows (ranks)﴾*

"Before Allāh's Messenger ﷺ began the battle against the enemy, he liked to line up his forces in rows; in this *Sūrah*, Allāh teaches the believers to do the same."[1]

He also said that Allāh's statement,

﴿كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ﴾

*﴿as if they were a solid structure.﴾* means, its parts are firmly connected to each other; in rows for battle. Muqātil bin Ḥayyān said, "Firmly connected to each other." Ibn 'Abbās commented on the meaning of the *Āyah*,

﴿كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ﴾

*﴿as if they were a solid structure.﴾* by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."[2]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾﴾

*﴿5. And when Mūsā said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you? So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path). And Allāh guides not the people who are*

[1] Al-Qurṭubi 18:81.

[2] *Ad-Durr Al-Manthūr* 8:147.

*rebellious.*﴾

﴿*6. And (remember) when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad. "But when he came to them with clear proofs, they said: "This is plain magic."*﴾

## Mūsā admonishes His People for annoying Him

Allāh states that His servant and Messenger Mūsā, son of 'Imrān, to whom Allāh spoke directly, said to his people,

﴿لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾

﴿*Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?*﴾

meaning, 'why do you annoy me even though you know my truth regarding the Message that I brought you?'
This brings consolation for Allāh's Messenger ﷺ for what the disbelievers among his people and others did to him.

And it orders him to be patient. This is why he once said,

«رَحْمَةُ اللهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ»

«*May Allāh have mercy with Mūsā: he was annoyed more than this, yet he was patient.*»[1]

By it believers are prohibited from harming or bothering the Prophet ﷺ in any way or form. As Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾﴾

﴿*O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.*﴾ (33:69)

And His saying:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿*So, when they turned away, Allāh turned their hearts away.*﴾,

[1] *Fatḥ Al-Bāri* 7:652.

means, when the Jews turned away from following the guidance, even though they knew it, Allāh turned their hearts away from the guidance. Instead, Allāh placed doubts, suspicion and failure in their hearts, just as He said,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

﴿*And We shall turn their hearts and vision away, as they refused to believe therin for the first time, and we shall leave them in their trespass to wander blindly.*﴾

And His saying;

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾﴾

﴿*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!*﴾ (4:115), and,

Similarly Allāh said;

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٢٤﴾﴾

﴿*And Allāh guides not the people who are rebellious.*﴾ (9:24)

## The Good News of 'Īsā about Our Prophet ﷺ and that His Name is Aḥmad

Allāh said;

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ﴾

﴿*And when 'Īsā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad."*﴾

'Īsā said, "The Tawrāh conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrāh. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Aḥmad."

Īsā, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muḥammad, whose name is also Aḥmad, the Last and Final Prophet and Messenger. After Muḥammad, there will be no prophethood or Messengers. How admirable the *Ḥadīth* is that Al-Bukhāri collected in his *Ṣaḥīḥ* from Jubayr bin Muṭ'im, who said, "I heard the Messenger of Allāh ﷺ say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

*«I have names. I am Muḥammad and Aḥmad. I am Al-Māḥi through whom Allāh will eliminate disbelief. I am Al-Ḥāshir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-'Āqib (i.e., there will be no Prophet after me).''»*[1]

Also Muslim collected this *Ḥadīth* from Az-Zuhrī from Jubayr.[2]

Muḥammad bin Isḥāq recorded that Khālid bin Ma'dān said that some Companions of Allāh's Messenger ﷺ said,
"O Allāh's Messenger! Tell us about yourself." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي حِينَ حَمَلَتْ بِي كَأَنَّهُ خَرَجَ مِنْها نُورٌ أَضَاءَتْ لَهُ قُصُورُ بُصْرَى مِنْ أَرْضِ الشَّامِ»

*«I am the (result of the) invocation made to Allāh from my father Ibrāhīm and the good news 'Īsā delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Buṣrā in Ash-Shām.''*[3]

This *Ḥadīth* has a good chain of narration that is supported by other similar narrations. Imām Aḥmad recorded that Al-'Irbāḍ bin Sāriyah said, "The Messenger of Allāh ﷺ said,

«إِنِّي عِنْدَ اللهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ:

[1] *Fatḥ Al-Bāri* 8:509.

[2] Muslim 4:1828.

[3] Ibn Hishām 1:175.

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ، وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْنَ»

*«I was written with Allāh as the Last and Final of the Prophet, even when Ādam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allāh made from my father Ibrāhīm, the good news 'Īsā conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams."»*[1]

Imām Aḥmad recorded that Abu Umāmah said, "I said, 'O Allāh's Messenger! What was the first good news of your coming?' He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

*«The (result of the) invocation to Allāh made from my father Ibrāhīm and the good news 'Īsā conveyed. My mother saw a light emanating from her that filled the palaces of Ash- Shām in a dream.»"*[2]

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ sent eighty men, including 'Abdullāh bin Mas'ūd, Ja'far bin Abi Ṭālib, 'Abdullāh bin 'Urfuṭah, 'Uthmān bin Maẓ'ūn, Abu Mūsā, and others, to An-Najāshi. The Quraysh sent 'Amr bin Al-'Āṣ and 'Umārah bin Al-Walīd with a gift for An-Najāshi. When they, 'Amr and 'Umārah, came to An-Najāshi, they prostrated before him and stood to his right and left. 'Amr and 'Umārah said,

"Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najāshi said, "Where are they?" They said, "They are in your land, so send for them," so An-Najāshi summoned the Muslims. Ja'far said to the Muslims, "I will be your speaker today." So, the Muslims followed Ja'far and when he entered on the king he did not

[1] Aḥmad 4:127.

[2] Aḥmad 5:262. There are some deficiencies in some of these narrations. Many scholars consider them to support each other as does the author.

prostrate after greeting him. They said to Ja'far, "Why do you not prostrate before the king?" Ja'far said, "We only prostrate for Allāh, the Exalted and Most Honored." They said, "Why?" He said, "Allāh has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allāh, the Exalted and Most Honored. He also ordered to perform prayer and give charity."

'Amr bin Al-'Āṣ said, "They contradict your creed about 'Īsā, son of Maryam." The king asked, "What do you say about 'Īsā and his mother Maryam?" Ja'far said, "We only say what Allāh said about him, that he is Allāh's Word[1], a soul created by Allāh and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najāshi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allāh, what they say about 'Īsā is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allāh's Messenger whom we read about in the Injīl. He is the Prophet who 'Īsā, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allāh, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution."

The king ordered that the gifts of the idolators be returned to them. 'Abdullāh bin Mas'ūd soon returned and later on participated in the battle of Badr. He said that when the Prophet ﷺ received the news that An-Najāshi died, he invoked Allāh to forgive him.[2] Allāh said,

﴿فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾

*﴿But when he came to them with clear proofs, they said: "This is plain magic."﴾*

this refers to Aḥmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarīr. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

[1] Meaning, that Allāh said, "Be" and he was.

[2] Aḥmad 1:461.

﴿هَٰذَا سِحْرٌ مُّبِينٌ﴾

*﴿This is plain magic﴾*

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾

*﴿7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are wrongdoers.﴾*

*﴿8. They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).﴾*

*﴿9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).﴾*

## The Most Unjust among all People

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ﴾

*﴿And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām?﴾*

meaning, none is more unjust than he who lies about Allāh and calls upon rivals and associates partners with Him, even while he is being invited to *Tawḥīd* and sincerely worshipping Him. This is why Allāh said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

*﴿And Allāh guides not the people who are wrongdoers.﴾*

Allāh said,

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ﴾

*﴿They intend to put out the Light of Allāh with their mouths.﴾*

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

Likewise is the case of their attempt to extinguish truth. So Allāh said,

﴿وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾

*﴿But Allāh will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).﴾*

We explained the meanings of similar *Āyāt* before, in the *Tafsīr* of *Sūrah Barā'ah*.[1] All praise and thanks are due to Allāh.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾﴾

*﴿10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾*

*﴿11. That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth*

[1] That is breifly discussed in volume nine, the *Tafsīr* of *Sūrat At-Tawbah* (9 :32)

*and your lives, that will be better for you, if you but know!﴾*

*﴿12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴾*

*﴿13. And also (He will give you) another (blessing) which you love, help from Allāh and a near victory. And give glad tidings to the believers.﴾*

## The Trade that saves One from the Painful Torment

We mentioned a *Ḥadīth* from 'Abdullāh bin Salām in that the Companions wanted to ask the Prophet of Allāh ﷺ about the best actions with Allāh the Exalted and Most Honored, so they could practice them. Allāh the Exalted sent down this *Sūrah*, including this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾﴾

*﴿O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾*

Allāh then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes. Allāh the Exalted said,

﴿تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾﴾

*﴿That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth and your lives, that will be better for you, if you but know!﴾*

this is better than the trade of this life and striving hard for it and amassing it. Allāh the Exalted said,

﴿يَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

*﴿He will forgive you your sins,﴾* meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high postitions.' This is why Allāh the Exalted said,

﴿وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

*﴿and admit you into Gardens under which rivers flow, and*

*pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.*﴾

Allāh said,

﴿وَأُخْرَىٰ تُحِبُّونَهَا﴾

﴿*And also another (blessing) which you love,*﴾

meaning, 'I will grant you more favors that you like,'

﴿نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ﴾

﴿*help from Allāh and a near victory.*﴾

meaning, if you fight in Allāh's cause and support His religion, He will grant you victory. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧﴾

﴿*O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.*﴾ (47:7), and,

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝٤٠﴾

﴿*Verily, Allāh will help those who help His (cause). Truly, Allāh is All Strong, All-Wise.*﴾ (22:40)

Allāh's statement,

﴿وَفَتْحٌ قَرِيبٌ﴾

﴿*and a near victory.*﴾ means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allāh and His Messenger ﷺ and support Allāh and His religion. Allāh said;

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿*And give glad tidings to the believers.*﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ۝١٤﴾

﴿*14. O you who believe! Be you helpers (in the cause) of Allāh as said 'Īsā, son of Maryam, to the Ḥawārīyyīn (the disciples): "Who are my helpers (in the cause) of Allāh?" The Hawārīyyūn*

*said: "We are Allāh's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).*﴾

## Muslims are always the Natural Supporters of Islām

Allāh the Exalted orders His faithful servants to be Allāh's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allāh orders them to accept His and His Messenger's call, just as the disciples said to Prophet Īsā when he said,

﴿مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ﴾

﴿*Who are my helpers (in the cause) of Allāh?*﴾ meaning, 'who will support me in conveying the Message of Allāh, the Exalted and Most Honored?'

﴿قَالَ ٱلْحَوَارِيُّونَ﴾

﴿*The Ḥawārīyyūn said:*﴾ in reference to the followers of Īsā, peace be upon him,

﴿نَحْنُ أَنصَارُ ٱللَّهِ﴾

﴿*We are Allāh's helpers*﴾ meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, Īsā sent the disciples to the various areas of Ash-Shām to call the Greeks and the Israelites to Islām.

Similarly, during the days of *Ḥajj*, Allāh's Messenger ﷺ used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ رِسَالَةَ رَبِّي؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَةَ رَبِّي»

«*Who will support me in conveying the Message of my Lord? Verily, the Quraysh have prevented me from conveying the Message of my Lord.*»[1]

Allāh the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet ﷺ. They were the residents of

[1] Aḥmad 3:322, Al-Ḥākim 2:624 and Al-Bayhaqi 8:146.

Al-Madīnah who gave the pledge to him and supported him, vowing to protect him from mankind and the *Jinns* if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allāh. This is the reason why Allāh and His Messenger ﷺ called them, Al-Anṣār, the Supporters. The name became synonymous with them. May Allāh be pleased with them and please them, as well.

## A Group of the Children of Israel believed in 'Īsā and a Group of Them disbelieved

Allāh said,

﴿فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ﴾

*﴿Then a group of the Children of Israel believed and a group disbelieved.﴾*

When 'Īsā, peace be on him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Īsā brought to them, while another group, was led astray. This group rejected what 'Īsā brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allāh curse them until the Day of Judgement.

Another group exaggerated over 'Īsā, until they elevated him to more than the level of prophethood that Allāh gave him. They divided into sects and factions, some saying that 'Īsā was the son of Allāh, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that 'Īsā was Allāh, as we mentioned in the *Tafsīr* of *Sūrat An-Nisā'*.[1]

## Allāh gives Victory to the Believing Group

Allāh said,

﴿فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ﴾

*﴿So, We gave power to those who believed against their enemies,﴾*

[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā'* (4:171).

that is, 'We gave them victory over the group of Christians which defied them,'

﴿فَأَصْبَحُوا ظَٰهِرِينَ﴾

﴿*and they became the victorious (uppermost).*﴾ 'over the disbelieving group, when We sent Muḥammad.'

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari reported that Ibn 'Abbās said, "When Allāh decided to raise 'Īsā to heaven, 'Īsā went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. 'Īsā said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but 'Īsā commanded him to sit down. 'Īsā repeated his statement and the young man again stood up and volunteered, and 'Īsā again told him to sit down. 'Īsā repeated the same statement and the young man volunteered. This time, 'Īsā said, 'Then it will be you.' The appearance of 'Īsā was cast upon that young man, while 'Īsā, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for 'Īsā and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in 'Īsā twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya'qūbiyyah (the Jacobites), said, 'Allāh remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasṭūriyyah (the Nestorians), said, 'Allāh's son remained with us as much as Allāh willed and He then rasied him up to heaven.' A third group said, 'Allāh's servant and Messenger remained with us as much as Allāh willed and then Allāh raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islām remained unjustly concealed until Allāh sent Muḥammad ﷺ,

﴿فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ﴾

﴿*Then a group of the Children of Israel believed and a group disbelieved.*﴾

This *Āyah* refers to the group among the Children of Israel

that disbelieved and the group that believed, during the time of 'Īsā,

﴿فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ﴾

*﴿So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).﴾*

through the victory that Muḥammad ﷺ gained over the religion of the disbelievers, which brought the dominance of their religion."[1]

This is the wording in his book for the *Tafsīr* of this honorable *Āyah*. Similarly, An-Nasā'ī collected this statement of Ibn 'Abbās in his *Sunan*.[2]

Therefore, the *Ummah* of Muḥammad ﷺ will always be prevalent on the truth until Allāh's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjāl along with 'Īsā, peace be on him, according to *Ḥadīths* in the authentic collections.[3]

This is the end of the *Tafsīr* of *Sūrat Aṣ-Ṣaff*. All praise and thanks are due to Allāh.

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[1] Aṭ-Ṭabari 23:366.

[2] An-Nasā'ī in *Al-Kubrā* 6:489. This version of the story of the ascension mentioned is considered among the *Isrā'īliyāt* narrations which the Muslim is neither to believe in nor negate.

[3] *Fatḥ Al-Bāri* 13:306, Muslim 3:1524 and Abu Dāwud 3:11.

# The *Tafsīr* of *Sūrat Al-Jumu'ah* (Chapter - 62)

**Which was revealed in Al-Madīnah**

## The Virtues of *Sūrat Al-Jumu'ah*

Ibn 'Abbās and Abu Hurayrah narrated that Allāh's Messenger ﷺ used to recite *Sūrat Al-Jumu'ah* and *Sūrat Al-Munafiqīn* during the Friday Prayer. Muslim collected this *Ḥadīth* in his *Ṣaḥīḥ*.[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾﴾

﴿*1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh – the King, the Holy, the Almighty, the All-Wise.*﴾

﴿*2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.*﴾

﴿*3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.*﴾

﴿*4. That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.*﴾

## Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another *Āyah*,

[1] Muslim 2:597,599.

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿*Glorify Him and there is not a thing but glorifies His praise*﴾ (17:44)

Allāh said,

﴿ٱلْمَلِكُ ٱلْقُدُّوسُ﴾

﴿*the King, the Holy,*﴾ meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*the Almighty, the All-Wise.*﴾ whose explanation is already discussed in many places.

## The Favor that Allāh granted by sending Muḥammad ﷺ

Allāh the Exalted said,

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ﴾

﴿*He it is Who sent among the unlettered ones a Messenger from among themselves,*﴾

the word 'unlettered' here refers to the Arabs. Allāh the Exalted said in another *Āyah*,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾﴾

﴿*And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allāh is All-Seer of (His) servants.*﴾ (3:20)

Mentioning the unlettered ones in specific here does not mean that Muḥammad ﷺ was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another *Āyah*, Allāh said,

﴿وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

﴿*And verily, this is indeed a Reminder for you and your*

*people*﴾ (43:44).

Surely, the Qur'ān is also a reminder for those other than Arabs to take heed. Allāh the Exalted said,

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾

﴿*And warn your tribe of near kindred.*﴾ (26:214)

These *Āyāt* do not negate Allāh's statements,

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿*Say: "O mankind! verily, I am sent to you all as the Messenger of Allāh.*﴾ (7:158), and,

﴿لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴿*that I may therewith warn you and whomsoever it may reach.*﴾ (6:19)

and in His statement about the Qur'ān,

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴿*But those of the groups that reject it, the Fire will be their promised meeting place.*﴾ (11:17)

There are other *Āyāt* that indicate that his Message is universal. He, may Allāh's peace and blessings be upon him, was sent to all people, mankind and the *Jinns* alike. We mentioned this meaning before in *Sūrat Al-An'ām* producing various *Āyāt* and *Ḥadīths*. All praise and thanks are to due to Allāh.

This *Āyah* testifies that Allāh has indeed accepted the invocation of His friend Ibrāhīm when he supplicated Allāh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allāh's statements, purify them and teach them the Book and the *Ḥikmah*. So, Allāh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allāh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allāh the Exalted sent to 'Īsā bin Maryam, peace be upon him. This is why Allāh said,

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ

﴿وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ۝٢﴾

*﴿He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.﴾*

In ancient times, the Arabs used to adhere by the religion of Ibrāhīm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of *Tawḥīd* and doubts instead of certainty. They invented a religion that Allāh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allāh sent Muḥammad ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and *Jinns*. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allāh's pleasure and takes them away from the Fire and earning Allāh's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muḥammad ﷺ, Allāh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allāh's peace and blessings be on Muḥammad until the Day of Judgement.

## Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike

Allāh said,

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٣﴾

*﴿And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾*

Imām Abu 'Abdullāh Al-Bukhāri, may Allāh have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet ﷺ, when *Sūrat Al-Jumu'ah* was revealed to him;

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ﴾

*﴿And others among them who have not yet joined them.﴾*

They said, 'Who are they, O Allāh's Messenger?' The Prophet

ﷺ did not reply until they repeated the question thrice. At that time, Salmān Al-Farisi was with us. So Allāh's Messenger ﷺ placed his hand on Salmān, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هٰؤُلَاءِ»

*«If faith were on Ath-Thurayyā (Pleiades), even then some men or a man from these people would attain it.»*"[1]

Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth*.[2] This *Ḥadīth* indicates that *Sūrat Al-Jumu'ah* was revealed in Al-Madīnah and that the Messenger's Message is universal. The Prophet ﷺ explained Allāh's statement,

﴿وَءَاخَرِينَ مِنْهُمْ﴾

﴿*And others among them*﴾ by mentioning Persia. This is why the Prophet ﷺ sent messages to the kings of Persia and Rome, among other kings, calling them to Allāh the Exalted and to follow what he was sent with. This is why Mujāhid and several others said that Allāh's statement,

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

﴿*And others among them who have not yet joined them.*﴾

refers to all non-Arabs who believe in the truth of the Prophet.[3] Allāh's statement,

﴿وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴿*And He is the Almighty, the All-Wise.*﴾

asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allāh's statement,

﴿ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ۝﴾

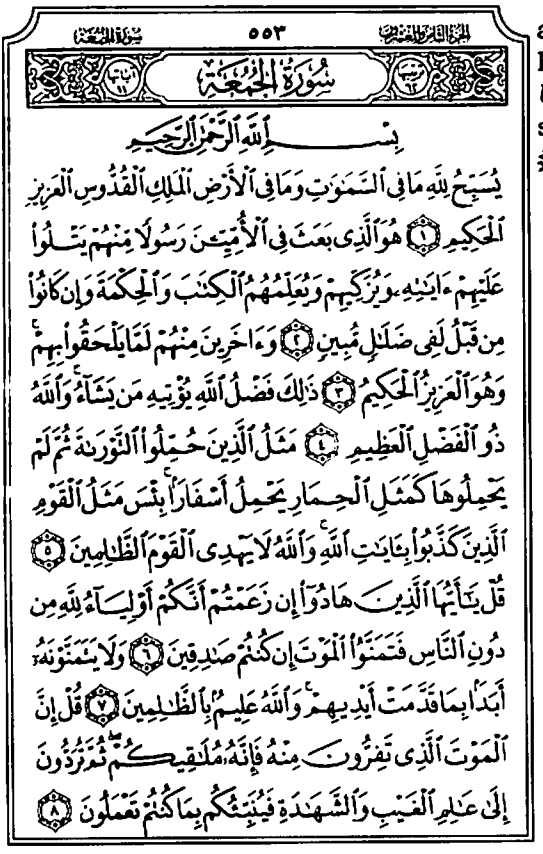
﴿*That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.*﴾

refers to the great prophethood that He granted Muḥammad ﷺ

[1] *Fatḥ Al-Bāri* 8:510.

[2] Muslim 4:1972, *Tuḥfat Al-Aḥwadhi* 9:209,10:433, An-Nasā'ī in *Al-Kubrā* 5:75,6:490, and Aṭ-Ṭabari 23:375.

[3] Aṭ-Ṭabari 23:374.


الجزء الثامن والعشرون ٥٥٣ سورة الجمعة

سُورَةُ الْجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾
قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ
دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ
أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ
الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

and the qualities that He favored his *Ummah* with, by sending Muḥammad ﷺ to them.

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾﴾

﴿5. *The likeness of those who were entrusted with the Tawrāh, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.*﴾

﴿6. *Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful."*﴾

﴿7. *But they will never long for it, because of what their hands have sent before them! And Allāh knows well the wrongdoers.*﴾

﴿8. *Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you*

*used to do."*﴾

## Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrāh and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrāh; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrāh. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another *Āyah*,

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾﴾

﴿*They are like cattle, nay even more astray; those! They are the heedless.*﴾ (7:179),

and said,

﴿بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿*How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.*﴾

Allāh the Exalted said,

﴿قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿٦﴾﴾

﴿*Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful."*﴾

meaning, 'if you claim that you are on the correct guidance and that Muḥammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.' Allāh said,

﴿وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

*﴿But they will never long for it, because of what their hands have sent before them!﴾*

meaning because of the disbelief, injustice and sins that they commit,

﴿وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ﴾

*﴿And Allāh knows well the wrongdoers. ﴾*

We mentioned this challenge to the Jews before in *Sūrat Al-Baqarah*, where Allāh said,

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ ۛ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾﴾

*﴿Say: "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allāh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allāh is Seer of what they do.﴾* (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allāh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in *Sūrah Āl 'Imrān*,

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾﴾

*﴿Then whoever disputes with you concerning him ['Īsā] after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the curse of*

*Allāh upon those who lie."*﴾(3:61)

and against the idolators, in *Sūrah Maryam*,

﴿قُلْ مَن كَانَ فِي ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا﴾

﴿*Say whoever is in error, the Most Gracious will extend [circumstances] for him.*﴾(19:75)

Imām Aḥmad, may Allāh be pleased with him recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying at the *Ka'bah*, I will step on his neck.' When the Prophet ﷺ heard of that, he said,

«لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«*Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allāh with Allāh's Messenger, they would not have found families or property when they returned home.*»"[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī recorded it.[2]
His saying;

﴿قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾

﴿*Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do."*﴾

is like His saying in *Sūrat An-Nisā'*:

﴿أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ﴾

﴿*Wheresoever you may be, death will overtake you even if you*

[1] Aḥmad 1:248. See *Sūrah Āl 'Imrān* (3:61) in volume two for the meaning of *Mubahalah*.

[2] *Fatḥ Al-Bāri* 8:590, *Tuḥfat Al-Aḥwadhi* 9:277 and An-Nasā'ī in *Al-Kubrā* 6:518, 308.

*are in fortresses built up strong and high.*﴾

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

﴿9. *O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh and leave off business. That is better for you if you did but know!*﴾

﴿10. *Then when the Ṣalāh is complete, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful.*﴾

## *Al-Jumu'ah* (Friday), and the Orders and Etiquette for Friday

Friday is called *Al-Jumu'ah* because it is derived from *Al-Jam'*, literally, gathering. The people of Islām gather weekly, on every Friday in the major places of worship. It was during Friday when Allāh finished the creation, the sixth day, during which Allāh created the heavens and earth. During Friday, Allāh created Ādam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allāh for something good, but Allāh will give him what he asked for. All of this is based upon *Ḥadīths* in the authenic collections.

In the ancient language Friday was called, *'Arūbah*. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Ādam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allāh chose Friday for this *Ummah*, because it is the day the creation was finished.

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ،

الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

*«We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allāh gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow."»*[1] This is the wording of Al-Bukhāri in another narration of Muslim;

«أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

*«Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.»*[2]

## Necessity of the Remembrance of Allāh on Friday, by attending the *Khuṭbah* and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ﴾

*﴿O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh﴾*

meaning, go to it and head for it. The meaning of *Sa'y* (hasten) here does not refer to walking quickly. It only refers to the

[1] *Fatḥ Al-Bāri* 11:526 and Muslim 2:586.

[2] Muslim 2:586.

importance of it.

'Umar bin Al-Khaṭṭāb and Ibn Mas'ūd - may Allāh be pleased with them - recited it;

(فَامْضُوا إِلَى ذِكْرِ اللهِ)

("Then proceed to the remembrance of Allāh.")[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Prophet ﷺ said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

*«When you hear the Iqāmah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.»*[2]

This is the wording with Al-Bukhari. Abu Qatādah said, "While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

«مَا شَأْنُكُمْ»

*«What is the matter with you?»* They said, 'We hastened to the prayer.' The Prophet ﷺ said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

*«Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.»*"[3]

The Two *Ṣaḥīḥs* collected this *Ḥadīth*. Al-Ḥasan commented, "By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission."

Qatādah said,

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[1] Aṭ-Ṭabari 23:381.

[2] *Fatḥ Al-Bāri* 2:138 and Muslim 1:420.

[3] *Fatḥ Al-Bāri* 2:137 and Muslim 1:422 .

﴿فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

"﴿*then hasten to the remembrance of Allāh*﴾ means that you have to hasten to the prayer with your heart and actions, and walk to it."[1]

It is recommended for those coming to the Friday prayer to perform *Ghusl* (taking bath) before they come. It is collected in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»

«*When one of you comes to the Friday prayer, then let him perform bath.*»[2]

The Two *Ṣaḥīḥs* recorded that Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ»

«*Ghusl on the day of Jumu'ah is Wājib (required) from every Muḥtalim.*»[3]

Abu Hurayrah narrated that Allāh's Messenger ﷺ said,

«حَقٌّ لِلَّهِ عَلَىٰ كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

«*It is Allāh's right on every Muslim to bathe during every seven days, by washing his head and body.*»

Muslim collected this *Ḥadīth*.[4] Jābir narrated that Allāh's Messenger ﷺ said,

«عَلَىٰ كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»

«*Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu'ah.*»

Aḥmad, An-Nasā'ī and Ibn Ḥibbān collected this *Ḥadīth*.[5]

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[1] Aṭ-Ṭabari 23:380.

[2] *Fatḥ Al-Bāri* 2:415 and Muslim 2:579.

[3] *Fatḥ Al-Bāri* 2:415 and Muslim 2:580. *Muḥtalim* is a male who has reached the age of puberty.

[4] Muslim 2:582.

[5] Aḥmad 3:304, An-Nasā'ī 3:93, and Ibn Hibbān 2:262.

## Virtues of *Jumu'ah*

Imām Aḥmad recorded that 'Aws bin 'Aws Ath-Thaqafī said that he heard Allāh's Messenger ﷺ say,

«مَنْ غَسَّلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَّرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا»

«*Whoever performs Ghusl (well) on the day of Jumu'ah, leaves early, walking not riding, and sits close to the Imām and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.*»[1]

This *Ḥadīth* has various chains of narration, the compilers of the Four *Sunan* collected it, and At-Tirmidhi graded it *Ḥasan*.[2] The Two *Ṣaḥīḥs* also recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

«*Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imām appears, the angels present themselves to listen to Allāh's remembrance.*»[3]

It is recommended that one cleans his body, performs *Ghusl*,

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[1] Aḥmad 4:9.

[2] Abu Dāwud 1:246, 247, *Tuḥfat Al-Aḥwadhi* 3:3, An-Nasā'ī 3:95, 97, and Ibn Mājah 1:246.

[3] *Fatḥ Al-Bāri* 2:425 and Muslim 2:582.

wears his best clothes, applies perfume and uses *Siwāk* (tooth stick) for *Jumu'ah*. We mentioned that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ»

*«Ghusl on the day of Jumu'ah is Wājib (required) from every Muḥtalim and also using Siwāk and applying some of his household's perfume.»*[1]

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣāri said that he heard the Messenger of Allāh ﷺ say,

«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عِنْدَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّىٰ يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّىٰ يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَىٰ»

*«Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.»*[2]

Abu Dāwud and Ibn Mājah recorded in their *Sunans* that 'Abdullāh bin Salām said that he heard the Messenger of Allāh ﷺ say, while on the *Minbar*:

«مَا عَلَىٰ أَحَدِكُمْ لَوِ اشْتَرَىٰ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَىٰ ثَوْبَيْ مِهْنَتِهِ»

*«What harm would it cause if one of you bought two garments for the day of Jumu'ah, other than the garment he wears daily?»*[3]

'Ā'ishah said that during a speech he gave on a Friday when he saw people wearing *Nimār* garments,[4] the Messenger of Allāh ﷺ said,

«مَا عَلَىٰ أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَىٰ ثَوْبَيْ مِهْنَتِهِ»

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[1] *Fatḥ Al-Bāri* 2:423.

[2] Aḥmad 5:420.

[3] Aḥmad 1:650 and Ibn Mājah 1:348.

[4] A type of cloak the Arabs wore.

«*When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.*»

Ibn Mājah collected this *Ḥadīth*.[1]

## The Meaning of the Call in the *Āyah* is the *Adhān* that precedes the *Khuṭbah*

Allāh said,

﴿إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ﴾

﴿*When the call is proclaimed for the Ṣalāh on Friday,*﴾

referring to the *Adhān* which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the *Minbar*. The *Adhān* would be called before the Prophet ﷺ near the door of the *Masjid*. As for the earlier *Adhān* that the Leader of the faithful, 'Uthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhāri recorded that As-Sā'ib bin Yazīd said, "In the lifetime of the Prophet ﷺ, Abu Bakr and 'Umar, the *Adhān* for the Friday prayer was pronounced while the Imām sat on the pulpit. But during 'Uthmān's later time when the Muslims increased in number, an additional call was pronouced upon Az-Zawrā', meaning the *Adhān* was called upon the house which was called Az-Zawrā' "[2]

Az-Zawrā' was the tallest house in Al-Madīnah near the *Masjid*.

## Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allāh said,

﴿وَذَرُوا۟ ٱلْبَيْعَ﴾

﴿*and leave off business.*﴾ means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second *Adhān*. Allāh's statement,

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[1] Ibn Mājah 1 :349.

[2] *Fatḥ Al-Bāri* 2 :457.

﴿ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴿*That is better for you if you did but know!*﴾ means, 'your abandoning buying and selling, and instead, corcentrating your attention to Allāh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allāh's statement,

﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ﴾

﴿*Then when the Ṣalāh is complete,*﴾ means, when the Friday prayer is finished,

﴿فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ﴾

﴿*you may disperse through the land, and seek the bounty of Allāh,*﴾

After Allāh forbade Muslims from working after hearing the *Adhān* and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Ḥātim recorded that when the Friday prayer finished, 'Irāk bin Mālik would stand by the gate of the *Masjid* and invoke Allāh, saying, "O Allāh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."[1] Allāh's statement,

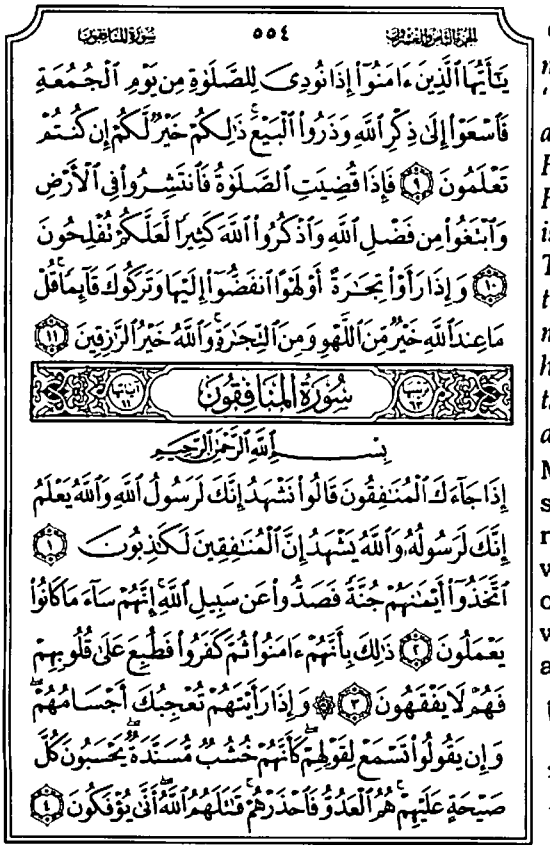
﴿وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

﴿*and remember Allāh much, that you may be successful.*﴾

means, while you are buying and selling, giving and taking, remember Allāh much and do not let this life busy you from what benefits you in the Hereafter. There is a *Ḥadīth* that states,

«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»

[1] Al-Qurṭubi 18:108.



يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ
فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ
وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ
﴿١٠﴾ وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ
مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

سُورَةُ الْمُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُۥ ۗ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾
ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ
وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

"*Whoever enters a marketplace and says, "La ilāha illallāh, He is alone without partners, His is the sovreignty and His is the praise, and He is Able to do all things." Then Allāh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.*"[1]

Mujāhid said, "A servant (of Allāh) will not be among those who remember Allāh often, until he does so while standing, sitting and lying down."

﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾﴾

*﴿11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the best of providers."﴾*

## The Prohibition of leaving the *Masjid* while the Imām is delivering the Friday Sermon

Allāh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madīnah and the people rushed

[1] *Tuḥfat Al-Aḥwadhi* 9:386. Many of the scholars consider this *Ḥadīth* to be unauthentic. Al-Ḥākim, Ash-Shawkāni, Ibn Taymiyah and Al-Albāni are among those who consider it acceptable.

out to the merchandise. Allāh said,

﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾

*﴿And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.﴾*

meaning, on the *Minbar*, delivering the *Khuṭbah*. Several of the *Tabi'īn* said this, such as Abu Al-'Āliyah, Al-Ḥasan, Zayd bin Aslam and Qatādah.[1] Muqātil bin Ḥayyān said that the caravan belonged to Diḥyah bin Khalīfah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh's Messenger ﷺ standing on the *Minbar*. Only a few remained, according to the authentic *Ḥadīth* that Imām Aḥmad recorded that Jābir said, "Once, a caravan arrived at Al-Madīnah while Allāh's Messenger ﷺ was giving a *Khuṭbah*. So, the people left, and only twelve men remained [with the Messenger ﷺ]. Then Allāh sent down this *Āyah*,

﴿وَإِذَا رَأَوْا تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا﴾

*﴿And when they see some merchandise or some amusement, they disperse headlong to it,﴾*"[2]

The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[3]
Allāh's statement,

﴿وَتَرَكُوكَ قَآئِمًا﴾

*﴿And leave you standing.﴾*

proves that the Imām should deliver the speech on Friday while standing. In his *Ṣaḥīḥ*, Imām Muslim recorded that Jābir bin Samurah said, "(During *Jumu'ah*,) the Prophet ﷺ gave two speeches, and he used to sit between them. The Prophet ﷺ would recite the Qur'ān and remind the people (of Allāh)."[4]
Allāh's statement,

﴿قُلْ مَا عِندَ ٱللَّهِ﴾

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[1] Aṭ-Ṭabari 23:387.

[2] Aḥmad 3:313.

[3] *Fatḥ Al-Bāri* 8:511 and Muslim 2:590.

[4] Muslim 2:589.

﴿*Say: "That which Allāh has..."*﴾ means the reward that is with Allāh in the Hereafter,

﴿خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ﴾

﴿*is better than any amusement or merchandise! And Allāh is the best of providers.*﴾

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the *Tafsīr* of *Sūrat Al-Jumu'ah*. All praise and thanks are due to Allāh and from Him comes the success and immunity from error.

# The *Tafsīr* of *Sūrat Al-Munafiqūn* (Chapter - 63)

**Which was revealed in Al-Madīnah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾﴾

﴿1. *When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.*﴾

﴿2. *They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.*﴾

﴿3. *That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.*﴾

﴿4. *And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?*﴾

## The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾

﴿*When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh."*﴾

meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allāh informs that there is no substance to their statement, and this is why He said,

﴿وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ﴾

﴿*Allāh knows that you are indeed His Messenger,*﴾ then said,

﴿وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ﴾

﴿*And Allāh bears witness that the hypocrites are liars indeed.*﴾

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allāh declared their falsehood about their creed.

Allāh's statement,

﴿ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ﴾

﴿*They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.*﴾

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islām and its people, and this is why trusting them might bring great harm to many people. This is why Allāh said next,

﴿فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ﴾

﴿*Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.*﴾[1]

Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝٣﴾

[1] Aṭ-Ṭabari 23:394.

﴿*That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.*﴾

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allāh stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allāh said,

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ﴾

﴿*And when you look at them, their bodies please you; and when they speak, you listen to their words.*﴾

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allāh's statement,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿*They think that every cry is against them.*﴾ means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allāh said about them,

﴿أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾﴾

﴿*Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.*﴾ (33:19)

They are shapes that do not have much substance, and this is why Allāh said,

﴿هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ﴾

﴿*They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?*﴾

means, how they are being led astray to the misguidance, away from the guidance.

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا، مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ- وفي رِوَايَةٍ - سُخُبٌ بِالنَّهَارِ»

«*Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.*»[1]

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ۝٥ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝٦ هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۝٧ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝٨﴾

﴿*5. And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.*﴾

﴿*6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.*﴾

[1] Aḥmad 2:293. This was also recorded by Al-Bazzār. It contains a narrator who most of the scholars consider unacceptable, he is alone with this narration, and he is the only one who narrates from the person he says he heard it from. For such reasons Ibn Ḥibbān included this narration in *Al-Majruḥīn*, saying that it is not allowed to use him as a proof.

*﴾7. They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.﴿*

*﴾8. They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.﴿*

## Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ﴾

*﴾And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,﴿*

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

﴿وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ﴾

*﴾and you would see them turning away their faces in pride.﴿*

Allāh punished them for this behavior, saying,

﴿سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝٦﴾

*﴾It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.﴿*

As Allāh said in *Sūrat Barā'ah*, and a discussion preceded there,[1] and here we will present some of the *Ḥadīths* reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin Ubay bin Salūl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

---

[1] See the volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9 :80).

In his book, *As-Sīrah*, Muḥammad bin Isḥāq said, "After the battle of Uḥud ended, the Prophet ﷺ returned to Al-Madīnah. 'Abdullāh bin Ubay bin Salūl – as Ibn Shihāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the *Minbar*, just before he delivered the *Jumu'ah Khuṭbah* to the people. 'Abdullāh bin Ubay would say, 'O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uḥud, even after he did what he did, that is, returning to Al-Madīnah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, 'Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.' 'Abdullāh went out of the *Masjid* crossing people's lines and saying, 'By Allāh, it is as if I said something awful when I wanted to support him.' Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, 'I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, 'Woe to you! Go back so that Allāh's Messenger ﷺ asks Allāh to forgive you.' He said, 'By Allāh, I do not wish that he ask Allāh to forgive me.' "[1]

Qatādah and As-Suddi said, "This *Āyah* was revealed about 'Abdullāh bin Ubay. A young relative of his went to Allāh's Messenger ﷺ and conveyed to him an awful statement that 'Abdullāh said. The Messenger ﷺ called 'Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about 'Abdullāh's case and Allāh's enemy was told, 'Go to Allāh's Messenger,' but he turned his head away, saying that he will not do it."[2]

Muḥammad bin Isḥāq said that Muḥammad bin Yaḥyā bin Ḥibbān, 'Abdullāh bin Abi Bakr and 'Āṣim bin 'Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They

[1] Ibn Hishām 3:111.

[2] Aṭ-Ṭabari 23:399.

said that while the Messenger of Allāh ﷺ was in that area, Jahjāh bin Sa'īd Al-Ghifāri, a hired hand for 'Umar, and Sinān bin Wabr fought over the water source. Sinān called out, "O Anṣār", while Al-Jahjāh called, "O Muhājirīn!" Zayd bin Arqam and several Anṣār men were sitting with 'Abdullāh bin Ubay bin Salūl at that time. When 'Abdullāh heard what happened, he said, "They are bothering us in our land. By Allāh, the parable of us and these foolish Quraysh men, is the parable that goes, 'Feed your dog until it becomes strong, and it will eat you.' By Allāh, when we go back to Al-Madīnah, the most mighty will expel the weak from it."

He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allāh, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allāh's Messenger ﷺ. Zayd was a young boy then. 'Umar bin Al-Khaṭṭāb was with the Messenger and he said, "O Allāh's Messenger! Order 'Abbād bin Bishr to cut off his head at his neck." The Prophet ﷺ replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيلَ»

*«What if people started saying that Muḥammad kills his companions, O 'Umar? No. However, order the people to start the journey (back to Al-Madīnah).»*

When 'Abdullāh bin Ubay bin Salūl was told that his statement reached Allāh's Prophet ﷺ, he went to him and denied saying it. He swore by Allāh that he did not utter the statement that Zayd bin Arqam conveyed. 'Abdullāh bin Ubay was a chief of his people and they said, "O Allāh's Messenger! May be the young boy merely guessed and did not hear what was said correctly."

Allāh's Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Ḥuḍayr, who greeted him acknowledging his prophethood. Usayd said, "By Allāh! You are about to begin the journey at an unusual time." The Prophet ﷺ said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أُبَيٍّ؟ زَعَمَ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعَزُّ مِنْهَا

الأَذَلَّ»

*«Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madīnah, the mighty one will expel the weak one out of it.»*

Usayd said, "Indeed, you are the mighty one, O Allāh's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allāh's Messenger! By Allāh, when Allāh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allāh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and *Sūrat Al-Munāfiqīn* was revealed.[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Jābir bin 'Abdullāh said, "We were in a battle with Allāh's Messenger ﷺ and a man from the Emigrants kicked an Anṣāri man. The Anṣāri man called out, 'O Anṣār!' and the Emigrant called out, 'O Emigrants!' Allāh's Messenger ﷺ heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ»

*«What is this call of Jahiliyyah? Abandon it because it is offensive.»*

'Abdullāh bin Ubay heard that and said, 'Have they (the Emigrants) done so? By Allāh, if we return to Al-Madīnah, surely, the more honorable will expel therefrom the meaner.'

The Anṣar at that time, were more numerous that the Emigrants when the Messenger of Allāh ﷺ came to Al-Madīnah, but later on the Emigrants imcreased in number. When this statement reached the Prophet ﷺ, 'Umar got up and said, 'O Allāh's Messenger! Let me chop off the head of this hypocrite!' The Prophet ﷺ said:

[1] Ibn Hishām 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two *Ṣaḥīḥs*.

«دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

*«Leave him, lest the people say that Muḥammad kills his companions.»*"[1] Imām Aḥmad,[2] Al-Bukhāri and Muslim[3] collected this *Ḥadīth*.

'Ikrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madīnah, 'Abdullāh, the son of 'Abdullāh bin Ubay bin Salūl, remained by the gate of Al-Madīnah holding his sword. People passed by him as they returned to Al-Madīnah, and then his father came. 'Abdullāh, son of 'Abdullāh, said to his father, "Stay where you are," and his father asked what the matter was? His son said, "By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, 'Abdullāh bin Ubay complained to him about his son and his son said, "By Allāh, O Allāh's Messenger! He will not enter it until you say so." The Messenger ﷺ gave his permission to 'Abdullāh bin Ubay and his son said, "Enter, now that the Messenger of Allāh ﷺ gave you his permission."[4]

In his *Musnad*, Abu Bakr 'Abdullāh bin Az-Zubayr Al-Ḥumaydi recorded from Abu Hārūn Al-Madani that 'Abdullāh, the son of 'Abdullāh bin Ubay bin Salūl, said to his father, "You will never enter Al-Madīnah unless and until you say, 'Allāh's Messenger ﷺ is the honorable one and I am the disgraced." When the Prophet ﷺ came, 'Abdullāh, son of 'Abdullāh bin Ubay bin Salūl said to him, "O Allāh's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."[5]

---

[1] *Dalā'il An-Nubuwah* 4:53.
[2] Aḥmad 3:392.
[3] Al-Bukhāri no. 4907, Muslim no. 2584.
[4] Aṭ-Ṭabari 23:403, 405.
[5] *Musnad Al-Ḥumaydi* 2:520.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

﴿9. *O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.*﴾

﴿10. *And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Ṣadaqah from my wealth, and be among the righteous.*﴾

﴿11. *And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.*﴾

## The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allāh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allāh informs them that those who engage in this life, its delights and attributes and were busied from the

obedience and remembrance of Allāh, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allāh encourages the believers to spend in His cause,

﴿وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾﴾

*﴿And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Ṣadaqah from my wealth, and be among the righteous.﴾*

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allāh said about them,

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾﴾

*﴿And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave."﴾* (14:44), and,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾﴾

*﴿Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴾* (23:99-100)

Then Allāh said;

﴿وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

*﴿And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾*

meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and t an what they did before. Allāh said,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

*﴿And Allāh is All-Aware of what you do.﴾*

This is the end of the *Tafsīr* of *Sūrat Al-Munafiqūn*. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the *Tafsīr* of *Sūrat Aṭ-Taghābun*.

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Abdul Hameed

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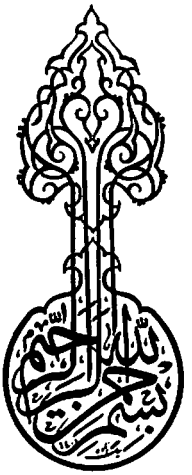


**In the Name of Allâh**
**The Most Beneficent, the Most Merciful**

# Contents


Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr 15
**The *Tafsīr* of *Sūrat At-Taghābun*** 17
Praising Allāh and mentioning His Creation and Knowledge 18
A Warning delivered through mentioning the End of the Disbelieving Nations 20
Life after Death is True 21
The Day of *At-Taghābun* 22
All that occurs to Mankind is by Allāh's Permission 24
**The Order to obey Allāh and His Messenger ﷺ** 25
***Tawḥīd*** 26
Warning against the *Fitnah* of Spouses and Offspring 27
**The Order for *Taqwā*, as much as One is Capable** 29
Encouraging Charity 30
**The *Tafsīr* of *Sūrat Aṭ-Ṭalāq*** 32
**There is a Period during which Divorced Women remain in Their Homes** 33
**Spending and Housing is up to the Husband during the Revocable *'Iddah* Period** 35
The Wisdom of *'Iddah* at the Husband's House 36
**The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband** 37
Ordaining Kindness towards Divorced Women 39
**The Command to have Witnesses for the Return** 40
Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have *Taqwā* 40
**The *'Iddah* of Those in Menopause and Those Who do not have Menses** 43
***'Iddah* of Pregnant Women** 45
The Divorced Woman has the Right to Decent Accommodations, what is Reasonable 48
Forbidding Ill-Treatment of Divorced Women 48
**The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth** 49
**The Divorced Mother may take Compensation for suckling Her Child** 49
A Story of a Woman who had *Taqwā* 50
Punishment for defying Allāh's Commandments 52
The Qualities of the Messenger ﷺ 53
Allāh's Perfect Power 55

**The *Tafsīr* of *Sūrat At-Taḥrīm*** 57
Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him 58
Teaching One's Family the Religion and Good Behavior 68
Fuel for Hell and a Description of its Angels 69
No Excuse will be accepted from the Disbeliever on the Day of Resurrection 70
Encouraging sincere Repentance 70
**The Command for *Jihād* against the Disbelievers and the Hypocrites** 72
The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection 72
The Disbelievers can cause no Harm to the Believers 74
**The *Tafsīr* of *Sūrat Al-Mulk*** 78
The Virtues of *Sūrat Al-Mulk* 78
Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars 79
The Description of Hell and Those Who will enter into it 85
The Reward of those Who fear their Lord unseen 87
Allāh's Favor of subjugating the Earth to His Servants 88
How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills? 90
The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large 91
No One will help You and No One can grant Sustenance except for Allāh 93
The Parable of the Disbeliever and the Believer 94
Allāh's Power to create and It being an Evidence of the Final Abode 95
The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance 98
Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away 99
**The *Tafsīr* of *Sūrah Nūn*** 100
The Explanation of the Pen 101
Swearing by the Pen refers to the Greatness of the Prophet ﷺ 102
The Explanation of the Statement: "Verily, You are on an Exalted Character." 103
Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path 106
An Parable of the Removal of the Earnings of the Disbelievers 112
The Reward of Those Who have *Taqwā* and that They will not be treated like the Criminals 117
The Terror of the Day of Judgement 119
For Whoever denies the Qur'ān 120

The Command to be Patient and to refrain from being Hasty 123
The Effect of the Evil Eye is Real 125
The Accusation of the Disbelievers and the Reply to Them 131
**The *Tafsīr* of *Sūrat Al-Ḥāqqah*** 132
Warning concerning the Greatness of the Day of Judgement 133
Mention of the Destruction of the Nations 133
A Reminder about the Blessing of the Ship 137
A Mention of the Horrors of the Day of Judgement 139
The Children of Ādam being presented before Allāh 141
The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation 142
The Bad Condition of Whoever is given His Record in His Left Hand 146
The Qur'ān is the Speech of Allāh 149
If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him 151
**The *Tafsīr* of *Sūrah Sa'ala Sā'il*** 154
A Request to hasten the Day of Judgement 154
The *Tafsīr* of "Lord of the ways of ascent" 156
The Meaning of "a Day the measure whereof is fifty thousand years" 156
Instructing the Prophet ﷺ to have Patience 160
Terrors of the Day of Judgement 161
Man is Impatient 166
The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer 167
The Rebuke of the Disbelievers and the Threat against Them 172
**The *Tafsīr* of *Sūrah Nūḥ*** 178
Nūḥ's Invitation to His People 179
Nūḥ complains about his Encounter with His People 181
What Nūḥ said when He called His People to Allāh 183
Nūḥ complains to His Lord about His People's Response 187
The Idols of the People of Nūḥ and what happened to Him 188
The Supplication of Nūḥ against His People and for whoever believed in Him 189
**The *Tafsīr* of *Sūrat Al-Jinn*** 193
The *Jinns* listening to the Qur'ān and Their Belief in It 194
The *Jinns* Affirmation that Allāh does not have a Wife and Children 195
Among the Causes of the Transgression of the *Jinns* were that Humans sought Refuge with Them 196
The *Jinns* stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming 198
The *Jinns* testify that among Them there are Believers, Disbelievers, Misguided and Guided 202

The *Jinns* confess to Allāh's Perfect Power 203
The Command to worship Allāh Alone and shun *Shirk* 208
The *Jinns* crowding together to hear the Qur'ān 208
The Messenger ﷺ does not have Power to harm or give Guidance 210
It is only obligatory upon the Messenger ﷺ to convey the Message 211
The Messenger of Allāh ﷺ does not know when the Hour will be 212
**The *Tafsīr* of *Sūrat Al-Muzzammil*** 217
**The Command to stand at Night (in Prayer)** 218
The Way of reciting the Qur'ān 219
The Magnificence of the Qur'ān 221
The Virtue of standing at Night for Prayer 222
**The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it** 230
Your Messenger ﷺ is like the Messenger to Fir'awn, and You know what happened to Fir'awn 231
The Threat of the Day of Judgement 232
This is a *Sūrah* that Men of Sound Understanding receive Admonition from 234
Abrogation of the Obligation for Voluntary Night Prayer 235
**The Command to give Charity and do Good Deeds** 237
**The *Tafsīr* of *Sūrat Al-Muddaththir*** 239
The First *Āyāt* to be revealed after 'Read!' 239
Reminding of the Day of Judgement 244
A Threat for Whoever claims that the Qur'ān is Magic 246
The Number of Guardians of Hell and what the Disbelievers said about that 252
None knows the Soldiers of Allāh except Him 254
What will take place in the Discussion between the People of Paradise and the People of the Hellfire 256
The Disapproval of the Disbelievers' Rejection and Their Position 258
The Qur'ān is a Reminder 259
**The *Tafsīr* of *Sūrat Al-Qiyāmah*** 261
The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers 262
The Deeds of Man will be placed before Him on the Day of Judgement 266
How the Prophet ﷺ received the Revelation 269
The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter 271
Seeing Allāh in the Hereafter 271
Blackening of the Faces of the Disobedient People on the Day of Judgement 273
Certainty will occur at the Time of Death 276
Mentioning the Case of the Denier 278
Man will not be left neglected 280

Supplication upon completing this *Sūrah* 282
**The *Tafsīr* of *Sūrat Al-Insān*** 283
**The Recitation of *Sūrat As-Sajdah and Al-Insān* in the Morning Prayer on Friday** 283
Allāh created Man after He did not exist 283
Man is either Grateful or Ungrateful 285
The Recompense of the Disbelievers and the Righteous 286
The Deeds of these Righteous People 288
Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights 291
The raised Couches and the lack of Heat and Cold 293
The Shade and Fruit Clusters will be near 294
Vessels of Silver and Drinking Cups 295
The Ginger Drink and the Drink of *Salsabil* 296
The Boys and Servants 297
The Garments and Ornaments 298
Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh 301
The Censure of Love for the World and informing about the Day of the Final Return 302
The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh 303
**The *Tafsīr* of *Sūrat Al-Mursalāt*** 305
**The Revelation of this *Sūrat* and its Recitation in the Maghrib Prayer** 305
Allāh's swearing by Different Creatures about the Occurrence of the Hereafter 307
A Mention of some of what will occur on the Day of Judgement 308
The Call to contemplate Allāh's Power 312
The driving of the Criminals to their Final Abode in Hell and how it will be done 315
The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement 316
The Final Abode for Those Who have *Taqwā* 318
A Threat for Whoever denies the Day of Judgement 319
**The *Tafsīr* of *Sūrat An-Naba'*** 321
Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement 322
Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead 322
Explaining the Day of Decision and what occurs during it 327
The Great Success will be for Those Who have *Taqwā* 333
No one will dare to speak before Allāh – not even the Angels - without first receiving Permission 335
The Day of Judgement is Near 337
**The *Tafsīr* of *Sūrat An-Nāzi'āt*** 339

Swearing by Five Characteristics that the Day of Judgement will occur 340
The Description of the Day of Judgement, the People, and what They will say 341
Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear 345
Creating the Heavens and the Earth is more difficult than repeating Creation 348
The Day of Judgement, its Pleasures and Hell, and that its Time is not known 351
**The *Tafsīr* of *Sūrah 'Abasa*** 355
The Prophet ﷺ being reprimanded because He frowned at a Weak Man 356
The Characteristics of the Qur'ān 358
The Refutation against Whoever denies Life after Death 360
The Growth of the Seed and Other Things is a Proof of Life after Death 363
The Day of Judgement and the fleeing of the People from Their Relatives during it 366
The Faces of the People of Paradise and the People of the Fire on the Day of Judgement 368
**The *Tafsīr* of *Sūrat At-Takwīr*** 370
What has been narrated about This *Sūrah* 370
What will happen on the Day of Judgement, and that is the rolling up of the Sun 371
Dispersing the Stars 372
Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts 373
The Blazing of the Seas 374
Joining the Souls 375
Questioning the Female Infant Who was buried Alive 376
**The Atonement for burying Infant Girls Alive** 377
The Distribution of the Pages 378
Removing the Heavens, kindling Hellfire, and Paradise being brought near 378
Everyone will know what He has brought on the Day of Judgement 378
The Explanation of the Words *Al-Khunnas* and *Al-Kunnas* 380
Jibrīl descended with the Qur'ān and it is not the Result of Insanity 382
The Prophet ﷺ is not Stingy in conveying the Revelation 384
The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of *Shayṭān* 385
**The *Tafsīr* of *Sūrat Al-Infiṭār*** 388
The Virtues of *Sūrat Al-Infiṭār* 388
What will happen on the Day of Judgement 390

Mankind should not forget about Allāh 390
The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam 393
The Reward of the Righteous and the Sinners 394
**The *Tafsīr* of *Sūrat Al-Muṭaffifīn*** 397
Increasing and decreasing in Measure and Weight will be a Cause for Regret and Loss 397
Threatening the *Muṭaffifīn* with standing before the Lord of all that exists 399
The Record of the Wicked and some of what happens to Them 401
The Record Book of the Righteous and Their Reward 407
The Wicked Behavior of the Criminals and Their mocking of the Believers 411
**The *Tafsīr* of *Sūrat Al-Inshiqāq*** 413
**The Prostration of Recitation in *Sūrat Al-Inshiqāq*** 413
Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection 414
The Recompense for Deeds is True 415
The Presentation and the Discussion that will take place during the Reckoning 416
Swearing by the Various Stages of Man's Journey 419
The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers 421
**The *Tafsīr* of *Sūrat Al-Burūj*** 423
The Interpretation of the Word *Burūj* 424
The Explanation of the Promised Day and the Witness and the Witnessed 424
The Oppression of the People of the Ditch against the Muslims 425
The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch 427
The Punishment of the People of the Ditch 433
The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh 434
**The *Tafsīr* of *Sūrat Aṭ-Ṭāriq*** 437
The Virtues of *Sūrat Aṭ-Ṭāriq* 437
Swearing by the Existence of Humanity surrounded by the Organized System of Allāh 438
How Man is created is a Proof of Allāh's Ability to Return Him to Him 439
On the Day of Judgement, Man will have no Power or Assistance 440
Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it 441
**The *Tafsīr* of *Sūrah Sabbiḥ*** 444
The Virtues of *Sūrat Al-A'lā* 444
**The Command to pronounce *Tasbīḥ* and its Response** 446
The Creation, the Decree, and the bringing forth of Vegetation 447

The Prophet ﷺ does not forget the Revelation 448
**The Command to remind** 449
A Statement concerning the People of Success 451
This World is Worthless in Comparison to the Hereafter 452
The Scriptures of Ibrāhīm and Mūsā 453
**The *Tafsīr* of *Sūrat Al-Ghāshiyah*** 455
**Reciting *Sūrat Al-A'lā* and *Al-Ghāshiyah* in the Friday Prayer** 455
The Day of Judgement and what will happen to the People of the Fire during it 456
The Condition of the People of Paradise on the Day of Judgement 458
The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth 461
The Story of Ḍimām bin Tha'labah 462
The Messenger ﷺ is only charged with delivering the Message 464
The Threat for Whoever turns away from the Truth 465
**The *Tafsīr* of *Sūrat Al-Fajr*** 467
**Recitation of *Sūrat Al-Fajr* in the Prayer** 467
The Explanation of *Al-Fajr* and what comes after it 468
Explanation of Night 469
Mentioning the Destruction of 'Ād 470
A Mention of Fir'awn 473
The Lord is Ever Watchful 474
Wealth and Poverty are both a Test and Honor or Disgrace for the Servant 475
From the Evil that the Servant with Wealth 476
On the Day of Judgement Everyone will be recompensed according to what He did 477
**The *Tafsīr* of *Sūrat Al-Balad*** 481
Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship 481
Man is encompassed by Allāh and His Bounties 484
The Ability to distinguish between Good and Evil is also a Blessing 485
The Encouragement to traverse upon the Path of Goodness 487
The Companions of the Left Hand and Their Recompense 491
**The *Tafsīr* of *Sūrah Wash-Shams wa Ḍuḥāhā*** 493
**Recitation of *Sūrah Ash-Shams wa Ḍuḥāhā* in the *'Ishā'* Prayer** 493
Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail 494
The Rejection of Thamūd and Allāh's Destruction of Them 500
The Story of Ṣāliḥ's She-Camel 501
**The *Tafsīr* of *Sūrat Al-Layl*** 503
**The Recitation of *Sūrat Al-Layl* in the *'Ishā'* Prayer** 503
Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that 504

The Matter of Guidance is in the Hand of Allāh, and
Allāh's Warning about the Hellfire 510
**The *Tafsīr* of *Sūrat Aḍ-Ḍuḥā*** 516
The Reason for the Revelation of *Sūrat Aḍ-Ḍuḥā* 517
The Hereafter is Better Than This First Life 519
The Numerous Bounties of the Hereafter are waiting for
the Messenger of Allāh ﷺ 519
A Mention of some of Allāh's Favors upon the Messenger ﷺ 520
How should this Bounty be responded to? 522
**The *Tafsīr* of *Sūrah Alam Nashraḥ (Sūrat Ash-Sharḥ)*** 524
The Meaning of opening the Breast 524
A Discussion of Allāh's Favor upon His Messenger ﷺ 525
The Meaning of raising the Fame of the Prophet ﷺ 525
Ease after Difficulty 526
**The Command to remember Allāh during Spare Time** 526
**The *Tafsīr* of *Sūrah Wat-Tīn waz-Zaytūn*** 528
**The Recitation of *Sūrat At-Tīn* in the Prayer while traveling** 528
The Explanation of *At-Tīn* and what comes after it 529
Man becoming Lowly even though He was created in the
Best Form and the Result of that 530
**The *Tafsīr* of *Sūrah Iqra' (Sūrat Al-'Alaq)*** 532
This was the First of the Qur'ān revealed 532
The Beginning of the Prophethood of Muḥammad ﷺ and the
First of the Qur'ān revealed 532
The Honor and Nobility of Man is in His Knowledge 535
The Threat against Man's Transgression for the sake of Wealth 536
Scolding Abu Jahl and the Threat of seizing Him 537
Amusement for the Prophet ﷺ 539
**The *Tafsīr* of *Sūrat Al-Qadr*** 541
The Virtues of the Night of *Al-Qadr* (the Decree) 541
The Descent of the Angels and the Decree for Every Good
during the Night of *Al-Qadr* 543
Specifying the Night of Decree and its Signs 544
Supplication during the Night of Decree 548
**The *Tafsīr* of *Sūrat Lam Yakun (Al-Bayyinah)*** 549
The Messenger of Allāh ﷺ recited this *Sūrah* to Ubayy 549
Mentioning the Situation of the Disbelievers among the People
of the Scripture and the Idolators 550
The Differing only occurred after the Knowledge came 551
The Command of Allāh was merely that They make their
Religion solely for Him 552
Mentioning the Worse and Best of Creation and Their Recompense 554
**The *Tafsīr* of *Sūrat Idhā Zulzilat (Az-Zalzalah)*** 556
The Virtues of *Sūrat Az-Zalzalah* 556
The Day of Judgement, what will take place during it,
the Condition of the Earth and the Condition of the People 558

The Recompense for Every Minute Deed 561
**The *Tafsīr of Sūrat Al-'Ādiyāt*** 565
Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth 566
The Threat about the Hereafter 568
**The *Tafsīr of Sūrat Al-Qāri'ah*** 570
**The *Tafsīr of Sūrat At-Takāthur*** 575
The Result of Loving the World and Heedlessness of the Hereafter 575
The Threat of seeing Hell and being questioned about the Delights 578
**The *Tafsīr of Sūrat Al-'Aṣr*** 582
How 'Amr bin Al-'Āṣ was aware of the Qur'ān's Miracle due to this *Sūrah* 582
**The *Tafsīr of Sūrat Al-Humazah*** 585
**The *Tafsīr of Sūrat Al-Fīl*** 588
A Summary of the Story of the People of the Elephant 589
**The *Tafsīr of Sūrah Quraysh*** 599
**The *Tafsīr of Sūrat Al-Mā'ūn*** 602
**The *Tafsīr of Sūrat Al-Kawthar*** 606
Which was revealed in Al-Madīnah and They also say in Makkah 606
The Enemy of the Prophet ﷺ is Cut Off 610
**The *Tafsīr of Sūrat Qul yā Ayyuhal-Kāfirūn*** 612
**The Recitation of these *Sūrahs* in the Optional Prayers** 612
The Declaration of Innocence from *Shirk* 614
**The *Tafsīr of Sūrat An-Naṣr*** 617
The Virtues of *Sūrat An-Naṣr* 617
This *Sūrah* informs of the Completion of the Life of Allāh's Messenger ﷺ 618
**The *Tafsīr of Sūrah Tabbat*** 622
The Reason for the Revelation of this *Sūrah* and the Arrogance of Abu Lahab toward the Messenger of Allāh ﷺ 622
The Destiny of Umm Jamīl, the Wife of Abu Lahab 625
A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ 626
**The *Tafsīr of Sūrat Al-Ikhlāṣ*** 628
The Reason for the Revelation of this *Sūrah* and its Virtues 628
Allāh is Above having Children and procreating 635
**The *Tafsīr of Al-Mu'awwidhatayn* (*Sūrahs Al-Falaq* and *An-Nās*)** 638
The Position of Ibn Mas'ūd concerning *Al-Mu'awwidhatayn* 638
The Virtues of *Sūrahs Al-Falaq* and *An-Nās* 638
Discussion of the Bewitchment of the Prophet ﷺ 645
**Index of Topics For Volumes 1-10** 651

# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

### Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

### Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

### Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāḥid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

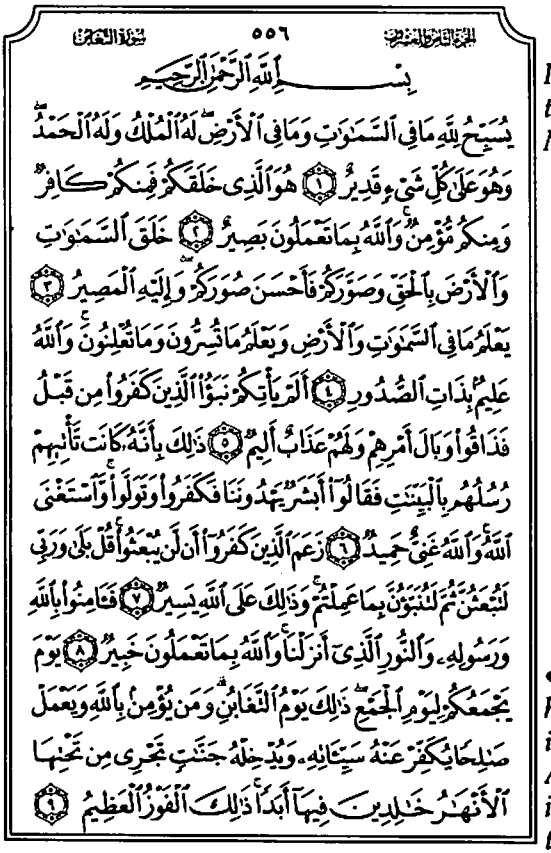
## Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

# The *Tafsīr* of *Sūrat At-Taghābun*
# (Chapter - 64)

**Which was revealed in Al-Madīnah or Makkah**



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوا ۚ وَّاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾﴾

﴿*1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belongs the praise, and He is Able to do all things.*﴾

﴿*2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do.*﴾

﴿*3. He has created the heavens and the earth with truth, and*

*He shaped you and made good your shapes. And to Him is the return.﴾*

*﴿4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾*

## Praising Allāh and mentioning His Creation and Knowledge

This is the last *Sūrah* among *Al-Musabbiḥāt.* We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

﴿لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ﴾

*﴿His is the dominion, and to Him belongs the praise,﴾*

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh's statement,

﴿وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿and He is Able to do all things.﴾* means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

﴿هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

*﴿He it is Who created you, then some of you are disbelievers and some of you are believers.﴾*

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allāh the Exalted said,

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

*﴿And Allāh is All-Seer of what you do.﴾* Allāh said,

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾

*﴿He has created the heavens and the earth with truth,﴾* with equity and wisdom,

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴿and He shaped you and made good your shapes.﴾

He made you in the best shapes and forms. Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ۝٦ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ۝٨﴾

﴿O man! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.﴾ (82:6-8)

And His saying,

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.﴾ (40:64)

and His saying;

﴿وَإِلَيْهِ ٱلْمَصِيرُ﴾

﴿And to Him is the return.﴾ means the return and final destination. Allāh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

﴿يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٤﴾

﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝٥ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ۝٦﴾

﴿5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴾

﴿6. That was because there came to them their Messengers with Bayyināt, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allāh was not in need. And

*Allāh is not in need, Worthy of all praise.*﴾

## A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allāh says;

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ كَفَرُوا مِن قَبْلُ﴾

﴿*Has not the news reached you of those who disbelieved aforetime?*﴾

meaning, information about them and what happened to them,

﴿فَذَاقُوا وَبَالَ أَمْرِهِمْ﴾

﴿*And so they tasted the evil result of their disbelief.*﴾

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*and theirs will be a painful torment.*﴾ in the Hereafter, added to the torment they received in this life. Allāh explained why;

﴿ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴿*That was because there came to them their Messengers with Bayyināt,*﴾

supporting arguments, evidence, and clear proofs,

﴿فَقَالُوا أَبَشَرٌ يَهْدُونَنَا﴾

﴿*but they said: "Shall mere men guide us?"*﴾

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

﴿فَكَفَرُوا وَتَوَلَّوا﴾

﴿*So they disbelieved and turned away.*﴾ they denied the truth and turned away from abiding by it,

﴿وَّاسْتَغْنَى اللَّهُ﴾

﴿*But Allāh was not in need.*﴾ of them,

﴿وَٱللَّهُ غَنِيٌّ حَمِيدٌ﴾

﴿*And Allāh is not need, Worthy of all praise.*﴾

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾﴾

﴿*7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."*﴾

﴿*8. Therefore, believe in Allāh and His Messenger and in the Light which We have sent down. And Allāh is All-Aware of what you do.*﴾

﴿*9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghābun. And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.*﴾

﴿*10. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.*﴾

**Life after Death is True**

Allāh the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

﴿قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ﴾

﴿*Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..."*﴾

meaning, 'you will be informed of all of your actions, whether major or minor, big or small,'

﴿وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴿*and that is easy for Allāh.*﴾ 'resurrecting and recompensing you is easy for Allāh.'

This is the third *Āyah* in which Allāh orders His Messenger ﷺ to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in *Sūrah Yūnus*,

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾﴾

﴿*And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!"*﴾ (10:53),

The second is in *Sūrah Saba'*,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿*Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..."*﴾ (34:3),

and the third is this *Āyah*,

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾﴾

﴿*The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."*﴾

Allāh the Exalted said,

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ﴾

﴿*Therefore, believe in Allāh and in His Messenger and in the Light which We have sent down.*﴾

that is, the Qur'ān,

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿*And Allāh is All-Aware of what you do.*﴾ none of your deeds ever escapes His knowledge.

## The Day of *At-Taghābun*

Allāh said,

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ﴾

﴿*The Day when He will gather you on the Day of Gathering,*﴾

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allāh said,

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾﴾

﴿*That is the Day whereon mankind will be gathered together, that is a Day when all will be present.*﴾ (11:103), and,

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾﴾

﴿*Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."*﴾ (56:49-50)

Allāh's statement,

﴿ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ﴾

﴿*that will be the Day of At-Taghābun*﴾

Ibn 'Abbās said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."[1] Qatādah and Mujāhid said similarly.[2]

Muqātil bin Ḥayyān said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allāh explained His statement saying;

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾﴾

﴿*And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that*

[1] Aṭ-Ṭabari 23:420.

[2] Aṭ-Ṭabari 23:419, 420.

*destination.*﴾

We explained these meanings several times before.

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾﴾

﴿*11. No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.*﴾

﴿*12. Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.*﴾

﴿*13. Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.*﴾

## All that occurs to Mankind is by Allāh's Permission

Allāh informs us as He did in *Sūrat Al-Ḥadīd,*

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾﴾

﴿*No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh.*﴾ (57:22)

Allāh said here,

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ﴾

﴿*No calamity occurs, but by the permission of Allāh,*﴾

Ibn 'Abbās said; "By the command of Allāh," meaning from His decree and will.

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.*﴾

meaning, whoever suffered an affliction and he knew that it occurred by Allāh's judgement and decree, and he patiently abides, awaiting Allāh's reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting

guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ﴾

*﴿and whosoever believes in Allāh, He guides his heart.﴾*

"Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him."[1]

There is an agreed upon *Ḥadīth* [that Al-Bukhāri and Muslim collected and] which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

*«Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.»*[2]

## The Order to obey Allāh and His Messenger ﷺ

Allāh said,

﴿وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ﴾

*﴿Obey Allāh, and obey the Messenger;﴾*

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

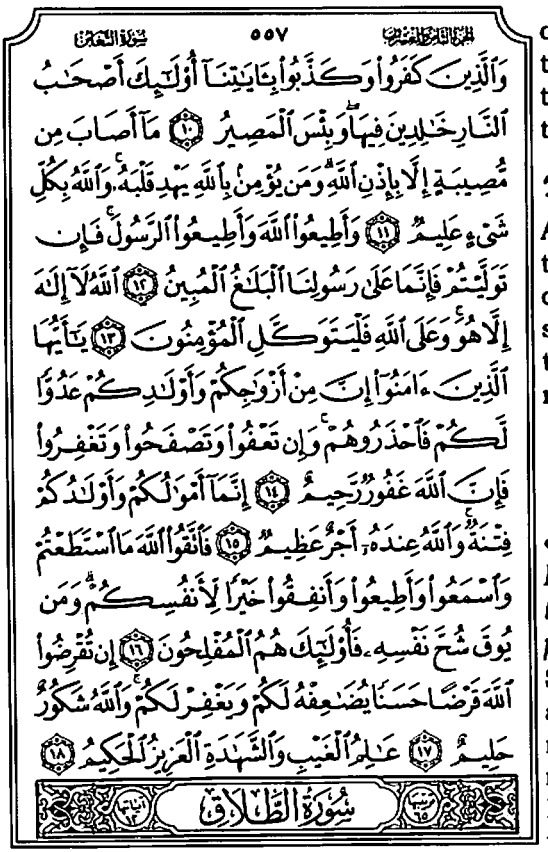
﴿فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

*﴿but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾*

meaning, 'if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhrī said, "From Allāh comes the Message, its

[1] Aṭ-Ṭabari 23:421.

[2] Muslim 4:2295.


وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن
مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾
سُورَةُ الطَّلَاقِ

deliverance is up to the Messenger, and the adherence is up to us."[1]

## *Tawḥīd*

Allāh states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

﴿اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾﴾

﴿*Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.*﴾

So, He first informs about *Tawḥīd* and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴿*The Lord of the east and the west; La ilāha illā Huwa. So take Him alone as Trustee.*﴾ (73:9)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا
وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ
أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ
شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ
لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾﴾

[1] Al-Bukhāri, in the Book of *Tawḥīd*, chapter 46.

﴾14. *O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.*﴿

﴾15. *Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.*﴿

﴾16. *So have Taqwā of Allāh as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.*﴿

﴾17. *If you lend to Allāh a handsome loan, He will double it for you, and will forgive you. And Allāh is Shakūr, Ḥalīm,*﴿

﴾18. *All-Knower of the unseen and seen, the Almighty, the All-Wise.*﴿

## Warning against the *Fitnah* of Spouses and Offspring

Allāh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allāh said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾﴾

﴾*O you who believe! Let not your properties or you children divert you from the remembrance of Allāh. And whosoever does that then they are the losers.*﴿ (63:9)

Allāh the Exalted said here,

﴿فَٱحْذَرُوهُمْ﴾

﴾*therefore, beware of them!*﴿ for your religion, according to Ibn Zayd. Mujāhid explained the *Āyah* ,

﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ﴾

﴾*Verily, among your wives and your children there are enemies for you;*﴿

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Ḥātim recorded that

Ibn 'Abbās said to a man who asked him about this *Āyah*,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾

*﴿O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!﴾*

"There were men who embraced Islām in Makkah and wanted to migrate to Allāh's Messenger ﷺ. However, their wives and children refused to allow them. Later when they joined Allāh's Messenger ﷺ, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allāh the Exalted sent down this *Āyah*,

﴿وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

*﴿But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴾"*

At-Tirmidhi collected this *Ḥadīth* and said that it is *Ḥasan Ṣaḥīḥ*.[1] Allāh's statement,

﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾

*﴿Your wealth and your children are only a Fintah, whereas Allāh! With Him is a great reward.﴾*

Allāh said that the wealth and children are a test and trial from Allāh the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allāh's statement,

﴿وَٱللَّهُ عِندَهُۥٓ﴾

*﴿whereas Allāh! With Him﴾* meaning, on the Day of Resurrection,

﴿أَجْرٌ عَظِيمٌ﴾

*﴿is a great reward.﴾* As Allāh said;

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾﴾

[1] *Tuḥfat Al-Aḥwadhi* 9 :222.

﴿*Beautified for men is the love of things they covet; women children, Qanāṭīr Al-Muqanṭarah*[1] *of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.*﴾ (3:14), and the *Āyāh* after it.

Imām Aḥmad recorded that Buraydah said, "The Messenger of Allāh ﷺ was giving a speech and Al-Ḥasan and Ḥusayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the *Minbar*, held them and placed them in front of them and said,

«صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

«*Allāh and His Messenger said the truth,'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.*»[2]

This was recorded by the *Sunan* compilers, and At-Tirmidhi said, "*Ḥasan Gharīb.*"[3]

## The Order for *Taqwā*, as much as One is Capable

Allāh said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿*So have Taqwā of Allāh as much as you can;*﴾

meaning, as much as you are able and can bear or endure. The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«*When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.*»[4]
Allāh's statement,

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[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:14).

[2] Aḥmad 5:354.

[3] Abu Dāwud 1:663, *Tuḥfat Al-Aḥwadhi* 10:278, An-Nasā'ī 3:108, Ibn Mājah 2:1190.

[4] *Fatḥ Al-Bāri* 13:264, Muslim 2:975.

﴿وَٱسْمَعُوا۟ وَأَطِيعُوا۟﴾

﴿*listen and obey,*﴾ means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

## Encouraging Charity

Allāh the Exalted said,

﴿وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ﴾

﴿*and spend in charity; that is better for yourselves.*﴾

meaning, give from what Allāh has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh's creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*And whosoever is saved from his own greed, then they are the successful ones.*﴾

This was explained with a similar *Āyah* in *Sūrat Al-Ḥashr*, where we also mentioned the relevant *Ḥadīths*.[1] Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

﴿إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ﴾

﴿*If you lend to Allāh a handsome loan, He will double it for you, and will forgive you.*﴾

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a *Qudsi Ḥadīth*,

[1] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥashr* (59 :9).

«مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدِيمٍ»

«*"Who will give a loan to He Who is neither unjust nor poor?"*»[1]

This is why Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

﴿*So that He may multiply it to him many times*﴾ (2:245)

Allāh said;

﴿وَيَغْفِرْ لَكُمْ﴾

﴿*and will forgive you.*﴾ meaning, He will erase your mistakes,

﴿وَٱللَّهُ شَكُورٌ﴾

﴿*And Allāh is Shakūr*﴾ meaning, He gives abundantly in return for what was little,

﴿حَلِيمٌ﴾

﴿*Ḥalīm*﴾ means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

﴿عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾﴾

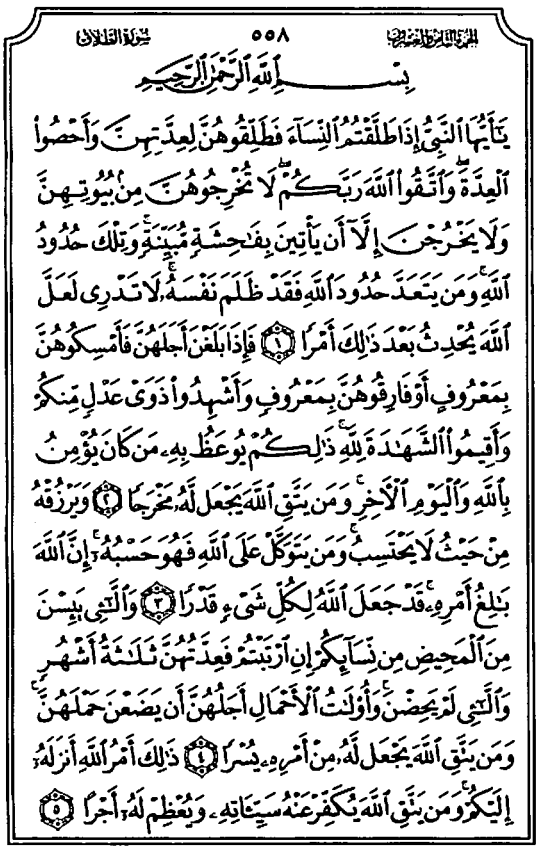
﴿*All-Knower of the unseen and seen, the Almighty, the All-Wise.*﴾ Its explanation has already preceded several times.

This is the end of the *Tafsīr* of *Sūrat At-Taghābun*, all the praise and appreciation is due to Allāh.

[1] Muslim 1:522.

# The *Tafsīr* of *Sūrat Aṭ-Ṭalāq* (Chapter - 65)

**Which was revealed in Al-Madīnah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾﴾

﴿*1. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwā of Allāh, your Lord. And turn them not out of their homes nor shall they leave, except in case they are guilty of Fāḥishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass.*﴾

## There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this *Āyah*, to honor him, even though his *Ummah* is also being addressed in Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴿*O Prophet! When you divorce women, divorce them at their 'Iddah*﴾

Al-Bukhāri recorded that 'Abdullāh bin 'Umar divorced his wife, during the lifetime of Allāh's Messenger ﷺ, while she was menstruating. 'Umar bin Al-Khaṭṭāb mentioned that to Allāh's Messenger ﷺ. Allāh's Messenger became angry and said,

«لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ بِهَا اللهُ عَزَّ وَجَلَّ»

«*Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the 'Iddah which Allāh the Exalted and Most Honored has fixed.*»[1]

Al-Bukhāri recorded this *Ḥadīth* in several parts of his *Ṣaḥīḥ*. Muslim collected this *Ḥadīth* and his narration uses these words,

«فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ»

«*This is the 'Iddah which Allāh has fixed for the women being divorced.*»[2]

In his *Ṣaḥīḥ*, Muslim has recorded a *Ḥadīth* which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard 'Abdur-Raḥmān bin Ayman, the freed slave of 'Azzah, questioning 'Abdullāh bin 'Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses?" 'Abdullāh answered, "During the time of Allāh's

[1] *Fath Al-Bāri* 8:521.

[2] *Fath Al-Bāri* 9:258, 393; Muslim 2:1094, 1095.

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«لِيُرَاجِعْهَا»

«*Let him take her back.*» so she returned and he ﷺ said:

«إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ يُمْسِكْ»

«*When she is pure, then either divorce or keep her.*»

'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ recited this *Āyah*:

(يأَيُّها النَّبِيُّ إِذا طَلَّقْتُمُ النِّساءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ)

*(O Prophet! When you divorce women, divorce them at their 'Iddah)*[1]

And 'Abdullāh (Ibn Mas'ūd) commented on Allāh's statement,

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴿*divorce them at their 'Iddah*﴾ He said, "Purity without intercourse."[2] Similar was reported from Ibn 'Umar, 'Aṭā', Mujāhid, Al-Ḥasan, Ibn Sīrīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Ḥayyān. It is also reported from 'Ikrimah and Aḍ-Ḍaḥḥāk.[3] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the *Āyah*;

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴿*divorce them at their 'Iddah*﴾, "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."[4] And 'Ikrimah said about

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴿*divorce them at their 'Iddah*﴾, "The *'Iddah* is made up of cleanliness and the menstrual period." So he divorces her while it is

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[1] Muslim 2:1098.

[2] Aṭ-Ṭabari 23:432.

[3] Aṭ-Ṭabari 23:432-434.

[4] Aṭ-Ṭabari 23:435.

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the *Sunnah* and another innovated.

The divorce that conforms to the *Sunnah* is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a *Sunnah* nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated.
Allāh said,

﴿وَأَحْصُوا الْعِدَّةَ﴾

﴿*and count their 'Iddah.*﴾ meaning, count for it and know its beginning and end, so that the *'Iddah* does not become prolonged for the woman and she cannot get married again,

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

﴿*And have Taqwā of Allāh, your Lord.*﴾ in this matter.

## Spending and Housing is up to the Husband during the Revocable *'Iddah* Period

Allāh said,

﴿لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ﴾

﴿*And turn them not out of their homes nor shall they leave,*﴾ meaning, during the duration of the *'Iddah*, she has the right to housing from her husband, as long as the *'Iddah* period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,

﴿إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾

*﴿except in case they are guilty of Fāḥishah Mubayyinah.﴾*

meaning that the divorced wife is not to abandon her husband's house unless she commits *Fāḥishah Mubayyinah*, in which case, she vacates her husband's house. For example, *Fāḥishah Mubayyinah* implies adultery, according to 'Abdullāh bin Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Qilābah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, As-Suddi, Sa'īd bin Hilāl and others.[1] *Fāḥishah Mubayyinah* implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka'b, Ibn 'Abbās, 'Ikrimah and others.[2] Allāh's statement,

﴿وَتِلْكَ حُدُودُ ٱللَّهِ﴾

*﴿And those are the set limits of Allāh.﴾* means, these are from His legislation and prohibitions,

﴿وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ﴾

*﴿And whosoever transgresses the set limits of Allāh,﴾*

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

﴿فَقَدْ ظَلَمَ نَفْسَهُۥ﴾

*﴿then indeed he has wronged himself.﴾* by doing so.

## The Wisdom of *'Iddah* at the Husband's House

Allāh said,

﴿لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾

*﴿You know not, it may be that Allāh will afterward bring some new thing to pass.﴾*

meaning, 'We commanded that the divorced wife remains in her husband's house during the *'Iddah* period, so that the

[1] Aṭ-Ṭabari 23:438, Al-Qurṭubi 18:156, *Ad-Durr Al-Manthūr* 8:194.

[2] Aṭ-Ṭabari 23:438.

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhrī said that 'Ubaydullāh bin 'Abdullāh said that Fāṭimah bint Qays said about Allāh's statement,

﴿لَا تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾

﴿*You know not, it may be that Allāh will afterward bring some new thing to pass.*﴾

"Taking her back."[1] Similar was said by Ash-Sha'bi, 'Aṭā', Qatādah, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and Ath-Thawri.[2]

## The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the *Ḥadīth* of Fāṭimah bint Qays Al-Fihriyah when her husband Abu 'Amr bin Ḥafṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allāh I am not obligated to spend upon you." So, she went to Allāh's Messenger ﷺ, who said,

«لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ»

«*There is no obligation on him to spend on you.*»

Muslim added in his narration,

«وَلَا سُكْنَى»

«*nor housing.*» And he ordered her to finish her *'Iddah* period in the house of Umm Sharīk. He then said,

«تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ»

«*She is a woman my Companions visit. Spend this period in*

[1] Aṭ-Ṭabari 23:441.

[2] Aṭ-Ṭabari 23:442 Al-Qurṭubi 18:157, *Ad-Durr Al-Manthūr* 8:194.

*the house of Ibn Umm Maktūm, for he is a blind man; [he cannot see you if] you take off your garments.»*[1]

Imām Aḥmad collected this *Ḥadīth* using another chain of narration. In his narration, the Messenger of Allāh ﷺ said,

«انْظُرِي يَا بِنْتَ آلِ قَيْسٍ إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا سُكْنَى، اخْرُجِي فَانْزِلِي عَلَى فُلَانَةَ»

*«Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.»*

He then said,

«إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انْزِلِي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يَرَاكِ»

*«They speak to her. Therefore, go to Ibn Umm Maktūm, for he is a blind man and cannot see you.»*[2]

Abu Al-Qāsim Aṭ-Ṭabarāni recorded that 'Āmir Ash-Sha'bi went to Fāṭimah bint Qays, sister of Aḍ-Ḍaḥḥāk bin Qays, from the tribe of Quraysh. Fāṭimah was married to Abu 'Amr bin Ḥafṣ bin Al-Mughīrah, from Bani Makhzūm. She said, "Abu 'Amr bin Ḥafṣ sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, 'He did not send us anything for that, nor did he request it from us.' I went to Allāh's Messenger ﷺ and said to him, 'O Allāh's Messenger! Abu 'Amr bin Ḥafṣ divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.' Allāh's Messenger ﷺ said,

«إِنَّمَا السُّكْنَى وَالنَّفَقَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ: فَلَا نَفَقَةَ لَهَا وَلَا سُكْنَى»

*«Spending and housing are required from the husband for his*

[1] Muslim no. 1480.

[2] Aḥmad 6:373.

*divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.»*[1]

An-Nasā'ī also recorded this narration.[2]

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَـٰدَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ اللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾﴾

﴿2. *Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever has Taqwā of Allāh, He will make a way for him to get out.*﴾

﴿3. *And He will provide him from where he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.*﴾

## Ordaining Kindness towards Divorced Women

Allāh the Exalted says that when the woman who is in her *'Iddah* nears the end of the *'Iddah* term, the husband must decide to reconcile with her, thus keeping their marriage together,

﴿بِمَعْرُوفٍ﴾

﴿*in a good manner*﴾ while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

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[1] Aṭ-Ṭabarāni in *Al-Kabīr* 24:382.

[2] An-Nasā'ī 6:144.

## The Command to have Witnesses for the Return

Allāh said,

﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾

*﴿And take as witness two just persons from among you.﴾*

meaning when taking her back, if this is your decision. Abu Dāwud and Ibn Mājah recorded that 'Imrān bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. 'Imrān said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct."[1] Ibn Jurayj said that 'Aṭā' commented on the *Āyah*,

﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾

*﴿And take as witness two just persons from among you.﴾*

"It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said, except when there is a valid excuse." Allāh's statement,

﴿ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

*﴿That will be an admonition given to him who believes in Allāh and the Last Day.﴾*

means, 'this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.' This legislation is meant to benefit those who fear Allāh's punishment in the Hereafter.

## Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have *Taqwā*

Allāh said,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

*﴿And whosoever has Taqwā of Allāh, He will make a way for*

[1] Abu Dāwud 2:637, Ibn Mājah 1:652.

*him to get out. And He will provide him from where he never could imagine.﴾*

meaning, whoever has *Taqwā* of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "The most comprehensive *Āyah* in the Qur'ān is,

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾

*﴾Verily, Allāh enjoins Al-'Adl (justice) and Al-Iḥsān (doing good﴾* (16:90).

The greatest *Āyah* in the Qur'ān that contains relief is,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

*﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾"*

Ikrimah also commented on the *Āyah*, "Whoever divorces as Allāh commanded him, then Allāh will make a way out for him."[1] Similar was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk. 'Abdullāh bin Mas'ūd and Masrūq commented on the *Āyah*,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

*﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾*

"It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

﴿مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

*﴾from where he never could imagine.﴾* from resources he did not anticipate"[2] Qatādah said,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

*﴾And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾*

"meaning, from every doubt and the horrors experienced at the

[1] Aṭ-Ṭabari 23:446.

[2] Aṭ-Ṭabari 23:445, 446.

time of death,

﴿وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿*And He will provide him from where he never could imagine*﴾ from where he never thought of or anticipated."[1]
Allāh said,

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴿*And whosoever puts his trust in Allāh, then He will suffice him.*﴾

Imām Aḥmad recorded that Ibn 'Abbās said that he rode the Prophet's camel while sitting behind the Prophet ﷺ, and the Messenger of Allāh ﷺ said to him,

«يَا غُلَامُ! إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

«*O boy! I will teach you words [so learn them]. Be mindful of Allāh and He will protect you, be mindful of Allāh and He will be on your side. If you ask, ask Allāh, and if you seek help, seek it from Allāh. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allāh has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allāh has decreed against you. The pens have been raised and the pages are dry.*»[2]

At-Tirmidhi collected this *Ḥadīth* and said: "*Ḥasan Ṣaḥīḥ.*"[3]
Allāh's statement,

﴿إِنَّ اللَّهَ بَالِغُ أَمْرِهِ﴾

﴿*Verily, Allāh will accomplish his purpose.*﴾ meaning, Allāh will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

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[1] Aṭ-Ṭabari 23:448.

[2] Aḥmad 1:293.

[3] *Tuḥfat Al-Aḥwadhi* 7:219.

﴿قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

﴿*Indeed Allāh has set a measure for all things.*﴾

This is like His saying:

﴿وَكُلُّ شَيْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾﴾

﴿*Everything with Him is in (due) proportion.*﴾ (13:8)

﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾﴾

﴿*4. Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.*﴾

﴿*5. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.*﴾

## The *'Iddah* of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her *'Iddah* is three months instead of the three monthly cycles for those who menstruate, which is based upon the *Āyah* in (*Sūrat*) *Al-Baqarah.* [see 2:228]

The same for the young, who have not reached the years of menstruation. Their *'Iddah* is three months like those in menopause. This is the meaning of His saying;

﴿وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ﴾

﴿*and for those who have no courses...*﴾ as for His saying;

﴿إِنِ ٱرْتَبْتُمْ﴾

﴿*if you have doubt...*﴾ There are two opinions:

First, is the saying of a group of the Salaf, like Mujāhid, Az-

Zuhrī and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.[1] The second, is that if you do not know the ruling in this case, then know that their *'Iddah* is three months. This has been reported from Sa'īd bin Jubayr and it is the view preferred by Ibn Jarīr.[2] And this is the more obvious meaning.

Supporting this view is what is reported[3] from Ubay bin Ka'b that he said, "O Allāh's Messenger! Some women were not mentioned in the Qur'ān, the young, the old and the pregnant." Allāh the Exalted and Most Honored sent down this *Āyah*,

﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

*﴿Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden.﴾*[4]

Ibn Abi Ḥātim recorded a simpler narration than this one from Ubay bin Ka'b who said, "O Allāh's Messenger! When the *Āyah* in *Sūrat Al-Baqarah* was revealed prescribing the *'Iddah* of divorce, some people in Al-Madīnah said, 'There are still some women whose *'Iddah* has not been mentioned in the Qur'ān. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this *Āyah* was revealed,

﴿وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ﴾

*﴿Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses.﴾"*[5]

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[1] Aṭ-Ṭabari 23:450.

[2] Aṭ-Ṭabari 23:452.

[3] This and the following are reported from him by 'Amr bin Sālim, who it is said did not actually hear from Ubay, rendering the narrations *Mursal*.

[4] Aṭ-Ṭabari 23:451.

[5] Al-Ḥākim 2:492.

## *'Iddah* of Pregnant Women

Allāh's statement,

﴿وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

*﴿And for those who are pregnant, their 'Iddah is until they lay down their burden;﴾*

Allāh says: the pregnant woman's *'Iddah* ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable *Āyah* and what is mentioned in the Prophetic *Sunnah*.

Al-Bukhāri recorded that Abu Salamah said, "A man came to Ibn 'Abbās while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbās said,' [Her *'Iddah* period lasts until] the end of the longest among the two prescribed periods.' I recited,

﴿وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

*﴿For those who are pregnant, their prescribed period is until they deliver their burdens;﴾*

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).' Then Ibn 'Abbās sent his slave Kurayb to Umm Salamah to ask her. She replied, 'The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allāh's Messenger ﷺ married her to somebody. Abu As-Sanābil was one of those who proposed to her."[1] Al-Bukhāri collected this short form of the *Ḥadīth*, which Muslim and other scholars of *Ḥadīth* collected using its longer form.[2]

Imām Aḥmad recorded that Al-Miswar bin Makhramah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allāh's Messenger ﷺ for the marriage, and he permitted her to

[1] *Fatḥ Al-Bāri* 8:521.

[2] *Fatḥ Al-Bāri* 9:379, Muslim 2:1123, *Tuḥfat Al-Aḥwadhi* 4:375, An-Nasā'ī 6:192.

marry, so she got married."[1] Al-Bukhāri collected this narration, as did Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah[2] with a different chain of narration from the *Ḥadīth* of Subay'ah.

Muslim bin Al-Ḥajjāj recorded that 'Ubaydullāh bin 'Abdullāh bin 'Utbah said that his father wrote to 'Umar bin 'Abdullāh bin Al-Arqam Az-Zuhrī, requesting that he go to Subay'ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh's Messenger ﷺ said to her when she sought his verdict.

'Umar bin 'Abdullāh wrote to 'Ubaydullāh bin 'Abdullāh bin 'Utbah informing him that Subay'ah told him that she had been married to Sa'd bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Ba'kak came to her and said, 'Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed."

Subay'ah said, "When he said that, I dressed myself in the evening and went to Allāh's Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."[3] This is the narration that Muslim collected. Al-Bukhāri collected this *Ḥadīth* in a shorter form.[4]

Allāh's statement,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا﴾

*﴿and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴾*

means, Allāh will make his matters lenient for him and will

[1] Aḥmad 4:327.

[2] *Fatḥ Al-Bāri* 9:379, 7:360, Abu Dāwud 2:728, An-Nasā'ī 6:190,196, Ibn Mājah 1:654.

[3] Muslim no. 1122.

[4] *Fatḥ Al-Bāri* 9:379.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ ۚ وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ
فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ
وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا
عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾
أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ
قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾ ٱللَّهُ ٱلَّذِى خَلَقَ
سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ﴿١٢﴾

soon bring forth relief and a quick way out,

﴿ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ﴾

*﴿That is the command of Allāh, which He has sent down to you;﴾*

meaning, this is His commandment and legislation that He sent down to you through His Messenger ﷺ,

﴿وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا﴾

*﴿and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.﴾*

means, Allāh will prevent what he fears and multiply his reward even for the little good he does.

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾﴾

*﴿6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.﴾*

﴿7. *Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.*﴾

## The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her *'Iddah* period,

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم﴾

﴿*Lodge them where you dwell,*﴾ means, with you,

﴿مِّن وُجْدِكُمْ﴾

﴿*according to what you have,*﴾ Ibn 'Abbās, Mujāhid and several others said, it refers to "Your ability."[1] Qatādah said, "If you can only afford to accommodate her in a corner of your house, then do so."[2]

## Forbidding Ill-Treatment of Divorced Women

Allāh's statement,

﴿وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴾

﴿*and do not harm them in order to suppress them.*﴾

Muqātil bin Ḥayyān said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Manṣūr, from Abu Aḍ-Ḍuḥā:

﴿وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴾

﴿*and do not harm them in order to suppress them*﴾

"He divorces her, and when a few days remain, he takes her back."[3]

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[1] Aṭ-Ṭabari 23:457.

[2] *Ad-Durr Al-Manthūr* 8:207.

[3] Al-Qurṭubi 18:168.

## The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

﴿وَإِن كُنَّ أُوْلَـٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ﴾

*﴿And if they are pregnant, then spend on them till they lay down their burden.﴾*

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

## The Divorced Mother may take Compensation for suckling Her Child

Allāh said,

﴿فَإِنْ أَرْضَعْنَ لَكُمْ﴾

*﴿Then if they suckle them for you,﴾* meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the *'Iddah*, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ﴾

*﴿Then if they suckle the children for you, give them their due payment,﴾*

Allāh said,

﴿وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ﴾

*﴿and let each of you deal with each other in a mannerly way.﴾*

meaning, the affairs of the divorced couple should be managed

in a just way without causing harm to either one of them, just as Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ﴾

*﴿No mother shall be treated unfairly on account of her child, nor father on account of child.﴾* (2:233) Allāh said,

﴿وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ﴾

*﴿But if you make difficulties for one another, then some other woman may suckle for him.﴾*

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allāh's statement,

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ﴾

*﴿Let the rich man spend according to his means;﴾* means, the wealthy father or his representative should spend on the child according to his means,

﴿وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا﴾

*﴿and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him.﴾*

This is as Allāh said,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

*﴿Allāh does not burden a person beyond what He can bear.﴾* [2:286]

## A Story of a Woman who had *Taqwā*

Allāh's statement;

﴿سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

*﴿Allāh will grant after hardship, ease.﴾*

This is a sure promise from Him, and indeed, Allāh's promises are true and He never breaks them,

This is an Allāh's saying;

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦﴾

﴿*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴾ [94:5-6]

There is a relevant *Ḥadīth* that we should mention here. Imām Aḥmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat?' She said, 'Yes, receive the good news of Allāh's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allāh's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qāsim (Prophet Muḥammad ﷺ)! This is the same statement that Muḥammad ﷺ said,

«لَوْ أَخَذَتْ مَا فِي رَحْيِهَا وَلَمْ تَنْفُضْهَا [لَطَحَنَتْهَا] إِلَىٰ يَوْمِ الْقِيَامَةِ»

«*Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.*»"[1]

[1] Aḥmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ۝٨ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ۝٩ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۝١٠ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ۝١١﴾

*﴿8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.﴾*

*﴿9. So it tasted the evil result of its affair, and the consequence of its affair was loss.﴾*

*﴿10. Allāh has prepared for them a severe torment. So have Taqwā of Allāh, O men of understanding, those who believe! Allāh has indeed sent down to you a Reminder.﴾*

*﴿11. A Messenger, who recites to you the Āyāt of Allāh containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allāh and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾*

## Punishment for defying Allāh's Commandments

Allāh the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ﴾

*﴿And many a town revolted against the command of its Lord and His Messengers;﴾*

meaning, they rebelled, rejected and arrogantly refused to obey Allāh and they would not follow His Messengers,

﴿فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا﴾

*﴿and We called it to a severe account, and We shall punish it with a horrible torment.﴾*

meaning, horrendous and terrifying,

﴿فَذَاقَتْ وَبَالَ أَمْرِهَا﴾

﴿*So it tasted the evil result of its affair,*﴾ meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

﴿وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ۝٩ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا﴾

﴿*and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.*﴾ means, in the Hereafter, added to the torment that was sent down on them in this life. Allāh the Exalted said, after mentioning what happened to the disbelieving nations,

﴿فَٱتَّقُوا ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ﴾

﴿*So have Taqwā of Allāh, O men of understanding,*﴾

meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

﴿ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*who believe*﴾ meaning, in Allāh and His Messengers,

﴿قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا﴾

﴿*Allāh has indeed sent down to you a Reminder.*﴾

meaning, this Qur'ān. Allāh also said,

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩﴾

﴿*Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.*﴾ (15:9)

## The Qualities of the Messenger ﷺ

Allāh's statement,

﴿رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ﴾

﴿*A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,*﴾

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that

conveys the *Dhikr*. Ibn Jarīr said that what is correct is that the Messenger explains the *Dhikr*.[1] This is why Allāh the Exalted said here,

﴿رَّسُولًا يَتْلُوا عَلَيْكُمْ ءَايَـٰتِ ٱللَّهِ مُبَيِّنَـٰتٍ﴾

﴿*A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,*﴾

meaning, plain and apparent. The statement of Allāh;

﴿لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ﴾

﴿*that He may take out those who believe and do righteous good deeds, from the darkness to the light.*﴾

Allāh's is like saying;

﴿كِتَـٰبٌ أَنزَلْنَـٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ﴾

﴿*A Book which We have revealed unto you in order that you might lead mankind out of darkness*﴾ (14:1), and,

﴿ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ﴾

﴿*Allāh is the Guardian of those who believe. He brings them out from darkness into light.*﴾ (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it *Rūḥ*, in that, it brings life to the hearts,

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَـٰبُ وَلَا ٱلْإِيمَـٰنُ وَلَـٰكِن جَعَلْنَـٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾﴾

﴿*And thus We have sent to you Rūḥ of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.*﴾ (42:52)

Allāh's statement,

[1] Aṭ-Ṭabari 23:468.

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا﴾

*﴿And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾*

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allāh.

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾﴾

*﴿12. It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allāh has power over all things, and that Allāh surrounds all things with (His) knowledge.﴾*

## Allāh's Perfect Power

Allāh the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ﴾

*﴿It is Allāh Who has created seven heavens﴾* Allāh said in similar *Āyāt*, like what Prophet Nūḥ said to his people,

﴿أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾﴾

*﴿See you not how Allāh has created the seven heavens one above another?﴾* (71:15), and,

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

*﴿The seven heavens and the earth and all that is therein, glorify him.﴾* (17:44) Allāh's statement,

﴿وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ﴾

*﴿and of the earth the like thereof.﴾* means, He created seven earths. In the Two *Ṣaḥīḥs*, there is a *Ḥadīth* that states,

«مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ»

*«Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.»*[1]

And in *Ṣaḥīḥ Al-Bukhāri* the wording is:

«خُسِفَ بِهِ إِلَى سَبْعِ أَرَضِينَ»

*«...he will sink down to the seven earths.»*[2]

In the beginning of my book, *Al-Bidāyah wan-Nihāyah*, I mentioned the various narrations for this *Ḥadīth* when I narrated the story of the creation of the earth.[3] All the thanks and praise is due to Allāh.

Those who explained this *Ḥadīth* to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'ān and the *Ḥadīth* without having proof.

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭalaq*, all the thanks and praise is due to Allāh.

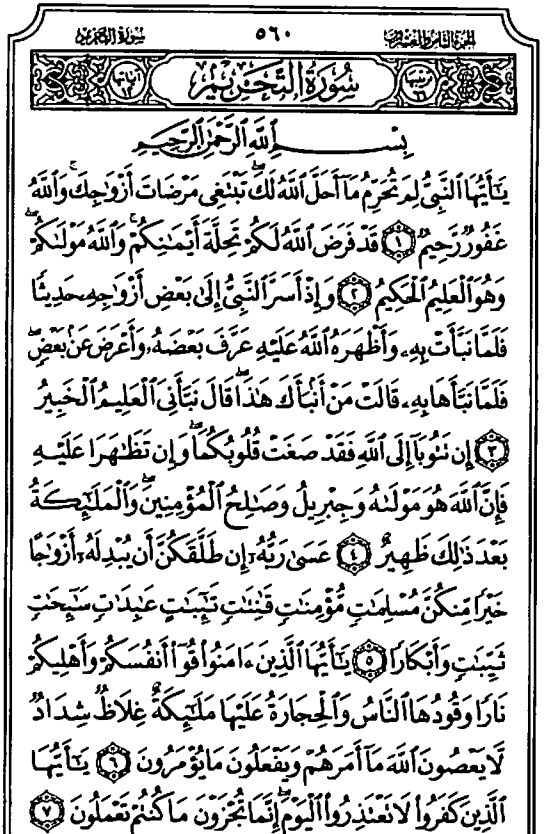
[1] *Fatḥ Al-Bāri* 5:124, Muslim 3:1232.

[2] *Fatḥ Al-Bāri* 5:124.

[3] *Al-Bidāyah wan-Nihāyah* 1:19,20.

# The *Tafsīr* of *Sūrat At-Taḥrīm*
# (Chapter - 66)

**Which was revealed in Al-Madīnah**


الجزء الثامن والعشرون
٥٦٠
سورة التحريم
بسم الله الرحمن الرحيم
يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ
وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ
﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ
فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا
خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾﴾

﴿1. *O Prophet! Why do you forbid that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.*﴾

﴿2. *Allāh has already ordained for you (O men) the absolution*

*from your oaths. And Allāh is your Protector and He is the All-Knower, the All-Wise.﴾*

*﴿3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allāh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."﴾*

*﴿4. If you two turn in repentance to Allāh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾*

*﴿5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allāh in repentance, worshipping Allāh sincerely, Sā'iḥāt, previously married, and virgins.﴾*

## Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhāri recorded that 'Ubayd bin 'Umayr said that he heard 'Ā'ishah claiming that Allāh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jaḥsh and drink honey in her house. (She said) "Ḥafṣah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell *Maghāfīr*[1] on you. Have you eaten *Maghāfīr*?' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»

*«No, but I drank honey in the house of Zaynab bint Jaḥsh, and I will never drink it again.»"*

Then the following was revealed;

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾

*﴿O Prophet! Why do you fobid that which Allāh has allowed to you?﴾* up to,

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

[1] The author explains below.

﴿*If you both turn in repentance to Allāh, your hearts are indeed so inclined;*﴾

in reference to 'Ā'ishah and Ḥafṣah.

﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾

﴿*And (remember) when the Prophet disclosed a matter in confidence to one of his wives,*﴾

which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

«*But I have drunk honey.*» Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

«وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكِ أَحَدًا»

«*I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.*»[1]

Al-Bukhāri also recorded this *Ḥadīth* in the Book of Divorce;[2] then he said, "*Al-Maghāfīr* is a type of sap, and in *Ar-Rimth* (a type of citrus) its taste is sweet..."

Al-Jawhari said, "The *'Urfuṭ*[3] is a tree of the shrub variety, which secretes *Maghfūr*."

Muslim collected this *Ḥadīth* from 'Ā'ishah in the Book of Divorce in his *Ṣaḥīḥ*, and his wording is the same as Al-Bukhāri in the Book of Vows.[4]

In the Book of Divorce, Al-Bukhāri recorded that 'Ā'ishah said, "Allāh's Messenger ﷺ liked sweets and honey. After performing the *'Aṣr* prayer, he used to visit his wives, going close to them. So he went to Ḥafṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[1] *Fatḥ Al-Bāri* 11:572.

[2] *Fatḥ Al-Bāri* 9:287.

[3] It appears in a narration that follows.

[4] Muslim 2:1100.

to you, say to him, 'Have you eaten *Maghāfīr*?' And when he says to you, 'No', then ask him, 'What is this odor?' He will say to you, 'Ḥafṣah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from *Urfuṭ*, and I will also say the same to him. Ṣafiyyah, you should also say this.' Ṣawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.' So when Allāh's Messenger ﷺ came near her, she said, 'O Messenger of Allāh! Did you eat *Maghāfīr*?' He said, 'No.' She again said, 'Then what is this odor?' He said,

«سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»

«*Ḥafṣah gave me honey to drink.*» She said, 'The honeybees might have eaten from *'Urfuṭ*.'»"

'Ā'ishah continued, "When he came to me I said the same to him. He then visited Ṣafiyyah and she also said similar to him. When he again visited Ḥafṣah, she said, 'O Messenger of Allāh, should I not give you that (drink)?' He said,

«لَا حَاجَةَ لِي فِيهِ»

«*I do not need it.*» Ṣawdah said, 'By Allāh! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' "[1] Muslim also recorded this *Ḥadīth*,[2] but this wording is from Al-Bukhāri.

In the narration of Muslim, 'Ā'ishah said, "The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him"[3] This is why they suggested to him that he ate *Maghāfīr*, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

«*No, I had some honey.*» They said that the bees ate from a tree that is called *Al-'Urfuṭ*, which has *Maghāfīr* gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through 'Urwah from 'Ā'ishah, mentions that it was Ḥafṣah who gave the Prophet ﷺ the honey.

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[1] *Fatḥ Al-Bāri* 9:287.

[2] Muslim 2:1101,1102.

[3] Muslim 2:1102.

In another narration collected from 'Ubayd bin 'Umayr, from 'Ā'ishah, it was Zaynab bint Jaḥsh who gave the honey to the Prophet ﷺ, while 'Ā'ishah and Ḥafṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the *Āyāt* were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A *Ḥadīth* that Imām Aḥmad collected in the *Musnad* mentions that 'Ā'ishah and Ḥafṣah were the plotters. Imām Aḥmad recorded that Ibn 'Abbās said, "I was eager to ask 'Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

*﴿If you two turn in repentance to Allāh your hearts are indeed so inclined;﴾*

Then I performed *Ḥajj* along with 'Umar, and on our way back from *Ḥajj* he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

*﴿If you two turn in repentance to Allāh your hearts are indeed so inclined﴾*?'

'Umar said, 'I am astonished at your question, O Ibn 'Abbās.' " - Az-Zuhrī (a subnarrator) said that 'Umar did not like the question, but he still answered it, saying that they were 'Ā'ishah and Ḥafṣah.

"Then 'Umar went on relating the story and said, 'We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣāri women had the upper hand over their men, so our women started acquiring the habits of the Anṣāri women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-'Awāli.[1] Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, 'Why

[1] A place on the north-eastern outskirts of Al-Madīnah.

do you dislike me talking back to you? By Allāh, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Ḥafṣah and asked her, 'Do you talk back to Allāh's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allāh's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allāh may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allāh's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allāh's Messenger than you.' He meant 'Ā'ishah.

I, and an Anṣāri neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Ḥafsah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the *Ṣubḥ* prayer. I went to Ḥafṣah and found her weeping. I asked her, 'Has Allāh's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him and he remained silent.' I then went out and came to the *Minbar* and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to

*Minbar* and sat with the people who were sitting by the *Minbar*, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Allāh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the *Salām* and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Allāh's Messenger?' He raised his eyes to me and replied no. I said, *'Allāhu Akbar.* O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madīnah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Allāh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allāh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Allāh's Messenger! I went to Ḥafṣah and said to her, 'Do not be tempted to imitate your companion ('Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance, except three hides. I said, 'Invoke Allāh, O Allāh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allāh.' The Prophet ﷺ sat upright and said,

«أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ! أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

*«O Ibn Al-Khaṭṭāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.»*

I asked the Prophet ﷺ, 'Please beg Allāh's forgiveness for me,

O Allāh's Messenger.' The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him."[1] Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth* using various chains of narration.[2] Al-Bukhāri and Muslim also collected it from Ibn 'Abbās, who said, "For a whole year, I was eager to ask 'Umar bin Al-Khaṭṭāb about an *Āyah*. However, I hesitated out of respect for him. Once, he went on a *Ḥajj* trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?' "[3] This is the narration that Al-Bukhāri collected, while Muslim recorded that Ibn 'Abbās asked, "Who are the two women about whom Allāh the Exalted said,

﴿وَإِن تَظَٰهَرَا عَلَيْهِ﴾

*﴿but if you help one another against him,﴾*?"

'Umar replied, "Ā'ishah and Ḥafsah."[4] Muslim mentioned the rest of the *Ḥadīth*.

Muslim also recorded that Ibn 'Abbās said that 'Umar bin Al-Khaṭṭāb said to him, "When Allāh's Messenger ﷺ stayed away from his wives, I entered the *Masjid* and found people striking the ground with pebbles. They said, 'Allāh's Messenger has divorced his wives.' That occurred before *Ḥijāb* was commanded. I said to myself, 'I must investigate this news today.' "

So he mentioned the *Ḥadīth* in which he went to 'Ā'ishah and Ḥafṣah and admonished them. He then said, 'I went in and found Rabāḥ, the servant of Allāh's Messenger ﷺ, sitting on a window sill. I called, 'O Rabāḥ, seek permission for me from Allāh's Messenger.' "

He then mentioned the story as we mentioned above. 'Umar continued, "I said, 'O Messenger of Allāh, what trouble do you

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[1] Aḥmad 1:33,34.

[2] *Fatḥ Al-Bāri* 9:187, 5:137, Muslim 2:111, *Tuḥfat Al-Aḥwadhi* 9:224, An-Nasā'ī in *Al-Kubrā* 5:366.

[3] *Fatḥ Al-Bāri* 8:525.

[4] Muslim 2:1108.

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mīkāl, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allāh, I hoped that Allāh would testify to the words that I uttered. And so the *Āyāt* of option[1] was revealed. Allāh said,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

*﴿Maybe his Lord, if he divorces you, will give him in your place wives better than you,﴾* and,

﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾

*﴿but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾*

I said, 'Messenger of Allāh, have you divorced them?' He said, 'No.' I stood at the door of the *Masjid* and called out at the top of my voice, 'The Messenger of Allāh has not divorced his wives.' It was on this occasion that this *Āyah* was revealed,

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ﴾

*﴿When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.﴾*(4:83)

It was I who understood (and properly investigated) this matter."[2]

Similar was said by Sa'īd bin Jubayr, 'Ikrimah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and others.[3] The *Āyah*,

﴿وَصَٰلِحُ ٱلْمُؤْمِنِينَ﴾

*﴿and the righteous among the believers;﴾*

refers to Abu Bakr and 'Umar. Al-Ḥasan Al-Baṣri added

[1] Allowing the Prophet ﷺ to choose between divorcing his wives or not.

[2] Muslim 2:1105.

[3] Aṭ-Ṭabari 23:486.

'Uthmān to them. Layth bin Abi Sulaym said from Mujāhid:

﴿وَصَٰلِحُ ٱلْمُؤْمِنِينَ﴾

﴿*and the righteous among the believers;*﴾ includes 'Ali bin Abi Ṭālib also.

Al-Bukhāri recorded that Anas said, " Umar said, 'The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴿*Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.*﴾

Thereafter, this *Āyah* was revealed.' "[1] We mentioned before that 'Umar said statements that were confirmed by the Qur'ān, such as about the revelation about *Ḥijāb* [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. 'Umar's suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this *Āyah*;

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴿*And take you the Maqām (station) of Ibrāhīm as a place of prayer.*﴾ (2:125)

Ibn Abi Ḥātim recorded that Anas said that 'Umar bin Al-Khaṭṭāb said, "I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, 'Either stop bothering Allāh's Messenger or Allāh might provide him better wives than you.' When I was talking to the last one among the Mothers of the faithful, she said, 'O 'Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?' I stopped upon hearing this from her, but Allāh revealed;

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ۝٥﴾

﴿*Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā'iḥāt, previously married and virgins.*﴾"[2]

[1] *Fatḥ Al-Bāri* 8:528.

[2] Aṭ-Ṭabari 23:488.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾
وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ
قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ
وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ
عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

The wife mentioned here was Umm Salamah, and she is the one who advised 'Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in *Ṣaḥīḥ Al-Bukhāri*.[1] Allāh's statement,

﴿مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ﴾

*﴿submitting, believers, obedient, turning repentance, worshipping﴾* is clear in its implications, while,

﴿سَٰٓئِحَٰتٍ﴾

*﴿Sā'iḥāt﴾* means, fasting, according to Abu Hurayrah, 'Ā'ishah, Ibn 'Abbās, 'Ikrimah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Muḥammad bin Ka'b Al-Qurazi, Abu 'Abdur-Raḥmān As-Sulami, Abu Mālik, Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ
شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن
يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ
لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾﴾

[1] *Fatḥ Al-Bāri* 8:16.

[2] Aṭ-Ṭabari 23:490, Al-Qurṭubi 18:193, *Ad-Durr Al-Manthūr* 8:224.

﴿6. *O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.*﴾

﴿7. *(It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.*﴾

﴿8. *O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."*﴾

## Teaching One's Family the Religion and Good Behavior

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿*Protect yourselves and your families against a Fire (Hell)*﴾

He said, "Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire."[1] Mujāhid also commented on:

﴿قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿*Protect yourselves and your families against a Fire (Hell)*﴾

saying, "Have *Taqwā* of Allāh and order your family to have *Taqwā* of Him."[2] Qatādah said, "He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."[3] Similar was said by Aḍ-Ḍaḥḥāk and Muqātil; "It is an

[1] Aṭ-Ṭabari 23:491.

[2] Aṭ-Ṭabari 23:492.

[3] Aṭ-Ṭabari 23:492.

obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory for them and what Allāh has forbidden for them."[1]

There is a *Ḥadīth* that confirms the meaning of this *Āyah*. Aḥmad, Abu Dāwud and At-Tirmidhi recorded that Ar-Rabī' bin Sabrah said that his father said that the Messenger of Allāh ﷺ said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

*«Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.»*

This is the narration that Abu Dāwud collected; At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."[2]

## Fuel for Hell and a Description of its Angels

Allāh said,

﴿وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ﴾

﴿*whose fuel is men and stones,*﴾ indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴿وَٱلْحِجَارَةُ﴾

﴿*and stones*﴾ in reference to the idols that were worshipped, just as Allāh said in another *Āyah*,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿*Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!*﴾ (21:98)

'Abdullāh bin Mas'ūd, Mujāhid, Abu Ja'far Al-Bāqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujāhid.[3]

Allāh's statement,

﴿عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ﴾

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[1] Al-Qurṭubi 18:196.

[2] Aḥmad 3:404, Abu Dāwud 1:332, *Tuḥfat Al-Aḥwadhi* 2:445.

[3] Aṭ-Ṭabari 1:381.

﴿*over which are (appointed) angels stern (and) severe,*﴾

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

﴿شِدَادٌ﴾

﴿*severe*﴾ meaning, their structure is powerful, strong and frightening,

﴿لَّا يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*who disobey not the commands they receive from Allāh, but do that which they are commanded.*﴾

meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called *Az-Zabāniyah*, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

## No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٧﴾

﴿*O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.*﴾

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

## Encouraging sincere Repentance

Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا﴾

﴿*O you who believe! Turn to Allāh with sincere repentance!*﴾

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he

used to do. Allāh said,

﴿عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

*﴿It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow﴾*

And when Allāh says, "it may be," it means He shall.

﴿يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ﴾

*﴿the Day that Allāh will not disgrace the Prophet and those who believe with him﴾*

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ,

﴿نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ﴾

*﴿Their light will run forward before them and in their right hands.﴾*

as we explained in *Sūrat Al-Ḥadīd*,[1]

﴿يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."﴾*

Mujāhid, Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣri and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."[2]

Imām Aḥmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

*«O Allāh! Please, do not disgrace me on the Day of Resurrection.»*"[3]

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[1] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥadīd* (57:12).

[2] Aṭ-Ṭabari 23:496.

[3] Aḥmad 4:234.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾
ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾﴾

*﴿9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.﴾*

*﴿10. Allāh sets forth an example for those who disbelieve: the wife of Nūḥ and the wife of Lūṭ. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allāh and it was said: "Enter the Fire along with those who enter!"﴾*

## The Command for *Jihād* against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform *Jihād* against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh's legislated penal code,

﴿وَٱغْلُظْ عَلَيْهِمْ﴾

*﴿and be severe against them﴾* meaning, in this life,

﴿وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

*﴿their abode will be Hell, and worst indeed is that destination.﴾* that is, in the Hereafter.

## The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

﴿ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟﴾

*﴿Allāh sets forth an example for those who disbelieve﴾* meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable, saying,

﴿ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ﴾

*﴿the wife of Nūḥ and the wife of Lūṭ. They were under two of our righteous servants,﴾*

means, they were the wives of two of Allāh's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

﴿فَخَانَتَاهُمَا﴾

*﴿they both betrayed them.﴾* meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allāh's statement,

﴿فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا﴾

*﴿So, they availed them not against Allāh﴾* means, because their wives were disbelievers,

﴿وَقِيلَ﴾

*﴿and it was said﴾* meaning, to these wives,

﴿ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ﴾

*﴿Enter the Fire along with those who enter!﴾*

The part of the *Āyah* that reads,

﴿فَخَانَتَاهُمَا﴾

*﴿but they both betrayed them﴾* does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in *Sūrat An-Nūr*.[1]

Al-'Awfi reported from Ibn 'Abbās, "They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

[1] This was briefly mentioned in volume seven, in the *Tafsīr* of *Sūrat An-Nūr* (24 :26).

Prophet Lūṭ, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband."[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion."[2] Similar was said by 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others.[3]

﴿وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾﴾

*﴿11. And Allāh has set forth an example for those who believe: the wife of Fir'awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work, and save me from the people who are wrongdoers.﴾*

*﴿12. And Maryam, the daughter of 'Imrān who guarded her chastity (private part). And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub, and she was of the Qānitīn.﴾*

## The Disbelievers can cause no Harm to the Believers

This is a parable that Allāh made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allāh the Exalted said,

﴿لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً﴾

*﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except you indeed fear a danger from them.﴾* (3:28)

Qatādah said, "Fir'awn was the most tyrannical among the

[1] Aṭ-Ṭabari 23:498.

[2] Aṭ-Ṭabari 23:498.

[3] Aṭ-Ṭabari 23:498.

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins."[1]

Ibn Jarīr recorded that Sulaymān said, "The wife of Fir'awn was tortured under the sun and when Fir'awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."[2]

Ibn Jarīr said that Al-Qāsim bin Abi Bazzah said, "Fir'awn's wife used to ask, 'Who prevailed?' When she was told, 'Mūsā and Hārūn prevailed', she said, 'I believe in the Lord of Mūsā and Hārūn.' Fir'awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body."[3] This is the meaning of her statement,

﴿رَبِّ ٱبْنِ لِي عِندَكَ بَيْتًا فِي ٱلْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِۦ﴾

*﴿My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work,﴾*

means, 'deliver me from him, because I am innocent of his actions,'

﴿وَنَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

*﴿and save me from the people who are wrongdoers.﴾*

Her name was Āsiyah bint Muzāḥim, may Allāh be pleased with her.

Allāh said,

﴿وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِيٓ أَحْصَنَتْ فَرْجَهَا﴾

*﴿And Maryam, the daughter of 'Imrān who guarded her chastity (private part).﴾*

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[1] Aṭ-Ṭabari 23:500.

[2] Aṭ-Ṭabari 23:500.

[3] Aṭ-Ṭabari 23:500. See the section about reports such as this and the previous in the beginning of this book.

meaning, who protected and purified her honor, by being chaste and free of immorality,

﴿فَنَفَخْنَا فِيهِ مِن رُّوحِنَا﴾

*﴿And We breathed into it (private part) through Our Rūḥ,﴾*

meaning, through the angel Jibrīl. Allāh sent the angel Jibrīl to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how Īsā was conceived. This is why Allāh said here,

﴿فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ﴾

*﴿And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub,﴾*

meaning His decree and His legislation.

﴿وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ﴾

*﴿and she was of the Qānitīn.﴾*

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أَتَدْرُونَ مَا هَذَا؟»

*«Do you know what these lines represent?»*

They said, 'Allāh and His Messenger know best.' He ﷺ said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ»

*«The best among the women of Paradise are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim, wife of Fir'awn.»*[1]

It is confirmed in the Two *Ṣaḥīḥs* from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى

[1] Aḥmad 1:293.

سَائِرِ الطَّعَامِ»

*«Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'awn's wife, Maryam–the daughter of 'Imrān, and Khadījah–the daughter of Khuwaylid. And no doubt, the superiority of 'Ā'ishah to other women is like the superiority of Tharīd to other meals.»*[1]

In my book, *Al-Bidāyah wan-Nihāyah*,[2] I have mentioned these *Ḥadīths* using their various chains of narration in relating the story of Prophet 'Īsā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the *Tafsīr* of *Sūrat At-Taḥrīm*, all thanks and praise are due to Allāh.

[1] *Fatḥ Al-Bāri* 6:514, Muslim 4:1886. *Tharīd* is an Arabian dish prepared of broth and bread.

[2] *Al-Bidāyah wan-Nihāyah* 2:61.

# The *Tafsīr* of *Sūrat Al-Mulk* (Chapter - 67)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-Mulk*

Imām Aḥmad recorded from Abu Hurayrah that Allāh's Messenger ﷺ said,

«إِنَّ سُورَةً فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾»

*«Verily, there is a chapter in the Qur'ān which contains thirty Āyāt that will intercede on behalf of its reciter until he is forgiven. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»*[1]

This *Ḥadīth* was collected by At-Tirmidhi and the four *Sunan* Compilers. At-Tirmidhi said concerning it, "This is a *Ḥasan Ḥadīth.*"[2]

Aṭ-Ṭabarāni and Al-Hāfiẓ Aḍ-Ḍiyā' Al-Maqdisi both recorded from Anas that the Messenger of Allāh ﷺ said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلَتْهُ الْجَنَّةَ: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾»

*«There is a chapter of the Qur'ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»*[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

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[1] Aḥmad 2:321.

[2] Abu Dāwud 2:119, *Tuḥfat Al-Aḥwadhi* 8:200, An-Nasā'ī in *Al-Kubrā* 6:496, and Ibn Mājah 2:1244.

[3] Aṭ-Ṭabarāni in *Al-Awsaṭ* 4:391.

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝١ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ۝٢ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝٥﴾

*﴿1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴾*

*﴿2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;﴾*

*﴿3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?﴾*

*﴿4. Then look again and yet again, your sight will return to you Khāsi', and worn out.﴾*

*﴿5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayāṭīn, and have prepared for them the torment of the blazing Fire.﴾*

## Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

﴿وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*﴿and He is Able to do all things.﴾*

Then Allāh says,

﴿ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ﴾

﴿*Who has created death and life*﴾ Those who say that death is an existing creation use this *Āyah* as a proof because it is something that has been created. This *Āyah* means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allāh's statement,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life.*﴾ (2:28)

In this *Āyah* Allāh named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allāh says,

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿*Then He will give death, then again will bring you to life ( on the Day of Resurrection)*﴾ (2:28).

Concerning Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴿*He may test you which of you is best in deed.*﴾

it means best in deeds. This is as Muḥammad bin 'Ajlān said. It should be noted that Allāh did not say "which of you does the most deeds." Allāh then says,

﴿وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

﴿*And He is the Almighty, the Oft-Forgiving.*﴾

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allāh is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allāh says,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا﴾

﴿*Who has created the seven heavens one above the other;*﴾

meaning stacked one on top of the other. Are they connected

to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the *Ḥadīth* of *Isrā'* (the Prophet's Night Journey) and other narrations.

Concerning Allāh's statement,

﴿مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ﴾

﴿*you can see no fault in the creation of the Most Gracious.*﴾

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allāh says,

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿*Then look again. Can you see any rifts?*﴾

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Ath-Thawri and others said concerning Allāh's statement,

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿*Then look again. Can you see any rifts?*﴾ that it means cracks.[1] As-Suddi said that,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿*Can you see any rifts?*﴾ means any tears.[2] Qatādah said,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿*Can you see any rifts?*﴾ means, 'do you see any defects O Son of Ādam (mankind)?'

In reference to Allāh's statement,

﴿ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ﴾

[1] *Ad-Durr Al-Manthūr* 8:235, Al-Qurṭubi 18:209, and Aṭ-Ṭabari 23:507.

[2] Al-Qurṭubi 18:209.

﴿*Then look again and yet again,*﴾

Qatādah said, "It means (look) twice."

﴿يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا﴾

﴿*your sight will return to you Khāsi',*﴾

Ibn 'Abbās said that *Khāsi'* means humiliated.[1] Mujāhid and Qatādah both said that it means despised.[2]

﴿وَهُوَ حَسِيرٌ﴾

﴿*and worn out.*﴾

Ibn 'Abbās said that this means it will be exhausted.[3] Mujāhid, Qatādah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the *Āyah* means that if you continuously looked, no matter how much you look, your sight will return to you.

﴿خَاسِئًا﴾

﴿*Khāsi'*﴾

due to the inability to see any flaw or defect (in Allāh's creation).

﴿وَهُوَ حَسِيرٌ﴾

﴿*and worn out.*﴾

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾

﴿*And indeed We have adorned the nearest heaven with lamps,*﴾

This refers to the stars which have been placed in the heavens, some moving and some stationary.

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[1] Aṭ-Ṭabari 23:507.

[2] Aṭ-Ṭabari 23:507.

[3] *Ad-Durr Al-Manthūr* 8:235.

In Allāh's statement,

﴿وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ﴾

*﴿and We have made them (as) missiles to drive away the Shayāṭīn,﴾*

The pronoun *'them'* in His statement, *"and We have made them"* is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allāh knows best.
Concerning Allāh's statement,

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ﴾

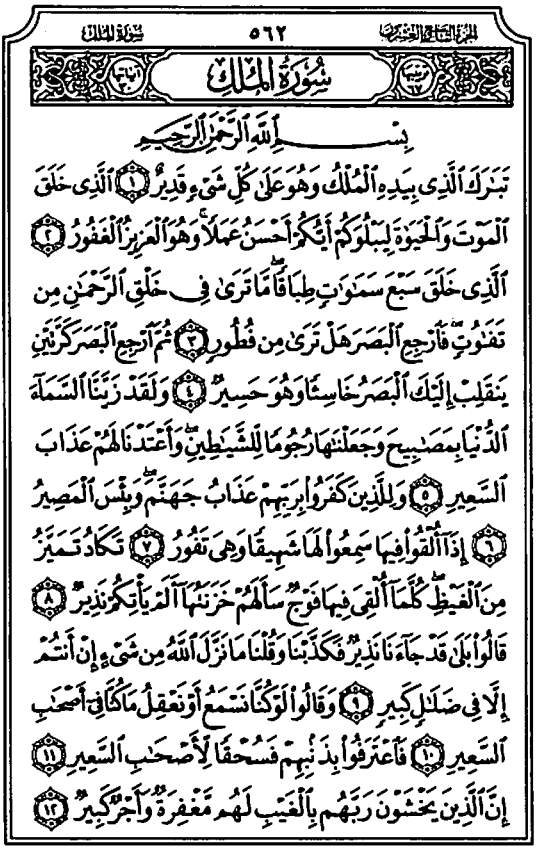
*﴿and We have prepared for them the torment of the blazing Fire.﴾*

means, 'We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allāh said in the beginning of *Sūrat Aṣ-Ṣaffāt,*

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ۝٦ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠﴾

*﴿Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾* [37:6-7]

Qatādah said, "These stars were only created for three purposes: Allāh created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarīr and Ibn Abi




Ḥātim both recorded this statement. [1]

﴿وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾

*﴿6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.﴾*

﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ﴾

*﴿7. When they are cast therein, they will hear its Shahīq while it is simmering.﴾*

﴿تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾

*﴿8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"﴾*

﴿قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾

*﴿9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "﴾*

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

*﴿10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾*

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ﴾

*﴿11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾*

[1] Aṭ-Ṭabari 23:508.

**The Description of Hell and Those Who will enter into it**

Allāh the Exalted says,

﴿وَ﴾

﴿*and*﴾ meaning, 'and We have prepared,'

﴿لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾

﴿*for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.*﴾

This means that this will be the worst end and a terrible destiny.

﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا﴾

﴿*When they are cast therein, they will hear its Shahīq*﴾

Ibn Jarīr said, "This means the sound of shouting." [1]

﴿وَهِيَ تَفُورُ﴾

﴿*while it is simmering.*﴾ Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water."

Then Allāh says,

﴿تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ﴾

﴿*It almost bursts up with fury.*﴾ meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝٩﴾

﴿*Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "*﴾

In these *Āyāt* Allāh reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 23:508.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

﴿*And We never punish until We have sent a Messenger.*﴾ [17:15]

Allāh also says,

﴿حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾﴾

﴿*till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!"*﴾ [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

﴿*Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!*﴾

meaning, 'if we would have benefited from our intellects or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allāh then says,

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾﴾

﴿*Then they will confess their sin. So, away with the dwellers of the blazing Fire!*﴾

Imām Aḥmad recorded from Abu Al-Bakhtari Aṭ-Tā'ī that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«*The people will not be destroyed until they themselves confess*

*their guilt.*»[1]

﴿إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾﴾

*﴿12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾*

*﴿13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾*

*﴿14. Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.﴾*

*﴿15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.﴾*

## The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two *Ṣaḥīḥs*,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعَالَىٰ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

*«There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.»*

Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلًا تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّىٰ لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

*«A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from*

[1] Aḥmad 5:293.

*among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.*"[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾﴾

﴿*And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.*﴾

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿*Should not He Who has created know?*﴾

This means, 'doesn't the Creator know?'

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿*And He is the Most Kind and Courteous, All-Aware (of everything).*﴾

## Allāh's Favor of subjugating the Earth to His Servants

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾

﴿*He it is Who has made the earth subservient to you; so walk in the paths thereof*﴾

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unleşs Allāh makes matters easy for you. Allāh continues to say,

﴿وَكُلُوا مِنْ رِزْقِهِ﴾

[1] *Fath Al-Bāri* 2:168, and Muslim 2:715.

﴿and eat of His provision.﴾

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allāh (*At-Tawakkul*). This is similar to what Imām Aḥmad recorded from 'Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allāh ﷺ say,

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

*"If you would trust in Allāh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs."*[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah all recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*." [2] So this confirms that the bird searches morning and evening for its sustenance while depending upon Allāh. For He is the Subduer, the Controller and the One Who causes everything.

﴿وَإِلَيْهِ ٱلنُّشُورُ﴾

﴿*And to Him will be the resurrection.*﴾

meaning, the place of return on the Day of Judgement. Ibn 'Abbās, Mujāhid, As-Suddi and Qatādah all said that *Manākibihā* (its paths) means its outermost borders, its roads and its regions.[3]

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ إِنَّهُۥ بِكُلِّ شَيْءٍۭ بَصِيرٌ ﴿١٩﴾﴾

﴿*16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?*﴾

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[1] Aḥmad 1:52.

[2] *Tuḥfat Al-Aḥwadhi* 8:8, An-Nasā'ī in *Al-Kubrā*, the book of *Ar-Raqā'iq*, *Tuḥfat Al-Ashrāf* 8:79, and Ibn Mājah 2:1394.

[3] Aṭ-Ṭabari 23:512, and Al-Qurṭubi 18:215.

*﴿17. Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib? Then you shall know how has been My warning.﴾*

*﴿18. And indeed those before them rejected, then how terrible was My reproach?﴾*

*﴿19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.﴾*

## How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He .is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

﴿وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًۢا ﴿٤٥﴾﴾

*﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All-Seer of His servants.﴾* [35:45]

Here Allāh says,

﴿ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾﴾

*﴿Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾*

meaning, that it would move back and forth, and be disrupted.

﴿أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا﴾

*﴿Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib?﴾*

meaning, a wind containing gravel that will strike you, as Allāh says in another *Āyah*,

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿١٧﴾﴾

*﴿Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no trustee.﴾* [17:68]

And similarly, here Allāh threatens them with His statement,

﴿فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾

*﴿Then you shall know how has been My warning.﴾*

meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allāh says,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

*﴿And indeed those before them rejected,﴾*

meaning, from the previous nations and the old generations that have passed. Then Allāh says,

﴿فَكَيْفَ كَانَ نَكِيرِ﴾

*﴿then how terrible was My reproach?﴾*

meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

## The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large

Allāh says,

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ﴾

*﴿Do they not see the birds above them, spreading out their wings and folding them in?﴾*

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

﴿مَا يُمْسِكُهُنَّ﴾

*﴿None upholds them﴾* meaning, in the air,

وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾ أَلَا
يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ
﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا
يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى
هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ
﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ
فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

﴿إِلَّا الرَّحْمَـٰنُ﴾

﴿except the Most Gracious.﴾ meaning, Allāh holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

﴿إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ﴾

﴿Verily, He is the All-Seer of everything.﴾ means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

﴿أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾﴾

*﴿Do they not see the birds held in the midst of the sky? None upholds them but Allāh. Verily, in this are clear Āyāt for people who believe.﴾* [24:79]

﴿أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾﴾

*﴿20. Who is it besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but*

*delusion.*﴾

﴿21. *Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.*﴾

﴿22. *Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?*﴾

﴿23. *Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."*﴾

﴿24. *Say: "It is He Who has created you on the earth, and to Him shall you be gathered."*﴾

﴿25. *They say: "When will this promise come to pass, if you are telling the truth?"*﴾

﴿26. *Say: "The knowledge is with Allāh only, and I am only a plain warner."*﴾

﴿27. *But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"*﴾

## No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allāh says,

﴿أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ﴾

﴿*Who is it besides the Most Gracious that can be an army to you to help?*﴾

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

﴿إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ﴾

﴿*The disbelievers are in nothing but delusion.*﴾

Then Allāh says,

﴿أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ﴾

﴿*Who is it that can provide for you if He should withhold His provision?*﴾

meaning, who is it that can provide for you if Allāh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allāh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allāh says,

﴿بَل لَّجُّوا﴾

﴿*Nay, but they continue*﴾ meaning, they persist in their transgression, lying and misguidance.

﴿فِى عُتُوٍّ وَنُفُورٍ﴾

﴿*to be in pride, and flee.*﴾ meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

## The Parable of the Disbeliever and the Believer

Then Allāh says,

﴿أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴾

﴿*Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?*﴾

This is a parable which Allāh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

﴿أَمَّن يَمْشِى سَوِيًّا﴾

﴿*or he who walks upright*﴾ meaning, he who stands erect.

﴿عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿*on a straight path?*﴾ meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered

walking down on his face to the Hellfire.

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾﴾

*﴿Assemble those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire.﴾* (37:22,23)

"Companions" here means those like them. Imām Aḥmad recorded from Anas bin Mālik that it was said, "O Messenger of Allāh! How will the people be gathered on their faces?" So the Prophet ﷺ replied,

«أَلَيْسَ الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ»

*«Is not He who made them to walk on their legs able to make them walk on their faces?"»*[1]

This *Ḥadīth* is also recorded in the Two *Ṣaḥīḥs*. [2]

## Allāh's Power to create and It being an Evidence of the Final Abode

Allāh says,

﴿قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ﴾

*﴿Say it is He Who has created you,﴾* meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

﴿وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ﴾

*﴿and endowed you with hearing and seeing, and hearts.﴾* meaning, intellects and powers of reasoning.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

*﴿Little thanks you give.﴾* meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

﴿قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ﴾

*﴿Say: "It is He Who has created you on the earth..."﴾*

meaning, He has spread and distributed you all througout the

[1] Aḥmad 3:167.

[2] *Fatḥ Al-Bāri* 6:350, and Muslim 4:2161.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

﴿وَإِلَيْهِ تُحْشَرُونَ﴾

*﴿and to Him shall you be gathered.﴾*

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allāh said;

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾﴾

*﴿They say: "When will this promise come to pass if you are telling the truth?"﴾*

meaning, 'when will this gathering after separation that you are informing us of, occur?'

﴿قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ﴾

*﴿Say: "The knowledge is with Allāh only..."﴾*

meaning, 'no one knows the time of the Day of Judgement exactly except Allāh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

﴿وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ﴾

*﴿and I am only a plain warner.﴾*

meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allāh says,

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟﴾

*﴿But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.﴾*

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allāh will command what they were not

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى
كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ
أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ
ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ
﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

## سُورَةُ القَلَمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَيِّيكُمُ ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ
ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ
حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ
أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ
﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

able to reckon or fully comprehend to come to them.

﴿وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾﴾

*﴿and there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.﴾* (39:47,48)

This is why it will be said to them in order to scold and reprimand them,

﴿هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ﴾

*﴿This is what you were calling for!﴾* meaning, that you were seeking to hasten.

﴿قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾﴾

*﴿28. Say: "Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"﴾*

*﴿29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error."﴾*

*﴿30. Say: "Tell me! If (all) your water were to sink away, who*

*then can supply you with flowing water?"*﴾

## The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allāh says,

﴿قُلْ﴾

﴿*say*﴾ 'O Muḥammad to these idolators who are associating partners with Allāh and denying His favors,'

﴿أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿*Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?*﴾

meaning, 'save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh's punishment and painful torment that you will suffer.' Then Allāh says,

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿*Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.*﴾

meaning, 'we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allāh says,

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿*So worship Him and rely upon Him.*﴾ (11:123)

Thus, Allāh continues saying,

﴿فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ﴾

﴿*So, you will come to know who it is that is in manifest error.*﴾

meaning, 'between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

**Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away**

Demonstrating how merciful He is to His creatures, Allāh says;

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا﴾

﴿*Say: "Tell me! If your water were to sink away..."*﴾

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. *'Ghā'ir'* (sinking) as used here in the *Āyah*, is the opposite of springing forth. This is why Allāh says,

﴿فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ﴾

﴿*who then can supply you with flowing water?*﴾

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh's is all the praise and thanks.

This is the end of the *Tafsīr* of *Sūrat Al-Mulk* and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrah Nūn*[1] (Chapter - 68)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿نٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۝١ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۝٢ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝٣ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤ فَسَتُبْصِرُ وَيُبْصِرُونَ ۝٥ بِأَيِّيكُمُ ٱلْمَفْتُونُ ۝٦ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ۝٧﴾

﴿1. *Nūn. By the pen and by what they Yasṭur.*﴾

﴿2. *You, by the grace of your Lord, are not insane.*﴾

﴿3. *And verily, for you will be reward that is not Mamnūn.*﴾

﴿4. *And verily, you are on an exalted character.*﴾

﴿5. *You will see, and they will see,*﴾

﴿6. *Which of you is afflicted with madness.*﴾

﴿7. *Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.*﴾

We have already discussed the special letters of the Arabic alphabet at the beginning of *Sūrat Al-Baqarah*. Thus, Allāh's saying,

﴿نٓ﴾

﴿*Nūn*﴾, is like Allāh's saying,

﴿صٓ﴾

﴿*Ṣād*﴾, and Allāh's saying,

[1] Also called *Sūrat Al-Qalam*.

﴿قٓ﴾

﴿*Qāf*﴾, and similar to them from the individual letters that appear at the beginning of Qur'ānic chapters. This has been discussed at length previously and there is no need to repeat it here.

## The Explanation of the Pen

Concerning Allāh's statement,

﴿وَٱلْقَلَمِ﴾

﴿*By the pen*﴾ The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,

﴿ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝٥﴾

﴿*Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.*﴾ (96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,

﴿وَمَا يَسْطُرُونَ﴾

﴿*and by what they Yasṭur.*﴾ Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."[1] As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present *Ḥadīths* that have been reported about the Pen.

Ibn Abi Ḥātim recorded from Al-Walīd bin 'Ubādah bin Aṣ-Ṣāmit that he said, "My father called for me when he was dying and he said to me: 'Verily, I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ»

[1] Aṭ-Ṭabari 23:527, 528.

*«Verily, the first of what Allāh created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write?" He said: "Write the decree and whatever will throughout eternity."»*[1]

This *Ḥadīth* has been recorded by Imām Aḥmad through various routes of transmission.[2] At-Tirmidhi also recorded it from a *Ḥadīth* of Abu Dāwud Aṭ-Ṭayālisī and he (At-Tirmidhi) said about it, *"Ḥasan Ṣaḥīḥ, Gharīb."*[3]

## Swearing by the Pen refers to the Greatness of the Prophet ﷺ

Allāh says,

﴿مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۝٢﴾

*﴿You, by the grace of your Lord, are not insane.﴾*

meaning – and all praise is due to Allāh – 'you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

﴿وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝٣﴾

*﴿And verily, for you will be reward that is not Mamnūn.﴾*

meaning, 'for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.' The meaning of:

﴿غَيْرَ مَمْنُونٍ﴾

*﴿not Mamnūn﴾* is that it will not be cut off. This is similar to Allāh's statement,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ۝١٠٨﴾

*﴿a gift without an end.﴾* (11:108)

and His statement,

﴿فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٨﴾

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[1] Aṭ-Ṭabari 23:526.

[2] Aḥmad 5:317.

[3] *Tuḥfat Al-Aḥwadhi* 9:232.

﴿*Then they shall have a reward without end.*﴾ (95:6)

Mujāhid said,

﴿غَيْرَ مَمْنُونٍ﴾

﴿*Without Mamnūn*﴾ means "Without reckoning."[1] And this refers back to what we have said before.

## The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allāh's statement,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾

﴿*And verily, you are on an exalted (standard of) character.*﴾

Al-'Awfī reported from Ibn 'Abbās, "Verily, you are on a great religion, and it is Islām."[2] Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī' bin Anas.[3] Aḍ-Ḍaḥḥāk and Ibn Zayd also said this.[4] Sa'īd bin Abi 'Arūbah reported from Qatādah that he said concerning Allāh's statement,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾

﴿*And verily, you are on an exalted (standard of) character.*﴾

"It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allāh ﷺ, so she replied: 'Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said: 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.' "[5] 'Abdur-Razzāq recorded similar to this[6] and Imām Muslim recorded it in his *Ṣaḥīḥ* on the authority of Qatādah in its full length.[7]

This means that he would act according to the commands and the prohibition in the Qur'ān. His nature and character were patterned according to the Qur'ān, and he abandoned his

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[1] Aṭ-Ṭabari 23:528.

[2] Aṭ-Ṭabari 23:529.

[3] Aṭ-Ṭabari 23:529, and *Ad-Durr Al-Manthūr* 8:243.

[4] Aṭ-Ṭabari 23:530.

[5] Aṭ-Ṭabari 23:529.

[6] 'Abdur-Razzāq 3:307.

[7] Muslim 1:513.

natural disposition (i.e., the carnal nature). So whatever the Qur'ān commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allāh gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two *Ṣaḥīḥs* that Anas said, "I served the Messenger of Allāh ﷺ for ten years, and he never said a word of displeasure to me (*Uff*), nor did he ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allāh ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allāh."[1]

Imām Al-Bukhāri recorded that Al-Barā' said, "The Messenger of Allāh ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."[2]

The *Ḥadīths* concerning this matter are numerous. Abu Īsā At-Tirmidhi has a complete book on this subject called *Kitāb Ash-Shamā'il*.

Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting *Jihād* in the cause of Allāh. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allāh were transgressed. Then, in that case he would avenge for the sake of Allāh."[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 10:471, and Muslim 4:1814.

[2] *Fatḥ Al-Bāri* 6:652.

[3] Aḥmad 6:232. Similar with Muslim 7:80.

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ»

*«I have only been sent to perfect righteous behavior.»*

Aḥmad was alone in recording this *Ḥadīth*.[1]

In reference to Allāh's statement,

﴿فَسَتُبْصِرُ وَيُبْصِرُونَ ۝٥ بِأَيِّيكُمُ الْمَفْتُونُ ۝٦﴾

*﴿You will see, and they will see, which of you is afflicted with madness.﴾*

then it means, 'you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.' This is like Allāh's statement,

﴿سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ۝٢٦﴾

*﴿Tomorrow they will come to know who is the liar, the insolent one!﴾* (54:26)

Allāh also says,

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ ۝٢٤﴾

*﴿And verily (either) we or you are rightly guided or in plain error.﴾* (34:24)

Ibn Jurayj reported from Ibn 'Abbās, it means "You will know and they will know on the Day of Judgement."[2] Al-'Awfi reported from Ibn 'Abbās;

﴿بِأَيِّيكُمُ الْمَفْتُونُ﴾

*﴿Which of you is Maftūn (afflicted with madness).﴾*

means which of you is crazy.[3] This was also said by Mujāhid and others as well.[4] The literal meaning of *Maftūn* is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, 'so you will know and they will know,' or 'you will be informed and they will be informed, as to which of you is afflicted with madness.' And

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[1] Aḥmad 2:381.

[2] Al-Qurṭubi 18:229.

[3] Aṭ-Ṭabari 23:531.

[4] Aṭ-Ṭabari 23:530.

Allāh knows best. Then Allāh says,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ﴾

﴿*Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.*﴾

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

﴿فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۝٨ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝١٠ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ۝١١ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝١٢ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝١٣ أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝١٤ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝١٥ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ۝١٦﴾

﴿*8. So, do not obey the deniers.*﴾

﴿*9. They wish that you should compromise with them, so they (too) would compromise with you.*﴾

﴿*10. And do not obey every Ḥallāf Mahīn.*﴾

﴿*11. A Hammāz, going about with Namīm,*﴾

﴿*12. Hinderer of the good, transgressor, sinful,*﴾

﴿*13. 'Utul, and moreover Zanīm.*﴾

﴿*14. (He was so) because he had wealth and children.*﴾

﴿*15. When Our Āyāt are recited to him, he says: "Tales of the men of old!"*﴾

﴿*16. We shall brand him on the snout (nose)!*﴾

## Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character,'

﴿فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۝٨ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩﴾

﴿*So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.*﴾

Ibn 'Abbās said, "That you would permit them (their idolatry)

and they also would permit you (to practice your religion)."[1] Mujāhid said,

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩﴾

﴿*They wish that you should compromise with them, so they (too) would compromise with you.*﴾

"This means that you should be quiet about their gods and abandon the truth that you are upon."[2] Then Allāh says,

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝١٠﴾

﴿*And do not obey every Ḥallāf (one who swears much) Mahīn (liar or worthless person).*﴾

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allāh's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn 'Abbās said, "*Al-Mahīn* means the liar."[3]

Then Allāh says,

﴿هَمَّازٍ﴾

﴿*A Hammāz,*﴾ Ibn 'Abbās and Qatādah both said, "This is slander."[4]

﴿مَّشَّآءٍۭ بِنَمِيمٍ﴾

﴿*going about with Namīm,*﴾ This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two *Ṣaḥīḥs* that Mujāhid reported from Ṭāwus that Ibn 'Abbās said, "The Messenger of Allāh ﷺ once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

«*Verily, these two are being punished, and they are not being*

[1] Aṭ-Ṭabari 23:533.

[2] Aṭ-Ṭabari 23:533.

[3] Aṭ-Ṭabari 23:533.

[4] Aṭ-Ṭabari 23:534.

*punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namīmah.*" [1]

This *Ḥadīth* has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid.[2]

Imām Aḥmad recorded that Ḥudhayfah said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ»

«*The slanderer will not enter into Paradise.*»[3]

This *Ḥadīth* has been reported by the Group except for Ibn Mājah.[4]

Concerning Allāh's statement,

﴿مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾﴾

﴿*Hinderer of good, transgressor, sinful,*﴾ it means, he refuses to give and withholds that which he has of good.

﴿مُعْتَدٍ﴾

﴿*transgressor,*﴾ this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

﴿أَثِيمٍ﴾

﴿*sinful,*﴾ meaning, he delves into the forbidden things. Concerning Allāh's statement,

﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾﴾

﴿*'Utul, and moreover Zanīm.*﴾

*'Utul* means one who is cruel, harsh, strong, greedy and stingy. Imām Aḥmad recorded from Al-Ḥārithah bin Wahb that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 1:358, and Muslim 1:240.

[2] Abu Dāwud 1:25, *Tuḥfat Al-Aḥwadhi* 1:232, An-Nasā'ī 1:28 and 4:412, *Al-Kubrā* 6:496, and Ibn Mājah 1:125.

[3] Aḥmad 5:382.

[4] *Fatḥ Al-Bāri* 10:487, Muslim 1:101, Abu Dāwud 5:190, *Tuḥfat Al-Aḥwadhi* 6:172, and An-Nasā'ī in *Al-Kubrā* 6:496.

«أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ»

«*Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāẓ and arrogant person.*»[1]

Al-Wakī' said, "It *('Utul)* is every *Jawwāẓ, Ja'ẓari* and arrogant person." Both Al-Bukhāri and Muslim recorded this in their Two *Ṣaḥīḥs*, as well as the rest of the Group, except for Abu Dāwud. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'īd bin Khālid.[2]

The scholars of Arabic language have said that *Ja'ẓari* means rude and harsh, while *Jawwāẓ* means greedy and stingy.

Concerning the word *Zanīm*, Al-Bukhāri recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾﴾

﴿*'Utul (cruel), and moreover Zanīm.*﴾

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."[3] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the *Zanīm* is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this.

Concerning Allāh's statement,

﴿أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾﴾

﴿*(He was so) because he had wealth and children. When Our Āyāt are recited to him, he says: "Tales of the men of old!"*﴾

Allāh is saying, 'this is how he responds to the favors that

[1] Aḥmad 5:306.

[2] *Fatḥ Al-Bāri* 8:530, Muslim 4:2190, *Tuḥfat Al-Aḥwadhi* 7:331, An-Nasā'ī in *Al-Kubrā* 6:497, and Ibn Mājah 2:1378.

[3] Al-Bukhāri no. 4917.

Allāh has bestowed upon him of wealth and children, by disbelieving in Allāh's *Āyāt* and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allāh's statement,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝١١ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝١٢ وَبَنِينَ شُهُودًا ۝١٣ وَمَهَّدتُّ لَهُ تَمْهِيدًا ۝١٤ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٥ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝١٦ سَأُرْهِقُهُ صَعُودًا ۝١٧ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝٢٣ فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ۝٢٤ إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ۝٢٥ سَأُصْلِيهِ سَقَرَ ۝٢٦ وَمَا أَدْرَاكَ مَا سَقَرُ ۝٢٧ لَا تُبْقِي وَلَا تَذَرُ ۝٢٨ لَوَّاحَةٌ لِّلْبَشَرِ ۝٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣٠﴾

*﴿Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you know what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).﴾* [74:11-30]

Then Allāh said here,

﴿سَنَسِمُهُ عَلَى الْخُرْطُومِ ۝١٦﴾

*﴿We shall brand him on the snout!﴾*

Ibn Jarīr said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)."[1]
Others have said,

﴿سَنَسِمُهُ﴾

[1] Aṭ-Ṭabari 23:541.

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟
لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَٰٓئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ
ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾
أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا
رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل
لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ
رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ
﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ
لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ
عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

﴿We shall brand him﴾ This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

﴿إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ
أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا
يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن
رَّبِّكَ وَهُمْ نَٰٓئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ
كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ
ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ
صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ
يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ
عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ
قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا
لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ
أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ
يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ
ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾﴾

﴿17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,﴾

﴿18. Without (saying: "If Allāh wills.")﴾

﴿19. Then there passed over it a Ṭā'if from your Lord while they were asleep.﴾

﴿20. So by the morning, it became like Aṣ-Ṣarīm.﴾

﴿21. Then they called out (one to another as soon) as the morning broke.﴾

﴿22. Saying: "Go to your tilth in the morning, if you would

*pluck (the fruits)."*﴾

﴿23. *So they departed, and they were whispering:*﴾

﴿24. *"No poor person shall enter upon you into it today."*﴾

﴿25. *And they went in the morning with Ḥard Qādirīn.*﴾

﴿26. *But when they saw it, they said: "Verily, we have gone astray."*﴾

﴿27. *"Nay! Indeed we are deprived!"*﴾

﴿28. *The Awsaṭ among them said; "Did I not tell you, 'Why do you not Tusabbiḥūn.' "*﴾

﴿29. *They said: "Glory to Our Lord! Verily, we have been wrongdoers."*﴾

﴿30. *Then they turned one against another, blaming.*﴾

﴿31. *They said: "Woe to us! Verily, we were Ṭāghīn."*﴾

﴿32. *"We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord."*﴾

﴿33. *Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.*﴾

## A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allāh made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muḥammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allāh says,

﴿إِنَّا بَلَوْنَٰهُمْ﴾

﴿*Verily, We have tried them*﴾ meaning, 'We have tested them.'

﴿كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ﴾

﴿*as We tried the People of the Garden,*﴾

This refers to a garden containing different types of fruits and vegetation.

﴿إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ﴾

﴿*when they swore to pluck the fruits of the (garden) in the morning,*﴾

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

﴿وَلَا يَسْتَثْنُونَ ﴿١٨﴾﴾

*﴿Without (saying: "If Allāh wills.")﴾*

meaning their vow that they made. Therefore, Allāh broke their vow. He then said,

﴿فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾﴾

*﴿Then there passed over it a Ṭā'if from your Lord while they were asleep.﴾*

meaning, it was afflicted with some heavenly destruction.

﴿فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾﴾

*﴿So by the morning it became like Aṣ-Ṣarīm.﴾*

Ibn 'Abbās said, "Like the dark night."[1] Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

﴿فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾﴾

*﴿Then they called out (one to another as soon) as the morning broke.﴾*

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allāh said,

﴿أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾﴾

*﴿(Saying:) "Go to your tilth in the morning, if you would pluck (the fruits)."﴾*

meaning, 'if you want to pluck your harvest fruit.'

﴿فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾﴾

*﴿So they departed, and they were whispering:﴾*

meaning, they spoke privately about what they were doing so

[1] At-Ṭabari 23:544.

that no one could hear what they were saying. Then Allāh, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

﴿فَٱنطَلَقُوا۟ وَهُمْ يَتَخَـٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾﴾

﴿*So they departed, and they were whispering: "No poor person shall enter upon you into it today."*﴾

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allāh then said,

﴿وَغَدَوْا۟ عَلَىٰ حَرْدٍ﴾

﴿*And they went in the morning with Ḥard*﴾ meaning, with strength and power.

﴿قَـٰدِرِينَ﴾

﴿*Qādirīn*﴾ meaning, they thought they had power to do what they claimed and what they were desiring.

﴿فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾﴾

﴿*But when they saw it, they said: "Verily, we have gone astray."*﴾ meaning, when they arrived at it and came upon it, and it was in the condition which Allāh changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

﴿إِنَّا لَضَآلُّونَ﴾

﴿*Verily, we have gone astray.*﴾ meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbās and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

﴿بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾﴾

﴿*Nay! Indeed we are deprived (of the fruits)!*﴾

meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

﴿قَالَ أَوْسَطُهُمْ﴾

﴿*The Awsaṭ among them said,*﴾ Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Ka'b, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and Qatādah all said, "This means the most just of them and the best of them."[1]

﴿أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ﴾

﴿*Did I not tell you, 'Why do you not Tusabbiḥūn?'*﴾

Mujāhid, As-Suddi and Ibn Jurayj all said that,

﴿لَوْلَا تُسَبِّحُونَ﴾

﴿*Why do you not Tusabbiḥun?*﴾ this means "why do you not say, 'If Allāh wills?' "[2] As-Suddi said, "Their making exception due to the will of Allāh in that time was by glorifying Allāh (*Tasbīḥ*)." Ibn Jarīr said, "It is a person's saying, 'If Allāh wills.' "[3] It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allāh and thank Him for what He has given you and favored you with?"

﴿قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾﴾

﴿*They said: "Glory to Our Lord! Verily, we have been wrongdoers."*﴾

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

﴿إِنَّا كُنَّا ظَالِمِينَ ﴿٣٠﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣١﴾﴾

﴿*"...Verily, we have been wrongdoers." Then they turned one against another, blaming.*﴾

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

﴿قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣٢﴾﴾

﴿*They said: "Woe to us! Verily, we were Ṭāghīn."*﴾

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[1] Aṭ-Ṭabari 23:550.

[2] Aṭ-Ṭabari 23:551, and *Ad-Durr Al-Manthūr* 8:253.

[3] Aṭ-Ṭabari 23:550.

meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

﴿عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾﴾

*﴿We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.﴾*

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allāh knows best. Some of the Salaf mentioned that these people were from Yemen. Sa'īd bin Jubayr said, "They were from a village that was called Ḍarawān which was six miles from Ṣan'ā' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allāh took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allāh then says,

﴿كَذَٰلِكَ ٱلْعَذَابُ﴾

*﴿Such is the punishment,﴾* meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allāh's blessings upon him with ungratefulness (or disbelief).

﴿وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾﴾

*﴿but truly, the punishment of the Hereafter is greater if they but knew.﴾*

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ الْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا بِشُرَكَآئِهِمْ إِن كَانُوا صَٰدِقِينَ ﴿٤١﴾﴾

*﴿34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.﴾*

*﴿35. Shall We then treat the Muslims like the criminals?﴾*

*﴿36. What is the matter with you? How judge you?﴾*

*﴿37. Or have you a Book wherein you learn,﴾*

*﴿38. That you shall therein have all that you choose?﴾*

*﴿39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴾*

*﴿40. Ask them, which of them will stand as surety for that!﴾*

*﴿41. Or have they "partners"? Then let them bring their "partners" if they are truthful!﴾*

## The Reward of Those Who have *Taqwā* and that They will not be treated like the Criminals

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has *Taqwā* of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾﴾

*﴿Shall We then treat the Muslims like the criminals?﴾*

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾﴾

*﴿What is the matter with you? How do you judge?﴾*

meaning, 'how can you think that?' Then He says,

﴿أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾﴾

﴿*Or have you a Book wherein you learn that you shall therein have all that you choose?*﴾

Allāh is saying in this, 'is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?'

﴿إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾﴾

﴿*That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?*﴾

meaning, 'do you have covenants and confirmed agreements with Us?'

﴿إِنَّ لَكُمْ لَمَا تَحْكُمُونَ﴾

﴿*that yours will be what you judge?*﴾ meaning, 'that you will attain all that you want and desire.'

﴿سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾﴾

﴿*Ask them, which of them will stand as surety for that!*﴾ meaning, say to them, "Who is the sponsor to guarantee this?" Ibn 'Abbās said that it means, "Which of them will be a guarantor for that."[1]

﴿أَمْ لَهُمْ شُرَكَاءُ﴾

﴿*Or have they "partners"?*﴾ meaning, 'do they have idols and rivals gods (besides Allāh)?'

﴿فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ﴾

﴿*Then let them bring their "partners" if they are truthful!*﴾

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾ فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾﴾

[1] Aṭ-Ṭabari 23:554.

﴾42. *The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.*﴿

﴾43. *Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.*﴿

﴾44. *Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.*﴿

﴾45. *And I will grant them a respite. Verily, My plan is strong.*﴿

﴾46. *Or is it that you ask them a wage, so that they are heavily burdened with debt?*﴿

﴾47. *Or that the Unseen is in their hands, so that they can write it down?*﴿

## The Terror of the Day of Judgement

After Allāh mentions that those who have *Taqwā*, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾﴾

﴾*The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.*﴿

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that he heard the Prophet ﷺ saying,

«يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَىٰ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

«*Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff*

*plate (the bone will not bend or flex).*"

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs* and other books from different routes of transmission with various wordings. It is a long *Ḥadīth* that is very popular.[1]

Concerning Allāh's statement,

﴿خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٌ﴾

﴿*Their eyes will be cast down and ignominy will cover them;*﴾

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

## For Whoever denies the Qur'ān

Then Allāh says,

﴿فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ﴾

﴿*Then leave Me alone with such as belie this narration.*﴾

meaning, the Qur'ān. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allāh says,

﴿سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ﴾

﴿*We shall punish them gradually from directions they perceive not.*﴾

meaning, and they will not even be aware of it. Rather, they

[1] *Fatḥ Al-Bāri* 8:531, 532, and Muslim 1:167.

will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh's statement,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

﴿*Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.*﴾ (23:55,56)

Allāh also said,

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ۝٤٤﴾

﴿*So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.*﴾

Therefore, Allāh says here,

﴿وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ۝٤٥﴾

﴿*And I will grant them a respite. Verily, My plan is strong.*﴾

meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allāh says,

﴿إِنَّ كَيْدِى مَتِينٌ﴾

﴿*Verily, My plan is strong.*﴾

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

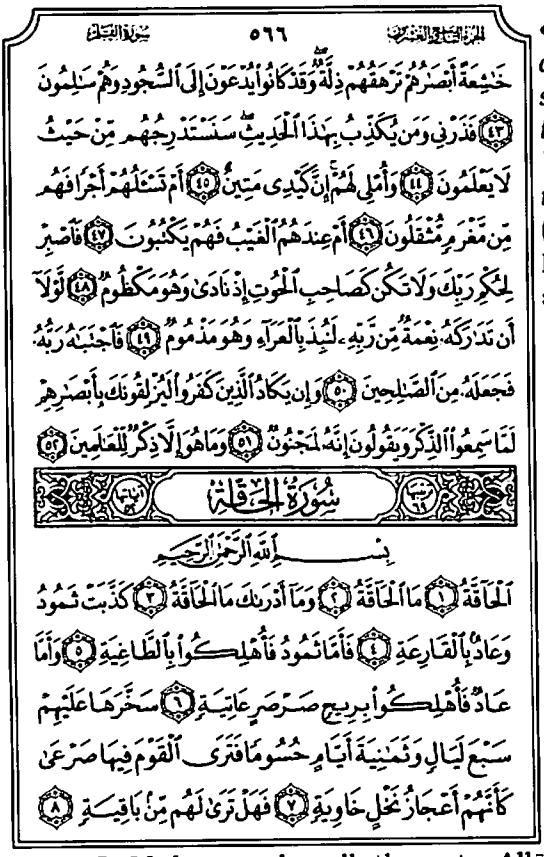
In the Two *Ṣaḥīḥs* it is recorded from the Messenger of Allāh ﷺ that he said,

«إِنَّ اللهَ تَعَالَى لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.*»

Then he recited,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ۝١٠٢﴾


خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ
﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ
لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم
مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَٱصْبِرْ
لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ
أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُۢبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَىٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ
لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

سُورَةُ الْحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ
وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا
عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ
سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

﴿*Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.*﴾ (11:102)[1]

In reference to Allāh's statement,

﴿أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾﴾

﴿*Or is it that you ask them for a wage, so that they are heavily burdened with debt? Or that the Unseen is in their hands, so that they can write it down?*﴾

the explanation of these two *Āyāt* preceded in *Sūrat At-Ṭūr*.[2] The meaning of it is, 'you, O Muḥammad, call them to Allāh without taking any wages from them. rather, you hope for the reward with Allāh. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

﴿فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُۢبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَىٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾﴾

﴿*48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makẓūm.*﴾

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[1] *Fatḥ Al-Bāri* 8:205, and Muslim 4:1997.

[2] See volume nine, the *Tafsīr* of *Sūrat Aṭ-Ṭūr* (52:40).

﴾49. *Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.*﴿

﴾50. *Then his Lord chose him and made him of the righteous.*﴿

﴾51. *And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he is a madman!"*﴿

﴾52. *But it is nothing else than a Reminder to all the creatures ('Ālamīn).*﴿

## The Command to be Patient and to refrain from being Hasty like Yūnus was

Allāh says,

﴿فَٱصۡبِرۡ﴾

﴾*So wait with patience*﴿ 'O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

﴿وَلَا تَكُن كَصَاحِبِ ٱلۡحُوتِ﴾

﴾*and be not like the Companion of the Fish*﴿

meaning, Dhun-Nūn, who was Yūnus bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnus) called out from the layers of darkness,

﴿أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾﴾

﴾*"That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers."*﴿ (21:87)

Then Allāh said concerning him,

﴿فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾﴾

*﴿So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾* (21:88)

Allāh also says,

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾

*﴿Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.﴾* (37:143,144)

So here (in this *Sūrah*), Allāh says,

﴿إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ﴾

*﴿when he cried out (to Us) while he was Makẓūm.﴾*

Ibn 'Abbās, Mujāhid and As-Suddi, all said, "while he was distressed."[1] Then Allāh goes on to say,

﴿فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾﴾

*﴿Then his Lord chose him and made him of the righteous.﴾*

Imām Aḥmad recorded from 'Abdullāh that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

*«It is not befitting for anyone to say that I am better than Yūnus bin Mattā.»*[2]

Al-Bukhāri recorded this *Ḥadīth*[3] and it is in the Two *Ṣaḥīḥs* reported from Abu Hurayrah.[4]

Concerning Allāh's statement,

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ﴾

*﴿And verily, those who disbelieve would almost make you slip with their eyes﴾*

Ibn 'Abbās, Mujāhid and others have said,

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[1] Aṭ-Ṭabari 23:563.

[2] Aḥmad 1:390.

[3] *Fatḥ Al-Bāri* 6:519.

[4] *Fatḥ Al-Bāri* 8:144, and Muslim 4:1846.

﴿لَيُزْلِقُونَكَ﴾

﴿would make you slip﴾ "In order to have some effect on you."[1]

﴿بِأَبْصَـٰرِهِمْ﴾

﴿with their eyes﴾ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you).'

## The Effect of the Evil Eye is Real

In this *Āyah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Ḥadīths* have been reported concerning this through numerous routes of transmission.

## The *Ḥadīth* of Buraydah bin Al-Ḥuṣayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

*«There is no Ruqyah[2] except to cure the evil eye and the sting.»*[3]

This is how Ibn Mājah recorded this *Ḥadīth*. Imām Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ* Muslim),[4] and At-Tirmidhi recorded the *Ḥadīth* in this manner (like Muslim's version).[5] This *Ḥadīth* has also been recorded by Imām Al-Bukhāri, Abu Dāwud and At-Tirmidhi on the authority of 'Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. 'Imrān's wording is,

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[1] Aṭ-Ṭabari 23:564,565.

[2] Prayer formula for healing.

[3] Ibn Mājah 2:1161.

[4] Muslim 1:199.

[5] *Tuḥfat Al-Aḥwadhi* 6:217.

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

*«There is no Ruqyah except to cure the evil eye and the sting.»"*[1]

Muslim recorded in his *Ṣaḥīḥ* from Ibn 'Abbās that the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتِ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا»

*«The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.»*[2]

Muslim was alone in recording this *Ḥadīth*, as Al-Bukhāri did not mention it. It is reported from Ibn 'Abbās that he said, "The Messenger of Allāh ﷺ used to invoke Allāh's protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

*«I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil.»*

Then he would say:

«هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ»

*«Thus, did Ibrāhīm used to seek protection for Isḥāq and Ismā'īl (his sons).»"*

This *Ḥadīth* was recorded by Al-Bukhāri and the *Sunan* compilers. [3]

### The *Ḥadīth* of Abu Umāmah As'ad bin Sahl bin Ḥunayf

Ibn Mājah recorded from Abu Umamah As'ad bin Sahl bin Ḥunayf that 'Āmir bin Rabī'ah passed by Sahl bin Ḥunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

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[1] *Fatḥ Al-Bāri* 10:163, Abu Dāwud 4:213, and *Tuḥfat Al-Aḥwadhi* 6:217.

[2] Muslim 4:1719.

[3] *Fatḥ Al-Bāri* 6:470, Abu Dāwud 5:104, *Tuḥfat Al-Aḥwadhi* 6:220, An-Nasā'ī in *Al-Kubrā* 6:250, and Ibn Mājah 2:1164.

commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«مَنْ تَتَّهِمُونَ بِهِ؟»

*«Who do you blame (or hold responsible) for this?»*

The people replied, "Āmir bin Rabī'ah." Then the Prophet ﷺ said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

*«Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.»*

Then the Prophet ﷺ called for some water and he commanded 'Āmir to perform *Wuḍu'* with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his *Izār*. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma'mar related from Az-Zuhrī that he said, "The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."[1] An-Nasā'ī recorded this *Ḥadīth* through different routes from Abu Umāmah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him." [2]

## The *Ḥadīth* of Abu Sa'īd Al-Khudri

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *Jinns* and the evil eye of humans. Then when the *Mu'awwidhatān*[3] were revealed, he used them (for seeking protection) and abandoned everything else." [4]

This was recorded by At-Tirmidhi, and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan.*"[5]

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[1] *Sunan Ibn Mājah* no. 3509.

[2] An-Nasā'ī in *Al-Kubrā* no. 7617-7619.

[3] *Sūrat Al-Falāq* (113) and *Sūrat An-Nās* (114).

[4] Ibn Mājah 2:1161.

[5] *Tuḥfat Al-Aḥwadhi* 6:218, and An-Nasā'ī 8:271.

## Another *Ḥadīth* from Abu Sa'īd

Imām Aḥmad recorded from Abu Sa'īd that Jibrīl came to the Prophet ﷺ and said, "O Muḥammad, are you suffering from any ailment?" The Prophet ﷺ said,

«نَعَمْ»

«*Yes*.» Then Jibrīl said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ»

«*"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing."*»[1]

This *Ḥadīth* has been recorded by Muslim and the *Sunan* compilers except for Abu Dāwud. [2]

Imām Aḥmad also recorded from Abu Sa'īd or Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللهُ يَشْفِيكَ»

«*In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you.*»[3]

## The *Ḥadīth* of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَيْنَ حَقٌّ»

«*Verily the evil eye is real.*»[4]

Both Al-Bukhāri and Muslim recorded this *Ḥadīth* as well.[5]

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[1] Aḥmad 3:28,56.

[2] Muslim 4:1718, *Tuḥfat Al-Aḥwadhi* 4:46, and An-Nasā'ī in *Al-Kubrā* 6:249, and Ibn Mājah 2:1164.

[3] Aḥmad 3:58, 75.

[4] Aḥmad 2:319.

[5] *Fatḥ Al-Bāri* 10:213, and Muslim 4:1719.

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْعَيْنُ حَقٌّ»

«*The evil eye is real.*»[1]

Ibn Mājah was alone in recording this *Ḥadīth.*

## The *Ḥadīth* of Asmā' bint 'Umays

Imām Aḥmad recorded from 'Ubayd bin Rifā'ah Az-Zuraqi that Asmā' said, "O Messenger of Allāh! Verily, Bani Ja'far are afflicted with the evil eye; should I seek to have *Ruqyah* ?" The Prophet ﷺ replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ»

«*Yes, for if anything could overcome the divine decree, it would be the evil eye.*»[2]

This *Ḥadīth* has been recorded like this by At-Tirmidhi, Ibn Mājah,[3] and An-Nasā'ī. At-Tirmidhi said concerning it, "*Ḥasan Ṣaḥīḥ.*"[4]

## The *Ḥadīth* of 'Ā'ishah

Ibn Mājah recorded from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have *Ruqyah* performed as a cure against the evil eye.[5] This was reported by Al-Bukhāri and Muslim.[6]

## The *Ḥadīth* of Sahl bin Ḥunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Ḥunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juḥfah. They stopped there and

[1] Ibn Mājah 2:1159.

[2] Aḥmad 6:438.

[3] *Tuḥfat Al-Aḥwadhi* 6:219, and Ibn Mājah 2:1160.

[4] *Tuḥfat Al-Aḥwadhi* 6:220.

[5] Ibn Mājah 2:1161.

[6] *Fatḥ Al-Bāri* 10:210, and Muslim 4:1725.

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani 'Ādi bin Ka'b, 'Āmir bin Rabī'ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allāh ﷺ and it was said to him, "O Messenger of Allāh! Can you do anything for Sahl? By Allāh, he has not lifted his head nor has he regained consciousness." The Prophet ﷺ then said,

«هَلْ تَتَّهِمُونَ فِيهِ مِنْ أَحَدٍ؟»

*«Do you all blame (or hold responsible) anyone for what has happened to him?»*

They said, " Āmir bin Rabī'ah looked at him." So the Prophet ﷺ called 'Āmir and he was very angry with him. He said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَّكْتَ؟»

*«Would one of you knowingly kill his brother? Why don't you ask Allāh to bless your brother when you see something (of him) that you like?»*

Then the Prophet ﷺ said,

«اغْتَسِلْ لَهُ»

*«Bathe for him.»*

So he ('Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his *Izār* (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."[1]

## The *Ḥadīth* of 'Āmir bin Rabī'ah

Imām Aḥmad recorded in his *Musnad* that 'Ubaydullāh bin 'Āmir said, " Āmir bin Rabī'ah and Sahl bin Ḥanayf went off together intending to bathe. So they went about their business

[1] Aḥmad 3:486.

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا»

*«O Allāh! Remove from him its heat, its cold and its pain.»*

He (Sahl) then stood up, and Allāh's Messenger ﷺ said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبَرِّكْ فَإِنَّ الْعَيْنَ حَقٌّ»

*«If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allāh to bless it, for verily, the evil eye is real.»*[1]

## The Accusation of the Disbelievers and the Reply to Them

Allāh says,

﴿وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾

*﴿and they say: "Verily, he is a madman!"﴾*

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'ān. Allāh then says,

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾﴾

*﴿But it is nothing else but a Reminder to all the creatures ('Ālamīn).﴾*

This is the end of the explanation (*Tafsīr*) of *Sūrah Nūn* (or *Al-Qalam*), and all praise and blessing belong to Allāh.

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[1] Aḥmad 3:447.

# The *Tafsīr* of *Sūrat Al-Ḥāqqah* (Chapter - 69)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ۝٥ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ۝٨ وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ۝٩ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝١٠ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝١٢﴾

﴿1. *Al-Ḥāqqah!*﴾

﴿2. *What is Al-Ḥāqqah?*﴾

﴿3. *And what will make you know what Al-Ḥāqqah is?*﴾

﴿4. *Thamūd and 'Ād denied the Qāri'ah!*﴾

﴿5. *As for Thamūd, they were destroyed by the Tāghiyah!*﴾

﴿6. *And as for 'Ād, they were destroyed by a wind, Ṣarṣar 'Ātiyah!*﴾

﴿7. *Which Allāh imposed on them for seven nights and eight days Ḥusūm, so that you could see men lying toppled, as if they were trunks of date palms, Khāwiyah!*﴾

﴿8. *Do you see any remnants of them?*﴾

﴿9. *And Fir'awn, and those before him, and the cities overthrown committed Al-Khaṭi'āh.*﴾

﴿10. *And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.*﴾

﴿11. *Verily, when the water rose beyond its limits, We carried you in the ship.*﴾

﴿12. *That We might make it an admonition for you and that it*

*might be retained by the retaining ears.*﴾

## Warning concerning the Greatness of the Day of Judgement

*Al-Ḥāqqah* is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ۝٣﴾

﴿*And what will make you know what Al-Ḥāqqah is?*﴾

## Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

﴿فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ۝٥﴾

﴿*As for Thamūd, they were destroyed by the Ṭāghiyah!*﴾

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, "*Aṭ-Ṭāghiyah* is the shout."[1] Mujāhid said, "*Aṭ-Ṭāghiyah* means the sins." This was also said by Ar-Rabī' bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following *Āyāt* as proof for his statement,

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ۝١١﴾

﴿*Thamūd denied through their transgression.*﴾

Then Allāh says,

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ﴾

﴿*And as for 'Ād, they were destroyed by a wind Ṣarṣar*﴾

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabī' bin Anas and Ath-Thawri all said about,

﴿عَاتِيَةٍ﴾

﴿*'Ātiyah*﴾

"This means severe blowing of the wind." Qatādah said, "It

[1] Aṭ-Ṭabari 23:571.

blew fiercely upon them until it pierced their hearts."[1] Aḍ-Ḍaḥḥāk said,

﴿صَرْصَرٍ﴾

﴿Ṣarṣar﴾ "This means cold, and

﴿عَاتِيَةٍ﴾

﴿'Ātiyah﴾ means, it blew fiercely upon them without any mercy or blessing."[2] 'Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."[3]

﴿سَخَّرَهَا عَلَيْهِمْ﴾

﴿*Which Allāh imposed on them*﴾ meaning, He made it overpower them.

﴿سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*for seven nights and eight days Ḥusūm,*﴾ *Ḥusūm* means, complete, successive and unfortunately evil. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, 'Ikrimah, Ath-Thawri and others all said, "*Ḥusūm* means in succession."[4] It has been reported that 'Ikrimah and Ar-Rabī' bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh's statement,

﴿فِيٓ أَيَّامٍ نَّحِسَاتٍ﴾

﴿*in days of calamity*﴾ (41:16)

It has been said that it is that which people now call *A'jāz* (apparently used to mean evil devastation). It seems as though the people took this term from Allāh's statement,

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾

﴿*so that you could see the people lying toppled, as if they were A'jāz (trunks) of date palms, Khāwiyah!*﴾

Ibn 'Abbās said about,

﴿خَاوِيَةٍ﴾

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[1] Aṭ-Ṭabari 23:572.

[2] Aṭ-Ṭabari 23:572.

[3] Aṭ-Ṭabari 23:572.

[4] Aṭ-Ṭabari 23:573, 574.

﴿Khāwiyah﴾

"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

*«I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind.»*[1]

﴿فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝٨﴾

﴿*Do you see any remnants of them?*﴾

meaning, 'do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allāh did not make for them any successors.

Then Allāh says,

﴿وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ﴾

﴿*And Fir'awn and those before him committed (sin)*﴾ This has been recited with a *Kasrah* under the letter *Qāf* (in the word *Qabalahu*, as *Qiblahu*), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a *Fatḥah* over the letter *Qāf* (as the word *Qablahu*), which means those nations before him who were similar to him. Concerning Allāh's statement,

﴿وَٱلْمُؤْتَفِكَٰتُ﴾

﴿*the overthrown cities*﴾ those nations that rejected their Messengers.

﴿بِٱلْخَاطِئَةِ﴾

﴿*committed Al-Khāṭi'ah.*﴾ *Al-Khāṭi'ah* means their rejection of what Allāh revealed. Ar-Rabī' said,

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[1] Muslim 2:617.

﴿بِٱلْخَاطِئَةِ﴾

*﴿committed Al-Khāṭi'ah.﴾*

"This means disobedience." Mujāhid said, "They committed errors."[1] Thus, Allāh says,

﴿فَعَصَوْا رَسُولَ رَبِّهِمْ﴾

*﴿And they disobeyed their Lord's Messenger,﴾*

meaning they were all of the same type, they all denied the Messenger of Allāh who was sent to them. As Allāh says,

﴿كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ﴾

*﴿Everyone of them denied the Messengers, so My threat took effect.﴾*

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

﴿كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾﴾

*﴿The people of Nūḥ belied the Messengers﴾*

﴿كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾﴾

*﴿'Ād belied the Messengers.﴾*

﴿كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾﴾

*﴿Thamūd belied the Messengers.﴾*

However, only one Messenger came to every nation. Thus, Allāh says here,

﴿فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾﴾

*﴿And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴾*

*Rābiyah* means, great, severe and painful. Mujāhid said, "*Rābiyah* means severe."[2] As-Suddi said, "It means destructive."

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[1] Aṭ-Ṭabari 23:576.

[2] Aṭ-Ṭabari 23:577.

## A Reminder about the Blessing of the Ship

Then, Allāh says,

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ﴾

*﴿Verily, when the water rose beyond its limits,﴾*

meaning, it rose up over its shores by the leave of Allāh and it overcame all that existed. Ibn 'Abbās and others said, "The water rising beyond its boundary means it increased abundantly."[1] This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allāh.

Therefore, Allāh answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allāh reminds humanity of His blessing,

﴿إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾﴾

*﴿Verily, when the water rose beyond its limits, We carried you in the ship.﴾*

meaning, a ship running along upon the surface of the water.

﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً﴾

*﴿That We might make it an admonition for you﴾*

The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, 'We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.' This is as Allāh says,

﴿وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ﴾

*﴿and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon﴾* (43:12,13)

[1] Aṭ-Ṭabari 23:577.

And Allāh said,

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

*﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾* (36:41,42)

Qatādah said, "Allāh caused this ship to remain until the first people of this *Ummah* saw it."[1] However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

﴿وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ﴾

*﴿and that it might be retained by the retaining ears.﴾*

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn 'Abbās said, "This means an ear that is retentive and hearing."[2] Qatādah said,

﴿أُذُنٌ وَٰعِيَةٌ﴾

*﴿by the retaining ears.﴾* means, "An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh's Book." Aḍ-Ḍaḥḥāk said,

﴿وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ﴾

*﴿and that it might be retained by the retaining ears.﴾* (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

*﴿13. Then when the Trumpet will be blown with one blowing.﴾*

*﴿14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾*

[1] Aṭ-Ṭabari 23:578.

[2] Aṭ-Ṭabari 23:579.

﴿15. *Then on that Day shall the Event occur.*﴾

﴿16. *And the heaven will be rent asunder, for that Day it will be frail and torn up.*﴾

﴿17. *And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.*﴾

﴿18. *That Day shall you be brought to Judgement, not a secret of you will be hidden.*﴾

## A Mention of the Horrors of the Day of Judgement

Allāh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allāh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.[1] It is emphasized here that it is one blowing, because the command of Allāh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allāh goes on to say,

﴿وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾﴾

﴿*And the earth and the mountains shall be removed from their places, and crushed with a single crushing.*﴾

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

﴿فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾﴾

﴿*Then on that Day shall the Event occur.*﴾

meaning, the Day of Judgement.

﴿وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾﴾

[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the *Tafsīr* of *Sūrat An-Naml* (27 :87) and the discussion following it.

﴿*And the heaven will be rent asunder, for that Day it will be frail and torn up.*﴾

Ibn Jurayj said, "This is like Allāh's statement,

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾﴾

﴿*And the heaven shall be opened, it will become as gates.*﴾ (78:19)

Ibn 'Abbās said, "It (the sky) will be torn apart and the Throne will be near it."

﴿وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا﴾

﴿*And the angels will be on its sides,*﴾ The word *Malak* here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabī' bin Anas said concerning Allāh's statement,

﴿وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا﴾

﴿*And the angels will be on its sides,*﴾

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allāh,

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ﴾

﴿*and eight angels will, that Day, bear the Throne of your Lord above them.*﴾

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwud recorded from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said,

«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: أَنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ»

«*I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling).*»

This is the wording recorded by Abu Dāwud.[1]

[1] Abu Dāwud 5:96.

**The Children of Ādam being presented before Allāh**

Concerning the statement of Allāh,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

﴿*That Day shall you be brought to Judgement, not a secret of you will be hidden.*﴾

meaning, 'you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allāh says,

﴿لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

﴿*not a secret of you will be hidden.*﴾

Imām Aḥmad recorded from Abu Mūsā that the Messenger of Allāh ﷺ said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرْضَاتٍ، فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ»

«*The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.*» Ibn Mājah and At-Tirmidhi[1] both recorded this *Ḥadīth.*

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴿*19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"*﴾

﴿*20. "Surely, I did believe that I shall meet my account!"*﴾

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[1] Aḥmad 4:414, Ibn Mājah 2:1430 *Tuḥfat Al-Aḥwadhi* 7:111. This is narrated from Al-Ḥasan Al-Baṣri whom most of the scholars say did not hear from Abu Musā, so according to the majority, it is a disconnected narration.

﴾21. *So, he shall be in a life, well-pleasing.*﴿

﴾22. *In a lofty Paradise,*﴿

﴾23. *The fruits in bunches whereof will be low and near at hand.*﴿

﴾24. *Eat and drink at ease for that which you have sent on before you in days past!*﴿

## The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allāh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

﴾هَآؤُمُ اقْرَءُوا كِتَٰبِيَهْ﴿

﴾*Here! read my Record!*﴿

meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allāh replaced their bad deeds (evils) with good deeds. 'Abdur-Raḥmān bin Zayd said, "The meaning of

﴾هَآؤُمُ اقْرَءُوا كِتَٰبِيَهْ﴿

﴾*Here! read my Record!*﴿

is 'Here, read my Book.'... The suffix *'Um'* is a grammatical addition." This is what he ('Abdur-Raḥmān) said. It seems apparent that the suffix *'Um'* means here 'you all.'

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Abdullāh bin Ḥanẓalah - and he (Ḥanẓalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allāh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allāh will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!' "

﴾إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾﴿

﴾*Surely, I did believe that I shall meet my account!*﴿

This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the *Ṣaḥīḥ*, it is recorded from Ibn 'Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

«يُدْنِي اللهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيُقَرِّرُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللهُ تَعَالَىٰ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَىٰ كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ ﴿هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾»

«*Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ﴿"These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers."﴾*»[1]

Allāh's statement,

﴿إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾﴾

﴿*Surely, I did believe that I shall meet my account!*﴾

means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allāh says,

﴿الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ﴾

﴿*(They are those) who are certain that they are going to meet their Lord.*﴾ (2:46)

Allāh then says,

﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾﴾

﴿*So he shall be in a life, well-pleasing.*﴾ (69:21) meaning, pleasant.

﴿فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾﴾

[1] Aḥmad 2:74, Al-Bukhāri 4685, and Muslim 1768.

﴿*In a lofty Paradise,*﴾ meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«*Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.*»[1]

Then Allāh says,

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾

﴿*The fruits in bunches whereof will be low and near at hand.*﴾

Al-Barā' bin 'Āzib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."[2] More than one person has said this.

Then Allāh says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴿*Eat and drink at ease for that which you have sent on before you in days past!*﴾

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«*Work deeds, strive, seek to draw near (to Allāh) and know that none of you will be admited into Paradise because of his deeds.*»

They (the Companions) said, "Not even you O Messenger of Allāh?" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«*Not even me, except if Allāh covers me with mercy from Himself and grace.*»[3]

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[1] Al-Bukhāri no. 2790.

[2] Aṭ-Ṭabari 23:586.

[3] *Fatḥ Al-Bāri* 11:300.

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ
رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ
﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ
نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾
فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ
﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ
﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ
حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ
ٱلْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ
﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ
عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ
صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ
كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾

﴿وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ
يَٰلَيْتَنِي لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ
مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ
ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ عَنِّي مَالِيَهْ ﴿٢٨﴾
هَلَكَ عَنِّي سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ
فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي
سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ
ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ
ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا
حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ
غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا
ٱلْخَٰطِـُٔونَ ﴿٣٧﴾﴾

﴿25. *But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"*﴾

﴿26. *"And that I had never known how my account is!"*﴾

﴿27. *"Would that it had been my end!"*﴾

﴿28. *"My wealth has not availed me;"*﴾

﴿29. *"My power has gone from me!"*﴾

﴿30. *(It will be said): "Seize him and fetter him;"*﴾

﴿31. *"Then throw him in the blazing Fire."*﴾

﴿32. *"Then fasten him on a chain whereof the length is seventy cubits!"*﴾

﴿33. *Verily, he used not to believe in Allāh, the Most Great,*﴾

﴿34. *And urged not the feeding of the poor.*﴾

﴿35. *So, no friend has he here this Day,*﴾

﴿36. *Nor any food except filth from Ghislīn.*﴾

﴿37. *None will eat it except the Khāṭi'ūn.*﴾

## The Bad Condition of Whoever is given His Record in His Left Hand

These *Āyāt* inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

﴿فَيَقُولُ يَٰلَيْتَنِي لَمْ أُوتَ كِتَٰبِيَهْ ۝٢٥ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝٢٦ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ۝٢٧﴾

﴿*(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."*﴾

Aḍ-Ḍaḥḥāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka'b, Ar-Rabī' and As-Suddi. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."[1]

﴿مَآ أَغْنَىٰ عَنِّي مَالِيَهْ ۝٢٨ هَلَكَ عَنِّي سُلْطَٰنِيَهْ ۝٢٩﴾

﴿*My wealth has not availed me; my power has gone from me.*﴾ means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

﴿خُذُوهُ فَغُلُّوهُ ۝٣٠ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ۝٣١﴾

﴿*Seize him and fetter him; then throw him in the blazing Fire.*﴾ meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ۝٣٢﴾

﴿*Then fasten him on a chain whereof the length is seventy cubits!*﴾

[1] At-Ṭabari 23:587.

Ka'b Al-Aḥbār said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-'Awfi reported that Ibn 'Abbās and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."[1] Ibn Jurayj reported that Ibn 'Abbās said,

﴿فَٱسْلُكُوهُ﴾

﴿*Then fasten him*﴾ "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-'Awfi reported from Ibn 'Abbās that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet."[2] Imām Aḥmad recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هٰذِهِ - وأشار إلى جُمْجُمَةٍ - أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، لَبَلَغَتِ الأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَصْلَهَا»

«*If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.*»[3]

At-Tirmidhi also recorded this *Ḥadīth* and he said, "This *Ḥadīth* is *Ḥasan*."[4] Concerning Allāh's statement,

﴿إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾﴾

﴿*Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor.*﴾

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh's creation nor did he give them their rights. For

[1] Aṭ-Ṭabari 23:589.

[2] Aṭ-Ṭabari 23:589.

[3] Aḥmad 2:197.

[4] *Tuḥfat Al-Aḥwadhi* 7:313.

verily, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of *Zakāh*. When the Prophet ﷺ was (in his last moments) near death he said,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«*The prayer (Aṣ-Ṣalāh) and your right hand possessions (i.e., slaves).*»[1]

Allāh says,

﴿فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ۝٣٥ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝٣٦ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ۝٣٧﴾

﴿*So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khāṭi'ūn.*﴾

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatādah said, "It will be the worst food of the people of the Hellfire."[2] Ar-Rabī' and Aḍ-Ḍaḥḥāk both said, "It (*Ghislīn*) is a tree in Hell." Shabīb bin Bishr reported from 'Ikrimah that Ibn 'Abbās said, '*Ghislīn* will be the blood and fluid that will flow from their flesh." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, '*Ghislīn* is the pus of the people of the Hellfire."

﴿فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ۝٣٨ وَمَا لَا تُبْصِرُونَ ۝٣٩ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝٤٠ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ۝٤١ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ۝٤٢ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝٤٣﴾

﴿*38. So, I swear by whatsoever you see,*﴾

﴿*39. And by whatsoever you see not,*﴾

﴿*40. That this is verily the word of an honored Messenger.*﴾

﴿*41. It is not the word of a poet, little is that you believe!*﴾

﴿*42. Nor is it the word of a soothsayer, little is that you*

[1] An-Nasā'ī in *Al-Kubrā* 4:258.

[2] Aṭ-Ṭabari 23:591.

*remember!*﴾

﴿43. *This is the revelation sent down from the Lord of all that exists.*﴾

## The Qur'ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

﴿فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾﴾

﴿*So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.*﴾

meaning, Muḥammad ﷺ. Allāh gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allāh gave this description to the angelic Messenger in *Sūrat At-Takwīr*, where he said,

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

﴿*Verily, this is the Word of (this Qur'ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.*﴾ (81:19-21)

And here, it refers to Jibrīl. Then Allāh says,

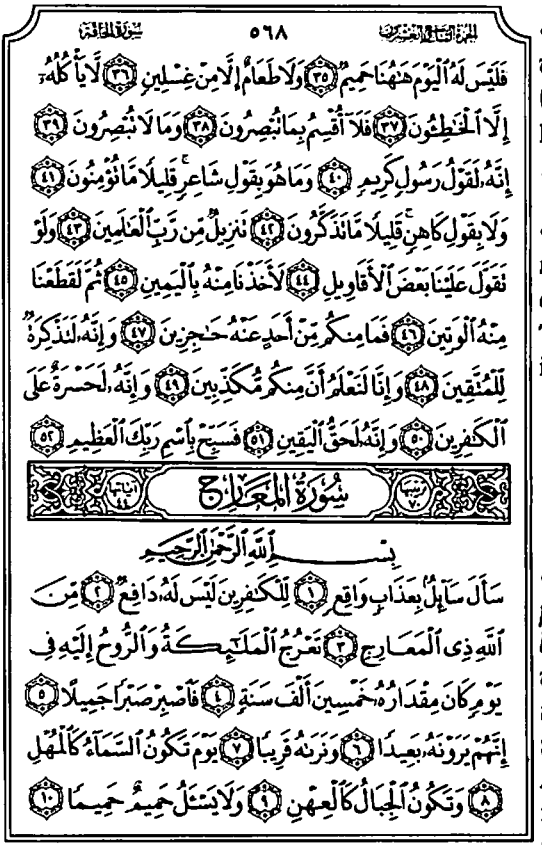
﴿وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾﴾

﴿*and your companion is not a madman.*﴾ (81:22) meaning, Muḥammad ﷺ.

﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴾

﴿*And indeed he saw him in the clear horizon.*﴾ (81:23) meaning, Muḥammad ﷺ saw Jibrīl in his true form in which Allāh created him.

﴿وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾﴾




﴿*And he is not Ḍanīn with the Unseen.*﴾ (81:24) meaning, suspicious.

﴿وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾﴾

﴿*And it (the Qur'ān) is not he word of the outcast Shayṭān.*﴾ (81:25) This is similar to what is being said here.

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾﴾

﴿*It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!*﴾ So in one instance Allāh applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muḥammad ﷺ). This is because both of them are conveying from Allāh that which has been entrusted to them of Allāh's revelation and Speech. Thus, Allāh says,

﴿تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾﴾

﴿*This is the revelation sent down from the Lord of all that exists.*﴾

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾﴾

﴿*44. And if he had forged a false saying concerning Us,*﴾

﴾45. *We surely would have seized him by his right hand,*﴿

﴾46. *And then We certainly would have cut off Al-Watīn from him,*﴿

﴾47. *And none of you could have prevented it from him.*﴿

﴾48. *And verily, this is a Reminder for those who have Taqwā.*﴿

﴾49. *And verily, We know that there are some among you that deny.*﴿

﴾50. *And indeed it will be an anguish for the disbelievers.*

﴾51. *And verily, it (this Qur'ān) is an absolute truth with certainty.*﴿

﴾52. *So, glorify the Name of your Lord, the Most Great.*﴿

**If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him**

Allāh says,

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا﴾

﴾*And if he had forged a false saying concerning Us,*﴿

meaning, 'if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).' Thus, Allāh says,

﴿لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾﴾

﴾*We surely would have seized him by his right hand,*﴿

It has been said that this means, 'We would seize him by the right hand because it is more stronger in grabbing.'

﴿ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾﴾

﴾*And then We certainly would have cut off Al-Watīn from him,*﴿

Ibn 'Abbās said, "It (*Al-Watīn*) refers to the artery of the heart,

and it is the vein that is attached to the heart."[1] This has also been said by 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥākim, Qatādah, Aḍ-Ḍaḥḥāk, Muslim Al-Baṭīn and Abu Sakhr Ḥumayd bin Ziyād.[2] Muḥammad bin Ka'b said, "It (*Al-Watīn*) is the heart, its blood, and whatever is near it."[3] Concerning Allāh's statement,

﴿فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾﴾

﴿*And none of you could have prevented it from him.*﴾

means, 'none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

﴿وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾﴾

﴿*And verily, this (Qur'ān) is a Reminder for those who have Taqwā.*﴾

meaning, the Qur'ān. This is just as Allāh says,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ﴾

﴿*Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."*﴾

Then Allāh says,

﴿وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾﴾

﴿*And verily, We know that there are some among you that deny (this Qur'ān).*﴾

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'ān. Then Allāh says,

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[1] Aṭ-Ṭabari 23:593.

[2] Aṭ-Ṭabari 23:593, 594, and *Ad-Durr Al-Manthūr* 8:276.

[3] Al-Qurṭubi 18:276.

﴿وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ۝٥٠﴾

﴿*And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).*﴾

Ibn Jarīr said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."[1] He (Ibn Jarīr) also mentioned a similar statement from Qatādah.[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'ān, in which case the verse would mean that the Qur'ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

﴿كَذَٰلِكَ سَلَكۡنَٰهُ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ۝٢٠٠ لَا يُؤۡمِنُونَ بِهِۦ﴾

﴿*Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the criminals. They will not believe in it.*﴾ (26:200,201)

And Allāh said,

﴿وَحِيلَ بَيۡنَهُمۡ وَبَيۡنَ مَا يَشۡتَهُونَ﴾

﴿*And a barrier will be set between them and that which they desire*﴾ (34:54).

Therefore, Allāh says here,

﴿وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ ۝٥١﴾

﴿*And verily, it (this Qur'ān) is an absolute truth with certainty.*﴾

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

﴿فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ۝٥٢﴾

﴿*So glorify the Name of your Lord, the Most Great.*﴾

meaning, He Who sent down this magnificent Qur'ān.

This is the end of the explanation (*Tafsīr*) of *Sūrat Al-Ḥāqqah*. And to Allāh belong all praise and blessings.

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[1] Aṭ-Ṭabari 23:595.

[2] Aṭ-Ṭabari 23:595.

# The *Tafsīr* of *Sūrah Sa'ala Sā'il*[1] (Chapter - 70)

### Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝٢ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝٣ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤ فَاصْبِرْ صَبْرًا جَمِيلًا ۝٥ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝٦ وَنَرَاهُ قَرِيبًا ۝٧﴾

﴿1. *A questioner asked concerning a torment about to befall*﴾

﴿2. *Upon the disbelievers, which none can avert,*﴾

﴿3. *From Allāh, the Lord of the ways of ascent.*﴾

﴿4. *The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.*﴾

﴿5. *So be patient, with a good patience.*﴾

﴿6. *Verily, they see it (the torment) afar off.*﴾

﴿7. *But We see it near.*﴾

## A Request to hasten the Day of Judgement

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝١﴾

﴿*A questioner asked concerning a torment about to befall*﴾

This *Āyah* contains an assumed meaning that is alluded to by the letter "*Ba*". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allāh's statement,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ﴾

[1] This *Sūrah* is commonly referred to as *Al-Ma'ārij*.

﴿*And they ask you to hasten on the torment! And Allāh fails not His promise.*﴾ (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-'Awfi reported from Ibn 'Abbās concerning the *Āyah*,

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ۝١﴾

﴿*A questioner asked concerning a torment about to befall*﴾

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them."[1] Ibn Abi Najīḥ reported from Mujāhid that he said concerning Allāh's statement

﴿سَأَلَ سَآئِلٌۢ﴾

﴿*A questioner asked*﴾, "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

﴿ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ۝٣٢﴾

﴿*O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.*﴾"[2] (8:32) Allāh's statement,

﴿وَاقِعٍ ۝١ لِّلْكَٰفِرِينَ﴾

﴿*about to befall (Wāqi') upon the disbelievers,*﴾ means, it is waiting in preparation for the disbelievers. Ibn 'Abbās said, "*Wāqi'* means coming."

﴿لَيْسَ لَهُۥ دَافِعٌ﴾

﴿*which non can avert*﴾ meaning, there is no one who can repel it if Allāh wants it to happen. Thus, Allāh says,

﴿مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ۝٣﴾

﴿*From Allāh, the Lord of the ways of ascent (Al-Ma'ārij).*﴾

[1] Aṭ-Ṭabari 23:599.

[2] Aṭ-Ṭabari 23:599.

## The *Tafsīr* of "Lord of the ways of ascent"

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "Lord of the ways of ascent means loftiness and abundance."[1] Mujāhid said, "Lord of the ways of ascent means the ways of ascension into the heavens."[2] Concerning Allāh's statement,

﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ﴾

*﴿The angels and the Rūḥ Ta'ruju to Him﴾*

'Abdur-Razzāq reported from Ma'mar from Qatādah that *Ta'ruju* means to ascend. In reference to the *Ruḥ*, Abu Ṣāliḥ said, "They are creatures from the creation of Allāh that resemble humans but they are not humans."

It could be that here it means Jibrīl, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (*Arwāḥ*) of the Children of Ādam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the *Ḥadīth* of Al-Barā' proves.[3]

## The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allāh's statement,

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ﴾

*﴿in a Day the measure whereof is fifty thousand years.﴾*

This refers to the Day of Judgement. Ibn Abi Ḥātim recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ﴾

*﴿in a Day the measure whereof is fifty thousand years.﴾*

"It is the Day of Judgement." The chain of narration of this report (to Ibn 'Abbās) is authentic. Ath-Thawri reported from Simāk bin Ḥarb from 'Ikrimah that he said concerning this verse, "It is the Day of Judgement."[4] Aḍ-Ḍaḥḥāk and Ibn

[1] Aṭ-Ṭabari 23:600.

[2] Aṭ-Ṭabari 23:600.

[3] *Aṭ-Ṭiwāl* by Aṭ-Ṭabarāni no. 238. The *Ḥadīth* of Al-Barā' is also recorded by Abu Dāwud and others.

[4] Aṭ-Ṭabari 23:601.

Zayd both said the same. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*,

﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤﴾

*﴿The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.﴾*

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."[1] Many *Ḥadīths* have been reported with this same meaning.

Imām Aḥmad recorded from Abu 'Umar Al-Ghudāni that he said, "I was with Abu Hurayrah when a man from Bani 'Āmir bin Ṣa'ṣa'ah passed and it was said: 'This man is the wealthiest man of Bani 'Āmir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani 'Āmir replied, 'Yes, by Allāh. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this?' Abu Hurayrah replied, 'I heard the Messenger of Allāh ﷺ say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا»

*«Whoever has camels and does not give their due (Zakāh) in their Najdah and their Risl...»*

We interrupted saying, 'O Messenger of Allāh! What is their *Najdah* and *Risl*?' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَىٰ بَيْنَ النَّاسِ فَيَرَىٰ سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا

[1] At-Ṭabari 23:603.

كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَىٰ بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِهِ وَآشَرِهِ حَتَّى يُبْطَحَ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَىٰ بَيْنَ النَّاسِ فَيَرَىٰ سَبِيلَهُ»

«*It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,*

*level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).»*

Then, the man from Bani 'Āmir said, 'What is the due of the camel, O Abu Hurayrah?' Abu Hurayrah said, 'It is that you give (in your *Zakāh* payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'"[1] This *Ḥadīth* was also recorded by Abu Dāwud and An-Nasā'ī.[2]

## A Different Version of this *Ḥadīth*

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَىٰ بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَىٰ سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

*«There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.»*

Then he (Abu Hurayrah) mentions the rest of the *Ḥadīth* about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

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[1] Aḥmad 2:489.

[2] Abu Dāwud 2:304, and similar with An-Nasā'ī 12:5.

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ»

*«The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.»*

And the *Ḥadīth* continues.[1] Muslim also recorded this *Ḥadīth* in its entirety even though Al-Bukhāri did not mention it.[2] The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ»

*«Until Allāh judges between His servants on a day whose measurement is fifty thousand years.»*

## Instructing the Prophet ﷺ to have Patience

Then Allāh says,

﴿فَٱصْبِرْ صَبْرًا جَمِيلًا ۝٥﴾

*﴿So be patient, with a good patience.﴾*

meaning, 'be patient, O Muḥammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allāh says in another *Āyah*,

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴾

*﴿Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.﴾* (42:18)

Thus, Allāh says,

﴿إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ۝٦﴾

*﴿Verily, they see it (the torment) afar off.﴾* meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word *"Ba'īd"* here means that which is impossible to occur.

﴿وَنَرَىٰهُ قَرِيبًا ۝٧﴾

[1] Aḥmad 2:262.

[2] Muslim 2:682.

﴿*But We see it (quite) near.*﴾ meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allāh. All of what is approaching then it is near and it will definitely happen.

﴿يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾ وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾﴾

﴿*8. The Day that the sky will be like the Al-Muhl.*﴾

﴿*9. And the mountains will be like 'Ihn.*﴾

﴿*10. And no friend will ask a friend,*﴾

﴿*11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.*﴾

﴿*12. And his wife and his brother,*﴾

﴿*13. And his Faṣīlah who sheltered him,*﴾

﴿*14. And all that are in the earth, so that it might save him.*﴾

﴿*15. By no means! Verily, it will be the fire of Hell,*﴾

﴿*16. Nazzā'ah the Shawā!*﴾

﴿*17. Calling (all) such as turn their backs and turn away their faces.*﴾

﴿*18. And collect (wealth) and hide it (from spending it in the cause of Allāh).*﴾

## Terrors of the Day of Judgement

Allāh says that the torment will befall the disbelievers.

﴿يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾﴾

﴿*The Day that the sky will be like the Al-Muhl.*﴾

Ibn 'Abbās, Mujāhid, 'Aṭā, Sa'īd bin Jubayr, Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾﴾

﴿*And the mountains will be like 'Ihn.*﴾

meaning, like fluffed wool. This was said by Mujāhid, Qatādah and As-Suddi.[1] This *Āyah* is similar to Allāh's statement,

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ﴾

﴿*And the mountains will be like carded wool.*﴾ (101:5)

Concerning Allāh's statement,

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا يُبَصَّرُونَهُمْ﴾

﴿*And no friend will ask a friend, though they shall be made to see one another.*﴾

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-'Awfī reported from Ibn 'Abbās, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴿*Every man that Day will have enough to make him careless of others.*﴾" (80:37)[2]

This honorable *Āyah* is similar to Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾

﴿*O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allāh is true.*﴾ (31:33)

and He also says,

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿*And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.*﴾ (35:18)

and He says,

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[1] Aṭ-Ṭabari 23:604.

[2] Aṭ-Ṭabari 23:605.

﴿فَإِذَا نُقِرَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴿*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.*﴾ (23:101)

and similarly He says,

﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

﴿*That day shall a man flee fom his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.*﴾ (80:34-37)

Then Allāh's saying here

﴿يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾ وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ﴾

﴿*the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Faṣīlah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!*﴾

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allāh on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujāhid and As-Suddi both said,

﴿وَفَصِيلَتِهِ﴾

﴿*and his Faṣīlah*﴾ "This means his tribe and his kin."[1] Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Mālik that he said, "His *Faṣīlah* is his mother."

[1] Aṭ-Ṭabari 23:606.

Allāh said,

﴿إِنَّهَا لَظَىٰ﴾

﴿*Verily, it will be the fire of Hell,*﴾ Here He is describing the Hell-fire and the severity of its heat.

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ Ibn 'Abbās and Mujāhid both said, "It is the skin of the head."[1] Al-Ḥasan Al-Baṣri and Thābit Al-Bunāni both said,

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ "This means respectable parts of the face." Qatādah said,

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."[2]

Aḍ-Ḍaḥḥāk said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."[3]

Ibn Zayd said, "The *Shawā* is the marrow of the bones."[4]

As for,

﴿نَزَّاعَةً﴾

﴿*Nazzā'ah*﴾

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form."

Concerning Allāh's statement,

﴿تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

﴿*Calling (all) such as turn their backs and turn away their faces. And collect and hide it.*﴾

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

[1] Aṭ-Ṭabari 23:608.
[2] Aṭ-Ṭabari 23:609.
[3] Aṭ-Ṭabari 23:609.
[4] Aṭ-Ṭabari 23:609.

يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾
وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ
جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾ كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِلشَّوَىٰ ﴿١٦﴾ تَدْعُوا
مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ ۞ إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا
﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا
الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي
أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ
بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ
ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ
﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ
﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ
أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allāh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

﴿وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

﴿*And collect and hide it.*﴾ meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allāh that was due on it of spending and paying the *Zakāh*. It has been recorded in a *Ḥadīth* that the Prophet ﷺ said,

«لَا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ»

«*Do not hold back (your wealth) or else Allāh will hold back from you.*»[1]

﴿۞ إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا
الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ
وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ
غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ

[1] Muslim 2:713.

مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

﴿19. *Verily, man was created very impatient;*﴾

﴿20. *Apprehensive when evil touches him;*﴾

﴿21. *And suppressive when good touches him.*﴾

﴿22. *Except those who are devoted to Ṣalāh.*﴾

﴿23. *Those who with their Ṣalāh are Dā'imūn;*﴾

﴿24. *And those in whose wealth there is a recognized right.*﴾

﴿25. *For the one who asks, and for the deprived.*﴾

﴿26. *And those who believe in the Day of Recompense.*﴾

﴿27. *And those who fear the torment of their Lord.*﴾

﴿28. *Verily, the torment of their Lord is that before which none can feel secure.*﴾

﴿29. *And those who guard their private part (chastity).*﴾

﴿30. *Except from their wives or their right hand possessions – for (then) they are not blameworthy.*﴾

﴿31. *But whosoever seeks beyond that, then it is those who are trespassers.*﴾

﴿32. *And those who keep their trusts and covenants.*﴾

﴿33. *And those who stand firm in their testimonies.*﴾

﴿34. *And those who are with their Ṣalāh, Yuḥāfiẓūn.*﴾

﴿35. *Such shall dwell in the Gardens, honored*﴾

## Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾﴾

﴿*Verily, man was created very impatient;*﴾ Then, Allāh explains this statement by saying,

﴿إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾﴾

﴿*Apprehensive when evil touches him;*﴾ meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he

will receive any good after it.

﴿وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾﴾

﴿*And suppressive when good touches him.*﴾

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing.

Imām Aḥmad said that Abu 'Abdur-Raḥmān informed them that Mūsā bin 'Ali bin Rabāḥ told them that he heard his father narrating from 'Abdul-'Azīz bin Marwān bin Al-Ḥākim that he heard Abu Hurayrah saying, "The Messenger of Allāh ﷺ said,

«شَرُّ مَا فِي رَجُلٍ: شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ»

«*The worst thing that can be in a man is greedy impatience and unrestrained cowardice.*»[1]

Abu Dāwud recorded this *Ḥadīth* from 'Abdullāh bin Al-Jarrāḥ on the authority of Abu 'Abdur-Raḥmān Al-Muqri', and this is the only *Ḥadīth* through 'Abdul-'Azīz with him.[2]

## The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allāh says,

﴿إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾﴾

﴿*Except those who are devoted to Ṣalāh.*﴾

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him – and these are those people who perform *Ṣalāh*.

﴿ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾﴾

﴿*Those who with their Ṣalāh are Dā'imūn;*﴾

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn

[1] Aḥmad 2:302.

[2] Abu Dāwud 3:26.

Mas'ūd, Masrūq and Ibrāhīm An-Nakha'ī.[1] It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh's statement,

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢﴾

﴿*Successful indeed are the believers. Those who with their Ṣalāh are Khāshi'īn.*﴾ (23:1-2)

This was said by 'Uqbah bin 'Āmir. From its meanings is the same terminology used to describe standing (still) water (*Al-Mā' Ad-Dā'im*). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (*Dā'im*) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the *Ḥadīth* that has been recorded in the *Ṣaḥīḥ* on the authority of 'Ā'ishah that the Messenger of Allāh ﷺ said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ»

«*The most beloved deeds to Allāh are those that are most consistent, even if they are few.*»[2]

Then Allāh says,

﴿وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٤ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ۝٢٥﴾

﴿*And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.*﴾

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh's statement,

﴿وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ۝٢٦﴾

﴿*And those who believe in the Day of Recompense.*﴾

meaning, they are sure of the Final Return (to Allāh), the

[1] Aṭ-Ṭabari 23:612.

[2] Muslim 1:541.

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

﴿وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾﴾

*﴿And those who fear the torment of their Lord.﴾*

meaning, they are fearful and dreadful.

﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾﴾

*﴿Verily, the torment of their Lord is that before which none can feel secure.﴾*

meaning, no one is safe from it (Allāh's torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾﴾

*﴿And those who guard their private part (chastity).﴾*

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

﴿إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ﴾

*﴿Except from their wives or their right hand possessions﴾*

meaning, from their female slaves.

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾﴾

*﴿for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴾*

The explanation of this has already preceded at the beginning of *Sūrat Al-Mu'minūn*, and therefore does not need to be repeated here.[1]

Allāh said,

﴿وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾﴾

*﴿And those who keep their trusts and covenants.﴾*

meaning, if they are given a trust they do not deceit and when

[1] See the volume six, the *Tafsīr* of *Sūrat Al-Mu'minūn* (23 :6-7).

they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic *Ḥadīth*,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).*»[1]

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«*When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.*»[2]

Concerning Allāh's statement,

﴿وَالَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾﴾

﴿*And those who stand firm in their testimonies.*﴾ This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allāh says in another *Āyah*,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ﴾

﴿*Who hides it, surely, his heart is sinful.*﴾ (2:283)

Then Allāh says,

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾﴾

﴿*And those who are with their Ṣalāh, Yuḥāfiẓūn.*﴾

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allāh begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of *Sūrat Al-Mu'minūn*.

It is exactly the same discussion. This is why Allāh says there (in *Al-Mu'minūn*),

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[1] *Fatḥ Al-Bāri* 1:111.

[2] *Fatḥ Al-Bāri* 1:111.

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾﴾

*﴿These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.﴾* (23:10-11)

And He says here,

﴿أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾﴾

*﴿Such shall dwell in the Gardens, honored.﴾*

meaning, they will be honored with various types of pleasures and delights.

﴿فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾﴾

*﴿36. So, what is the matter with those disbelievers, before you Muhṭi'īn﴾*

*﴿37. On the right and on the left, 'Izīn.﴾*

*﴿38. Does every man of them hope to enter the Paradise of Delight?﴾*

*﴿39. But no! Verily, We have created them out of that which they know!﴾*

*﴿40. But no! I swear by the Lord of the easts and the wests that surely We are Able﴾*

*﴿41. To replace them by (others) better than them; and We are not to be outrun.﴾*

*﴿42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.﴾*

*﴿43. The Day when they will come out of the graves quickly as racing to a Nuṣub,﴾*

*﴿44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!﴾*

## The Rebuke of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet ﷺ, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴿فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾﴾

*﴿Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.﴾* (74:49-51)

This is the example of disbeliever.

And this *Āyah* is similar. As Allāh says,

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾﴾

*﴿So what is the matter with those disbelievers, before you Muhṭi'īn﴾*

meaning, 'what is wrong with these disbelievers who are with you, O Muḥammad? Why are they *Muhti'īn*, meaning hastily running away from you?' This is as Al-Ḥasan Al-Baṣri said, "*Muhṭi'īn* means departing."

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾﴾

*﴿On the right and on the left, 'Izīn.﴾*

The singular of *'Izīn* is *'Izah*, which means separating.[1] meaning in their separating and their differing. Al-'Awfi reported from Ibn 'Abbās about the *Āyah*;

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾﴾

*﴿So what is the matter with those disbelievers, before you Muhṭi'īn.﴾*

"They are looking in your direction." Then the *Āyah*;

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾﴾

*﴿On the right and on the left, 'Izīn.﴾*

[1] Aṭ-Ṭabari 23:620.

he (Ibn 'Abbās) said, "*Al-'Izīn* is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him."

Jābir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

«*Why do I see you all 'Izīn (in groups).*»[1]

Aḥmad, Muslim, Abu Dāwud, An-Nasā'ī and Ibn Jarīr all recorded this *Ḥadīth*.[2]

Then, concerning Allāh's statement,

﴿أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ﴾

﴿*Does every man of them hope to enter the Paradise of Delight? But no!*﴾

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

﴿إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ﴾

﴿*Verily, We have created them out of that which they know!*﴾ meaning, from despised semen. This is as Allāh says,

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾﴾

﴿*Did We not create you from a despised water (semen)?*﴾ (77:20)

Allāh also says,

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[1] Aṭ-Ṭabari 23:620.

[2] Aḥmad 5:93, Muslim 1:322, Abu Dāwud 1:561, An-Nasā'ī 3:4, and Aṭ-Ṭabari 23:620.

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧ إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ۝٨ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ۝٩ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝١٠﴾

*﴿So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.﴾* (86:5-10)

Then Allāh says,

﴿فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ﴾

*﴿But no! I swear by the Lord of the easts and the wests﴾*

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allāh has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allāh's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allāh says,

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝٥٧﴾

*﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴾* (40:57)

Allāh also says,

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٣٣﴾

﴿*Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.*﴾ (46:33)

Allāh says in another *Āyah*,

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾﴾

﴿*Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"– and it is!*﴾ (36:81,82)

So here He says,

﴿فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ﴾

﴿*But no! I swear by the Lord of the easts and the wests that surely We are Able –to replace them by (others) better than them..*﴾

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allāh's power is suitable (able) to do that.

﴿وَمَا نَحْنُ بِمَسْبُوقِينَ﴾

﴿*and We are not to be outrun.*﴾ meaning, 'We are not unable.' This is as Allāh says,

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾﴾

﴿*Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers.*﴾ (75:3,4)

Allāh also says,

﴿نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾﴾

﴿*We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.*﴾ (56:60,61)

Ibn Jarīr preferred the meaning to be: 'a nation who will obey

Us and not disobey Us.' He (Ibn Jarīr) interpreted it in the same way as Allāh's statements,

﴿عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ﴾

﴿*To replace them by (others) better than them..*﴾ and:

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم﴾

﴿*And if you turn away, He will exchange you for some other people and they will not be like you.*﴾ (47:38)

However, the first interpretation is more obvious since the other *Āyāt* support that, and Allāh the Most High knows best. Then Allāh says,

﴿فَذَرْهُمْ﴾

﴿*So leave them*﴾ meaning, 'O Muḥammad!'

﴿يَخُوضُوا۟ وَيَلْعَبُوا۟﴾

﴿*to plunge in vain talk and play about,*﴾ meaning, leave them in their denial, disbelief and obstinance.

﴿حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ﴾

﴿*until they meet their Day which they are promised.*﴾ meaning, they are going to know the outcome of that and taste its evil consequences.

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ﴾

﴿*The Day when they will come out of the graves quickly as racing to a Nuṣub.*﴾

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk, all said, "As if they were rushing towards a flag." Abu 'Āliyah and Yaḥyā bin Abi Kathīr both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "*Naṣb*" (instead of *Nuṣub*) with a *Fatḥah* over the letter *Nūn* and a *Sukūn* over the letter *Ṣād*. This (*Naṣb*) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Baṣri recited it as "*Nuṣub*" with a *Ḍammah* over both the letter

*Nūn* and *Ṣād*. This (*Nuṣub*) means an idol. With this recitation the *Āyah* means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yaḥyā bin Abi Kathīr, Muslim Al-Baṭīn, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Abu Ṣāliḥ, 'Āṣim bin Bahdalah, Ibn Zayd and others. Concerning Allāh's statement,

﴿خَٰشِعَةً أَبۡصَٰرُهُمۡ﴾

﴿*With their eyes lowered in fear*﴾ meaning humbled.

﴿تَرۡهَقُهُمۡ ذِلَّةٌ﴾

﴿*covering them with humility.*﴾ meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh).

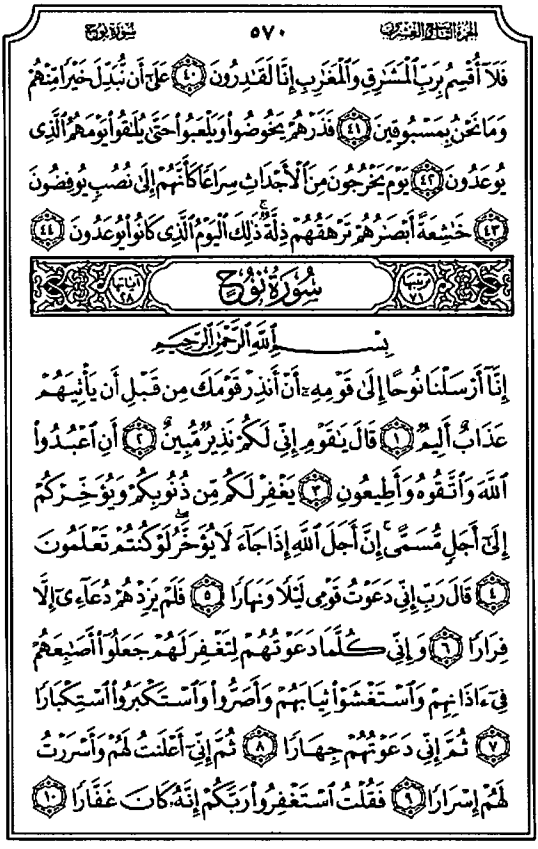
﴿ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ﴾

﴿*That is the Day which they were promised!*﴾

This is the end of the *Tafsīr* of *Sūrah Sa'ala Sā'il*. And all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrah Nūḥ*
# (Chapter - 71)

**Which was revealed in Makkah**




فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ
وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٤١﴾ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي
يُوعَدُونَ ﴿٤٢﴾ يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ
﴿٤٣﴾ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ﴿٤٤﴾

سُورَةُ نُوحٖ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ
عَذَابٌ أَلِيمٞ ﴿١﴾ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ﴿٢﴾ أَنِ ٱعۡبُدُواْ
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۘ لَوۡ كُنتُمۡ تَعۡلَمُونَ
﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ﴿٥﴾ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ
فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا
﴿٧﴾ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ﴿٨﴾ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ
لَهُمۡ إِسۡرَارٗا ﴿٩﴾ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ﴿١٠﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ ﴿١﴾ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ﴿٢﴾ أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۘ لَوۡ كُنتُمۡ تَعۡلَمُونَ ﴿٤﴾﴾

﴿*1. Verily, We sent Nūḥ to his people (saying): "Warn your people before there comes to them a painful torment."*﴾

﴿*2. He said: "O my people! Verily, I am a plain warner to you,"*﴾

﴿*3. "That you should worship Allāh, and have Taqwā of Him, and obey me,"*﴾

﴿*4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know."*﴾

**Nūḥ's Invitation to His People**

Allāh says concerning Nūḥ that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allāh says,

﴿أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝١ قَالَ يَٰقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝٢﴾

﴿*"Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you."*﴾

meaning, clarity of the warning, making the matter apparent and clear.

﴿أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ﴾

﴿*That you should worship Allāh, and have Taqwā of Him,*﴾

meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

﴿وَأَطِيعُونِ﴾

﴿*and obey me,*﴾ 'In that which I command you to do and that which I forbid you from.'

﴿يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ﴾

﴿*He will forgive you of your sins*﴾ meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.'

﴿وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾

﴿*and respite you to an appointed term.*﴾ meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This *Āyah* is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the *Ḥadīth*,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

«*Maintaining the family ties increases the life span.*»[1]

Concerning Allāh's statement,

﴿إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾﴾

﴿*Verily, the term of Allāh when it comes, cannot be delayed, if you but know.*﴾

means, hasten to the obedience (of Allāh) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

﴿قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾

﴿*5. He said: O my Lord! Verily, I have called to my people night and day,*﴾

﴿*6. But all my calling added nothing but to (their) flight.*﴾

﴿*7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.*﴾

﴿*8. Then verily, I called to them openly (aloud).*﴾

﴿*9. Then verily, I proclaimed to them in public, and I have appealed to them in private.*﴾

﴿*10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;*﴾

﴿*11. He will send rain to you Midrār,*﴾

[1] Ibn Shihāb 1:93. See *Aṣ-Ṣaḥīḥah* no. 1908.

﴾12. *And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.*﴿

﴾13. *What is the matter with you, that you do not hope for any Waqār from Allāh?*﴿

﴾14. *While He has created you (in) Aṭwār (stages).*﴿

﴾15. *See you not how Allāh has created the seven heavens in tiers?*﴿

﴾16. *And has made the moon a light therein, and made the sun a lamp?*﴿

﴾17. *And Allāh has brought you forth from the (dust of) earth?*﴿

﴾18. *Afterwards He will return you into it (the earth), and bring you forth.*﴿

﴾19. *And Allāh has made for you the earth a wide expanse.*﴿

﴾20. *That you may go about therein in broad roads.*﴿

## Nūḥ complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūḥ, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūḥ) said,

﴿رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

﴾*O my Lord! Verily, I have called to my people night and day,*﴿

meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

﴿فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝٦﴾

﴾*But all my calling added nothing but to (their) flight.*﴿

meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ﴾

﴿*And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,*﴾

meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allāh said about the disbelievers of the Quraysh.

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾﴾

﴿*And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."*﴾ (41:26)

﴿وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ﴾

﴿*covered themselves up with their garments,*﴾

Ibn Jarīr recorded from Ibn 'Abbās that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa'īd bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

﴿وَأَصَرُّوا۟﴾

﴿*and persisted,*﴾ meaning, they continued in what they were upon of associating partners with Allāh and great disbelief.

﴿وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا﴾

﴿*and magnified themselves in pride.*﴾ meaning, they were turned away from following the truth and submitting to it.

﴿ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾﴾

﴿*Then verily, I called to them openly.*﴾ meaning, openly among the people.

﴿ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ﴾

﴿*Then verily, I proclaimed to them in public,*﴾

meaning, with open speech and a raised voice.

﴿وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾﴾

﴿*and I have appealed to them in private.*﴾ meaning, in discussions with them. So he tried various types of propagation to be more

effective with them.

**What Nūḥ said when He called His People to Allāh**

﴿فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾﴾

﴿*I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;*﴾

meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

﴿فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾﴾

﴿*I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,*﴾

meaning, continuous rain. Thus, it is recommended to recite this *Sūrah* in the prayer for rain due to this *Āyah*. This has been reported from the Commander of the faithful, 'Umar bin Al-Khaṭṭāb. He ascended the *Minbar* to perform the prayer for rain, and he did not do more than seeking Allāh's forgiveness and reciting the *Āyāt* that mention seeking Allāh's forgiveness. Among these *Āyāt*:

﴿فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾﴾

﴿*I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,*﴾

Then he ('Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn 'Abbās and others have said, "It (*Midrār*) means some of it (rain) following others."

Concerning Allāh's statement,

﴿وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾﴾

﴿*And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.*﴾

meaning, 'if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the

blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾﴾

*﴿What is the matter with you, that you do not hope for any Waqār from Allāh?﴾*

meaning, great majesty. This has been said by Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk.[1] Ibn 'Abbās said, "That you all do not magnify Allāh in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."[2]

﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾﴾

*﴿While He has created you (in) Aṭwār (stages).﴾*

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn 'Abbās, 'Ikrimah, Qatādah, Yaḥyā bin Rāfi', As-Suddi and Ibn Zayd, all said this.

Concerning Allāh's statement,

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾﴾

*﴿See you not how Allāh has created the seven heavens in tiers?﴾*

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh

﴿خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾﴾

[1] Aṭ-Ṭabari 23:634.

[2] Aṭ-Ṭabari 23:634.

﴿*Allāh has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp?*﴾

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾﴾

﴿*It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.*﴾ (10:5)

Concerning Allāh's statement,

﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾﴾

﴿*And Allāh has brought you forth from the (dust of) earth?*﴾

This (*Nabāt*) is a verbal noun (for emphasis) and its usage here is most excellent.

﴿ثُمَّ يُعِيدُكُمْ فِيهَا﴾

﴿*Afterwards He will return you into it (the earth),*﴾ (71:18)

meaning, when you die.

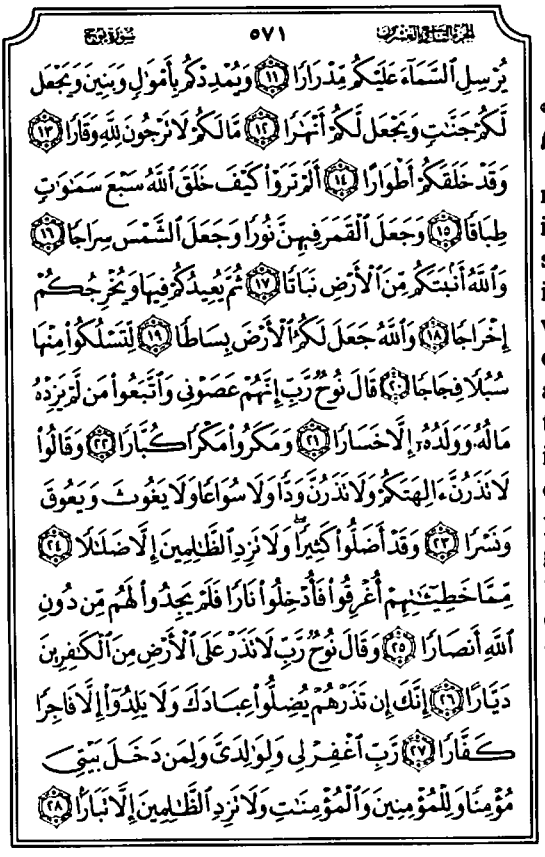
﴿وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾﴾

﴿*And bring you forth.*﴾ meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

﴿وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾﴾

﴿*And Allāh has made for you the earth a wide expanse.*﴾

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.




﴿لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾

﴿That you may go about therein in broad roads.﴾

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nūḥ informed them of concerning Allāh's power and His greatness in creating the heavens and the earth. It demostrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

﴿قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾﴾

*﴿21. Nūḥ said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss."﴾*

﴾22. *"And they have plotted a mighty plot."*﴿

﴾23. *"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.' "*﴿

﴾24. *"And indeed they have led many astray. And (O Allāh): 'Grant no increase to the wrongdoers save error.' "*﴿

## Nūh complains to His Lord about His People's Response

Allāh says that Nūh turned to Allāh to inform Allāh - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

﴿وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا﴾

﴾*and followed one whose wealth and children give him no increase but loss.*﴿

The meaning of Allāh's statement,

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾﴾

﴾*And they have plotted a mighty plot.*﴿

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

﴿بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا﴾

﴾*Nay, but it was your plotting by night and day: when you orderd us to disbelieve in Allāh and set up rivals to Him!*﴿ (34:33)

For this reason He says here,

## The Idols of the People of Nūḥ and what happened to Him

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾﴾

*﴿And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.'﴾*

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhāri recorded from Ibn 'Abbās that he said, "The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to *Wadd*, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. *Suwā'* became the idol of the people of Hudhayl. *Yaghūth* became the idol of the people of Murād, then the people of Bani Ghuṭayf at Al-Juruf in the area of Saba' worshipped it after them. *Ya'ūq* became the idol of the people of Hamdān. *Nasr* became the idol of the people of Ḥimyar for the family of Dhu Kalā'. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, *Shayṭān* inspired his (Nūḥ's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as *Shayṭān* suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."[1]

This has also been similarly reported from 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Isḥāq. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "These are statues that were worshipped in the time of Nūḥ."[2] Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya'ūq and Nasr, "They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

[1] *Fatḥ Al-Bāri* 8:535.

[2] Aṭ-Ṭabari 23:640.

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblīs approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

## The Supplication of Nūh against His People and for whoever believed in Him

Allāh then says,

﴿وَقَدْ أَضَلُّوا كَثِيرًا﴾

﴿*And indeed they have led many astray.*﴾ meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. *Al-Khalīl* (Prophet Ibrāhīm) said in his supplication,

﴿وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ﴾

﴿*And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind..."*﴾ (14:35,36)

Allāh then says,

﴿وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾﴾

﴿*Grant no increase to the wrongdoers save error.*﴾

This is a supplication from him (Nūh) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir'awn and his chiefs in his statement,

﴿رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾﴾

﴿*Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.*﴾ (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had

come with.

﴿مِّمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾﴾

*﴿25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.﴾*

*﴿26. And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾*

*﴿27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers."﴾*

*﴿28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!"﴾*

Allāh says,

﴿مِّمَّا خَطِيٓـَٔاتِهِمْ﴾

*﴿Because of their sins﴾* It also has been recited as;

(خَطَايَاهُمْ)

(their errors.)

﴿أُغْرِقُوا۟﴾

*﴿they were drowned,﴾* meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

﴿أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا﴾

*﴿they were drowned, then were made to enter the Fire.﴾*

meaning, they will be carried from the flood of the seas to the heat of the Fire.

﴿فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾﴾

*﴿And they found none to help them instead of Allāh.﴾*

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh's statement,

﴿لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ﴾

*﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾* (11:43)

﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾﴾

*﴿And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾*

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Aḍ-Ḍaḥḥāk said, "*Dayyār* means one." As-Suddi said, "*Dayyār* is the one who stays in the home." So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūḥ's (biological) son from his own loins, who separated himself from his father (Nūḥ). He (Nūḥ's son) said,

﴿سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾﴾

*﴿I will betake myself to some mountain, it will save me from the water. Nūḥ said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾* (11:43)

Allāh saved the people of the ship who believed with Nūḥ, and they were those whom Allāh commanded Nūḥ to carry with him.

Allāh said,

﴿إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ﴾

*﴿If You leave them, they will mislead Your servants,﴾*

meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

﴿وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

﴿*and they will beget none but wicked disbelievers.*﴾

meaning, wicked in their deeds and disbelieving in their hearts. He (Nūḥ) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

﴿رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا﴾

﴿*My Lord! Forgive me, and my parents, and him who enters my home as a believer,*﴾

Aḍ-Ḍaḥḥāk said, "This means, my *Masjid*." However, there is no harm in understanding the *Āyah* according to its apparent meaning, which would be that he (Nūḥ) supplicated for every person who entered his house who was a believer. Then he said,

﴿وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

﴿*and all the believing men and women.*﴾

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūḥ, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

﴿وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾﴾

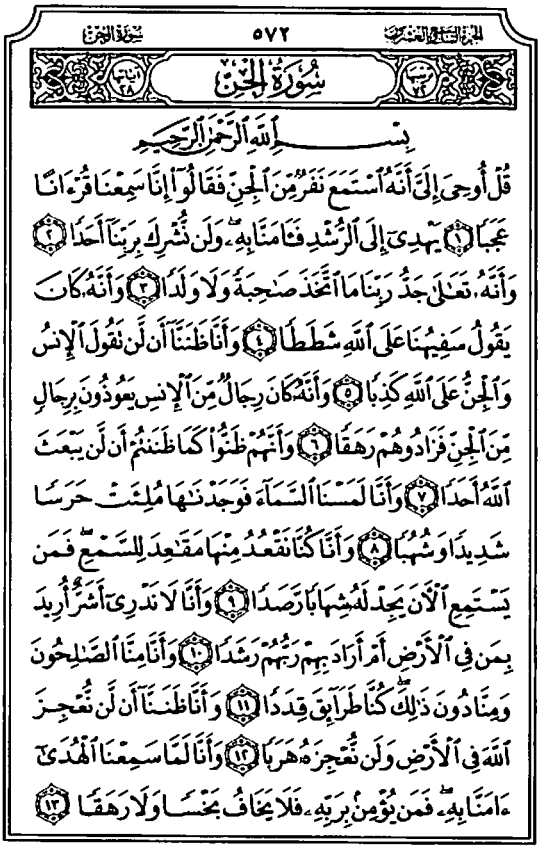
﴿*And to the wrongdoers, grant You no increase but destruction!*﴾

As-Suddi said, "But destruction." Mujāhid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the *Tafsīr* of *Sūrat Nūḥ*. And all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Jinn*
# (Chapter - 72)

**Which was revealed in Makkah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾

﴿1. *Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation!'*﴾

﴿2. *'It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.'*﴾

﴿3. *'And He, exalted be the Jadd of our Lord, has taken neither*

*a wife nor a son.'*﴾

﴿4. *'And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.'*﴾

﴿5. *'And verily, we thought that men and Jinn would not utter a lie against Allāh.'*﴾

﴿6. *'And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.'*﴾

﴿7. *'And they thought as you thought, that Allāh will not send any Messenger.'*﴾

## The *Jinns* listening to the Qur'ān and Their Belief in It,

Allāh commands His Messenger ﷺ to inform his people that the *Jinns* listened to the Qur'ān, believed in it, affirmed its truthfulness and adhered to it. So Allāh says,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝ يَهْدِي إِلَى الرُّشْدِ﴾

﴿*Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation! It guides to the right path'* "﴾

meaning, to what is correct and success.

﴿فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ۝﴾

﴿*and we have believed therein, and we shall never join anything with our Lord.*﴾

This position (that they took) is similar to what Allāh said,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ﴾

﴿*And when We sent towards you a group of the Jinns listening to the Qur'ān.*﴾ (46:29)

We have already presented the *Ḥadīths* that have been narrated concerning this, so there is no need to repeat them here.[1]

Concerning Allāh's statement,

﴿وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا﴾

[1] See volume nine the *Tafsīr* of *Sūrat Al-Aḥqāf* (46 :29).

﴿*And He, exalted be the Jadd of our Lord,*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿جَدُّ رَبِّنَا﴾

﴿*the Jadd of our Lord,*﴾

"This means, His actions, His commands and His power."[1] Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said, "Allāh's *Jadd* is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and 'Ikrimah that they said, "It (*Jadd*) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Dardā', Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (*Dhikr*)."

## The *Jinns* Affirmation that Allāh does not have a Wife and Children

Allāh says,

﴿مَا اتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا﴾

﴿*He has taken neither a wife nor a son.*﴾

meaning, far exalted is He above taking a mate and having children. This means that when the *Jinns* accepted Islām and believed in the Qur'ān they professed Allāh's magnificence above having taken a spouse and a child (or a son). Then they said,

﴿وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا﴾

﴿*And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.*﴾

Mujāhid, 'Ikrimah, Qatādah and As-Suddi, all said,

﴿سَفِيهُنَا﴾

﴿*the foolish among us*﴾ "They were referring to Iblīs."

﴿شَطَطًا﴾

[1] Aṭ-Ṭabari 23:648.

﴿*that which was an enormity in falsehood.*﴾

As-Suddi reported from Abu Mālik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (*Safīh*) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

﴿وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا﴾

﴿*And that the foolish among us used to utter*﴾ meaning, before his acceptance of Islām.

﴿عَلَى ٱللَّهِ شَطَطًا﴾

﴿*against Allāh that which was an enormity in falsehood.*﴾ meaning, falsehood and a lie. Thus, Allāh says,

﴿وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ۝٥﴾

﴿*And verily, we thought that men and Jinn would not utter a lie against Allāh.*﴾

meaning, 'we did not think that humans and *Jinns* would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'ān we believed in it and we knew that they (*Jinns* and men) had been lying about Allāh in this matter.'

## Among the Causes of the Transgression of the *Jinns* were that Humans sought Refuge with Them

Allāh says,

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦﴾

﴿*And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.*﴾

meaning, 'we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islāmic days of ignorance. They used to seek refuge with the greatest *Jinn* of a particular place so that no harm or evil would afflict them.

Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the *Jinns* saw that the humans were seeking refuge with them due to their fear of them, they increased them in *Rahaq* which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatādah said concerning this *Āyah*,

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿*but they increased them in Rahaq.*﴾ "meaning, in sin, and that the *Jinns* become more bold and daring against them."[1]

Ath-Thawri said from Mansūr, from Ibrāhīm, concerning the *Āyah:*

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿*but they increased them in Rahaq.*﴾ means, "the *Jinns* were courageous and increased in insolence against them."

As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (*Jinn*) of this valley from the *Jinns*, or that myself, my wealth, my child or my animals are harmed in it.' " Qatādah said, "When they sought refuge with them instead of Allāh, the *Jinns* would overcome them with harm because of that."

Ibn Abi Ḥātim recorded from 'Ikrimah that he said, "The *Jinns* used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the *Jinns* would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the *Jinns* said, 'We see these people fleeing from us just like we flee from them.' Thus, the *Jinns* started coming near the humans and afflicting them with insanity and madness." Thus, Allāh said,

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦﴾

﴿*And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in*

[1] At-Ṭabari 23:655.

*Rahaq.*﴾

meaning, in sin. Abu 'Āliyah, Ar-Rabī' and Zayd bin Aslam, all said,

﴿رَهَقًا﴾

﴿*in Rahaq*﴾

"This means in fear." Mujāhid said, "The disbelievers would increase in transgression."

Concerning Allāh's statement,

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾

﴿*And they thought as you thought, that Allāh will not send any Messenger.*﴾

meaning, Allāh would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarīr.

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

﴿*8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'*﴾

﴿*9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'*﴾

﴿*10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'*﴾

## The *Jinns* stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming

Allāh informs about the *Jinns* when He sent His Messenger Muḥammad ﷺ and revealed the Qur'ān to him. Among the ways He protected it (the Qur'ān) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'ān and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be

known who was being truthful. Allāh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'ān). This is why the *Jinns* said,

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ۝٩﴾

*﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾*

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

﴿وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠﴾

*﴿And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.﴾*

meaning, 'we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allāh.

Verily, it has been recorded in the *Ṣaḥīḥ*,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

*«And evil is not attributed to You (Allāh).»*[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the *Ḥadīth* of Ibn 'Abbās when he said, "While we were sitting with the Messenger of Allāh ﷺ a shooting star flashed in the sky. So the Prophet ﷺ said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

[1] Muslim 1:535.

«*What did you all used to say about this?*»

We replied, "We used to say that a great person has been born and a great person has died." The Prophet ﷺ said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

«*This is not so, rather whenever Allāh decrees a matter in the heaven...*»"

and then he went on to narrate the rest of the *Ḥadīth*[1] which we have already mentioned in its entirety in *Sūrah Saba'*.[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allāh ﷺ reciting (the Qur'ān) while leading his Companions in prayer. Thus, they knew that this Qur'ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a *Ḥadīth* of Ibn 'Abbās concerning Allāh's statement in *Sūrat Al-Aḥqāf*,

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

﴿*And (remember) when We sent towards you (Muḥammad) a group of the Jinn (quietly) listening to the Qur'ān.*﴾ (46:29)[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and *Jinns* alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allāh was victorious and dominant in the earth."

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

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[1] Muslim 4:1750.

[2] See volume eight, the *Tafsīr* of *Sūrah Saba'* (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhāri and others.

[3] *Fatḥ Al-Bāri* 8:537. See the explanation of (46:29) in volume nine.

But when Allāh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ṭā'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So 'Abd Yalayl bin 'Amr bin 'Umayr said to them – and he was referred to for judgement among them – "Woe to you O people of Ṭā'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (– meaning Muḥammad ﷺ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed."

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven *Jinns* to Makkah, and they found the Prophet of Allāh ﷺ standing in prayer in *Al-Masjid Al-Ḥarām* while reciting the Qur'ān. They drew near to him eager to hear the Qur'ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the *Kitāb As-Sīrah* with lengthy discussion.[1] Allāh knows best and unto Him is all praise and blessings.

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾

[1] There is a similar narration from Ibn 'Abbās recorded by Aṭ-Ṭabari. See volume eight, the *Tafsīr* of *Sūrat Aṣ-Ṣaffāt* (37 :6-10).

﴾11. *'There are among us some that are righteous, and some the contrary; we are groups having different ways.'*﴿

﴾12.*'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'*﴿

﴾13. *'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'*﴿

﴾14. *'And of us some are Muslims, and of us some are Al-Qāsiṭūn. And whosoever has embraced Islām, then such have sought the right path.' "*﴿

﴾15. *And as for the Qāsiṭūn, they shall be firewood for Hell.*﴿

﴾16. *If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.*﴿

﴾17. *That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.*﴿

## The *Jinns* testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the *Jinns* said about themselves,

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ﴾

﴾*There are among us some that are righteous, and some the contrary;*﴿

meaning, other than that.

﴿كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾﴾

﴾*We are groups having different ways.*﴿ meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

﴿كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾﴾

﴾*We are groups having different ways.*﴿ "This means among us are believers and among us are disbelievers."[1]

[1] Aṭ-Ṭabari 23:659.

Aḥmad bin Sulaymān An-Najjād reported in his (book of) *Amāli* that he heard Al-A'mash saying, "A *Jinn* came to us, so I said to him, 'What is the most beloved food to your kind?' He replied, 'Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, 'Do you have these desires (religious innovations) among your kind as we have among ours?' He replied, 'Yes.' Then I said, 'Who are the Rāfiḍah[1] among you?' He said, 'They are the worst of us.' " I presented this chain of narration to our Shaykh, Al-Hāfiẓ Abi Al-Ḥajjāj Al-Mizzi and he said its chain is authentic to Al-A'mash.

## The *Jinns* confess to Allāh's Perfect Power

Concerning Allāh's statement,

﴿وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾﴾

*﴿And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.﴾*

meaning, 'we know that the power of Allāh is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

﴿وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ﴾

*﴿And indeed when we heard the Guidance, we believed therein,﴾*

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

﴿فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾﴾

*﴿and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.﴾*

Ibn 'Abbās, Qatādah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his

[1] A group of Shiites.

sins."[1] This is as Allāh says,

﴿فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾﴾

*﴿Then he will have no fear of injustice, nor of any curtailment.﴾* (20:112)

﴿وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ﴾

*﴿And of us some are Muslims, and of us some are Al-Qāsiṭūn.﴾*

meaning, 'among us there is the Muslim and the *Qāsiṭ*.' The *Qāsiṭ* is he who behaves unjustly with the truth and deviates from it. This is the opposite of the *Muqsiṭ*, the one who is just.

﴿فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾﴾

*﴿And whosoever has embraced Islām, then such have sought the right path.﴾*

meaning, they sought salvation for themselves.

﴿وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾

*﴿And as for the Qāsiṭūn, they shall be firewood for Hell.﴾*

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allāh's statement,

﴿وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ﴾

*﴿If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.﴾*

The commentators have differed over the explanation of this. There are two views concerning it.

### The First View

That if the deviant ones would stand firmly upon the path of Islām, being just upon it and remaining upon it,

﴿لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا﴾

*﴿We would surely have bestowed on them water in abundance.﴾*

[1] Aṭ-Ṭabari 23:660.

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh's statement,

﴿لِنَفْتِنَهُمْ فِيهِ﴾

﴿*That We might try them thereby.*﴾

is that, 'We will test them.' As Mālik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

## Mentioning Those Who held this View

Al-'Awfi reported similar to this from Ibn 'Abbās, and likewise said Mujāhid, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Aṭā, As-Suddi, Muḥammad bin Ka'b Al-Qurazi, Qatādah and Aḍ-Ḍaḥḥāk. Muqātil said, "This *Āyah* was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."[1]

## The Second View

﴿وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ﴾

﴿*If they had believed in Allāh, and went on the way,*﴾

meaning, of misguidance.

﴿لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا﴾

﴿*We would surely have bestowed on them water in abundance.*﴾

meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allāh says,

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾﴾

﴿*So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst*

[1] This is a *Mursal* narration.

*of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.*﴾ (6:44)

Allāh also says,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝٥٦﴾

﴿*Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they percieve not.*﴾ (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Ḥumayd. For verily, he (Ibn Ḥumayd) said concerning Allāh's statement,

﴿وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ﴾

﴿*If they had believed in Allāh, and went on the way,*﴾

"This means the path of misguidance." Ibn Jarīr and Ibn Abi Ḥātim both recorded this.[1] Al-Baghawi also mentioned it from Ar-Rabī' bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysān.[2] It seems that he (Al-Baghawi) took this position. And it is supported by Allāh's saying, "That We might try them thereby."

Concerning Allāh's statement,

﴿وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ۝١٧﴾

﴿*And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.*﴾

meaning, a harsh, severe, agonizing and painful punishment. Ibn 'Abbās, Mujāhid, 'Ikrimah, Qatādah and Ibn Zayd, all said,

﴿عَذَابًا صَعَدًا﴾

﴿*in a Ṣa'ad torment.*﴾ "This means harsh having no relaxation in it."[3] It has also been reported from Ibn 'Abbās that he said, "It is a mountain in Hell."[4] It has been related from Sa'īd bin Jubayr that he said, "It is a well in Hell."

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[1] Aṭ-Ṭabari 23:663.

[2] Al-Baghawi 4:404.

[3] Aṭ-Ṭabari 23:664.

[4] Aṭ-Ṭabari 23:664.

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَـٰغًا مِّنَ ٱللَّهِ وَرِسَـٰلَـٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾ عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَـٰلَـٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾

﴿وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَـٰغًا مِّنَ ٱللَّهِ وَرِسَـٰلَـٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾﴾

﴿18. *And the Masjids are for Allāh, so invoke not anyone along with Allāh.*﴾

﴿19. *And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.*﴾

﴿20. *Say: "I invoke only my Lord, and I associate none as partners along with Him."*﴾

﴿21. *Say: "It is not in my power to cause you harm, or to bring you to the right path."*﴾

﴿22. *Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him."*﴾

﴿23. *"(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."*﴾

﴿24. *Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and*

*less important concerning numbers.*﴾

## The Command to worship Allāh Alone and shun *Shirk*

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh's statement,

﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾﴾

﴿*And the Masjids are for Allāh, so invoke not anyone along with Allāh.*﴾

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship."[1] Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning this verse,

﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾﴾

﴿*And the Masjids are for Allāh, so invoke not anyone along with Allāh.*﴾

"The *Jinns* said to the Prophet of Allāh ﷺ, 'How can we come to the *Masjid* while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?' So Allāh revealed this *Āyah*,

﴿وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾﴾

﴿*And the Masjids are for Allāh, so invoke not anyone along with Allāh.*﴾"[2]

## The *Jinns* crowding together to hear the Qur'ān

Allāh said,

﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾﴾

﴿*And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking*

[1] Aṭ-Ṭabari 23:665.

[2] Aṭ-Ṭabari 23:665. This is a *Mursal* narration.

*one over the other.﴾*

Al-'Awfī reported from Ibn 'Abbās, "When they heard the Prophet ﷺ reciting the Qur'ān they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'ān they drew very near to him. He was unaware of them until the messenger (i.e., Jibrīl) came to him and made him recite,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾

﴿*Say: "It has been revealed to me that a group of Jinn listened."*﴾ (72:1)

They were listening to the Qur'ān." This is one opinion and it has been reported from Az-Zubayr bin Al-'Awwām. Ibn Jarīr recorded from Ibn 'Abbās that he said, "The *Jinns* said to their people,

﴿لَبَدًا كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ﴾

﴿*when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.*﴾

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

﴿لَبَدًا كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ﴾

﴿*when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.*﴾"[1]

This is the second view and it has also been reported from Sa'īd bin Jubayr.[2] Al-Ḥasan said, "When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allāh, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."[3] Qatādah said concerning Allāh's statement,

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[1] Aṭ-Ṭabari 23:667.

[2] Aṭ-Ṭabari 23:667.

[3] Aṭ-Ṭabari 23:668. This is also a *Mursal* narration.

﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾﴾

*﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾*

"Humans and *Jinns* both crowded together over this matter in order to extinguish it. However, Allāh insisted upon helping it, supporting it and making it victorious over those who opposed it."[1] This is the third view and it has also been reported from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarīr.[2] This view seems to be the most apparent meaning of the *Āyah* due to Allāh's statement which follows it,

﴿قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾﴾

*﴿Say: "I invoke only my Lord, and I associate none as partners along with Him."﴾*

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

﴿إِنَّمَآ أَدْعُوا۟ رَبِّى﴾

*﴿I invoke only my Lord,﴾*

meaning, 'I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

﴿وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا﴾

*﴿and I associate none as partners along with Him.﴾*

## The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allāh's statement,

﴿قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾﴾

*﴿Say: "It is not in my power to cause you harm, or to bring you to the right path."﴾*

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[1] Aṭ-Ṭabari 23:668.

[2] Aṭ-Ṭabari 23:668.

meaning, 'say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allāh. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allāh.' Then he (the Prophet) says about himself that no one can save him from Allāh either. This means, 'if I disobey Allāh, then no one would be able to rescue me from His punishment.'

﴿وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾﴾

﴿*and nor can I find refuge except in Him.*﴾ Mujāhid, Qatādah and As-Suddi all said, "No place to escape to."[1]

## It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allāh's statement,

﴿إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ﴾

﴿*(Mine is) but conveyance from Allāh and His Messages,*﴾ This is an exception related to the previous statement,

﴿لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ﴾

﴿*None can protect me from Allāh's punishment,*﴾ meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allāh says,

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

﴿*O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.*﴾ (5:67)

Then Allāh says,

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾﴾

﴿*and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.*﴾

[1] Aṭ-Ṭabari 23:669.

meaning, 'I will convey unto you all the Messages of Allāh, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allāh says,

﴿حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾﴾

﴿*Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.*﴾

meaning, until these idolators from the *Jinns* and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number – them or the believers who worship Allāh alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allāh.

﴿قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾﴾

﴿*25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."*﴾

﴿*26. "The All-Knower of the Unseen, and He reveals to none His Unseen."*﴾

﴿*27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.*﴾

﴿*28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.*﴾

## The Messenger of Allāh ﷺ does not know when the Hour will be

Allāh commands His Messenger ﷺ to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

﴿قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾﴾

﴿*Say: "I know not whether which you are promised is near or*

*whether my Lord will appoint for it a distant term."*﴾

meaning, a long period of time. In this noble *Āyah* is an evidence that the *Ḥadīth* that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of *Ḥadīth*). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibrīl appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muḥammad! Tell me about the Hour?" So the Prophet ﷺ replied,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

*«The one questioned about it knows no more than the questioner.»*

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, "O Muḥammad! When will be the Hour?" The Prophet ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ، فَمَا أَعْدَدْتَ لَهَا؟»

*«Woe unto you. Verily, it will occur so what have you prepared for it?»*

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger." The Prophet ﷺ then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»

*«Then you will be with whomever you love.»*

Anas said, "The Muslims were not happier with anything like they were upon (hearing) this *Ḥadīth*."[1]

Concerning Allāh's statement,

﴿عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ﴾

﴿*The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger*﴾

This is similar to Allāh's statement,

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[1] *Fatḥ Al-Bāri* 1:140. See Al-Bukhāri no. 6167.

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴾

*﴿And they will never compass any thing of His knowledge except that which He wills.﴾* (2:255)

Similarly, Allāh says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allāh allows him to have. Thus, Allāh says,

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ﴾

*﴿The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,﴾*

This includes the angelic Messenger and the human Messenger. Then Allāh says,

﴿فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

*﴿and then He makes a band of watching guards to march before him and behind him.﴾*

meaning, He particularly gives him additional guardian angels who protect him by the command of Allāh and they accompany him with that which is with him of Allāh's revelation. Thus, Allāh says,

﴿لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾﴾

*﴿Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾*

The pronoun 'he' which is in His statement,

﴿لِّيَعْلَمَ﴾

*﴿Till he knows﴾* refers to the Prophet ﷺ. Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning the *Āyah*,

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

*﴿The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.﴾*

"These are four guardians among the angels along with Jibrīl,

﴿لِيَعْلَمَ﴾

﴿*Till he knows*﴾ This means Muḥammad ﷺ,

﴿أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا﴿٢٨﴾﴾

﴿*that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.*﴾"[1]

This was recorded by Ibn Abi Ḥātim. It has also been reported by Aḍ-Ḍaḥḥāk, As-Suddi and Yazīd bin Abi Ḥabīb.
'Abdur-Razzāq reported from Ma'mar, from Qatādah,

﴿لِيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ﴾

﴿*Till he knows that they have conveyed the Messages of their Lord.*﴾

"So that the Prophet of Allāh would know that the Messengers had conveyed their Messages from Allāh and that the angels have protected them and defended them."[2]

This has also been reported by Sa'īd bin Abi 'Arūbah from Qatādah, and Ibn Jarīr preferred this interpretation.[3] Al-Baghawi said, "Ya'qūb recited it as,

(لِيُعْلَمَ)

*(in order to be known)*

this means, so that the people may know that the Messengers had conveyed the Message."[4]

It also could carry the meaning that the pronoun refers to Allāh (i.e., So that He (Allāh) may know). This opinion has been mentioned by Ibn Al-Jawzi in *Zād Al-Masīr*. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

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[1] Aṭ-Ṭabari 23:673.

[2] 'Abdur-Razzāq 3:323.

[3] Aṭ-Ṭabari 23:673.

[4] Al-Baghawi 4:406.

This is like His statement,

﴿وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

*﴿And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.﴾* (2:143)

Allāh also said,

﴿وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾﴾

*﴿Verily, Allāh knows those who believe, and that He knows the hypocrites.﴾* (29:11)

It should be added to these examples that from Allāh's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

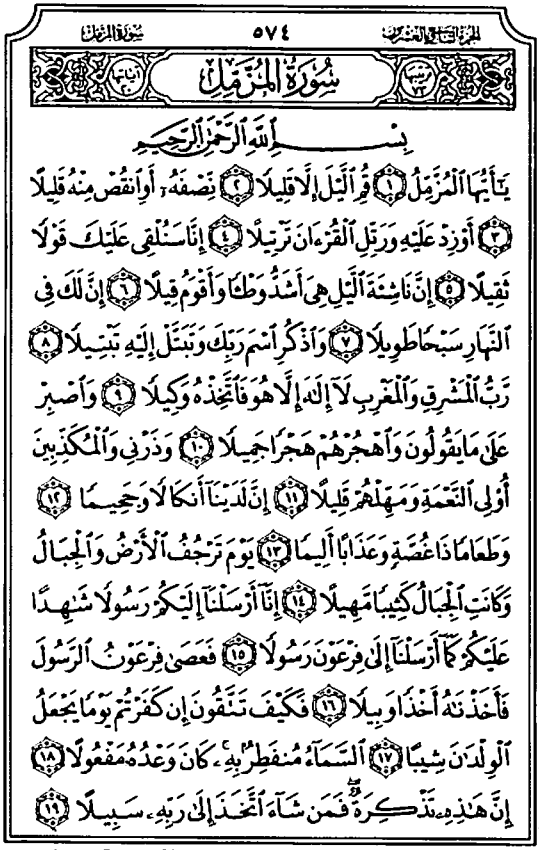
﴿وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾﴾

*﴿And He surrounds all that which is with them, and He keeps count of all things.﴾*

This is the end of the *Tafsīr* of *Sūrat Al-Jinn*, and all praises and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Muzzammil* (Chapter - 73)

**Which was revealed in Makkah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴿1. *O you wrapped up!*﴾

﴿2. *Stand (to pray) all night, except a little.*﴾

﴿3. *Half of it or less than that, a little.*﴾

﴿4. *Or a little more. And Rattil the Qur'ān Tartīl.*﴾

﴿5. *Verily, We shall send down to you a Word Thaqīl.*﴾

﴿6. *Verily, rising (Nāshi'ah) at night is better for understanding and more suitable for speech (recitation).*﴾

﴿7. *Verily, for you in the day is lengthy Sabḥ.*﴾

﴿8. *And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.*﴾

﴿9. *Lord of the east and the west; Lā ilāha illā Huwa, so take Him as a trustee.*﴾

## The Command to stand at Night (in Prayer)

Allāh commands His Messenger ﷺ to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allāh says,

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾﴾

﴿*Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.*﴾ (32:16)

Thus, the Prophet ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allāh said,

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

﴿*And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴾ (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾﴾

﴿*O you wrapped up! Stand all night, except a little.*﴾

Ibn 'Abbās, Aḍ-Ḍaḥḥāk and As-Suddi all said,

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾﴾

﴿*O you wrapped up!*﴾

"This means, O you who are asleep." Qatādah said, "The one who is wrapped up in his garments."[1] Concerning Allāh's statement,

﴿نِّصْفَهُۥٓ﴾

[1] Aṭ-Ṭabari 23:677.

﴿*Half of it*﴾ means, instead of the whole night.

﴿أَوِ انقُصْ مِنْهُ قَلِيلًا ۝٣ أَوْ زِدْ عَلَيْهِ﴾

﴿*A little less than that, or a little more.*﴾

meaning, 'We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

## The Way of reciting the Qur'ān

Concerning Allāh's statement,

﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝٤﴾

﴿*And Rattil the Qur'ān Tartīl.*﴾

meaning, recite it slowly, for that will help in understanding the Qur'ān and contemplating it. This is how the Prophet ﷺ used to recite. 'Ā'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it."[1]

In *Ṣaḥīḥ* Al-Bukhāri, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, "He used to elongate the letters." Then he (Anas) recited,

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١﴾

﴿*In the Name of Allāh, the Most Gracious, the Most Merciful.*﴾ (1:1)

and he elongated "In the Name of Allāh," and he elongated "The Most Gracious," and he elongated "The Most Merciful."[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrafed from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, "He used to pause in his recitation, verse by verse.

﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢ الرَّحْمَٰنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ۝٤﴾

[1] Muslim 1:507.

[2] *Fath Al-Bāri* 8:709.

﴿*In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is Allāh's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.*﴾ (1:1-4)

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.[1] We have already mentioned the *Ḥadīths* which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this *Tafsīr*. For example, the *Ḥadīth* which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

«*Beautify the Qur'ān with your voices.*»[2] and the *Ḥadīth*,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

«*He is not of us who does not chant nicely with the recitation of the Qur'ān.*»[3]

and the *Ḥadīth*,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«*Verily, he has been given this windpipe from the windpipes of the family of Dāwud.*»[4] Referring to Abu Mūsā.

Abu Mūsā replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ūd that he said, "Do not scatter the (recitation of) Qur'ān out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi.[5] Al-Bukhāri recorded from Abi Wā'il that he said, "A man came to Ibn Mas'ūd and said, 'I read the *Mufaṣṣal* chapters (from *Qāf to An-Nās*) last night in one unit of prayer.' Ibn Mas'ūd said, 'This is rushing like the haste of reciting poetry. Verily, I know

[1] Aḥmad 6:302, Abu Dāwud 4:294, and *Tuḥfat Al-Aḥwadhi* 8:241.

[2] *Fatḥ Al-Bāri* 13:527.

[3] *Fatḥ Al-Bāri* 13:510.

[4] *Fatḥ Al-Bāri* 8:710.

[5] *Ma'ālim At-Tanzīl* 8:215.

the pairs (of chapters) that the Messenger of Allāh ﷺ used to combine between them (in prayer).' Then he mentioned twenty chapters from the *Mufaṣṣal* chapters, and said that the Prophet ﷺ used to recite two in each prayer unit."[1]

## The Magnificence of the Qur'ān

Allāh then said,

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥﴾

﴿*Verily, We shall send down to you a Word Thaqīl.*﴾

Al-Ḥasan and Qatādah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thābit said. He said, "The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it."[2]

Imām Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "I asked the Prophet ﷺ, 'O Messenger of Allāh! Do you feel anything when revelation comes (to you)?' The Messenger of Allāh ﷺ replied,

«أَسْمَعُ صَلَاصِلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ مَرَّةٍ يُوحَىٰ إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

«*I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).*»"[3]

Aḥmad was alone in narrating this. In the beginning of *Ṣaḥīḥ Al-Bukhāri*, it is recorded from 'Ā'ishah that Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, "How does the revelation come to you?" The Prophet ﷺ replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ

[1] *Fatḥ Al-Bāri* 2:298.

[2] *Fatḥ Al-Bāri* 8:108. Zayd was sitting with the Prophet ﷺ writing down the revelation as the Prophet ﷺ was dictating it to him. See Al-Bukhāri no. 4592.

[3] Aḥmad 2:222. There are some deficiencies in its chain of narration. Some scholars consider it authentic.

مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

*«Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.»*

'Ā'ishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhāri.[1] Imām Aḥmad recorded from 'Ā'ishah that she said, "If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its *Jirān* intensely."[2] The *Jirān* is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as 'Abdur-Raḥmān bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

## The Virtue of standing at Night for Prayer

Allāh says,

﴿إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ۝٦﴾

*﴿Verily, rising (Nāshi'ah) at night is better for understanding and more suitable for speech (recitation).﴾*

'Umar, Ibn 'Abbās and Ibn Zubayr, all said, "The entire night is *Nāshi'ah*."[3] Mujāhid and others said the same.[4] It is said "*Nasha'a*" when a person stands at night to pray. In one narration from Mujāhid he said, "(It is) after *'Ishā'* (prayer)."[5] This was also said by Abu Mijlaz, Qatādah, Sālim, Abu Ḥāzim and Muḥammad bin Al-Munkadir.[6] The point is that *Nāshi'ah* of the night refers to its hours and its times, every

[1] *Fatḥ Al-Bāri* 1:25.
[2] Aḥmad 6:118.
[3] Aṭ-Ṭabari 23:683.
[4] Aṭ-Ṭabari 23:682.
[5] Aṭ-Ṭabari 23:682.
[6] Aṭ-Ṭabari 23:683.

hour of it is called *Nāshi'ah*, so it refers to the periods of time.

The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allāh says,

﴿هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا﴾

*﴿is better for understanding and more suitable for speech (recitation).﴾*

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively.

Al-Hāfiẓ Abu Ya'lā Al-Mawṣili said, "Ibrāhīm bin Sa'īd Al-Jawhari told us that Abu Usāmah told us that Al-A'mash informed us that Anas bin Mālik recited this *Āyah* as:

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَأَصْوَبُ قِيلًا)

('Verily, rising at night is better for understanding and more correct for the speech.')

So a man said to him, 'We recite it;

﴿وَأَقْوَمُ قِيلًا﴾

*﴿more suitable for speech﴾*.' So Anas said to him, 'Most correct *(Aṣwab)*, most suitable *(Aqwam)*, the best for preparation *(Ahya')* and similar words are all the same (in meaning).' "[1]

Thus, Allāh continues saying,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧﴾

*﴿Verily, for you in the day is lengthy Sabḥ.﴾*

Ibn 'Abbās, 'Ikrimah and "Aṭā' bin Abi Muslim, all said, "Leisure time and sleep."[2] Abu Al-'Āliyah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Sufyān Ath-Thawri, all said, "A long amount of leisure time." Qatādah said, "Leisure, aspirations and activities." 'Abdur-Raḥmān bin Zayd bin Aslam said concerning the statement,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧﴾

[1] *Musnad Abu Ya'lā* 7:88.

[2] Aṭ-Ṭabari 23:686, and Al-Qurṭubi 19:42.

﴿*Verily, for you in the day is lengthy Sabḥ.*﴾

"This means for your needs. Therefore, leave the night open for your religious devotion. Allāh said this when the (voluntary) night prayer was obligatory. Then, Allāh blessed His servants, lightened the matter and removed its obligation." Then he recited,

﴿قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝٢﴾

﴿*Stand (to pray) all night, except a little.*﴾

to the end of the *Āyah*, then he recited,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ﴾

﴿*Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.*﴾ (73:20)

until he reached,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

﴿*So recite of it what is easy.*﴾ (73:20)[1]

and Allāh says,

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝٧٩﴾

﴿*And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴾[2] (17:79)

In fact, this is as true as what he ('Abdur-Raḥmān) said,

The proof for this view is what Imām Aḥmad recorded in his *Musnad*, that Sa'īd bin Hishām divorced his wife and then traveled to Al-Madīnah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for *Jihād* against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allāh ﷺ, upon which he ﷺ said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

[1] Aṭ-Ṭabari 23:686.

[2] See the explanation in volume six.

«*Is there not for you all an excellent example in me?*»

So he forbade them from that and made them testify that they would take their wives back. Then he (Sa'īd) returned to us and informed us that he went to Ibn 'Abbās and asked him about the *Witr* (prayer). Ibn 'Abbās said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the *Witr* prayer of the Messenger of Allāh ﷺ?" He said, "Yes." Ibn 'Abbās then said, "Go to 'Ā'ishah and ask her, then return to me and inform me of what she tells you."

He said, "Then I went to Ḥakīm bin Aflaḥ and requested him to go with me to her. But he said, 'I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of 'Ali and Mu'āwiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allāh, so he came with me and we entered upon her (in her house)." So she said, "Is this the Ḥakīm that I know?" He (Ḥakīm) said, "Yes." Then she said, "Who is this that is with you?" He said, "Sa'īd bin Hishām." She said, "Who is Hishām?" He said, "He is Ibn 'Āmir." She then asked Allāh to have mercy upon him ('Āmir). Then she said, "Yes, 'Āmir was a true man." Then I (Sa'īd) said, "O Mother of the believers! Inform me about the character of the Messenger of Allāh ﷺ." She replied, "Have you not read the Qur'ān?" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allāh ﷺ. I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ." She said, "Have you not read the *Sūrah*,

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١﴾

﴿*O you wrapped up.*﴾ I said, "Of course." She then said, "Verily, Allāh made standing at night (for prayer) obligatory at the beginning of this *Sūrah*. So the Messenger of Allāh ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allāh held back the revelation of the end of this *Sūrah* for twelve months. Then, Allāh revealed the lightening of this burden at the end of this *Sūrah*. Then, the standing for night prayer became voluntary after it used to be obligatory."

I was about to leave when I remembered to ask her about the *Witr* prayer of the Messenger of Allāh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allāh ﷺ." She said, "We used to prepare his *Siwāk* (toothstick) for him and his ablution water, and Allāh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwāk* and perform ablution. Then, he would pray eight (*Rak'āhs*) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (*Taslīm*). He would then pray a ninth unit of prayer and then sit. He would remember Allāh Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform *Witr* prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allāh ﷺ used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allāh's Prophet ﷺ ever reciting the entire Qur'ān in one night before morning nor did he fast an entire month other than the month of Ramaḍān."

So I went to Ibn 'Abbās and told him what she had said. Ibn 'Abbās then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."[1] This is how Imām Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Ṣaḥīḥ*.[2]

Ibn Jarīr recorded from Abu 'Abdur-Raḥmān that he said,

[1] Aḥmad 6:53.

[2] Muslim 1:512.

"When the *Āyah*

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١﴾

﴿*O you wrapped.*﴾ (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allāh revealed,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

﴿*So recite of it what is easy.*﴾ (73:20)

Then the people relaxed."[1] Al-Ḥasan Al-Baṣri and As-Suddi both said the same.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝١ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝٢﴾

﴿*Stand (to pray) all night, except a little. Half of it or less than that, a little.*﴾ (73:2,3)

"This became difficult on the believers. Then Allāh lightened the matter for them and had mercy on them when He revealed after this,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ﴾

﴿*He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty.*﴾

until Allāh says,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

﴿*So, recite you of the Qur'ān as much as may be easy for you.*﴾ (73:20)

So Allāh made the matter easy - and unto Him is due all praise - and he did not make matters difficult."[3]
Then Allāh says,

﴿وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝٨﴾

﴿*And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.*﴾

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[1] Aṭ-Ṭabari 23:679.

[2] Aṭ-Ṭabari 23:680.

[3] Aṭ-Ṭabari 23:679.

meaning, make much remembrance (*Dhikr*) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allāh says,

﴿فَإِذَا فَرَغْتَ فَانصَبْ ۝٧﴾

*﴿So when you have finished (your occupation), devote yourself for Allāh's worship.﴾* (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.[1] Ibn 'Abbās, Mujāhid, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk and As-Suddi, all said,

﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝٨﴾

*﴿And (Tabattal) devote yourself to Him with complete devotion.﴾*

"This means, make your worship solely for Him alone."[2] Al-Ḥasan said, "Strive and devote yourself to Him."[3] Ibn Jarīr said, "A devout worshipper is called *Mutabattil.* An example of this is the reported *Ḥadīth* that he (the Prophet ﷺ) forbade *At-Tabattul,*[4] which means total devotion to worship while avoiding getting married."[5] Allāh said,

﴿رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝٩﴾

*﴿Lord of the east and the west; Lā ilāha illā Huwa. So take Him a trustee.﴾*

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single

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[1] Aṭ-Ṭabari 23:689.

[2] Aṭ-Ṭabari 23:688.

[3] Aṭ-Ṭabari 23:688.

[4] *Fatḥ Al-Bāri* 9:19 (Al-Bukhāri no. 5073) and Muslim 2:102. The wording is, "Allāh's Messenger ﷺ did not allow 'Uthmān bin Maẓ'ūn to practice *Tabattul...*"

[5] Aṭ-Ṭabari 23:687.

Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another *Āyah*,

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿*So worship Him and rely upon him.*﴾ (11:123)

It is also similar to His statement,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

﴿*You (Alone) we worship, and you (Alone) we ask for help.*﴾ (1:5)

The *Āyāt* with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

﴿وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ۝١٠ وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝١١ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ۝١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝١٣ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ۝١٤ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝١٥ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ۝١٦ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ۝١٧ ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ۝١٨﴾

﴿*10. And be patient with what they say, and keep away from them in a good way.*﴾

﴿*11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.*﴾

﴿*12. Verily, with Us are Ankāl, and Jahīm.*﴾

﴿*13. And a food that chokes, and a painful torment.*﴾

﴿*14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.*﴾

﴿*15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'awn.*﴾

﴿*16. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.*﴾

﴿*17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed?*﴾

*﴿18. Whereon the heaven will be cleft asunder? His promise is certainly to be accomplished.﴾*

## The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allāh commands His Messenger ﷺ to be patient with what the foolish who reject him among his people say. Allāh also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allāh says to him, as a threat and a warning to his people - and He (Allāh) is the Most Great, Whose anger nothing can stand before,

﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ﴾

*﴿And leave Me alone to deal with the deniers, those who are in possession of good things of life.﴾*

meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

﴿وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾﴾

*﴿And give them respite for a little.﴾* meaning, for a little while. This is as Allāh says,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

*﴿We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.﴾* (31:24)

Thus, Allāh says,

﴿إِنَّ لَدَيْنَا أَنكَالًا﴾

*﴿Verily, with Us are Ankāl,﴾* and these are fetters. Ibn 'Abbās, 'Ikrimah, Ṭāwus, Muḥammad bin Ka'b, 'Abdullāh bin Buraydah, Abu 'Imrān Al-Jawni, Abu Mijlaz, Aḍ-Ḍaḥḥāk, Ḥammād bin Abi Sulaymān, Qatādah, As-Suddi, Ibn Al-Mubārak, Ath-Thawri and others have all said this.[1]

﴿وَجَحِيمًا ﴿١٢﴾﴾

[1] Aṭ-Ṭabari 23:690, 691, and *Ad-Durr Al-Manthūr* 8:319.

﴿and Jaḥīm.﴾ This is a blazing fire.

﴿وَطَعَامًا ذَا غُصَّةٍ﴾

﴿And a food that chokes,﴾

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."[1]

﴿وَعَذَابًا أَلِيمًا ۝١٣ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ﴾

﴿and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,﴾
meaning, they will quake.

﴿وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ۝١٤﴾

﴿And the mountains will be a heap of sand poured out.﴾

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

## Your Messenger ﷺ is like the Messenger to Fir'awn, and You know what happened to Fir'awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

﴿إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ﴾

﴿Verily, We have sent to you a Messenger to be a witness over you,﴾

meaning, witnessing your deeds.

﴿كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝١٥ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ۝١٦﴾

﴿as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾

﴿أَخْذًا وَبِيلًا﴾

[1] Aṭ-Ṭabari 23:691.

﴿severe punishment﴾

Ibn Abbās, Mujāhid, Qatādah, As-Suddi, and Ath-Thawri said that this means severe.[1] This means, 'you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

﴿فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰ ﴿٢٥﴾﴾

﴿*So Allāh seized him with punishment for his last and first transgression.*﴾ (79:25)

'Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Mūsā, the son of 'Imrān.' This has been reported from Ibn 'Abbās and Mujāhid.

## The Threat of the Day of Judgement

Allāh says,

﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾﴾

﴿*Then how can you proctect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed?*﴾

Ibn Jarīr quoted in the recitation of Ibn Mas'ūd: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?"[2]

So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve?' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allāh knows best. The meaning of Allāh's statement,

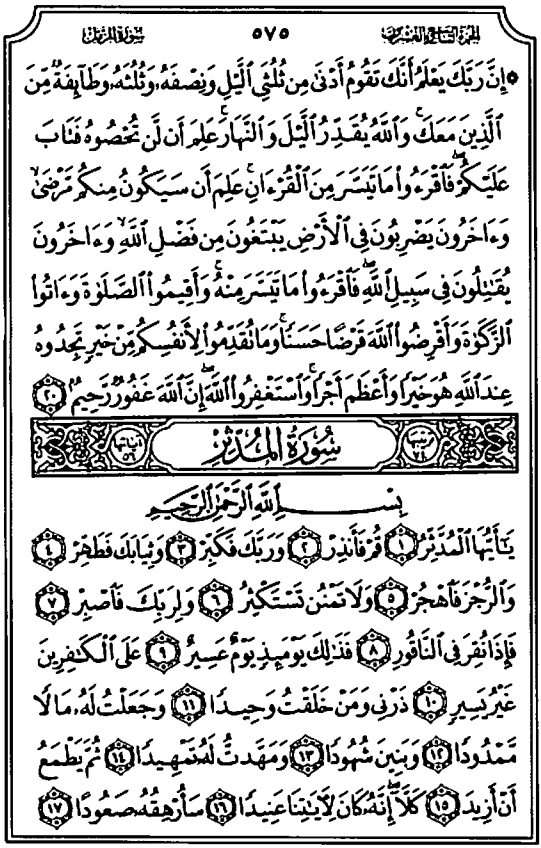
﴿يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا﴾

﴿*On a Day that will make the children gray-headed?*﴾

is that this will happen due to the severity of its horrors, its earth-

[1] Aṭ-Ṭabari 23:693.

[2] Aṭ-Ṭabari 23:694.




quakes and its disturbing confusion. This is when Allāh will say to Ādam, "Send a group to the Fire." Ādam will say, "How many?" Allāh will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allāh says,

﴿ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ﴾

*﴿Whereon the heaven will be cleft asunder?﴾*

Al-Ḥasan and Qatādah both said, "This means, because of it (the Day of Judgement), due to its severity and its horror." Then Allāh says,

﴿كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾﴾

*﴿His promise is certainly to be accomplished.﴾*

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

﴿إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ
ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن
فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟
ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٢٠﴾﴾

﴿19. *Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!*﴾

﴿20. *Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause. So recite as much of the Qur'ān as may be easy, and perform Ṣalāh and give Zakāh, and lend to Allāh a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.*﴾

## This is a *Sūrah* that Men of Sound Understanding receive Admonition from

Allāh says,

﴿إِنَّ هَٰذِهِۦ﴾

﴿*Verily, this*﴾ meaning, this *Sūrah*.

﴿تَذْكِرَةٌ﴾

﴿*an admonition,*﴾ meaning, men of understanding receive admonition from it. Thus, Allāh says,

﴿فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾﴾

﴿*therefore whosoever wills, let him take a path to His Lord.*﴾

meaning, from those whom Allāh wills that they be guided. This is similar to the stipulation that Allāh mentions in another *Sūrah*,

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾﴾

﴿*But you cannot will, unless Allāh wills. Verily Allāh is Ever All-Knowing, Al-Wise.*﴾ (76:30)

## Abrogation of the Obligation to offer the Night Prayer[1] and a Mention of its Valid Excuses

Then Allāh says,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ﴾

*﴿Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.﴾*

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allāh has commanded you, because it is difficult for you. Thus, Allāh says,

﴿وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

*﴿And Allāh measures the night and the day.﴾*

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

﴿عَلِمَ أَن لَّن تُحْصُوهُ﴾

*﴿He knows that you are unable to pray the whole night,﴾*

meaning, the obligation which He prescribed for you.

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ﴾

*﴿So, recite you of the Qur'ān as much as may be easy.﴾*

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allāh uses the term recitation (*Qirā'ah*) to mean prayer *(Ṣalāh)*. This is as Allāh says in *Sūrah Subḥān* (*Al-Isrā'*),

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

*﴿And offer your Ṣalāh neither aloud﴾* (17:110) meaning, your recitation.

﴿وَلَا تُخَافِتْ بِهَا﴾

[1] As mentioned earlier, this refers to *Qiyām Al-Layl* or what is commonly called *Tahajjud*.

﴿*Nor in low voice.*﴾ (17:110) Then Allāh says,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ﴾

﴿*He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause.*﴾

meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allāh in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allāh. This *Āyah*, rather, this entire *Sūrah* was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allāh says,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

﴿*So recite as much of the Qur'ān as may be easy,*﴾

meaning, stand and pray at night whatever is easy for you to do of it.

Allāh said;

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

﴿*and perform Ṣalāh and give Zakāh,*﴾

meaning, establish your obligatory prayers and pay your obligatory *Zakāh*. This is a proof for those who say that *Zakāh* was made obligatory in Makkah, but the various amounts of *Niṣāb*[1] and how much was to be given was clarified in Al-Madīnah. And Allāh knows best.

Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan, Qatādah and others from the Salaf have said, "Verily, this *Āyah* abrogated the standing for prayer at night that Allāh previously made

[1] The minimum amount requiring *Zakāh* to be paid on wealth.

obligatory for the Muslims."[1] It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

«*Five obligatory prayers during a day and a night (are obligatory).*»"

The man said, "Is there anything other than this (of prayer) that is obligatory upon me?" The Messenger of Allāh ﷺ replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

«*No, except what you may do voluntarily.*»[2]

## The Command to give Charity and do Good Deeds

Allāh says,

﴿وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴿*and lend to Allāh a handsome loan.*﴾ meaning, from charitable donations. For verily, Allāh will reward for this the best and most abundant of rewards. This is as Allāh says,

﴿مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴿*Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?*﴾ (2:245)

Then Allāh says,

﴿وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا﴾

﴿*And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.*﴾

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hāfiẓ Abu Ya'lā Al-Mawṣili reported from Al-Ḥārith bin Suwayd, from 'Abdullāh that Messenger of Allāh ﷺ said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ؟»

[1] Aṭ-Ṭabari 23:679, 680, and *Ad-Durr Al-Manthūr* 8:322.

[2] *Fatḥ Al-Bāri* 1:130, and Muslim 1:41.

«*Which of you hold his wealth to be more beloved to him than the wealth of his heir?*»

They said, "O Messenger of Allāh! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allāh ﷺ then said,

«اعْلَمُوا مَا تَقُولُونَ»

«*Know what you are saying!*»

They replied, "What do we know other than this, O Messenger of Allāh?" He then said,

«إِنَّمَا مَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ»

«*The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.*»[1] Al-Bukhāri also recorded this *Ḥadīth*.[2]

Then Allāh says,

﴿وَٱسْتَغْفِرُوا ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾﴾

﴿*And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.*﴾

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the *Tafsīr* of *Sūrat Al-Muzzammil*, and all praise and blessings are due to Allāh.

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[1] *Musnad Abu Ya'lā* 9:97.

[2] *Fatḥ Al-Bāri* 11:264, and An-Nasā'ī 6:237.

# The *Tafsīr* of *Sūrat Al-Muddaththir* (Chapter - 74)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧ فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝١٠﴾

﴿1. *O you enveloped in garments!*﴾

﴿2. *Arise and warn!*﴾

﴿3. *And magnify your Lord!*﴾

﴿4. *And purify your garments!*﴾

﴿5. *And keep away from Ar-Rujz!*﴾

﴿6. *And give not a thing in order to have more.*﴾

﴿7. *And be patient for the sake of your Lord!*﴾

﴿8. *Then, when the Nāqūr is sounded.*﴾

﴿9. *Truly, that Day will be a Hard Day.*﴾

﴿10. *Far from easy for the disbelievers.*﴾

## The First *Āyāt* to be revealed after 'Read!'[1]

It has been confirmed in the *Ṣaḥīḥ Al-Bukhāri* and *Ṣaḥīḥ Muslim* on the authority of Abu Salamah that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said,

«فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ

[1] That is, the beginning of *Sūrat Al-'Alaq* (96).

الَّذِي جَاءَنِي بِحِرَاءَ، فَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي. فَأَنْزَلَ [اللهُ تَعَالَى]: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢﴾ إِلَى ﴿فَٱهْجُرْ﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

«*While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Ḥirā'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed, ﴿O you wrapped up! Arise and warn!﴾* until *﴿And keep away﴾* [– Here, Abu Salamah added, *'Ar-Rujz* means idols.' –] *After this, the revelation started coming strongly and frequently in succession.*»

This is the wording of Al-Bukhāri.[1] The way this *Ḥadīth* is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءَ»

«*The same angel who had come to me at the cave of Ḥirā'.*»"

That angel was Jibrīl, who had came to him with Allāh's statement,

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ۝٥﴾

﴿*Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.*﴾ (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Aḥmad recorded from Abu Salamah bin 'Abdur-Raḥmān that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ saying,

«ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي

[1] *Fath Al-Bāri* 6:361, and Muslim 1:143.

قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنْذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

*«Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, 'Wrap me up, wrap me up! So, they wrapped me up! Then Allāh revealed, ﴿O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!﴾ After this, the revelation started coming strongly and frequently in succession.»*[1]

They both (Al-Bukhāri and Muslim) recorded this *Ḥadīth* by way of Az-Zuhrī.[2]

Aṭ-Ṭabarāni recorded from Ibn 'Abbās that he said, "Verily, Al-Walīd bin Al-Mughīrah prepared some food for the Quraysh. So when they had eaten from it he said, 'What do you have to say about this man?' Some of them said, 'He is a magician.' Others said, 'He is not a magician.' Then some of them said, 'He is a soothsayer.' But others said, 'He is not a soothsayer.' Some of them said, 'He is a poet.' But others said, 'He is not a poet.' Some of them said, 'This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allāh revealed,

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنْذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧﴾

*﴿O you enveloped in garments! Arise and warn! And magnify*

[1] Aḥmad 3:325.

[2] *Fatḥ Al-Bāri* 1:37, and Muslim 1:143.

*your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!*﴾[1]

Concerning Allāh's statement,

﴿قُمْ فَأَنذِرْ ۝٢﴾

﴿*Arise and warn!*﴾ means, prepare to go forth with zeal and warn the people. With this the Prophet ﷺ attained messengership just as he attained prophethood with the first revelation.

﴿وَرَبَّكَ فَكَبِّرْ ۝٣﴾

﴿*And magnify your Lord!*﴾ to declare the greatness of Him. Al-'Awfi reported from Ibn 'Abbās;

﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾

﴿*And purify your garments!*﴾ "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."[2] Muḥammad bin Sīrīn said,[3]

﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾

﴿*And purify your garments!*﴾ "This means clean them with water."[4] Ibn Zayd said, "The idolators would not clean themselves, so Allāh commanded him to clean himself and his garments."[5] This view was preferred by Ibn Jarīr.[6]
Sa'īd bin Jubayr said,

﴿وَثِيَابَكَ فَطَهِّرْ ۝٤﴾

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[1] Aṭ-Ṭabarāni 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after *Āyah* no. 25 that follows.
[2] Aṭ-Ṭabari 24:11.
[3] Aṭ-Ṭabari 24:11.
[4] Aṭ-Ṭabari 24:12.
[5] Aṭ-Ṭabari 24:12.
[6] Aṭ-Ṭabari 24:12.

﴿*And purify your garments!*﴾ "This means purify your heart and your intentions." Muḥammad bin Ka'b Al-Qurazi and Al-Ḥasan Al-Baṣri both said, "And beautify your character." Concerning Allāh's statement,

﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾

﴿*And keep away from Ar-Rujz!*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Ar-Rujz* are idols, so keep away from them."[1] Similar to this was said by Mujāhid, 'Ikrimah, Qatādah, Az-Zuhrī and Ibn Zayd, "Verily, it is the idols."[2] This is like Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ﴾

﴿*O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites.*﴾ (33:1)

and Allāh's statement,

﴿وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ۝١٤٢﴾

﴿*And Mūsā said to his brother Hārūn: "Replace me among my people, act well and follow not way of the corrupters."*﴾ (7:142)

Then Allāh says,

﴿وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦﴾

﴿*And give not a thing in order to have more.*﴾

Ibn 'Abbās said, "Do not give any gift seeking to get (back in return) more than it." Khuṣayf reported from Mujāhid;

﴿وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦﴾

﴿*And give not a thing (Tamnun) in order to have more.*﴾

"Do not slacken in seeking more good. *Tamnun* in the language of the Arabs means to become weak."[3]

Concerning Allāh's statement,

﴿وَلِرَبِّكَ فَٱصْبِرْ ۝٧﴾

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[1] Aṭ-Ṭabari 24:13.

[2] Aṭ-Ṭabari 24:13.

[3] Aṭ-Ṭabari 24:16.

﴿*And be patient for the sake of your Lord!*﴾

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujāhid.[1] Ibrāhīm An-Nakha'ī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."[2]

## Reminding of the Day of Judgement

Concerning Allāh's statement,

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿*Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers*﴾

Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Zayd bin Aslam, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Ibn Zayd, all said,

﴿النَّاقُورِ﴾

﴿*Nāqūr*﴾

"It is the Trumpet."[3] Mujāhid said, "It is in the shape of a horn."[4] Ibn Abi Ḥātim narrated that Abu Sa'īd Al-Ashaj told them that Asbāṭ bin Muḥammad related to them from Muṭarrif, from 'Āṭiyah Al-'Awfi, from Ibn 'Abbās,

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾﴾

﴿*Then, when the Trumpet is sounded.*﴾

The Messenger of Allāh ﷺ said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

«*How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?*»

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

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[1] Aṭ-Ṭabari 24:16.

[2] Al-Baghawi 4:414.

[3] Aṭ-Ṭabari 24:18.

[4] Aṭ-Ṭabari 24:18.

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللهِ تَوَكَّلْنَا»

«*Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."*»

It has been recorded like this by Imām Aḥmad on the authority of Asbāṭ.[1] Concerning Allāh's statement,

﴿فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩﴾

﴿*Truly, that Day will be a Hard Day.*﴾ meaning, severe.

﴿عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ۝١٠﴾

﴿*Far from easy for the disbelievers.*﴾ meaning, it will not be easy for them. This is as Allāh says,

﴿يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝٨﴾

﴿*The disbelievers will say: "This a Hard Day."*﴾ (54:8)

We have reported from Zurārah bin Awfā, the judge of Al-Baṣrah, that he lead the people in the morning prayer and he recited this *Sūrah*. Then, when he reached Allāh's statement,

﴿فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ۝١٠﴾

﴿*Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers.*﴾

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.[2]

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ۝١١ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ۝١٢ وَبَنِينَ شُهُودًا ۝١٣ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ۝١٤ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٥ كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ۝١٦ سَأُرْهِقُهُۥ صَعُودًا ۝١٧ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ۝٢٣ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ۝٢٤ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ۝٢٥ سَأُصْلِيهِ سَقَرَ ۝٢٦ وَمَآ أَدْرَىٰكَ مَا سَقَرُ ۝٢٧ لَا تُبْقِى وَلَا تَذَرُ ۝٢٨ لَوَّاحَةٌ لِّلْبَشَرِ ۝٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣٠﴾

﴿*11. Leave Me alone (to deal) with whom I created lonely.*﴾

﴿*12. And then granted him resources in abundance.*﴾

﴿*13. And children attending.*﴾

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[1] Aḥmad no. 326.

[2] Al-Ḥākim 2:507.

﴾14. *And made life smooth and comfortable for him.*﴿
﴾15. *After all that he desires that I should give more.*﴿
﴾16. *Nay! Verily, he has been opposing Our Āyāt.*﴿
﴾17. *I shall force him to Ṣa'ūd!*﴿
﴾18. *Verily, he thought and plotted.*﴿
﴾19. *So let him be cursed, how he plotted!*﴿
﴾20. *And once more let him be cursed, how he plotted!*﴿
﴾21. *Then he thought.*﴿
﴾22. *Then he frowned and he looked in a bad tempered way;*﴿
﴾23. *Then he turned back, and was proud.*﴿
﴾24. *Then he said: "This is nothing but magic from that of old,*﴿
﴾25. *"This is nothing but the word of a human being!"*﴿
﴾26. *I will cast him into Saqar.*﴿
﴾27. *And what will make you know (exactly) what Saqar is?*﴿
﴾28. *It spares not, nor does it leave (anything)!*﴿
﴾29. *Scorching for the humans!*﴿
﴾30. *Over it are nineteen.*﴿

## A Threat for Whoever claims that the Qur'ān is Magic

Allāh threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allāh and he meets them with disbelief (in Allāh) and rejection of His *Āyāt*. He invents lies against Allāh's *Āyāt* and claims that they are the words of a man. Allāh recounts to him His favors upon him when He says,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾﴾

﴾*Leave Me alone (to deal) with whom I created lonely.*﴿

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allāh provided him with

﴿مَالًا مَّمْدُودًا ﴿١٢﴾﴾

﴾*resources in abundance.*﴿ meaning, vast and abundant. Allāh then made for him,

﴿وَبَنِينَ شُهُودًا ﴿١٣﴾﴾

﴿*And children attending.*﴾ Mujāhid said, "They are not absent."[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Mālik and 'Āṣim bin 'Umar bin Qatādah, they were thirteen (children) in number.[2] Ibn 'Abbās and Mujāhid said that they were ten.[3] This was a great blessing in their living with him.

﴿وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾﴾

﴿*And made life smooth and comfortable for him.*﴾

meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

﴿ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ﴿١٦﴾﴾

﴿*After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt.*﴾

meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

﴿سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾﴾

﴿*I shall force him to Ṣa'ūd!*﴾ Qatādah reported from Ibn 'Abbās that he said, "*Ṣa'ūd* is a rock in Hell that the disbeliever will be dragged across on his face."[4] As-Suddi said, "*Ṣa'ūd* is a slippery rock in Hell that he will be forced to climb." Mujāhid said,

﴿سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾﴾

﴿*I shall force him to Ṣa'ūd!*﴾

"This is a harsh portion of the torment."[5] Qatādah said, "It is

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[1] Al-Baghawi 4:414.

[2] *Ad-Durr Al-Manthūr* 8:329, where similar is reported to have been said by Abu Mālik. The "they" in question refers to the children of Al-Walīd bin Al-Mughirah accordingly.

[3] Aṭ-Ṭabari 24:21.

[4] *Ad-Durr Al-Manthūr* 8:331.

[5] Aṭ-Ṭabari 24:23.

a torment that contains no relaxation (break for relief)."[1]

Concerning Allāh's statement,

﴿إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾﴾

*﴿Verily, he thought and plotted.﴾*

meaning, 'We only caused him to face the grievous torment of *Ṣa'ūd*, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'ān when he was asked about it. So he deliberated over what statement he should invent against it.

﴿وَقَدَّرَ ﴿١٩﴾﴾

*﴿and plotted.﴾* meaning, he contemplated.

﴿فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾﴾

*﴿So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!﴾*

This is a supplication against him.

﴿ثُمَّ نَظَرَ ﴿٢١﴾﴾

*﴿Then he thought.﴾* meaning, he thought again and deliberated.

﴿ثُمَّ عَبَسَ﴾

*﴿Then he frowned﴾* meaning, he contracted his eyebrows together and frowned.

﴿وَبَسَرَ ﴿٢٢﴾﴾

*﴿and he looked in a bad tempered way.﴾* meaning, he scowled and was disgusted.

Concerning Allāh's statement,

﴿ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾﴾

*﴿Then he turned back, and was proud.﴾* meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'ān.

﴿فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾﴾

[1] Aṭ-Ṭabari 24:23.

﴿*Then he said: "This is nothing but magic from that of old."*﴾

meaning, 'this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

﴿إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾﴾

﴿*This is nothing but the word of a human being!*﴾

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughīrah Al-Makhzūmi. He was one of the chiefs of the Quraysh – may Allāh curse him. Among the narrations about this is what was reported by Al-'Awfī from Ibn 'Abbās. He (Ibn 'Abbās) said,

"Al-Walīd bin Al-Mughīrah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur'ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, 'What a great thing this is that Ibn Abi Kabshah[1] is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh!' So when a group of the Quraysh heard this they gathered and said, 'By Allāh, if Al-Walīd converts (to Islām) all of the Quraysh will convert.' When Abu Jahl bin Hishām heard this he said, 'By Allāh, I will deal with him for you.' So he went to Al-Walīd's house and entered upon him. He said to Al-Walīd, 'Don't you see that your people are collecting charity for you?' Al-Walīd replied, 'Don't I have more wealth and children than they do?' Abu Jahl answered, 'They are saying that you only went to Ibn Abi Quḥāfah's house so that you can get some of his food.' Al-Walīd then said, 'Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor 'Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allāh revealed to His Messenger ﷺ,

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾﴾

﴿*Leave me alone with whom I created lonely.*﴾ until His statement,

[1] He meant the Prophet ﷺ.

﴿لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾﴾

*﴿It spares not, nor does it leave (anything)!﴾*"[1]

Qatādah said, "They claim that he (Al-Walīd) said, 'By Allāh, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allāh revealed,

﴿فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾﴾

*﴿So let him be cursed, how he plotted!﴾*

﴿ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾﴾

*﴿Then he frowned and he looked in a bad tempered way.﴾*

He contracted his eyes together and scowled."[2] Allāh says,

﴿سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾﴾

*﴿I will cast him into Saqar.﴾* meaning, 'I will engulf him in it from all his sides.' Then Allāh says,

﴿وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾﴾

*﴿And what will make you know (exactly) what Saqar is?﴾*

This is to give fright and emphasis to its matter. Then Allāh explains this by His saying,

﴿وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾﴾

*﴿It spares not, nor does it leave (anything)!﴾*

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others.[3] Concerning Allāh's statement,

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[1] Aṭ-Ṭabari 24:24. See also Al-Ḥākim 2:507, who graded it *Ṣaḥīḥ* and Adh-Dhahabi agreed. And in *Dalā'il An-Nubuwwah* by Al-Bayhaqi 2:198,199. Many of the scholars of *Ḥadīth* consider the best of chains for this story to be *Mursal*.

[2] Aṭ-Ṭabari 24:25.

[3] *Ad-Durr Al-Manthūr* 8:332.

الجزء السابع والعشرون ٥٧٦ سورة المدثر

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ
﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ
يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدْرَىٰكَ
مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ
﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً
لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ
وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا
وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى
ٱلْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ
﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ
ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾

﴿لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾﴾

﴾*Scorching for the humans!*﴿ Mujāhid said, "This means for the skin." Qatādah said,

﴿لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾﴾

﴾*Scorching for the humans!*﴿ "This means burning the skin."[1] Ibn 'Abbās said, "Burning the skin of man."[2] Concerning Allāh's statement,

﴿عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾﴾

﴾*Over it are nineteen.*﴿ meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

﴿وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا
هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا
لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾﴾

﴾*31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and*

[1] Aṭ-Ṭabari 24:27.

[2] Aṭ-Ṭabari 24:28.

*that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.﴾*

*﴿32. Nay! And by the moon.﴾*

*﴿33. And by the night when it withdraws.﴾*

*﴿34. And by the dawn when it brightens.﴾*

*﴿35. Verily, it is but one of the greatest (signs).﴾*

*﴿36. A warning to mankind﴾*

*﴿37. To any of you that chooses to go forward, or to remain behind.﴾*

## The Number of Guardians of Hell and what the Disbelievers said about that

Allāh says,

﴿وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ﴾

﴿*And We have set none as (Aṣḥāb) guardians of the Fire*﴾ meaning, its guardians.

﴿إِلَّا مَلَٰٓئِكَةً﴾

﴿*but angels.*﴾ Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them?" So Allāh said,

﴿وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً﴾

﴿*And We have set none but angels as guardians of the Fire.*﴾

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin

of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allāh's statement,

﴿وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا﴾

*﴿And We have fixed their number only as a trial for the disbelievers,﴾*

meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

﴿لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

*﴿In order that the People of the Scripture may arrive at a certainty﴾*

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh's statement,

﴿وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

*﴿and that the believers may increase in faith.﴾*

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

﴿وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

*﴿and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease﴾*

meaning, among the hypocrites.

﴿وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا﴾

*﴿and the disbelievers may say: "What does Allāh intend by this example?"﴾*

meaning, they say, "What is the wisdom in mentioning this here?" Allāh says,

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

*﴿Thus Allāh leads astray whom He wills and guides whom He wills.﴾*

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

## None knows the Soldiers of Allāh except Him

Allāh says,

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

﴿*And none can know the hosts of your Lord but He.*﴾

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the *Ḥadīth* concerning *Al-Isrā*[1] that is reported in the Two *Ṣaḥīḥs* and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (*Al-Bayt Al-Ma'mūr*), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«*Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).*»[2]

Concerning Allāh's statement,

﴿وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ﴾

﴿*And this is nothing but a reminder to mankind.*﴾

Mujāhid and others said,

﴿وَمَا هِيَ﴾

﴿*And this is not.*﴾ "This means the Hellfire which has been described."[3]

﴿إِلَّا ذِكْرَىٰ لِلْبَشَرِ ۝٣١﴾

﴿*but a reminder to mankind.*﴾ Then Allāh says,

﴿كَلَّا وَالْقَمَرِ ۝٣٢ وَاللَّيْلِ إِذْ أَدْبَرَ ۝٣٣﴾

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[1] The Prophet's Night Journey to Jerusalem and then into the heavens.

[2] *Fatḥ Al-Bāri* 6:348, and Muslim 1:146.

[3] Aṭ-Ṭabari 24:32.

فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ
﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ
كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ
ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾
وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

## سُورَةُ الْقِيَامَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ
ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾ بَلْ
يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ
﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ
أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ
يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ
مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ
وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

﴿Nay! And by the moon. And by the night when it withdraws.﴾ meaning, when it withdraws.

﴿وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾﴾

﴿And by the dawn when it brightens.﴾ meaning, when it shines.

﴿إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾﴾

﴿Verily, it is but one of the greatest (signs).﴾ meaning, the great things. This refers to the Hellfire. Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and others of the Salaf, all said this.[1]

﴿نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾﴾

﴿A warning to mankind - to any of you that chooses to go forward, or to remain behind.﴾ meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا
سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا
لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ
مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن
شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾﴾

[1] Aṭ-Ṭabari 24 :33.

﴾38. *Every person is a pledge for what he has earned,*﴿

﴾39. *Except those on the Right.*﴿

﴾40. *In Gardens they will ask one another,*﴿

﴾41. *About criminals (and they will say to them):*﴿

﴾42. *"What has caused you to enter Hell?"*﴿

﴾43. *They will say: "We were not of those who used to offer the Ṣalāh,"*﴿

﴾44. *"Nor did we feed the poor;"*﴿

﴾45. *"And we used to speak falsehood with vain speakers."*﴿

﴾46. *"And we used to deny the Day of Recompense,"*﴿

﴾47. *"Until Al-Yaqīn came to us."*﴿

﴾48. *So no intercession of intercessors will be of any use to them.*﴿

﴾49. *Then what is wrong with them that they turn away from admonition?*﴿

﴾50. *As if they were wild donkeys.*﴿

﴾51. *Fleeing from a Qaswarah.*﴿

﴾52. *Nay, everyone of them desires that he should be given pages spread out.*﴿

﴾53. *Nay! But they fear not the Hereafter.*﴿

﴾54. *Nay, verily, this is an admonition.*﴿

﴾55. *So, whosoever wills receives admonition from it!*﴿

﴾56. *And they will not receive admonition unless Allāh wills; He is the One, deserving of the Taqwā and He is the One Who forgives.*﴿

## What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allāh informs that,

﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾﴾

﴾*Every person is a pledge for what he has earned,*﴿

meaning, bound to his deed on the Day of Judgement. Ibn 'Abbās and others have said this.[1]

[1] Aṭ-Ṭabari 24:35.

﴿إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾﴾

﴿*Except those on the Right.*﴾ For verily, they will be

﴿فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾﴾

﴿*In Gardens they will ask one another, about criminals (and they will say to them)*﴾

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

﴿مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾﴾

﴿*"What has caused you to enter Hell?" They will say: "We were not of those who used to offer the Ṣalāh, nor did we feed the poor."*﴾

meaning, 'we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).'

﴿وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾﴾

﴿*And we used to speak falsehood with vain speakers.*﴾

meaning, 'we used to speak about what we had no knowledge of.' Qatādah said, "It means that every time someone went astray we would go astray with them."[1]

﴿وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾﴾

﴿*And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.*﴾

meaning, death. This is as Allāh says,

﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾﴾

﴿*And worship your Lord until there comes unto you the certainty.*﴾ (15:99)

The Messenger of Allāh ﷺ said,

«أَمَّا هُوَ - يعني عثمان بن مظعون - فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ»

«*Concerning him*[2] *verily, Al-Yaqīn (death) came to him from*

[1] Aṭ-Ṭabari 24:37.

[2] Meaning 'Uthmān bin Maẓ'ūn.

*his Lord.»*"[1]

Allāh then says,

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾﴾

﴿*So no intercession of intercessors will be of any use to them.*﴾

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allāh as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

## The Disapproval of the Disbelievers' Rejection and Their Position

Then Allāh says,

﴿فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾﴾

﴿*Then what is wrong with them that they turn away from admonition?*﴾

meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?'

﴿كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾﴾

﴿*As if they were wild donkeys. Fleeing from a Qaswarah.*﴾

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.[2] Ḥammād bin Salamah reported from 'Ali bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn 'Abbās said, "It *(Qaswarah)* is the lion in the Arabic language. It is called *Qaswarah* in the Abyssinian language, *Sher* in the Persian language and *Awba* in the Nabṭiyyah (Nabatean) language."[3]

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[1] Al-Bayhaqi 3:406.

[2] Aṭ-Ṭabari 24:42.

[3] Aṭ-Ṭabari 24:42.

Concerning Allāh's statement,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾﴾

*﴿Nay, everyone of them desires that he should be given pages spread out.﴾*

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.[1] This is similar to Allāh's statement,

﴿وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

*﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message.﴾* (6:124)

It is reported in a narration from Qatādah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."[2] Then Allāh says,

﴿كَلَّا بَل لَّا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾﴾

*﴿Nay! But they fear not the Hereafter.﴾*

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

## The Qur'ān is a Reminder

Then Allāh says,

﴿كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾﴾

*﴿Nay, verily, this is an admonition.﴾* meaning, truly the Qur'ān is a reminder.

﴿فَمَن شَاءَ ذَكَرَهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ﴾

*﴿So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;﴾*

This is similar to Allāh's statement,

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[1] Al-Qurṭubi 19:90.

[2] Aṭ-Ṭabari 24:43.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

﴿*And you cannot will unless Allāh wills.*﴾ (81:29)

Concerning Allāh's statement,

﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾﴾

﴿*He is the One, deserving the Taqwā and He is the One Who forgives.*﴾

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.[1]

This is the end of the *Tafsīr* of *Sūrat Al-Muddaththir*, all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:44.

# The *Tafsīr* of *Sūrat Al-Qiyāmah*
# (Chapter - 75)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾ فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾﴾

﴿1. *Nay! I swear by the Day of Resurrection.*﴾

﴿2. *And nay! I swear by An-Nafs Al-Lawwāmah.*﴾

﴿3. *Does man think that We shall not assemble his bones?*﴾

﴿4. *Yes, We are able to put together in perfect order the tips of his fingers.*﴾

﴿5. *Nay! Man desires to break out ahead of himself.*﴾

﴿6. *He asks: "When will be this Day of Resurrection?"*﴾

﴿7. *So, when Bariqa the sight.*﴾

﴿8. *And the moon will be eclipsed.*﴾

﴿9. *And the sun and moon will be joined together.*﴾

﴿10. *On that Day man will say: "Where (is the refuge) to flee?"*﴾

﴿11. *No! There is no refuge!*﴾

﴿12. *Unto your Lord will be the place of rest that Day.*﴾

﴿13. *On that Day man will be informed of what he sent forward, and what he left behind.*﴾

﴿14. *Nay! Man will be well informed about himself,*﴾

﴿15. *Though he may put forth his excuses.*﴾

## The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word *"Lā"* (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

﴿لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ۝١ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ۝٢﴾

﴿*Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwāmah.*﴾

Qatādah said, "This means, I swear by both of these things."[1] This has also been reported from Ibn 'Abbās and Sa'īd bin Jubayr.[2] Concerning the Day of Judgement, it is well known what it is. In reference to *An-Nafs Al-Lawwāmah*, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣri that he said about this *Āyah*, "Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself."[3]

Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ۝٢﴾

﴿*And nay! I swear by An-Nafs Al-Lawwāmah.*﴾

"He criticizes himself in good and bad." Similar has been reported from 'Ikrimah. Ibn Abi Najīḥ reported from Mujāhid: "He is sorry for what he missed (of good deeds) and he blames himself for it."[4]

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[1] Aṭ-Ṭabari 24:48.

[2] *Ad-Durr Al-Manthūr* 8:47, and Al-Qurṭubi 19:91.

[3] Al-Qurṭubi 19:93.

[4] Aṭ-Ṭabari 24:50.

Allāh said;

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣﴾

*﴿Does man think that We shall not assemble his bones?﴾*

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

﴿بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ۝٤﴾

*﴿Yes, We are able to put together in perfect order the tips of his fingers.﴾*

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his *Banān*, which are the tips of his fingers, all equal (in length).' Concerning Allāh's statement,

﴿بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ۝٥﴾

*﴿Nay! Man desires to break out ahead of himself.﴾*

Sa'īd reported from Ibn 'Abbās that he said, "This means to proceed forward." Mujāhid said about,

﴿لِيَفْجُرَ أَمَامَهُۥ﴾

*﴿to break out ahead of himself.﴾*

"This means that he wants to proceed ahead following his own whims." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "This refers to the disbeliever who denies the Day of Reckoning."[1] Ibn Zayd said the same thing.[2] Thus, Allāh says after this,

﴿يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ۝٦﴾

*﴿He asks: "When will be this Day of Resurrection?"﴾*

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

[1] Aṭ-Ṭabari 24:54.

[2] Aṭ-Ṭabari 24:54.

rejecting its existence. This is as Allāh says,

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾﴾

*﴿And they say: "When is this promise if you are truthful?" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾* (34:29-30)

Here Allāh says,

﴿فَإِذَا بَرِقَ ٱلْبَصَرُ ﴿٧﴾﴾

*﴿So, when Bariqa the sight.﴾* Abu 'Amr bin Al-'Alā' recited this *Āyah* as *Bariqa* with a *Kasrah* under the letter *Rā*,[1] which means to be diminished. That which he (Abu 'Amr) has said resembles the statement of Allāh,

﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾

*﴿Their gaze returning not towards them.﴾* (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as *Baraqa* with a *Fatḥah* over the letter *Rā*, and its meaning is close to the first recitation (*Bariqa*). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh's statement,

﴿وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾﴾

*﴿And the moon will be eclipsed.﴾*

meaning, its light will go away.

﴿وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾﴾

*﴿And the sun and moon will be joined together.﴾*

Mujāhid said, "They will be rolled up."[2] In explaining this *Āyah*, Ibn Zayd recited the following *Āyāt*,

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[1] As is known from the recitation of Ḥafṣ.

[2] Aṭ-Ṭabari 24:57.

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ۝٢﴾

﴿*When the sun is wound round and its light is lost and is overthrown, and when the stars fall.*﴾ (81:1,2)

It has been reported from Ibn Mas'ūd that he recited the *Āyah* as,

(وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ)

(and the sun and the moon will be joined between each other.) Allāh said,

﴿يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ۝١٠﴾

﴿*On that Day man will say: "Where (is the refuge) to flee?"*﴾

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to?" This means, where is the escape or refuge? Allāh then says,

﴿كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ۝١٢﴾

﴿*No! There is no refuge! Unto your Lord will be the place of rest that Day.*﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Jubayr and several others of the Salaf said, "There will be no salvation." This *Āyah* is similar to Allāh's statement,

﴿مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ۝٤٧﴾

﴿*You will have no refuge on that Day nor there will be for you any denying.*﴾ (42:47)

meaning, 'there will be no place for you to hide.' This is like what Allāh says here,

﴿لَا وَزَرَ ۝١١﴾

﴿*There is no refuge.*﴾

meaning, 'there will be no place for you to seek shelter.' Thus, Allāh says,

﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ۝١٢﴾

﴿*Unto your Lord will be the place of rest that Day.*﴾

meaning, the place of return and the final destination.

## The Deeds of Man will be placed before Him on the Day of Judgement

Then Allāh says,

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

﴿*On that Day man will be informed of what he sent forward, and what he left behind.*﴾

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allāh says,

﴿وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾﴾

﴿*And they will find all that they did, placed before them, and your Lord treats no one with injustice.*﴾ (18:49)

Likewise, Allāh says here,

﴿بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*Nay! Man will be well informed about himself, though he may put forth his excuses.*﴾

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allāh says,

﴿ٱقْرَأْ كِتَٰبَكَ ۖ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾﴾

﴿*(It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾﴾

﴿*Nay! Man will be well informed about himself.*﴾

"His hearing, his sight, his two hands, his two legs and his limbs."[1]

Qatādah said, "This means he is a witness against himself." In another narration from Qatādah he said, "By Allāh! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

[1] Aṭ-Ṭabari 24:62.

his own sins." It used to be said, "Verily, it is written in the Injīl: 'O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?' "

Mujāhid said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*Though he may put forth his excuses.*﴾ "This means, even though he argues in defense of it, he is a witness against it."[1] Qatādah said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*Though he may put forth his excuses.*﴾ "Even though he will try to make false excuses on that Day, they will not be accepted from him."[2] As-Suddi said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

﴿*Though he may put forth his excuses.*﴾ "This means his argument." This is as Allāh says,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*There will then be no Fitnah*[3] *for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴾ (6:23)

Allāh also says,

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾﴾

﴿*On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!*﴾ (58:18)

Al-'Awfī reported from Ibn 'Abbās:

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾﴾

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[1] Aṭ-Ṭabari 24:64.

[2] Aṭ-Ṭabari 24:65.

[3] Excuses, statements or arguments.

﴿*Though he may put forth his excuses.*﴾

"This is apologizing. Haven't you heard that Allāh said,

﴿لَا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ﴾

﴿*The Day when their excuses will be of no profit to wrongdoers.*﴾ (40:52)

and He says,

﴿وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ﴾

﴿*And they will offer submision to Allāh on that Day.*﴾ (16:87)

and He says,

﴿فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ﴾

﴿*Then they will (falsely) submit: "We used not to do any evil."*﴾ (16:28)

and their statement,

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴿*By Allāh, our Lord, we were not those who joined others in worship with Allāh.*﴾ (6:23)"[1]

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾

﴿*16. Move not your tongue concerning to make haste therewith.*﴾

﴿*17. It is for Us to collect it and that it be recited.*﴾

﴿*18. And when We have recited it to you, then follow its recitation.*﴾

﴿*19. Then it is for Us to make it clear.*﴾

﴿*20. But no! Rather you love the present life of this world,*﴾

﴿*21. And neglect the Hereafter.*﴾

﴿*22. Some faces that Day shall be Nāḍirah.*﴾

﴿*23. Looking at their Lord.*﴾

[1] Aṭ-Ṭabari 24:64.

﴿24. *And some faces that Day will be Bāsirah,*﴾

﴿25. *Thinking that some calamity is about to fall on them.*﴾

## How the Prophet ﷺ received the Revelation

This is Allāh teaching His Messenger ﷺ how to receive the revelation from the angel. For verily, he (the Prophet ﷺ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allāh commanded him that when the angel brings some revelation to him he should just listen. Allāh would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allāh would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allāh says,

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾

﴿*Move not your tongue concerning to make haste therewith.*﴾ meaning, with the Qur'ān. This is as Allāh says,

﴿وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾﴾

﴿*And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."*﴾ (20:114)

Then Allāh says,

﴿إِنَّ عَلَيْنَا جَمْعَهُۥ﴾

﴿*It is for Us to collect it*﴾ meaning, 'in your chest.'

﴿وَقُرْءَانَهُۥ﴾

﴿*and that it be recited.*﴾ meaning, 'that you recite it.'

﴿فَإِذَا قَرَأْنَٰهُ﴾

﴿*And when We have recited it to you,*﴾ meaning, 'when the angel has recited it to you from Allāh,'

﴿فَٱتَّبِعْ قُرْءَانَهُۥ﴾

﴿*then follow its recitation.*﴾ meaning, 'listen to it then recite it as

he taught you to recite it.'

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾﴾

﴿*Then it is for Us to make it clear.*﴾ meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imām Aḥmad recorded from Ibn 'Abbās that he said that the Messenger of Allāh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'īd, then said, "Ibn 'Abbās said to me, 'I will move my lips like the Messenger of Allāh ﷺ used to move his lips (in order to show you).' " Then, the subnarrator said, "And Sa'īd said to me, 'I will move my lips like I saw Ibn 'Abbās moving his lips (in order to show you).' " Then Allāh revealed,

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾﴾

﴿*Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.*﴾

Ibn 'Abbās said, "This means He will collect it in his chest to recite it.

﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾

﴿*And when We have recited it to you, then follow its recitation.*﴾

meaning, listen to it and pay attention.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾﴾

﴿*Then it is for Us to make it clear (to you).*﴾

So after this, when Jibrīl would leave, he would recite it as Jibrīl had taught him to recite it."[1]

This has also been recorded by Al-Bukhāri and Muslim. Al-Bukhāri's wording says, "So whenever Jibrīl would come to him he would be silent, and when Jibrīl had left he would recite it just as Allāh, the Mighty and Sublime had promised him."[2]

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[1] Aḥmad 1:343.

[2] *Fatḥ Al-Bāri* 1:39, 8:547, 549, 550, 707, and 13:508, and Muslim 1:330.

## The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allāh's statement,

﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢٠ وَتَذَرُونَ الْآخِرَةَ ۝٢١﴾

﴿*But no! Rather you love the present life of this world. And neglect the Hereafter.*﴾

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'ān Allāh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

## Seeing Allāh in the Hereafter

Then Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢﴾

﴿*Some faces that Day shall be Nāḍirah.*﴾

which comes from the word *Naḍārah*, which means splendid, radiant, glowing, delighted with goodness.

﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣﴾

﴿*Looking at their Lord.*﴾ meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhāri in his *Ṣaḥīḥ*,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

«*Verily, you all will see your Lord with your own eyes.*»[1]

The believers seeing Allāh in the abode of the Hereafter has been confirmed in the authentic *Ḥadīths* from numerous routes of transmission with the scholars of *Ḥadīth*. It is not possible to deny this or refuse it. Examples would be the *Ḥadīths* of Abu Sa'īd and Abu Hurayrah, and they are both recorded in the Two *Ṣaḥīḥs*. They both mentioned that some people said, "O Messenger of Allāh! Will we see our Lord on the Day of Judgement?" The Prophet ﷺ said,

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[1] *Fatḥ Al-Bāri* 13:430.

«هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

«*Are you harmed by seeing the sun and the moon when there are no clouds beneath them?*»

They replied, "No." The Prophet ﷺ then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

«*Then you will surely see your Lord like that.*»[1]

In the Two *Ṣaḥīḥs* it is recorded from Jābir that he said, "The Messenger of Allāh ﷺ looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

«*Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting ('Aṣr prayer) then do so.*»"[2]

Among the *Ḥadīths*, which Muslim was alone in recording, is a narration from Ṣuhayb that the Prophet ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

«*When the people of Paradise enter the Paradise, Allāh will say, 'Do you want me to give you anything extra?' They will say, 'Haven't you whitened our faces? Haven't you entered us into Paradise and saved us from the Fire?' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyādah).*» Then he recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

[1] *Fatḥ Al-Bāri* 13:430, 431 and Muslim 1:163,162.

[2] *Fatḥ Al-Bāri* 13:429, and Muslim 1:439.

﴿*For those who have done good is the best and extra (Ziyādah).*﴾ (10:26)[1]

Also among the *Ḥadīths*, which Muslim was alone in recording, is the *Ḥadīth* of Jābir in which the Prophet ﷺ said,

«إِنَّ اللهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَكُ»

«*Verily, Allāh will appear before the believers while He is laughing.*»[2]

This will take place on the open plains of the Resurrection place. In some of these *Ḥadīths*, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these *Ḥadīths* with their routes of transmission and wordings from those that are in the *Ṣaḥīḥ* collections, the collections of good narrations, the *Musnad* collections and the *Sunan* collections. However, we have mentioned this in separate places in this *Tafsīr*, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the Imāms of Islām and the guides of all mankind.

## Blackening of the Faces of the Disobedient People on the Day of Judgement

Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝٢٤ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ۝٢٥﴾

﴿*And some faces that Day will be Bāsirah. Thinking that some calamity is about to fall on them.*﴾

These are the faces of the sinners that will be *Bāsirah* on the Day of Judgement. Qatādah said, "This means gloomy."[3] As-Suddi said, "Their (the faces) color will change."[4]

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[1] Muslim 1:163.

[2] Muslim 1:178.

[3] Aṭ-Ṭabari 24:74.

[4] Al-Qurṭubi 19:110.

﴿تَظُنُّ﴾

﴿*Thinking*﴾ meaning, they will be certain.

﴿أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾

﴿*that some calamity is about to fall on them.*﴾

Mujāhid said, "A disaster."[1] Qatādah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allāh's statement,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿*On the Day when some faces will become white and some faces will become black.*﴾ (3:106)

Similarly Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾

﴿*Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.*﴾ (80:38-42)

Allāh also says,

﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾﴾

﴿*Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.*﴾ (88:2-4)

until Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾﴾

﴿*(Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.*﴾ (88:8-10)

And there are other similar *Āyāt* and discussions (in the Qur'ān).

[1] Aṭ-Ṭabari 24:74.

كَلَّآ بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْآخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ
ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ
﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ
فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾
أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ
ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْيِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾

## سُورَةُ الْإِنْسَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا
بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ
ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ
ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾
ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ
أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن
مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ
فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ
وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن
يُحْيِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

﴿26. *Nay, when it reaches to the collarbones.*﴾

﴿27. *And it will be said: "Who can cure him?"*﴾

﴿28. *And he will think that it was the parting;*﴾

﴿29. *And one shank will be joined with another shank.*﴾

﴿30. *The drive will be on that Day to your Lord!*﴾

﴿31. *So, he neither believed nor prayed!*﴾

﴿32. *But on the contrary, he denied and turned away!*﴾

﴿33. *Then he walked in conceit to his family admiring himself!*﴾

﴿34. *Woe to you! And then woe to you!*﴾

﴿35. *Again, woe to you! And then woe to you!*﴾

﴿36. *Does man think that he will be left neglected?*﴾

﴿37. *Was he not a Nutfah of semen emitted?*﴾

﴿38. *Then he became an 'Alaqah; then shaped and fashioned in due proportion.*﴾

﴿39. *And made of him two sexes, male and female.*﴾

*﴾40. Is it not so then, that He would be able to give life to the dead?﴿*

## Certainty will occur at the Time of Death

Allāh informs of the condition at the time of death and what terrors it contains. May Allāh make us firm at that time with the Firm Statement. Allāh says,

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾﴾

*﴾Nay, when it reaches to the collarbones.﴿*

If we make the word "*Kallā*" negative, then this *Āyah* means, 'O son of Ādam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.' If we consider the word "*Kallā*" to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, 'your soul will be pulled out of your body and it will reach your collarbones.' This is similar to Allāh's statement,

﴿فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾﴾

*﴾Then why do you not (intervene) when (the soul of the dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful?﴿* (56:83-87)

Thus, Allāh similarly says here,

﴿كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾﴾

*﴾Nay, when it reaches to the collarbones. And it will be said: "Who can cure him?﴿*

Ikrimah reported from Ibn 'Abbās that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him?"[1] Abu Qilābah made a similar statement when he said,

[1] Aṭ-Ṭabari 24:75.

﴿وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾﴾

﴿*And it will be said: "Who can cure him?*﴾ "This means who is the doctor that can cure him?"[1] Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd all have similar statements.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning the *Āyah*,

﴿وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾﴾

﴿*And one shank will be joined with another shank.*﴾

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon."[3] 'Ikrimah said,

﴿وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾﴾

﴿*And one shank will be joined with another shank.*﴾

"The great matter (will be joined) with the great matter." Mujāhid said, "A test (will be joined) with a test." Al-Ḥasan Al-Baṣri said concerning Allāh's statement,

﴿وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾﴾

﴿*And one shank will be joined with another shank.*﴾

"These are your two shins when they are bound together."[4] In another narration from him (Al-Ḥasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."[5] Concerning Allāh's statement,

﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾﴾

﴿*The drive will be on that Day to your Lord!*﴾

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

[1] Aṭ-Ṭabari 24:75.

[2] Aṭ-Ṭabari 24:75.

[3] Aṭ-Ṭabari 24:76.

[4] Aṭ-Ṭabari 24:78.

[5] Al-Qurṭubi 19:112.

another time." This has been reported in the lengthy *Ḥadīth* of Al-Barā'.[1] Verily, Allāh says,

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾﴾

*﴿He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.﴾* (6:61,62)

## Mentioning the Case of the Denier

Allāh says,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾﴾

*﴿So, he neither believed nor prayed! But on the contrary, he denied and turned away!﴾*

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allāh says,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾﴾

*﴿So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!﴾*(75:31-33)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allāh's statement,

﴿وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾﴾

*﴿And when they returned to their own people, they would return jesting.﴾* (83:31)

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[1] *Aṭ-Ṭiwāl* by Aṭ-Ṭabarāni no. 238, and similar with Al-Ḥākim 1:37, and Abu Dāwud.

Allāh also says,

﴿إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ۝١٣ إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ۝١٤﴾

*﴿Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!﴾* (84:13,14)

meaning, return.

﴿بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ۝١٥﴾

*﴿Yes! Verily, his Lord has been ever beholding him!﴾* (84:15)

Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said,

﴿ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ۝٣٣﴾

*﴿Then he walked in conceit to his family admiring himself!﴾*

"This means arrogantly."[1] Qatādah and Zayd bin Aslam both said, "Strutting."[2] Allāh then says,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٥﴾

*﴿Woe to you! And then woe to you! Again, woe to you! And then woe to you!﴾*

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, 'you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

﴿ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝٤٩﴾

*﴿Taste you (this)! Verily you were (pretending to be) the mighty, the generous!﴾* (44:49)

Similarly, Allāh says,

﴿كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ۝٤٦﴾

*﴿Eat and enjoy yourselves for a little. Verily, you are criminals.﴾* (77:46)

Allāh also says,

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[1] *Ad-Durr Al-Manthūr* 8 :363.

[2] Aṭ-Ṭabari 24 :81.

﴿فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ﴾

﴿*So worship what you like besides Him.*﴾ (39:15) And like Allāh's statement,

﴿اعْمَلُوا مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ (41:40) There are other examples of this as well.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٥﴾

﴿*Woe to you! And then woe to you! Again, woe to you! And then woe to you!*﴾

He (Ibn 'Abbās) replied, 'The Messenger of Allāh ﷺ said this to Abu Jahl, then Allāh, the Mighty and Sublime, revealed this *Āyah*.' "[1] Ibn Abi Ḥātim recorded from Qatādah that he said concerning Allāh's statement,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝٣٥﴾

﴿*Woe to you! And then woe to you! Again, woe to you! And then woe to you!*﴾

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allāh grabbed the clothes of the enemy of Allāh, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allāh, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allāh! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.' "[2]

## Man will not be left neglected

Allāh says,

﴿أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝٣٦﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:504.

[2] This is a *Mursal* narration, but its meaning is supported by the previous narration.

﴿Does man think that he will be left neglected?﴾

As-Suddi said, "Meaning not resurrected." Mujāhid, Ash-Shāfiʿī and 'Abdur-Raḥmān bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the *Āyah* includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allāh in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allāh uses the beginning of creation as a proof for the repetition of the creation in His saying,

﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾﴾

﴿Was he not a Nutfah of semen emitted?﴾

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

﴿ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾﴾

﴿Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allāh. Thus, Allāh says,

﴿فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾﴾

﴿And made of him two sexes, male and female.﴾

Then Allāh says,

﴿أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾﴾

﴿Is it not so then, that He would be able to give life to the dead?﴾

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allāh's saying;

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; this is easier for Him.*﴾ (30:27)

The first view is more popular, and Allāh knows best.

## Supplication upon completing this *Sūrah*

Abu Dāwud recorded from Mūsā bin Abi 'Ā'ishah that he said, "A man used to pray on top of his house and whenever he recited,

﴿أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ۝٤٠﴾

﴿*Is it not so then, that He would be able to give life to the dead?*﴾

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allāh ﷺ.' "[1] Abu Dāwud was alone in transmitting this *Ḥadīth* and he did not mention who this Companion was, but there is no harm in that.

This is the end of the *Tafsīr* of *Surat Al-Qiyāmah*, all praise and thanks are due to Allāh.

[1] Abu Dāwud 1:549.

# The *Tafsīr* of *Sūrat Al-Insān*[1] (Chapter - 76)

**Which was revealed in Makkah**

## The Recitation of *Sūrat As-Sajdah and Al-Insān* in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in *Ṣaḥīḥ Muslim* from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

﴿الٓمٓ ۝١ تَنزِيلُ﴾

﴿*Alif Lām Mīm. The revelation...*﴾(32) and;

﴿هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ﴾

﴿*Has there not been over man...*﴾ (76)[2]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ۝١ إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ۝٢ إِنَّا هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا ۝٣﴾

﴿*1. Has there not been over man a period of time, when he was not a thing worth mentioning?*﴾

﴿*2. Verily, We have created man from Nutfah Amshāj,. in order to try him, so, We made him hearer and seer.*﴾

﴿*3. Verily, We guided him to the way, whether he be grateful or ungrateful.*﴾

## Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

[1] This *Sūrah* is also known as *Sūrat Ad-Dahr*.

[2] Muslim 2:599.

not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ۝١﴾

*﴿Has there not been over man a period of time, when he was not a thing worth mentioning?﴾*

Then Allāh explains this by saying,

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

*﴿Verily, We have created man from Nutfah Amshāj,﴾*

meaning, mixed. The words *Mashaj* and *Mashīj* mean something that is mixed together. Ibn 'Abbās said concerning Allāh's statement,

﴿مِن نُّطْفَةٍ أَمْشَاجٍ﴾

*﴿from Nutfah Amshāj,﴾*

"This means the fluid of the man and the fluid of the woman when they meet and mix."[1] Then man changes after this from stage to stage, condition to condition and color to color. Ikrimah, Mujāhid, Al-Ḥasan and Ar-Rabī' bin Anas all made statements similar to this. They said, "*Amshāj* is the mixing of the man's fluid with the woman's fluid."[2]

Concerning Allāh's statement,

﴿نَّبْتَلِيهِ﴾

*﴿in order to try him,﴾* means, 'We test him.' It is similar to Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

*﴿That He may test you which of you is best in deed.﴾* (67:2)

Then Allāh says,

﴿فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ۝٢﴾

*﴿so, We made him hearer and seer.﴾* meaning, 'We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

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[1] Aṭ-Ṭabari 24:89.

[2] Aṭ-Ṭabari 24:89,90.

**Allāh guided Him to the Path, so Man is either Grateful or Ungrateful**

Allāh says,

﴿إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ﴾

﴿*Verily, We guided to him the way,*﴾ meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allāh says,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ﴾

﴿*And as for Thamūd, We guided them but they preferred blindness to guidance.*﴾ (41:17)

Allāh also said,

﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ﴿١٠﴾﴾

﴿*And We guided him to the two ways.*﴾ (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of 'Ikrimah, 'Āṭiyah, Ibn Zayd and Mujāhid from what is well-known from him and the majority. Allāh then says,

﴿إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾﴾

﴿*Whether he be grateful or ungrateful.*﴾

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a *Ḥadīth* from Abu Mālik Al-Ash'ari. He said that the Messenger of Allāh ﷺ said,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ، فَمُوبِقُهَا أَوْ مُعْتِقُهَا»

«*All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.*»[1]

﴿إِنَّا أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ

[1] Muslim 1 :203.

نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَىٰهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

﴿4. *Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa'īr.*﴾

﴿5. *Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfūr.*﴾

﴿6. *A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.*﴾

﴿7. *They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.*﴾

﴿8. *And they give food, inspite of their love for it, to the poor, the orphan and the captive,*﴾

﴿9. *(Saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."*﴾

﴿10. *"Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr."*﴾

﴿11. *So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.*﴾

﴿12. *And their recompense shall be Paradise, and silken garments, because they were patient.*﴾

## The Recompense of the Disbelievers and the Righteous

Allāh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and *Sa'īr*. *Sa'īr* is the flame and fire of the Hell. This is as Allāh says,

﴿إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴿*When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.*﴾ (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allāh goes on to say,

﴿إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾﴾

﴿*Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfūr.*﴾

The properties of the *Kāfūr* (camphor) are well known; cooling,

having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Ḥasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allāh said,

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝٦﴾

﴿*A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.*﴾

meaning, this (drink) that will be mixed for these righteous people will be taken from *Kāfūr*, which is a spring that Allāh's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word *Yashrabu* (to drink) includes the meaning of *Yarwā* (to quench one's thirst). Allāh then says,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴿*causing it to gush forth abundantly (Tafjīr).*﴾ meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. *At-Tafjīr* means to cause to gush forth or flow out. This is as Allāh says,

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا ۝٩٠﴾

﴿*And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.*﴾ (17:90)

And Allāh says,

﴿وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ۝٣٣﴾

﴿*We caused a river to gush forth in the midst of them.*﴾ (18:33)

Mujāhid said,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴿*causing it to gush forth abundantly.*﴾ "This means that they will divert it to wherever they wish."[1] Ikrimah and Qatādah both made similar statements.[2] Ath-Thawri said, "They will cause it to flow wherever they wish."[3]

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[1] Aṭ-Ṭabari 24:94.

[2] *Ad-Durr Al-Manthūr* 8:369.

[3] Aṭ-Ṭabari 24:95.

## The Deeds of these Righteous People

Allāh says,

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝٧﴾

*﴿They fulfill vows, and they fear a Day whose evil will be widespreading.﴾*

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin 'Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Mālik, from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِهِ»

*«Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.»*[1] Al-Bukhāri also recorded this *Ḥadīth* from Mālik.[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn 'Abbās said, "Spreading." Qatādah said, "By Allāh! The evil of that Day will spread until it fills the heavens and the earth."[3] Concerning Allāh's statement,

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ﴾

*﴿And they give food, inspite of their love for it,﴾*

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allāh. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqātil, and it was the preferred opinion of Ibn Jarīr.[4] This is similar to

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[1] *Muwaṭṭa'* 2:476.

[2] *Fatḥ Al-Bāri* 11:589.

[3] Aṭ-Ṭabari 24:96.

[4] Aṭ-Ṭabari 24:96.

Allāh's statement,

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴿*And gives his wealth, in spite of love for it.*﴾ (2:177)

Allāh also says,

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴿*By no means shall you attain Al-Birr*[1] *unless you spend of that which you love.*﴾ (3:92)

In the *Ṣaḥīḥ*, there is a *Ḥadīth* which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

«*The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.*»[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨﴾

﴿*And they give food, inspite of their love for it, to the poor, the orphan and the captive,*﴾

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.[3] In reference to the captive, Sa'īd bin Jubayr, Al-Ḥasan and Aḍ-Ḍaḥḥāk all said, "He is the captive among the people of the *Qiblah* (i.e., the Muslims)."[4] Ibn 'Abbās said, "At that time (when this *Āyah* was revealed) their (the Muslims') captives were idolators."[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. 'Ikrimah said, "They (captives) are the slaves."[6] Ibn Jarīr preferred this

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[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:92).

[2] *Fatḥ Al-Bāri* 3:334.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:177) and volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:60).

[4] Aṭ-Ṭabari 24:97.

[5] 'Abdur-Razzāq 3:337.

[6] Al-Qurṭubi 19:129.

opinion since the *Āyah* generally refers to both the Muslim and the idolators.[1] Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one *Ḥadīth*. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

*«The prayer (Aṣ-Ṣalāh) and what your right hand possesses (slaves).»*[2]

Mujāhid said, "He (the captive) is the prisoner."[3] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ﴾

*﴿We feed you seeking Allāh's Face only.﴾*

meaning, hoping for the reward of Allāh and His pleasure.

﴿لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ۝٩﴾

*﴿We wish for no reward, nor thanks from you.﴾*

meaning, 'we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.'

Mujāhid and Sa'īd bin Jubayr both said, "By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this."[4]

﴿إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝١٠﴾

*﴿Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.﴾*

meaning, 'we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is *'Abus* and *Qamṭarīr*.' 'Ali bin Abi Ṭalḥah reported from Ibn

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[1] Aṭ-Ṭabari 24:98.

[2] An-Nasā'ī in *Al-Kubrā* 4:258.

[3] Aṭ-Ṭabari 24:98.

[4] Aṭ-Ṭabari 24:98.

'Abbās, "'*Abūs* means difficult and *Qamṭarīr* means long."[1] 'Ikrimah and others said from Ibn Abbās,

﴿يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾﴾

*﴿a Day that is 'Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it.)﴾*

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."[2] Mujāhid said, "*Abūs 'Ābis* means (frowning with) the two lips and *Qamṭarīr* means drawing up the face in a scowl." Sa'īd bin Jubayr and Qatādah said, "Faces will be made to frown due to dismay. *Qamṭarīr* is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, " *'Abūs* is the evil and *Qamṭarīr* is the severity."

## Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allāh says,

﴿فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾﴾

*﴿So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.﴾*

This is used as a way of eloquence in stating similarity (i.e., two similar things).

﴿فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ﴾

*﴿So, Allāh saved them from the evil of that Day,﴾*

meaning, He protects them from that which they fear of it.

﴿وَلَقَّىٰهُمْ نَضْرَةً﴾

*﴿and gave them Naḍrah (a light of beauty)﴾* meaning, in their faces.

﴿وَسُرُورًا﴾

*﴿And joy﴾* in their hearts. Al-Ḥasan Al-Baṣri, Qatādah, Abu 'Āliyah and Ar-Rabī' bin Anas all stated this.[3] This is similar to Allāh's statement,

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[1] Aṭ-Ṭabari 24:100.
[2] Aṭ-Ṭabari 24:99.
[3] Aṭ-Ṭabari 24:101.

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝٣٨ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝٣٩﴾

*﴿Some faces that Day will be bright, laughing, rejoicing at good news.﴾*

This is because if the heart is happy, then the face will be enlightened. As Ka'b bin Mālik said in his lengthy *Ḥadīth* about Allāh's Messenger ﷺ, whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon.[1] 'Ā'ishah said, "The Messenger of Allāh ﷺ entered into my home happy and his facial expression was glowing." And the *Ḥadīth* continues.[2]
Allāh then says,

﴿وَجَزَىٰهُم بِمَا صَبَرُوا﴾

*﴿And their recompense because they were patient﴾*

meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hāfiẓ Ibn 'Asākir said in his biography of Hishām bin Sulaymān Ad-Darāni, "*Sūrat Al-Insān* was recited to Abu Sulaymān Ad-Darāni, and when the reciter reached the *Āyah* where Allāh says,

﴿وَجَزَىٰهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝١٢﴾

*﴿And their recompense shall be Paradise, and silken garments, because they were patient.﴾*

he (Abu Sulaymān) said, 'Because they were patient in leaving off their desires in the world.' "

﴿مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝١٣ وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝١٤ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ۝١٥ قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝١٦ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ۝١٧ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ۝١٨ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝١٩ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝٢٠ عَـٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝٢١ إِنَّ هَـٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ۝٢٢﴾

[1] *Fatḥ Al-Bāri* 6:653.
[2] *Fatḥ Al-Bāri* 6:653.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ
يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا
﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ
الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
﴿١٢﴾ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِآنِيَةٍ
مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾ قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا
﴿١٨﴾ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا
﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَالِيَهُمْ ثِيَابُ سُندُسٍ
خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ
مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

﴿13. *Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.*﴾

﴿14. *And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.*﴾

﴿15. *And among them will be passed round vessels of silver and cups of crystal –*﴾

﴿16. *(Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.*﴾

﴿17. *And they will be given to drink there of a cup (of wine) mixed with Zanjabīl (ginger),*﴾

﴿18. *A spring there, called Salsabīl.*﴾

﴿19. *And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.*﴾

﴿20. *And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.*﴾

﴿21. *Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.*﴾

﴿22. *(And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."*﴾

## The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive

favors that they will be given. Allāh says,

﴿مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ﴾

﴿*Reclining therein on raised couches.*﴾ This has already been discussed in *Sūrat Aṣ-Ṣāffāt* and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the *Al-Arā'ik* are couches beneath curtained canopies. Concerning Allāh's statement,

﴿لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝١٣﴾

﴿*they will see there neither the excessive heat, nor the excessive bitter cold.*﴾

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

## The Shade and Fruit Clusters will be near

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا﴾

﴿*And the shade thereof is close upon them.*﴾

meaning, the branches will be close to them.

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝١٤﴾

﴿*And the bunches of fruit thereof will hang low within their reach.*﴾

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another *Āyah*,

﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ۝٥٤﴾

﴿*And fruits of the two gardens will be near at hand.*﴾ (55:54)

Allāh also says,

﴿قُطُوفُهَا دَانِيَةٌ ۝٢٣﴾

﴿*The fruits in bunches whereof will be low and near at hand.*﴾ (69:23)

Mujāhid said,

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

*﴿And the bunches of fruit thereof will hang low within their reach.﴾*

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh's statement,

﴿تَذْلِيلًا﴾

*﴿will hang low within their reach﴾*."[1]

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."[2]

## Vessels of Silver and Drinking Cups

Allāh says,

﴿وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ﴾

*﴿And among them will be passed round vessels of silver and cups of crystal﴾*

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

﴿قَوَارِيرَا۠ قَوَارِيرَا مِن فِضَّةٍ﴾

*﴿(Qawārīr) Crystal-clear, made of silver.﴾*

Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri and others have all said, "It (*Qawārīr*) is the whiteness of silver in the transparency of glass."[3] *Qawārīr* is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allāh said,

﴿قَدَّرُوهَا تَقْدِيرًا﴾

[1] Aṭ-Ṭabari 24:103.

[2] Aṭ-Ṭabari 24:103.

[3] Aṭ-Ṭabari 24:105, 106.

﴿*They will determine the measure thereof.*﴾

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Qatādah, Ibn Abzā, 'Abdullāh bin 'Ubayd bin 'Umayr, Ash-Sha'bi and Ibn Zayd. This was stated by Ibn Jarīr and others.[1] This is the most excellent provision, distinction and honor.

## The Ginger Drink and the Drink of *Salsabil*

Allāh says,

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾﴾

﴿*And they will be given to drink there of a cup mixed with Zanjabīl (ginger),*﴾

meaning, they – the righteous – will also be given a drink from these cups.

﴿كَأْسًا﴾

﴿*a cup*﴾ meaning, a drink of wine.

﴿كَانَ مِزَاجُهَا زَنجَبِيلًا﴾

﴿*mixed with Zanjabīl (ginger),*﴾

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.[2] The statement of Allāh has already preceded which says,

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ﴾

﴿*A spring wherefrom the servants of Allāh will drink.*﴾ (76:6)

And here Allāh says,

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[1] Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.

[2] Aṭ-Ṭabari 24:107.

﴿عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾﴾

*﴿A spring there, called Salsabīl.﴾*

meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. 'Ikrimah said, "It (*Salsabil*) is the name of a spring in Paradise." Mujāhid said, "It is called this due to its continuous flowing and the severity of its current."[1]

## The Boys and Servants

Allāh says,

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾﴾

*﴿And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴾*

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

﴿مُّخَلَّدُونَ﴾

*﴿everlasting youth.﴾* meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allāh's statement,

﴿إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

*﴿If you see them, you would think them scattered pearls.﴾*

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.
Allāh says,

﴿وَإِذَا رَأَيْتَ﴾

*﴿And when you look﴾* meaning, 'when you see it, O

[1] Aṭ-Ṭabari 24:108.

Muḥammad.'

﴿ثَمَّ﴾

﴿*there*﴾ meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

﴿رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾﴾

﴿*You will see a delight, and a great dominion.*﴾

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the *Ṣaḥīḥ* that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا»

«*verily, you will have similar to the world and ten worlds like it (in addition to it).*"»[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allāh?

## The Garments and Ornaments

Allāh says,

﴿عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ﴾

﴿*Their garments will be of fine green silk, and Istabraq.*﴾

meaning, among the garments of the people of Paradise is silk and *Sundus*, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning *Istabraq* (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

﴿وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ﴾

﴿*They will be adorned with bracelets of silver,*﴾

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

[1] Muslim 1:173.

says,

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾﴾

﴿*Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.*﴾ (22:23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

﴿وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾﴾

﴿*and their Lord will give them a purifying drink.*﴾ meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, 'Ali bin Abi Ṭālib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty."[1] Allāh then says,

﴿إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾﴾

﴿*Verily, this is a reward for you, and your endeavor has been accepted.*﴾

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴿*Eat and drink at ease for that which you have sent forth before you in days past!*﴾ (69:24)

Allāh also says,

﴿وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

﴿*And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."*﴾ (7:43)

Then Allāh says,

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[1] Al-Qurṭubi 19:47.

﴿وَكَانَ سَعْيُكُم مَّشْكُورًا﴾

*﴿and your endeavor has been accepted﴾* meaning, 'Allāh the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

*﴿23. Verily, it is We Who have sent down the Qur'ān to you by stages.﴾*

*﴿24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.﴾*

*﴿25. And remember the Name of your Lord every morning and afternoon.﴾*

*﴿26. And during the night, prostrate yourself to Him, and glorify Him a long night through.﴾*

*﴿27. Verily, these love the present life of this world, and put*

*behind them a heavy Day.*﴾

﴿*28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.*﴾

﴿*29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.*﴾

﴿*30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.*﴾

﴿*31. He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.*﴾

## Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur'ān to him.

﴿فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ﴾

﴿*Therefore be patient with constancy to the command of your Lord.,*﴾

meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

﴿وَلَا تُطِعۡ مِنۡهُمۡ ءَاثِمًا أَوۡ كَفُورٗا ٢٤﴾

﴿*And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.*﴾

meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.' The *Āthim* is the sinner in his deeds and the *Kafūr* is the disbeliever in his heart.

﴿وَٱذۡكُرِ ٱسۡمَ رَبِّكَ بُكۡرَةٗ وَأَصِيلٗا ٢٥﴾

﴿*And remember the Name of your Lord every morning and afternoon.*﴾

meaning, at the beginning of the day and at its end.

﴿وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلًا ٢٦﴾

﴿*And during the night, prostrate yourself to Him, and glorify Him a long night through.*﴾

This is similar to Allāh's statement,

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ٧٩﴾

﴿*And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqām Maḥmūd.*﴾ (17:79)

Similarly, Allāh also says,

﴿يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤﴾

﴿*O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'ān Tartīl.*﴾ (73:1-4)

## The Censure of Love for the World and informing about the Day of the Final Return

Allāh reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

﴿إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمۡ يَوۡمٗا ثَقِيلٗا ٢٧﴾

﴿*Verily, these love the present life of this world, and put behind them a heavy Day.*﴾

meaning, the Day of Judgement. Then Allāh says,

﴿نَّحۡنُ خَلَقۡنَٰهُمۡ وَشَدَدۡنَآ أَسۡرَهُمۡۖ﴾

﴿*It is We Who created them, and We have made them of strong build.*﴾

Ibn 'Abbās, Mujāhid and others have said, "This means their creation."[1]

﴿وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلًا ٢٨﴾

﴿*And when We will, We can replace them with others like them with a complete replacement.*﴾

[1] Aṭ-Ṭabari 24:118.

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarīr both said,

﴿وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا﴾

*﴿And when We will, We can replace them with others like them with a complete replacement.﴾*

"This means, if We wish We can bring another group of people besides them (in their place)."[1] This is like Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

*﴿If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.﴾* (4:133)

This is also like His statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

*﴿If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.﴾* (14:19-20)

## The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

﴿إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ﴾

*﴿Verily, this is an admonition,﴾* meaning, this *Sūrah* is a reminder.

﴿فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾﴾

*﴿so whosoever wills, let him take a path to his Lord.﴾*

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'ān. This is similar to Allāh's statement,

﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ﴾

*﴿And what loss have they if they had believed in Allāh and in the Last Day.﴾* (4:39)

Then Allāh says,

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[1] Aṭ-Ṭabari 24:118, 119.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

*﴿But you cannot will, unless Allāh wills.﴾*

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

﴿إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾﴾

*﴿Unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾*

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

*﴿Verily, Allāh is Ever All-Knowing, All-Wise.﴾*

Then He says,

﴿يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾﴾

*﴿He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.﴾*

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the *Tafsīr* of *Sūrat Al-Insān*. And all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Mursalāt* (Chapter - 77)

**Which was revealed in Makkah**

## The Revelation of this *Sūrat* and its Recitation in the *Maghrib* Prayer

Al-Bukhāri recorded from 'Abdullāh - that is Ibn Mas'ūd – that he said, "While we were with the Messenger of Allāh ﷺ in a cave at Minā,

﴿وَٱلْمُرْسَلَٰتِ﴾

﴿*By the Mursalāt.*﴾ was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet ﷺ said,

«اقْتُلُوهَا»

«*Kill it!*» So we quickly went after it, but it got away. Then the Prophet ﷺ said,

«وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا»

«*It was saved from your harm just as you all were saved from its harm.*»"[1]

Muslim also recorded this *Ḥadīth* by way of Al-A'mash.[2] Imām Aḥmad recorded from Ibn 'Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾

﴿*By the Mursalāt.*﴾ in the *Maghrib* prayer.[3] In a report from Mālik on the authority of Ibn 'Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn 'Abbās) reciting

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[1] *Fatḥ Al-Bāri* 4:42.

[2] Muslim 4:1755.

[3] Aḥmad 6:338.

﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾

﴿By the Mursalāt 'Urfa.﴾ (77:1)

so she said, "O my son! You reminded me with your recitation of this *Sūrat*. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the *Maghrib* prayer (i.e., before he died)."[1] Both Al-Bukhāri and Muslim recorded this report in the Two *Ṣaḥīḥs* by way of Mālik.[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١ فَٱلْعَٰصِفَٰتِ عَصْفًا ۝٢ وَٱلنَّٰشِرَٰتِ نَشْرًا ۝٣ فَٱلْفَٰرِقَٰتِ فَرْقًا ۝٤ فَٱلْمُلْقِيَٰتِ ذِكْرًا ۝٥ عُذْرًا أَوْ نُذْرًا ۝٦ إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ۝٧ فَإِذَا ٱلنُّجُومُ طُمِسَتْ ۝٨ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ۝٩ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ۝١٠ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ۝١١ لِأَىِّ يَوْمٍ أُجِّلَتْ ۝١٢ لِيَوْمِ ٱلْفَصْلِ ۝١٣ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ۝١٤ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١٥﴾

﴿1. *By the Mursalāt 'Urfā.*﴾

﴿2. *The 'Āṣifāt 'Aṣfā.*﴾

﴿3. *And the Nāshirāt Nashrā.*﴾

﴿4. *The Fāriqāt that separate.*﴾

﴿5. *The Mulqiyāt that remind,*﴾

﴿6. *Excusing or warning.*﴾

﴿7. *Surely, what you are promised will occur.*﴾

﴿8. *Then when the stars lose their lights.*﴾

﴿9. *And when Furijat the heaven.*﴾

﴿10. *And when the mountains are blown away.*﴾

﴿11. *And when the Messengers are Uqqitat.*﴾

﴿12. *For what Day are these signs postponed?*﴾

﴿13. *For the Day of Sorting Out (the men of Paradise from the men destined for Hell).*﴾

﴿14. *And what will explain to you what is the Day of Sorting Out?*﴾

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[1] *Muwaṭṭa'* 1 :78.

[2] *Fatḥ Al-Bāri* 2 :287, and Muslim 1 :338.

﴿15. *Woe that Day to the deniers (of the Day of Resurrection)!*﴾

## Allāh's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Ḥātim recorded that Abu Hurayrah said,

﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾

﴿*By the Mursalāt 'Urfā.*﴾ "The angels." From Masrūq, Abu Aḍ-Ḍuḥā, Mujāhid in one narrations from him, As-Suddi and Ar-Rabī' bin Anas, statements similar to this have been reported.

It has been reported from Abu Ṣāliḥ that he said, "These are the Messenger." In another narration from him (Abu Ṣāliḥ) he said that it means the angels. Abu Ṣāliḥ has also said the meaning of *Al-'Āṣifāt, An-Nāshirāt, Al-Fāriqāt* and *Al-Mulqiyāt,* that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Baṭīn, who reported from Abu Al-'Ubaydayn that he asked Ibn Mas'ūd about the meaning of *Al-Mursalāt 'Urfā,* and he (Ibn Mas'ūd) said, "The wind." He said the same about *Al-'Āṣifāt 'Aṣfā* and *An-Nāshirāt Nashrā,* that they all refer to the wind.[1] Ibn 'Abbās, Mujāhid and Qatādah all said the same.[2]

Ibn Jarīr confidently affirmed that *Al-'Āṣifāt 'Aṣfā* means the wind just as Ibn Mas'ūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether *An-Nāshirāt Nashrā* are the angels or the wind as has preceded. It has been reported from Abu Ṣāliḥ that *An-Nāshirāt Nashrā* is the rain. The most obvious meaning is as Allāh says,

﴿وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ﴾

﴿*And we send the winds fertilizing.*﴾ (15:22)

He also says,

﴿وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ﴾

﴿*And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).*﴾ (7:57)

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[1] Aṭ-Ṭabari 24:124, 125.

[2] Aṭ-Ṭabari 24:123-126.

Similarly, *Al-'Āṣifāt* are winds. It is said (in Arabic) that the winds *'Aṣifāt* when they make noise with their blowing. Likewise, *An-Nāshirāt* are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

﴿فَالْفَرِقَٰتِ فَرْقًا ۝١ فَالْمُلْقِيَٰتِ ذِكْرًا ۝٥ عُذْرًا أَوْ نُذْرًا ۝٦﴾

﴿*The Fāriqāt that separate, the Mulqiyāt that remind, excusing or warning.*﴾

meaning, the angels. This was said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Mujāhid, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Ath-Thawri.[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvement for the creatures and a warning for them of Allāh's torment if they oppose His command. Allāh said,

﴿إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ۝٧﴾

﴿*Surely, what you are promised will occur.*﴾

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

## A Mention of some of what will occur on the Day of Judgement

Then Allāh says,

﴿فَإِذَا ٱلنُّجُومُ طُمِسَتْ ۝٨﴾

﴿*Then when the stars lose their lights.*﴾ meaning, their light will

[1] Aṭ-Ṭabari 24:128, 129.

leave. This is similar to Allāh's statement,

﴿وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ۝٢﴾

﴿*And when the star fall.*﴾ (81:2) It is also similar to His statement,

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝٢﴾

﴿*And when the stars have fallen and scattered.*﴾ (82:2)

Then Allāh says,

﴿وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ۝٩﴾

﴿*And when Furijat the heaven.*﴾ meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

﴿وَإِذَا ٱلْجِبَالُ نُسِفَتْ ۝١٠﴾

﴿*And when the mountains are blown away.*﴾

meaning, they will be removed and no sight or trace of them will remain. This is as Allāh says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥﴾

﴿*And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust."*﴾ (20:105)

Allāh also says,

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۝٤٧﴾

﴿*And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.*﴾ (18:47)

Then He says,

﴿وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ۝١١﴾

﴿*And when the Messengers are Uqqitat.*﴾

Al-'Awfi narrated from Ibn 'Abbās that he said that *Uqqitat* means "Gathered."[1] Ibn Zayd said, "This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:129.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ﴾

*﴿On the Day when Allāh will gather the Messengers together.﴾*[1]

Mujāhid said,

﴿أُقِّتَتْ﴾

*﴿Uqqitat.﴾* "This means postponed."[2] Ath-Thawri narrated from Manṣūr, who narrated from Ibrāhīm that he said concerning the word,

﴿أُقِّتَتْ﴾

*﴿Uqqitat.﴾* "This means promised."[3] It seems as though he holds this to be similar to Allāh's statement,

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾﴾

*﴿And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.﴾* (39:69)

Then Allāh says,

﴿لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

*﴿For what Day are these signs postponed? For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers!﴾*

Allāh is saying, 'for which day are the Messengers postponed and their matter expected, so that the Hour will be established?' This is as Allāh says,

﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾﴾

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[1] Aṭ-Ṭabari 24:130.

[2] Aṭ-Ṭabari 24:130.

[3] Aṭ-Ṭabari 24:130.

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ
مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾
أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ
شَمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ
شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ
كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ
لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى
ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

﴿*So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.*﴾ (14:47, 48)

This is the Day of Sorting Out, as Allāh says,

﴿لِيَوْمِ ٱلْفَصْلِ ﴿١٣﴾﴾

﴿*the Day of Sorting Out.*﴾ Then Allāh says, in magnifying its matter,

﴿وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

﴿*And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers.*﴾

meaning, woe unto them from Allāh's torment that is coming in the future.

﴿أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتْبِعُهُمُ ٱلْءَاخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا
فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا
فِيهَا رَوَٰسِىَ شَمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾﴾

﴿*16. Did We not destroy the ancients?*﴾

﴿*17. So shall We make later generations to follow them.*﴾

﴿*18. Thus do We deal with the criminals.*﴾

﴾19. *Woe that Day to the deniers!*﴿

﴾20. *Did We not create you from a despised water?*﴿

﴾21. *Then We placed it in a place of safety,*﴿

﴾22. *For a known period?*﴿

﴾23. *So We did measure; and We are the best to measure.*﴿

﴾24. *Woe that Day to the deniers!*﴿

﴾25. *Have We not made the earth Kifāt (a receptacle)*﴿

﴾26. *For the living and the dead?*﴿

﴾27. *And have placed therein fixed towers, and have given you Furāt water?*﴿

﴾28. *Woe that Day to the deniers!*﴿

## The Call to contemplate the various Manifestations of Allāh's Power

Allāh says,

﴿أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾﴾

﴾*Did We not destroy the ancients?*﴿ meaning, those who rejected the Messengers and opposed what they came to them with.

﴿ثُمَّ نُتْبِعُهُمُ ٱلْءَاخِرِينَ ﴿١٧﴾﴾

﴾*So shall We make later generations to follow them.*﴿

meaning, from those who are similar to them. Thus, Allāh says,

﴿كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾﴾

﴾*Thus do We deal with the criminals. Woe that Day to the deniers!*﴿

Ibn Jarīr said this.[1] Then Allāh reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

﴿أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾﴾

﴾*Did We not create you from a despised water?*﴿

meaning, weak and despised in comparison to the power of

[1] Aṭ-Ṭabari 24:131.

the Creator. This is similar to what has been reported in the *Ḥadīth* of Buṣr bin Jaḥḥāsh (that Allāh says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

«*"(O) Son of Ādam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?"*»[1]

﴿فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾﴾

﴿*Then We placed it in a place of safety,*﴾

meaning, We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allāh said:

﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾﴾

﴿*For a known period?*﴾ meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

﴿فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾﴾

﴿*So We did measure; and We are the best to measure. Woe that Day to the deniers!*﴾

Then Allāh says,

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾﴾

﴿*Have We not made the earth Kifāt for the living and the dead?*﴾

Ibn 'Abbās said, "*Kifāt* means a place of shelter."[2] Mujāhid said, "It holds the dead so that nothing is seen of it."[3] Ash-Sha'bi said, "Its interior is for your dead and its surface is for your living."[4] Mujāhid and Qatādah also said this.[5]

﴿وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَمِخَٰتٍ﴾

﴿*And have placed therein fixed towers,*﴾

meaning, the mountains. The earth is held in place with them

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[1] Aḥmad 4:210.

[2] Aṭ-Ṭabari 24:131.

[3] Aṭ-Ṭabari 24:134.

[4] Aṭ-Ṭabari 24:134.

[5] Aṭ-Ṭabari 24:134, 135.

so that it does not shake and sway.

﴿وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾﴾

*﴿and have given you Furāt water?﴾*

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾﴾

*﴿Woe that Day to the deniers!﴾* meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾ هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾﴾

*﴿29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"﴾*

*﴿30. "Depart you to a shadow in three columns,"﴾*

*﴿31. "Neither shady nor of any use against the fierce flame of the Fire."﴾*

*﴿32. Verily, it (Hell) throws sparks (huge) as Al-Qaṣr,﴾*

*﴿33. As if they were Ṣufr camels.﴾*

*﴿34. Woe that Day to the deniers (of the Day of Resurrection)!﴾*

*﴿35. That will be a Day when they shall not speak (during some part of it),﴾*

*﴿36. And they will not be permitted to put forth any excuse.﴾*

*﴿37. Woe that Day to the deniers (of the Day of Resurrection)!﴾*

*﴿38. That will be a Day of Decision! We have brought you and the men of old together!﴾*

*﴿39. So, if you have a plot, use it against Me (Allāh)!﴾*

*﴿40. Woe that Day to the deniers (of the Day of Resurrection)!﴾*

**The driving of the Criminals to their Final Abode in Hell and how it will be done**

Allāh informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾﴾

﴿*Depart you to that which you used to deny! Depart you to a shadow in three columns,*﴾

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

﴿لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾﴾

﴿*Neither shady nor of any use against the fierce flame of the Fire.*﴾

meaning, shade of the smoke that comes from the flame – which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allāh said,

﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾﴾

﴿*Verily, it throws sparks as Al-Qaṣr,*﴾

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, "Like forts."[1] Ibn 'Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."[2]

﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾

﴿*As if they were Ṣufr camels.*﴾ means, black camels. This is the view of Mujāhid, Al-Ḥasan, Qatādah, and Ad-Ḍaḥḥāk, and Ibn Jarīr favored this view.

Ibn 'Abbās Mujāhid, and Sa'īd bin Jubayr said about,

﴿جِمَٰلَتٌ صُفْرٌ﴾

﴿*Ṣufr camels.*﴾ "Meaning ropes of ships."

[1] Aṭ-Ṭabari 24:163.

[2] Aṭ-Ṭabari 24:138.

﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾﴾

*﴿Verily, it (Hell) throws sparks as Al-Qaṣr.﴾*

Imām Al-Bukhāri recorded from Ibn 'Abbās that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it *Al-Qaṣr.*

﴿كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾﴾

*﴿As if they were Ṣufr camels.﴾*

These (*Jimālat*) are ropes of ships that are bundled until they resemble the intestines of men."[1]

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾﴾

*﴿Woe that Day to the deniers!﴾*

## The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allāh says,

﴿هَذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾﴾

*﴿That will be a Day when they shall not speak,﴾* meaning, they will not speak.

﴿وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

*﴿And they will not be permitted to put forth any excuse.﴾*

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾﴾

[1] *Fath Al-Bāri* 8:556.

﴿*Woe that Day to the deniers!*﴾ Then Allāh says,

﴿هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾﴾

﴿*That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!*﴾

This is an address from the Creator to His servants. He says to them,

﴿هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾﴾

﴿*That will be a Day of Decision! We have brought you and the men of old together!*﴾

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

﴿فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾﴾

﴿*So, if you have a plot, use it against Me!*﴾

This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allāh says,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾﴾

﴿*O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!*﴾ (55:33)

Allāh also says,

﴿وَلَا تَضُرُّونَهُ شَيْـًٔا﴾

﴿*And you will not harm Him in the least.*﴾ (11:57)

It is narrated in a *Ḥadīth* (that Allāh said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

«*"O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and*

*thereby harm Me."*»[1]

﴿إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾﴾

﴿*41. Verily, those who had Taqwā, shall be amidst shades and springs.*﴾

﴿*42. And fruits, such as they desire.*﴾

﴿*43. "Eat and drink comfortably for that which you used to do."*﴾

﴿*44. Verily, thus We reward the Muḥsinīn.*﴾

﴿*45. Woe that Day to the deniers!*﴾

﴿*46. Eat and enjoy yourselves for a little while. Verily, you are criminals.*﴾

﴿*47. Woe that Day to the deniers!*﴾

﴿*48. And when it is said to them: "Bow down yourself!" They bow not down.*﴾

﴿*49. Woe that Day to the deniers!*﴾

﴿*50. Then in what statement after this will they believe?*﴾

## The Final Abode for Those Who have *Taqwā*

Allāh informs that His servants who have *Taqwā* and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of *Al-Yaḥmūm*, which is purtrid, black smoke. Allāh says,

﴿وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾﴾

﴿*And fruits, such as they desire.*﴾ meaning, and from other types of fruits, they will have whatever they request.

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

[1] Muslim 4:1994.

﴿*Eat and drink comfortably for that which you used to do.*﴾

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allāh says;

﴿إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ﴿٤٤﴾﴾

﴿*Verily, thus We reward the Muḥsinīn.*﴾

meaning, 'this is Our reward for whoever does good deeds.'

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾﴾

﴿*Woe that Day to the deniers!*﴾

## A Threat for Whoever denies the Day of Judgement

Allāh says,

﴿كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾﴾

﴿*Eat and enjoy yourselves for a little while. Verily, you are criminals.*﴾

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allāh says,

﴿كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا﴾

﴿*Eat and enjoy yourselves for a little while.*﴾

meaning, for a period of time that is short, small and brief.

﴿إِنَّكُم مُّجْرِمُونَ﴾

﴿*Verily, you are criminals.*﴾ meaning, then you all will be driven to the fire of Hell which has already been mentioned.

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾﴾

﴿*Woe that Day to the deniers!*﴾ This is similar to Allāh's statement,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to a great torment.*﴾ (31:24)

Allāh also says,

﴿إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ

﴿ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾﴾

﴿*Verily, those who invent a lie against Allāh, will never be successsful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴾ (10:69,70)

Then Allāh says,

﴿وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾﴾

﴿*And when it is said to them: "Bow down yourself!" They bow not down.*﴾

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allāh says,

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾﴾

﴿*Woe that Day to the deniers!*﴾ Then Allāh says,

﴿فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾﴾

﴿*Then in what statement after this will they believe?*﴾

meaning, if they do not believe in this Qur'ān, then what talk will they believe in? This is as Allāh says,

﴿فَبِأَىِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾﴾

﴿*Then in which speech after Allāh and His Āyāt will they believe?*﴾ (45: 6)

This is the end of the *Tafsīr* of *Sūrat Al-Mursalāt*, and all praise and thanks are due to Allāh. He is the Giver of success and security.

# The *Tafsīr* of *Sūrat An-Naba'* (Chapter - 78)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Beneficent, the Most Merciful.*

﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾﴾

﴿1. *What are they asking about?*﴾

﴿2. *About the great news,*﴾

﴿3. *About which they are in disagreement.*﴾

﴿4. *Nay, they will come to know!*﴾

﴿5. *Nay, again, they will come to know!*﴾

﴿6. *Have We not made the earth as a bed,*﴾

﴿7. *And the mountains as pegs?*﴾

﴿8. *And We have created you in pairs.*﴾

﴿9. *And We have made your sleep as a thing for rest.*﴾

﴿10. *And We have made the night as a covering,*﴾

﴿11. *And We have made the day for livelihood.*﴾

﴿12. *And We have built above you seven strong,*﴾

﴿13. *And We have made (therein) a shining lamp.*﴾

﴿14. *And We have sent down from the Mu'ṣirāt water Thajjāj.*﴾

﴿15. *That We may produce therewith grains and vegetations,*﴾

﴿16. *And gardens that are Alfāf.*﴾

## Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allāh says,

﴿عَمَّ يَتَسَآءَلُونَ ۝١ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ۝٢﴾

﴿*What are they asking about? About the great news,*﴾

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

﴿ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ۝٣﴾

﴿*About which they are in disagreement.*﴾

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allāh threatens those who deny the Day of Judgement by saying,

﴿كَلَّا سَيَعْلَمُونَ ۝٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ۝٥﴾

﴿*Nay, they will come to know! Nay, again, they will come to know!*﴾

This is a severe threat and a direct warning.

## Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead

Then, Allāh begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَـٰدًا ۝٦﴾

﴿*Have We not made the earth as a bed,*﴾

meaning, an established, firm and peaceful resting place that is subservient to them.

﴿وَٱلْجِبَالَ أَوْتَادًا ۝٧﴾

﴿*And the mountains as pegs?*﴾ meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those

who are in it. Then Allāh says,

﴿وَخَلَقْنَٰكُمْ أَزْوَٰجًا ۝٨﴾

*﴿And We have created you in pairs.﴾*

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allāh's statement,

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً﴾

*﴿And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.﴾* (30:21)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩﴾

*﴿And We have made your sleep as a thing for rest.﴾*

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar *Āyah* has been mentioned previously in *Sūrat Al-Furqān.*

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ۝١٠﴾

*﴿And We have made the night as a covering,﴾*

meaning, its shade and darkness covers the people. This is as Allāh says,

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ۝٤﴾

*﴿By the night as it conceals it.﴾* (91:4)

Qatādah commented;

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ۝١٠﴾

*﴿And We have made the night as a covering,﴾*

meaning, a tranquil residence. Concerning Allāh's statement,

﴿وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ۝١١﴾

*﴿And We have made the day for livelihood.﴾*

meaning, 'We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are

able to come and go for their livelihood, earning, business dealings and other than that as well.[1] In reference to Allāh's statement,

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾﴾

﴿*And We have built above you seven strong,*﴾

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allāh says,

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾﴾

﴿*And We have made (therein) a shining lamp.*﴾

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allāh then says,

﴿وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾﴾

﴿*And We have sent down from the Mu'ṣirāt water Thajjāj.*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "From the *Mu'ṣirāt* means from the clouds."[2] This was also stated by 'Ikrimah, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ar-Rabī' bin Anas, Ath-Thawri, and it is preferred by Ibn Jarīr.[3] Al-Farrā' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called *Mu'ṣir* when (the time of) her menstrual cycle approaches, yet she does not menstruate."[4] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿*Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!*﴾ (30:48)

meaning, from its midst.

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[1] Aṭ-Ṭabari 24:152.

[2] Aṭ-Ṭabari 24:154.

[3] Aṭ-Ṭabari 24:153, 154, and Al-Baghawi 4:437.

[4] Al-Baghawi 4:437.

Concerning Allāh's statement,

﴿مَآءً ثَجَّاجًا﴾

﴿*water Thajjāj*﴾ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "*Thajjāj* means poured out."[1] At-Thawri said, "Continuous."[2] Ibn Zayd said, "Abundant."[3] In the *Ḥadīth* of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

«أَنْعَتُ لَكِ الْكُرْسُفَ»

«*I suggest you to make an absorbent cloth for yourself.*»"

Meaning, 'dress the area with cotton.' The woman replied, "O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (*Thajjā*)."[4] This contains an evidence for using the word *Thajj* to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ۝١٥ وَجَنَّٰتٍ أَلْفَافًا ۝١٦﴾

﴿*That We may produce therewith corn and vegetation, and gardens that are Alfāf.*﴾

meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبًّا﴾

﴿*grains*﴾ This refers to that which is preserved for (the usage) of humans and cattle.

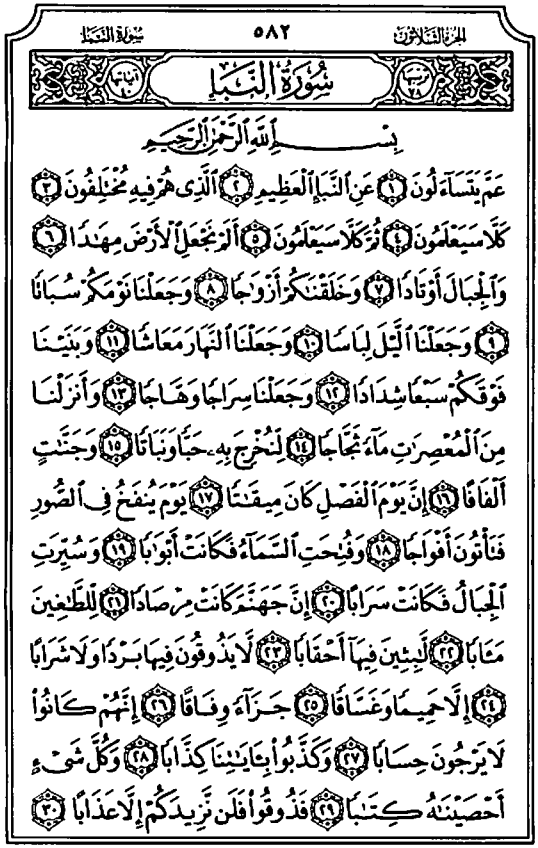
﴿وَنَبَاتًا﴾

﴿*and vegetations*﴾ meaning, vegetables that are eaten fresh.

﴿وَجَنَّٰتٍ﴾

﴿*And gardens*﴾ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] Aṭ-Ṭabari 24:155.
[2] Aṭ-Ṭabari 24:155.
[3] Aṭ-Ṭabari 24:155.
[4] Abu Dāwud 1:199.




﴿وَجَنَّـٰتٍ أَلْفَافًا﴾

﴿*And gardens that are Alfāf.*﴾ Ibn 'Abbās and other said, "*Alfāf* means gathered."[1] This is similar to Allāh's statement,

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَـٰوِرَٰتٌ وَجَنَّـٰتٌ مِّنْ أَعْنَـٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ۝٤﴾

﴿*And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the people who understand.*﴾ (13:4)

﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَـٰتًا ۝١٧ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝١٨ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ۝١٩ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ۝٢٠ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝٢١ لِّلطَّـٰغِينَ مَـَٔابًا ۝٢٢ لَّـٰبِثِينَ فِيهَآ أَحْقَابًا ۝٢٣ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝٢٤ إِلَّا حَمِيمًا وَغَسَّاقًا ۝٢٥ جَزَآءً وِفَاقًا ۝٢٦ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ۝٢٧ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ۝٢٨ وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ۝٢٩ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝٣٠﴾

﴿*17. Verily, the Day of Decision is a fixed time,*﴾

[1] At-Ṭabari 24:156.

﴾18. *The Day when the Trumpet will be blown, and you shall come forth in crowds.*﴿

﴾19. *And the heaven shall be opened, and it will become as gates.*﴿

﴾20. *And the mountains shall be moved away from their places and they will be as if they were a mirage.*﴿

﴾21. *Truly, Hell is a place of ambush*﴿

﴾22. *A dwelling place for the Ṭāghūn,*﴿

﴾23. *They will abide therein Aḥqāb.*﴿

﴾24. *Nothing cool shall they taste therein, nor any drink.*﴿

﴾25. *Except Ḥamīm, and Ghassāq*﴿

﴾26. *An exact recompense (according to their evil crimes).*﴿

﴾27. *For verily, they used not to look for a reckoning.*﴿

﴾28. *But they denied Our Āyāt Kidhdhābā.*﴿

﴾29. *And all things We have recorded in a Book.*﴿

﴾30. *So taste you. No increase shall We give you, except in torment.*﴿

## Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴿وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾﴾

﴾*And We delay it only for a term fixed.*﴿ (11:104)

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾﴾

﴾*The Day when the Trumpet will be blown, and you shall come forth in crowds.*﴿

Mujāhid said, "Groups after groups."[1] Ibn Jarīr said, "This means that each nation will come with its Messenger. It is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:158.

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍۭ بِإِمَـٰمِهِمْ﴾

﴿*The Day when We shall call together all human beings with their Imām.*﴾ (17:71)"[1]

Al-Bukhāri reported concerning the explanation of Allāh's statement,

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾﴾

﴿*The Day when the Trumpet will be blown, and you shall come forth in crowds.*﴾

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

«*That which is between the two blowings is forty.*»

Someone asked, "Is it forty days, O Abu Hurayrah?" But he (Abu Hurayrah) refused to reply, saying "no comment."
They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying "no comment."
They asked again, "Is it forty years?" But he (Abu Hurayrah) refused to reply, saying "no comment."
(Abu Hurayrah added:) "Then the Prophet ﷺ went on to say,

«ثُمَّ يُنْزِلُ اللهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«*Then Allāh will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.*»"[2]

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾﴾

﴿*And the heaven shall be opened, and it will become as gates.*﴾

meaning, paths, and routes for the descending of the angels.

﴿وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾﴾

[1] Aṭ-Ṭabari 24:158.

[2] *Fatḥ Al-Bāri* 8:558.

﴿*And the mountains shall be moved away from their places and they will be as if they were a mirage.*﴾

This is similar to Allāh's statement,

﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾

﴿*And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.*﴾ (27:88)

He also says,

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥﴾

﴿*And the mountain will be like carded wool.*﴾ (101:5)

And Allāh says here,

﴿فَكَانَتْ سَرَابًا﴾

﴿*As if they were a mirage.*﴾ meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allāh says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ۝١٠٧﴾

﴿*And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."*﴾ (20:105-107)

And He says,

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

﴿*And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.*﴾ (18:47)

Allāh then says,

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝٢١﴾

﴿*Truly, Hell is a place of ambush*﴾ meaning, it is waiting in preparation.

﴿لِّلطَّٰغِينَ﴾

﴿*for the Ṭāghūn*﴾ These are the disobedient rejectors who oppose the Messengers.

﴿مَـَٔابًا﴾

﴿*A dwelling place*﴾ meaning, a place of return, final destination, final outcome, and residence.

Allāh said,

﴿لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣﴾

﴿*They will abide therein Aḥqāb.*﴾ meaning, they will remain in it for *Aḥqāb*, which is the plural of *Ḥuqb*. *Ḥuqb* means a period of time.

Khālid bin Ma'dān said, "This *Āyah*, and the *Āyah*,

﴿إِلَّا مَا شَآءَ رَبُّكَ﴾

﴿*except your Lord wills.*﴾ (11:107) both refer to the people of *Tawḥīd.*"[1] Ibn Jarīr recorded this statement. Ibn Jarīr also recorded from Sālim that he heard Al-Ḥasan being asked about Allāh's statement,

﴿لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣﴾

﴿*They will abide therein Aḥqāb*﴾ "In reference to *Aḥqāb*, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the *Ḥuqb* is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."[2]

Sa'īd reported from Qatādah that he said, "Allāh says,

﴿لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣﴾

﴿*They will abide therein Aḥqāb.*﴾ (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the *Ḥuqb* is eighty years."[3] Ar-Rabī' bin Anas said,

﴿لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣﴾

﴿*They will abide therein Aḥqāb*﴾ "No one knows how much time

[1] Aṭ-Ṭabari 24:162.

[2] Aṭ-Ṭabari 24:162.

[3] Aṭ-Ṭabari 24:162.

this *Aḥqāb* is, except for Allāh, the Mighty and Sublime. It has been mentioned to us that one *Ḥuqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarīr has recorded both of these statements.[1]

Allāh's statement:

﴿لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝٢٤﴾

*﴿Nothing cool shall they taste therein, nor any drink.﴾*

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

﴿إِلَّا حَمِيمًا وَغَسَّاقًا ۝٢٥﴾

*﴿Except Ḥamīm, and Ghassāq﴾* Abu Al-'Āliyah said, "The *Ḥamīm* has been made an exception to the coolness, and *Ghassāq* is the exception to the drink."[2] This has also been said by Ar-Rabī' bin Anas. In reference to the *Ḥamīm*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassāq*[3] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allāh save us from that by His beneficence and grace. Then He continues,

﴿جَزَاءً وِفَاقًا ۝٢٦﴾

*﴿An exact recompense.﴾* meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.[4] Then Allāh said,

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝٢٧﴾

*﴿For verily, they used not to look for a reckoning.﴾* (78:27)

meaning, they did not believe that there would be an abode in

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[1] Aṭ-Ṭabari 24:162.

[2] Aṭ-Ṭabari 24:165.

[3] These terms often appear translated as "boiling water" and "dirty wound discharge."

[4] Aṭ-Ṭabari 24:167.

which they would be taken to account.

﴿وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾﴾

﴿*But they denied Our Āyāt Kidhdhābā.*﴾ meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَّابًا﴾

﴿*Kidhdhābā*﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

﴿وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾﴾

﴿*And all things We have recorded in a Book.*﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

﴿فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

﴿*So taste you. No increase shall We give you, except in torment.*﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatādah reported from Abu Ayyūb Al-Azdi, who reported from 'Abdullāh bin 'Amr that he said, "Allāh did not reveal any *Āyah* against the people of the Hellfire worse than this *Āyah*,

﴿فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

﴿*So taste you. No increase shall We give you, except in torment.*﴾"

Then he said, "They will continue increasing in torment forever."[1]

[1] Aṭ-Ṭabari 24:169.

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

﴿31. *Verily, for those who have Taqwā, there will be a success;*﴾

﴿32. *Ḥadā'iq and vineyards,*﴾

﴿33. *And Kawā'ib Atrāb,*﴾

﴿34. *And a cup Dihāq.*﴾

﴿35. *No Laghw shall they hear therein, nor lying;*﴾

﴿36. *Rewarded from your Lord with a sufficient gift.*﴾

## The Great Success will be for Those Who have *Taqwā*

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾﴾

﴿*Verily, for those who have Taqwā, there will be a success;*﴾

Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "A place of enjoyable recreation."[1] Mujāhid and Qatādah both said, "They are successful and thus, they are saved from the Hellfire."[2] The most obvious meaning here is the statement of Ibn 'Abbās, because Allāh says after this,

﴿حَدَائِقَ﴾

﴿*Ḥadā'iq*﴾ And *Ḥadā'iq* are gardens of palm trees and other things.

﴿وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾﴾

﴿*And vineyards, and Kawā'ib Atrāb,*﴾ meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbās, Mujāhid and others have said,

﴿كَوَاعِبَ﴾

﴿*Kawā'ib*﴾ "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

[1] Aṭ-Ṭabari 24:170, and Al-Baghawi 4:439.

[2] Aṭ-Ṭabari 24:169, 170.

because they will be virgins, equal in age. This means that they will only have one age."[1] The explanation of this has already been mentioned in *Sūrat Al-Waqi'ah*.[2] Concerning Allāh's statement,

﴿وَكَأْسًا دِهَاقًا ﴿٣٤﴾﴾

﴿*And a cup Dihāq.*﴾ Ibn 'Abbās said, "Continuously filled."[3] 'Ikrimah said, "Pure." Mujāhid, Al-Ḥasan, Qatādah, and Ibn Zayd all said,

﴿دِهَاقًا﴾

﴿*Dihāq*﴾ "This means completely filled."[4] Then Allāh says,

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾﴾

﴿*No Laghw shall they hear therein, nor lying;*﴾

This is similar to Allāh's statement,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾﴾

﴿*Free from any Laghw, and free from sin.*﴾ (52:23)

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allāh then says,

﴿جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

﴿*Rewarded from your Lord with a sufficient gift.*﴾

meaning, 'this that We have mentioned to you is what Allāh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allāh is sufficient for me."

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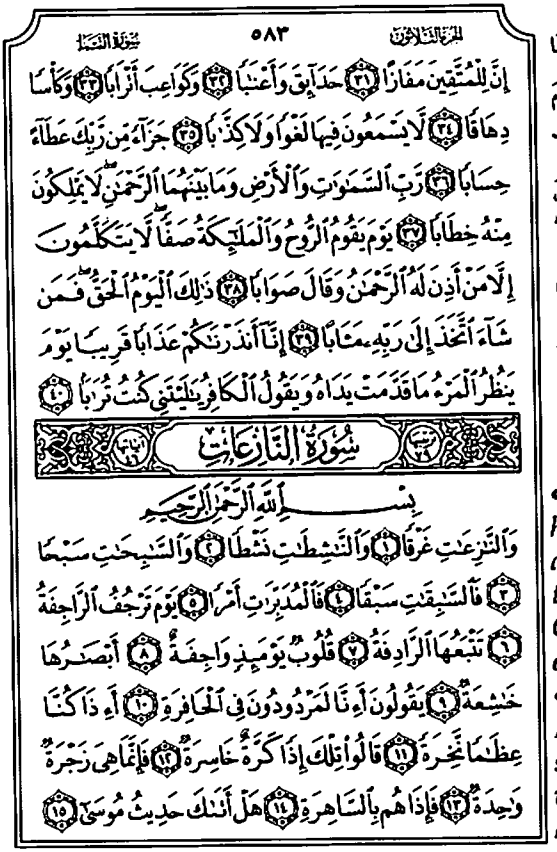
[1] Aṭ-Ṭabari 24:170, and *Ad-Durr Al-Manthūr* 8:398.

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Wāqi'ah* (56:37).

[3] Aṭ-Ṭabari 24:173.

[4] Aṭ-Ṭabari 24:172.




﴿رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾﴾

﴿37. *The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.*﴾

﴿38. *The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom Ar-Raḥmān allows, and he will speak what is right.*﴾

﴿39. *That is the True Day. So, whosoever wills, let him seek a place with His Lord!*﴾

﴿40. *Verily, We have warned you of a near torment – the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"*﴾

## No one will dare to speak before Allāh – not even the Angels - without first receiving Permission

Allāh informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾

﴿*With Whom they cannot dare to speak.*﴾ meaning, no one is able to begin addressing Him except by His permission. This is as Allāh says,

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴿*Who is he that can intercede with Him except with His permission?*﴾ (2:255)

It is also similar to His statement,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ﴾

﴿*On the Day when it comes, no person shall speak except by His leave.*﴾ (11:105)

﴿يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ﴾

﴿*The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak*﴾ (78:38)

The word *Rūḥ* here is referring to the angel Jibrīl. This has been said by Ash-Sha'bi, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.[1] This is as Allāh says,

﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾﴾

﴿*Which the trustworthy Rūḥ has brought down. Upon your heart that you may be of the warners.*﴾ (26:193-194)

Muqātil bin Ḥayyān said, "The *Rūḥ* is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."[2]

Allāh said;

﴿إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ﴾

﴿*except him whom Ar-Raḥmān allows,*﴾ This is similar to Allāh's statement,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ﴾

﴿*On the Day when it comes, no person shall speak except by His leave.*﴾ (11:105)

This is similar to what has been confirmed in the *Ṣaḥīḥ*, that

[1] Aṭ-Ṭabari 24:176, and Al-Qurṭubi 19:186.

[2] *Ad-Durr Al-Manthūr* 8:400.

the Prophet ﷺ said,

﴿وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ﴾

«*And none will speak on that Day except the Messengers.*»[1]

Allāh said,

﴿وَقَالَ صَوَابًا﴾

﴿*and he will speak what is right.*﴾ meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh. This is as Abu Ṣāliḥ and 'Ikrimah both said.[2] In reference to Allāh's statement,

﴿ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ﴾

﴿*That is the True Day.*﴾

meaning, it will come to pass and there is no avoiding it.

﴿فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ۝٣٩﴾

﴿*So, whosoever wills, let him seek a place with His Lord!*﴾

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

## The Day of Judgement is Near

Allāh said,

﴿إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا﴾

﴿*Verily, We have warned you of a near torment*﴾

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

﴿يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

﴿*the Day when man will see that which his hands have sent forth,*﴾

meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh's statement,

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[1] *Fatḥ Al-Bāri* 13:430.

[2] Aṭ-Ṭabari 24:178.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴿*And they will find all that they did, placed before them.*﴾ (18:49)

It is also similar to His statement,

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

﴿*On that Day man will be informed of what he sent forward, and what he left behind.*﴾ (75:13)

Then Allāh says,

﴿وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾﴾

﴿*and the disbeliever will say: "Woe to me! Would that I were dust!"*﴾

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allāh and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allāh passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allāh) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

﴿يَا لَيْتَنِي كُنتُ تُرَابًا﴾

﴿*Would that I were dust!*﴾ meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known *Ḥadīth* about the *Ṣūr*. There are also narrations recorded from Abu Hurayrah, 'Abdullāh bin 'Amr, and others concerning this.

This is the end of the *Tafsīr* of *Sūrat An-Naba'*. And all praise and thanks are due to Allāh. He is the Giver of success and protection from error.

# The *Tafsīr* of *Sūrat An-Nāzi'āt*
# (Chapter - 79)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالنَّٰزِعَٰتِ غَرْقًا ۝١ وَالنَّٰشِطَٰتِ نَشْطًا ۝٢ وَالسَّٰبِحَٰتِ سَبْحًا ۝٣ فَالسَّٰبِقَٰتِ سَبْقًا ۝٤ فَالْمُدَبِّرَٰتِ أَمْرًا ۝٥ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦ تَتْبَعُهَا الرَّادِفَةُ ۝٧ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨ أَبْصَٰرُهَا خَٰشِعَةٌ ۝٩ يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۝١٠ أَإِذَا كُنَّا عِظَٰمًا نَّخِرَةً ۝١١ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝١٢ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝١٣ فَإِذَا هُم بِالسَّاهِرَةِ ۝١٤﴾

﴿1. *By those who pull out, drowning.*﴾

﴿2. *By those who free briskly.*﴾

﴿3. *And by the swimmers, swimming.*﴾

﴿4. *And by the racers, racing.*﴾

﴿5. *And by those who arrange affairs.*﴾

﴿6. *On the Day the Rājifah shakes,*﴾

﴿7. *Followed by the Rādifah.*﴾

﴿8. *Hearts that Day will tremble.*﴾

﴿9. *Their vision humiliated.*﴾

﴿10. *They say: "Shall we indeed be brought back from Al-Ḥāfirah?"*﴾

﴿11. *"Even after we are bones Nakhirah?"*﴾

﴿12. *They say: "It would in that case, be a return with loss!"*﴾

﴿13. *But it will be only a single Zajrah.*﴾

﴿14. *When behold, they are at As-Sāhirah.*﴾

## Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Sa'īd bin Jubayr, Abu Ṣāliḥ, Abu Aḍ-Ḍuḥā and As-Suddi all said,

﴿وَالنَّٰزِعَٰتِ غَرْقًا ۝١﴾

﴿*By those who pull out, drowning.*﴾ "These are the angels who remove the souls from the Children of Ādam."[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allāh's statement,

﴿وَالنَّٰشِطَٰتِ نَشْطًا ۝٢﴾

﴿*By those who free briskly.*﴾ This has been mentioned by Ibn 'Abbās.[2] In reference to Allāh's statement,

﴿وَالسَّٰبِحَٰتِ سَبْحًا ۝٣﴾

﴿*And by the swimmers, swimming.*﴾ Ibn Mas'ūd said, "They are the angels."[3] Similar statements have been reported from 'Ali, Mujāhid, Sa'īd bin Jubayr, and Abu Ṣāliḥ.[4] Concerning Allāh's statement,

﴿فَالسَّٰبِقَٰتِ سَبْقًا ۝٤﴾

﴿*And by the racers, racing.*﴾ It has been narrated from 'Ali, Masrūq, Mujāhid, Abu Ṣāliḥ, and Al-Ḥasan Al-Baṣri that this means the angels.[5] Then Allāh says,

﴿فَالْمُدَبِّرَٰتِ أَمْرًا ۝٥﴾

﴿*And by those who arrange affairs.*﴾

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[1] Aṭ-Ṭabari 24:185, Al-Qurṭubi 19:190, and *Ad-Durr Al-Manthūr* 8:404.

[2] Aṭ-Ṭabari 24:178.

[3] *Ad-Durr Al-Manthūr* 8:404.

[4] Aṭ-Ṭabari 24:190, and Al-Qurṭubi 19:193.

[5] Al-Qurṭubi 19:93, and *Ad-Durr Al-Manthūr* 8:404.

'Ali, Mujāhid, 'Aṭā', Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, and As-Suddi all said, "They are the angels."[1] Al-Ḥasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

## The Description of the Day of Judgement, the People, and what They will say

Then Allāh says,

﴿يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ۝٦ تَتْبَعُهَا ٱلرَّادِفَةُ ۝٧﴾

﴿*On the Day the Rājifah shakes, followed by the Rādifah.*﴾

Ibn 'Abbās said, "These are the two blasts (of the Trumpet) – the first and the second."[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others have made similar statements.[3] It has been reported from Mujāhid that he said, "In reference to the first, it is the statement of Allāh,

﴿يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ۝٦﴾

﴿*On the Day the Rājifah shakes,*﴾ This is similar to Allāh's statement,

﴿يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ﴾

﴿*On the Day the earth and the mountains shake.*﴾ (73:14)

The second is *Ar-Rādifah*, and it is like the Allāh's statement,

﴿وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ۝١٤﴾

﴿*And the earth and mountains shall be removed from their places, and crushed with a single crushing.*﴾ (69:14)"[4]

Concerning Allāh's statement,

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝٨﴾

﴿*Hearts that Day will tremble.*﴾ Ibn 'Abbās said, "This means

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[1] Aṭ-Ṭabari 24:190, Al-Qurṭubi 19:194, and *Ad-Durr Al-Manthūr* 8:403-405.

[2] Aṭ-Ṭabari 24:191.

[3] Aṭ-Ṭabari 24:191, 192.

[4] Aṭ-Ṭabari 24:192.

afraid."[1] Mujāhid and Qatādah also said this.[2]

﴿أَبْصَـٰرُهَا خَـٰشِعَةٌ ۝٩﴾

﴿*Their vision humiliated.*﴾ meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allāh then says,

﴿يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ۝١٠﴾

﴿*They say: "Shall we indeed be brought back from Al-Ḥāfirah?"*﴾

meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in *Al-Ḥāfirah* – which are the graves – as something farfetched. This has been said by Mujāhid.[3] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allāh says,

﴿أَءِذَا كُنَّا عِظَـٰمًا نَّخِرَةً ۝١١﴾

﴿*Even after we are bones Nakhirah?*﴾ It has also been recited:

(نَاخِرَةً)

*(Nākhirah)*

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means decayed."[4] Ibn 'Abbās said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

﴿تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴾

﴿*It would in that case be a return with loss.*﴾ (79:12)

Muḥammad bin Ka'b said that the Quraysh said, "If Allāh brings us back to life after we die, then surely we will be losers."[5] Allāh then says,

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ۝١٣ فَإِذَا هُم بِٱلسَّاهِرَةِ ۝١٤﴾

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[1] Aṭ-Ṭabari 24:193.

[2] Aṭ-Ṭabari 24:193, Al-Baghawi 4:443.

[3] Aṭ-Ṭabari 24:195.

[4] Aṭ-Ṭabari 24:195.

[5] Al-Qurṭubi 19:198.

﴿*But it will be only a single Zajrah. When behold, they are at As-Sāhirah.*﴾

meaning, this is a matter that is from Allāh that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allāh commands the angel Isrāfīl to blow into the *Ṣūr*, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allāh says,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾

﴿*On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!*﴾ (17:52)

Allāh has also said,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾﴾

﴿*And our commandment is but one as the twinkling of an eye.*﴾ (54:50)

Allāh also says,

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

﴿*And the matter of the Hour is not but as a twinkling of the eye, or even nearer.*﴾ (16:77)

Allāh then says,

﴿فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

﴿*When behold, they are at As-Sāhirah.*﴾ Ibn 'Abbās said, "*As-Sāhirah* means the entire earth."[1] Sa'īd bin Jubayr, Qatādah and Abu Ṣāliḥ have all said this as well. Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, and Ibn Zayd have all said, "*As-Sāhirah* means the face of the earth."[2] Mujāhid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "*As-Sāhirah* is a level place."[3]

Ar-Rabī' bin Anas said,

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[1] Aṭ-Ṭabari 24:198.

[2] Aṭ-Ṭabari 24:198.

[3] Aṭ-Ṭabari 24:198, and *Ad-Durr Al-Manthūr* 8:408.

﴿فَإِذَا هُم بِٱلسَّاهِرَةِ ۝١٤﴾

*﴿When behold, they are at As-Sāhirah.﴾*

"Allāh says,

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ۝٤٨﴾

*﴿On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.﴾* (14:48)

and He says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ۝١٠٧﴾

*﴿And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain.You will see therein nothing crooked or curved.﴾* (20:105-107)

and Allāh says,

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

*﴿And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.﴾* (18:47)

and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

﴿هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝١٥ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ۝١٦ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ۝١٧ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ۝١٨ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝١٩ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ۝٢٠ فَكَذَّبَ وَعَصَىٰ ۝٢١ ثُمَّ أَدْبَرَ يَسْعَىٰ ۝٢٢ فَحَشَرَ فَنَادَىٰ ۝٢٣ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ۝٢٤ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ۝٢٥ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ۝٢٦﴾

*﴿15. Has there come to you the story of Mūsā?﴾*

*﴿16. When his Lord called him in the holy valley of Ṭuwā,﴾*

*﴿17. Go to Fir'awn; verily, he has transgressed all bounds.﴾*

*﴿18. And say to him: "Would you purify yourself?"﴾*

*﴿19. "And that I guide you to your Lord, so you should fear*

*Him?"*﴾

﴿20. *Then he showed him the great sign.*﴾

﴿21. *But he denied and disobeyed.*﴾

﴿22. *Then he turned back, striving.*﴾

﴿23. *So he gathered and called out,*﴾

﴿24. *Saying: "I am your lord, most high."*﴾

﴿25. *So Allāh seized him with punishing example for the Hereafter and the first (life).*﴾

﴿26. *In this is a lesson for whoever fears.*﴾

## Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear

Allāh informs His Messenger Muḥammad ﷺ about His Messenger Mūsā. He mentions that he sent Mūsā to Fir'awn and He aided him with miracles. Yet, even after this, Fir'awn continued in his disbelief and transgression until Allāh seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muḥammad ﷺ) and rejects that which you have been sent with. This is why Allāh says at the end of the story,

﴿إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

﴿*In this is a Lesson for whoever fears.*﴾

Allāh begins by saying,

﴿هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾﴾

﴿*Has there come to you the story of Mūsā?*﴾

meaning, have you heard of his story?

﴿إِذْ نَادَىٰهُ رَبُّهُ﴾

﴿*When his Lord called him*﴾ meaning, He called out speaking to him.

﴿بِٱلْوَادِ ٱلْمُقَدَّسِ﴾

﴿*in the holy valley*﴾ meaning purified

﴿طُوًى﴾

﴿*Ṭuwā*﴾ According to what is correct, it is the name of a valley,

as preceded in *Sūrah Ṭa Ha*. So, He said to him:

﴿اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾﴾

*﴿Go to Fir'awn; verily, he has transgressed all bounds.﴾*

meaning, he has become haughty, rebellious and arrogant.

﴿فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾﴾

*﴿And say to him: "Would you purify yourself?"﴾*

meaning, say to him, "Will you respond to the path and way that will purify you?" This means, 'will you submit (accept Islām) and be obedient?'

﴿وَأَهْدِيَكَ إِلَىٰ رَبِّكَ﴾

*﴿And that I guide to your Lord,﴾* meaning, 'I will guide you to the worship of your Lord.'

﴿فَتَخْشَىٰ﴾

*﴿so that you fear﴾* meaning, 'so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

﴿فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾﴾

*﴿Then he showed him the great sign.﴾* This means that Mūsā showed him – along with this truthful call – a strong evidence and a clear proof of the truthfulness of what he had come up with from Allāh.

﴿فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾﴾

*﴿But he denied and disobeyed.﴾* meaning, he (Fir'awn) rejected the truth and opposed what Mūsā commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allāh's statement,

﴿ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾﴾

﴿*Then he turned back, striving.*﴾ meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Mūsā had come up with of spectacular miracles.

﴿فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾﴾

﴿*So he gathered (his people) and called out*﴾ meaning, among his people.

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾﴾

﴿*Saying; I am your lord, most high.''*﴾

Ibn 'Abbās and Mujāhid both said, "This is the word which Fir'awn said after he said,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي﴾

﴿*'I have not known of any other god for you all other than me*﴾ for the past forty years.' "[1] Allāh then says,

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾﴾

﴿*So Allāh seized him with a punishing example for the Hereafter and the first (life).*﴾

meaning, Allāh avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

﴿وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ﴾

﴿*And on the Day of Resurrection, evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)].*﴾ (11:99)

This is as Allāh says,

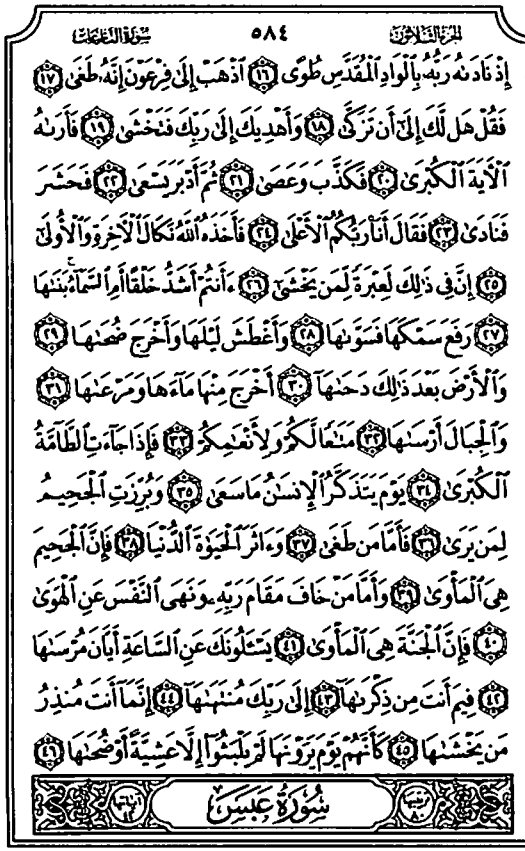
﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾﴾

﴿*And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.*﴾ (28:41)

Allāh said;

﴿إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

[1] Al-Qurṭubi 19:202.




﴿*In this is a lesson for whoever fears.*﴾

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ﴿٢٧﴾
رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا
وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ
دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا
وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾
مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾﴾

﴿*27. Are you more difficult to create or is the heaven that He constructed?*﴾

﴿*28. He raised its height, and has perfected it.*﴾

﴿*29. Its night He covers and He brings out its forenoon.*﴾

﴿*30. And after that He spread the earth,*﴾

﴿*31. And brought forth therefrom its water and its pasture.*﴾

﴿*32. And the mountains He has fixed firmly,*﴾

﴿*33. As provision and benefit for you and your cattle.*﴾

## Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allāh says;

﴿ءَأَنتُمْ﴾

﴿*Are you*﴾ 'O people'

﴿أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ﴾

﴿*more difficult to create or is the heaven...?*﴾

meaning, 'rather the heaven is more difficult to create than

you.' As Allāh said;

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴿*the creation of the heavens and the earth is greater than the creation of mankind;*﴾ (40:57)

And His saying;

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾﴾

﴿*Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.*﴾ (36:81)

Then Allāh says,

﴿بَنَىٰهَا﴾

﴿*He constructed*﴾ He explains this by His statement,

﴿رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾﴾

﴿*He raised its height, and has perfected it.*﴾

meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allāh says,

﴿وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾﴾

﴿*Its night He covers and He brings out its forenoon.*﴾

meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn 'Abbās said, "He did *Aghtasha* of its night means that He made it dark."[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and a large group have said this as well.[2] In reference to Allāh's statement,

﴿وَأَخْرَجَ ضُحَىٰهَا﴾

﴿*And He brings out its forenoon.*﴾ meaning, He illuminated its day. Then Allāh says,

﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَا ﴿٣٠﴾﴾

[1] Aṭ-Ṭabari 24:206.

[2] Aṭ-Ṭabari 24:207, and *Ad-Durr Al-Manthūr* 8:411.

﴿*And after that He spread the earth,*﴾ He explains this statement by the statement that follows it,

﴿أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾﴾

﴿*And brought forth therefrom its water and its pasture.*﴾

It already has been mentioned previously in *Sūrat Ḥā Mīm As-Sajdah*[1] that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn 'Abbās and others, and it was the explanation preferred by Ibn Jarīr.[2]

In reference to the statement of Allāh,

﴿وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾﴾

﴿*And the mountains He has fixed firmly,*﴾ meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful.

Allāh then says,

﴿مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾﴾

﴿*As provision and benefit for you and your cattle.*﴾

meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

﴿فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى

[1] See volume eight, the *Tafsīr* of *Sūrah Fuṣṣilat* (41 :9-12).

[2] Aṭ-Ṭabari 24 :208.

ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِيَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن
ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا
عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

﴿34. *But when there comes the Greatest Catastrophe*﴾

﴿35. *The Day when man shall remember what he strove for.*﴾

﴿36. *And Hell shall be made apparent for whoever sees.*﴾

﴿37. *Then for him who transgressed*﴾

﴿38. *And preferred the life of this world,*﴾

﴿39. *Verily, his abode will be the Hell;*﴾

﴿40. *But as for him who feared standing before his Lord, and forbade himself from desire.*﴾

﴿41. *Verily, Paradise will be his abode.*﴾

﴿42. *They ask you about the Hour – when will be its appointed time?*﴾

﴿43. *What do you have to mention of it.*﴾

﴿44. *To your Lord it is limited.*﴾

﴿45. *You are only a warner for those who fear it,*﴾

﴿46. *The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.*﴾

## The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allāh says,

﴿فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾﴾

﴿*But when there comes the Great Catastrophe*﴾

This refers to the Day of Judgement. This has been said by Ibn 'Abbās.[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

﴿وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴾

﴿*And the Hour will be more grievous and more bitter.*﴾

[1] Aṭ-Ṭabari 24:211.

(54:46)

Then Allāh says,

﴿يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾﴾

﴿*The Day when man shall remember what he strove for.*﴾

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

﴿يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾﴾

﴿*On the Day will man remember, but how will that remembrance avail him?*﴾ (89:23)

Then Allāh says,

﴿وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾﴾

﴿*And Hell shall be made apparent for whoever sees.*﴾

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

﴿فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾﴾

﴿*Then for him who transgressed*﴾ meaning, who rebels and behaves arrogantly.

﴿وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾﴾

﴿*And preferred the life of this world,*﴾ meaning, he gives it precedence over the matters of his religion and his Hereafter.

﴿فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾﴾

﴿*Verily his abode will be the Hell;*﴾ meaning, his final destination will be Hell, his food will be from the tree of *Zaqqūm*, and his drink will be from *Ḥamīm*.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾﴾

﴿*But as for him who feared standing before his Lord and forbade himself from desire.*﴾

meaning, he fears the standing before Allāh, he fears Allāh's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

﴿فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾﴾

﴿*Verily Paradise will be his abode.*﴾ meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allāh says,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴿*They ask you about the Hour – when will be its appointed time? What do you have to mention of it. To your Lord it is limited.*﴾

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allāh. He is the One Who knows the exact time of its occurrence.

﴿ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ﴾

﴿*Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh."*﴾ (7:187)

Allāh says here,

﴿إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴿*To your Lord it is limited.*﴾ Thus, when Jibrīl asked the Messenger of Allāh ﷺ about the time of the last Hour he said,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one questioned about it knows no more than the questioner.*»[1]

Allāh said,

﴿إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾﴾

﴿*You are only a warner for those who fear it,*﴾ meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allāh then says,

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[1] *Fath Al-Bāri* 1:140.

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

*﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.﴾*

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldy life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

*﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.﴾*

"As for *'Ashiyyah*, it is the time between noon until the setting of the sun.

﴿أَوْ ضُحَىٰهَا﴾

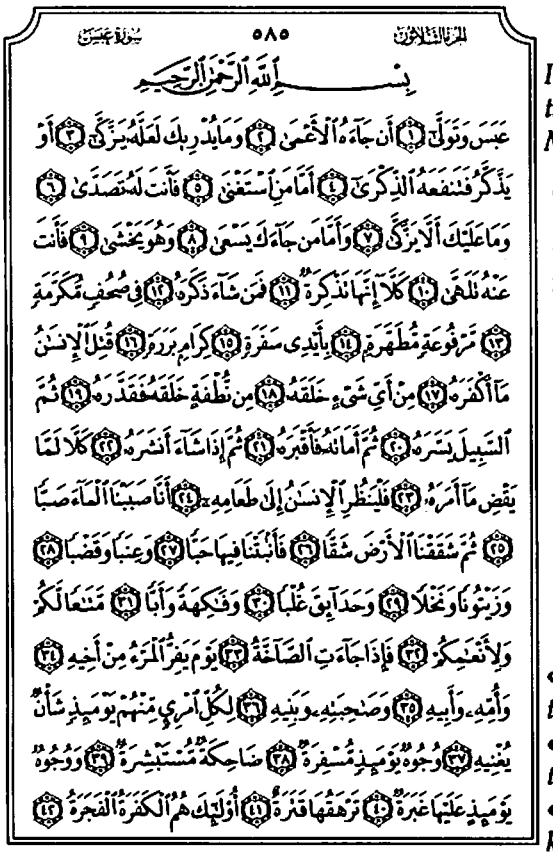
*﴿Or its (Ḍuḥā) morning﴾* what is between sunrise and midday (noon)."[1] Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the *Tafsīr* of *Sūrat An-Nāzi'āt*. And to Allāh belongs all praise and thanks.

[1] *Ad-Durr Al-Manthūr* 8:413.

# The *Tafsīr* of *Sūrah 'Abasa* (Chapter - 80)

## Which was revealed in Makkah



الجزء الثلاثون ٥٨٥ سورة عبس

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ
يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ
عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ مُّكَرَّمَةٍ
﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾ قُتِلَ ٱلْإِنسَٰنُ
مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ
ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا
يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا
﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ
يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ
ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ
يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ
﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ
تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾
وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ
يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ
إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى
صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾
بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾﴾

*﴾1. He frowned and turned away.﴿*

*﴾2. Because there came to him the blind man.﴿*

*﴾3. And how can you know that he might become pure?﴿*

*﴾4. Or he might receive admonition, and the admonition might profit him?﴿*

*﴾5. As for him who thinks himself self-sufficient,﴿*

*﴾6. To him you attend;﴿*

﴿7. *What does it matter to you if he will not become pure?*﴾

﴿8. *But as for him who came to you running,*﴾

﴿9. *And is afraid.*﴾

﴿10. *Of him you are neglectful and divert your attention to another.*﴾

﴿11. *Nay; indeed it is an admonition.*﴾

﴿12. *So, whoever wills, let him pay attention to Him (it).*﴾

﴿13. *In Records held in honor,*﴾

﴿14. *Exalted, purified.*﴾

﴿15. *In the hands of ambassadors (Safarah),*﴾

﴿16. *Honorable and obedient.*﴾

## The Prophet ﷺ being reprimanded because He frowned at a Weak Man

More than one of the scholars of *Tafsīr* mentioned that one day the Messenger of Allāh ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islām. While he was speaking in direct conversation with him, Ibn Umm Maktūm came to him, and he was of those who had accepted Islām in its earliest days. He (Ibn Umm Maktūm) then began asking the Messenger of Allāh ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktūm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktūm and turned away from him in order to face the other man. Thus, Allāh revealed,

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١ أَن جَآءَهُ ٱلْأَعْمَىٰ ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ۝٣﴾

﴿*He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?*﴾

meaning, he may attain purification and cleanliness in his soul.

﴿أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ۝٤﴾

﴿*Or he might receive admonition, and the admonition might profit him?*﴾

meaning, he may receive admonition and abstain from the forbidden.

﴿أَمَّا مَنِ ٱسْتَغْنَىٰ ۝٥ فَأَنتَ لَهُۥ تَصَدَّىٰ ۝٦﴾

*﴿As for him who thinks himself self-sufficient. To him you attend;﴾*

meaning, 'you face the rich person so that perhaps he may be guided.'

﴿وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝٧﴾

*﴿What does it matter to you if he will not become pure?﴾*

meaning, 'you are not responsible for him if he does not attain purification.'

﴿وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ۝٨ وَهُوَ يَخْشَىٰ ۝٩﴾

*﴿But as for him who came to you running. And is afraid.﴾*

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

﴿فَأَنتَ عَنْهُ تَلَهَّىٰ ۝١٠﴾

*﴿Of him you are neglectful and divert your attention to another.﴾*

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'lā and Ibn Jarīr both recorded from 'Ā'ishah that she said about,

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾

*﴿He frowned and turned away.﴾* "This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolators. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,

«أَتَرَى بِمَا أَقُولُ بَأْسًا؟»

*«Do you think that there is a problem with what I am saying?»*

The man said, "No!" So it was about this that

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾

*﴿He frowned and turned away.﴾* was revealed."[1]

At-Tirmirdhi recorded this *Ḥadīth* but he did not mention that it was narrated by 'Ā'ishah.[2] I say it is reported like this in *Al-Muwaṭṭa'*[3] as well.

## The Characteristics of the Qur'ān

Allāh says,

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝١١﴾

*﴿Nay; indeed it is an admonition.﴾* meaning, this *Sūrah*, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddi both said,

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝١١﴾

*﴿Nay; indeed it is an admonition.﴾* "This means the Qur'ān."

﴿فَمَن شَآءَ ذَكَرَهُۥ ۝١٢﴾

*﴿So, whoever wills, let him pay attention to Him (it).﴾*

meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.
Allāh said:

﴿فِى صُحُفٍ مُّكَرَّمَةٍ ۝١٣ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤﴾

*﴿In Records held in honor, exalted, purified.﴾*

meaning, this *Sūrah* or this admonition. Both meanings are connected to each other. Actually, all of the Qur'ān is in honored pages, meaning respected and revered.

﴿مَّرْفُوعَةٍ﴾

[1] Aṭ-Ṭabari 24:217.

[2] *Tuḥfat Al-Aḥwadhi* 9:250.

[3] *Al-Muwaṭṭa'* 1:203.

﴿*exalted*﴾ meaning, elevated in status.

﴿مُّطَهَّرَةٍ﴾

﴿*purified*﴾ meaning, from impurity, additions and deficiency.

Concerning Allāh's statement,

﴿بِأَيْدِى سَفَرَةٍ ﴿١٥﴾﴾

﴿*In the hands of ambassadors (Safarah),*﴾

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, and Ibn Zayd, all said, "These are the angels."[1]

Al-Bukhāri said, "*Safarah* (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allāh, bringing it like the ambassador who rectifies matters between people."[2]

Allāh said,

﴿كِرَامٍ بَرَرَةٍ ﴿١٦﴾﴾

﴿*Honorable and obedient.*﴾ meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'ān (i.e., the angel) to be following righteousness and guidance.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَؤُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

*«He who recites the Qur'ān proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.»*[3]

This *Ḥadīth* was reported by the group.[4]

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[1] Aṭ-Ṭabari 24:221, and *Ad-Durr Al-Manthūr* 8:418.

[2] *Fatḥ Al-Bāri* 8:561.

[3] Aḥmad 6:48.

[4] *Fatḥ Al-Bāri* 8:560, Muslim 1:549, Abu Dāwud 2:148, *Tuḥfat Al-Aḥwadhi* 8:215, An-Nasā'ī in *Al-Kubrā* 6:506, and Ibn Mājah 2:1242.

﴿قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾﴾

*﴿17. Qutila mankind! How ungrateful he is!﴾*

*﴿18. From what thing did He create him?﴾*

*﴿19. From a Nutfah He created him and then set him in due proportion.﴾*

*﴿20. Then He made the path easy for him.﴾*

*﴿21. Then He causes him to die and puts him in his grave.﴾*

*﴿22. Then when it is His will, He will resurrect him.﴾*

*﴿23. Nay, but has not done what He commanded him.﴾*

*﴿24. Then let man look at his food:﴾*

*﴿25. We pour forth water in abundance.﴾*

*﴿26. And We split the earth in clefts.﴾*

*﴿27. And We cause therein Ḥabb to grow,﴾*

*﴿28. And grapes and Qaḍb,﴾*

*﴿29. And olives and date palms,﴾*

*﴿30. And Ghulb Ḥadā'iq,﴾*

*﴿31. And fruits (Fākihah) and herbage (Abb).﴾*

*﴿32. A provision and benefit for you and your cattle.﴾*

## The Refutation against Whoever denies Life after Death

Allāh rebukes those who deny the Resurrection and the Final Gathering.

﴿قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾﴾

﴿*Qutila mankind!*﴾ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said,

﴿قُتِلَ ٱلْإِنسَٰنُ﴾

﴿*Qutila mankind!*﴾ "May man be cursed."[1] Abu Mālik also

[1] Al-Qurṭubi 19:217.

made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

﴿مَآ أَكْفَرَهُۥ﴾

﴿*How ungrateful he is!*﴾ "This means none is worse in disbelief than he is." Qatādah said,

﴿مَآ أَكْفَرَهُۥ﴾

﴿*How ungrateful he is!*﴾ "This means none is more cursed than he is."[1]

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allāh says,

﴿مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ۝١٨ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ۝١٩﴾

﴿*From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.*﴾

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

﴿ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ۝٢٠﴾

﴿*Then He made the path easy for him.*﴾ Al-'Awfī reported from Ibn 'Abbās, "Then He made his coming out of his mother's belly easy for him."[2] This was also said by 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Qatādah, As-Suddi, and it was the explanation preferred by Ibn Jarīr.[3] Mujāhid said, "This is similar to Allāh's statement,

﴿إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝٣﴾

﴿*Verily, We guided him on the path, he is either grateful or ungrateful.*﴾ (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Ḥasan and Ibn Zayd both said the

[1] Al-Baghawi 4 :448.

[2] Aṭ-Ṭabari 24 :223.

[3] *Ad-Durr Al-Manthūr* 8 :419, 223, 224.

same.[1] This is the most correct view and Allāh knows best.

Concerning Allāh's statement,

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾﴾

*﴿Then He causes him to die and puts him in his grave.﴾*

After creating man, Allāh causes him to die and makes him the inhabitant of a grave.

Allāh said;

﴿ثُمَّ إِذَا شَآءَ أَنشَرَهُ ﴿٢٢﴾﴾

*﴿Then when it is His will, He will resurrect him.﴾* meaning, He resurrects him after his death and this is called *Al-Ba'th* (resurrection) and *An-Nushūr* (resuscitation).

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾﴾

*﴿And among His signs is this that He created you from dust, and then behold, you are human beings scattered.﴾* (30:20)

﴿وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا﴾

*﴿And look at the bones, how We bring them together and clothe them with flesh.﴾* (2:259)

In the Two *Ṣaḥīḥs* it is narrated by way of Al-A'mash from Abu Ṣāliḥ, from Abu Hurayrah that the Prophet ﷺ said,

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرَكَّبُ»

*«All of the Sons of Ādam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.»*"[2]

Concerning Allāh's statement,

﴿كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾﴾

*﴿Nay, but has not done what He commanded him.﴾*

Ibn Jarīr said, "Allāh is saying, 'Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allāh's right upon him regarding himself and his wealth.

﴿لَمَّا يَقْضِ مَآ أَمَرَهُۥ﴾

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[1] Aṭ-Ṭabari 24 :224.

[2] *Fatḥ Al-Bāri* 8 :414, and Muslim 4 :2270.

﴿*But he has not done what He commanded him.*﴾ Allāh is saying that man has not fulfilled for his Lord the obligations that were imposed upon him."[1] What seems apparent to me of its actual meaning – and Allāh knows best – is that the *Āyah*

﴿ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾﴾

﴿*Then when it is His will, He will resurrect him.*﴾ means, He will resurrect him.

﴿كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾﴾

﴿*Nay! But he has not done what He commanded him.*﴾

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allāh has written it to exist from the time they are brought into existence into the world. Verily, Allāh has decreed the existence of mankind, and its duration, therefore, when that is finished with Allāh, He resurrects the creatures and repeats their creation just as He initially created them.

## The Growth of the Seed and Other Things is a Proof of Life after Death

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾﴾

﴿*Then let man look at his food*﴾ This is a call to reflect upon Allāh's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

﴿أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾﴾

﴿*We pour forth water in abundance.*﴾ meaning, 'We sent it down from the sky to the earth.'

﴿ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾﴾

﴿*And We split the earth in clefts.*﴾ meaning, 'We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

[1] Aṭ-Ṭabari 24:225.

on the surface of the earth (in the form of vegetation).'

﴿فَأَنۢبَتۡنَا فِيهَا حَبّٗا ۝٢٧ وَعِنَبٗا وَقَضۡبٗا ۝٢٨﴾

﴿*And We cause therein Ḥabb to grow. And grapes and Qaḍb,*﴾ *Al-Ḥabb* refers to all types of seeds (or grains). Grapes are well-known. *Al-Qaḍb* are the moist (green) herbal plants that animals graze on. It is also called *Al-Qat.* Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi, all said this.[1] Al-Ḥasan Al-Baṣri said, "*Al-Qaḍb* is fodder."

﴿وَزَيۡتُونٗا﴾

﴿*And olives*﴾ It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

﴿وَنَخۡلٗا﴾

﴿*And date palms,*﴾ It (i.e., its fruit) is eaten as *Balaḥ, Busr, Ruṭab* and *Tamr, Niya'* and *Maṭbūkh,* all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿وَحَدَآئِقَ غُلۡبٗا ۝٣٠﴾

﴿*And Ghulb Ḥadā'iq,*﴾ meaning, gardens. Al-Ḥasan and Qatādah both said, "*Ghulb* are gardens of date palms that are thick and handsome."[2] Ibn 'Abbās and Mujāhid both said, "It means everything that is gathered and collected."[3]

Allāh said,

﴿وَفَٰكِهَةٗ وَأَبّٗا ۝٣١﴾

﴿*And fruits (Fākihah) and herbage (Abb).*﴾ *Fākihah* includes every type of fruit. Ibn 'Abbās said, "*Al-Fākihah* is everything that is eaten ripe, and *Al-Abb* is what the earth grows that is eaten by grazing animals and not people."[4] In one narration reported from him he said, "It is the grass for the livestock animals."[5]

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[1] Aṭ-Ṭabari 24:226.

[2] Aṭ-Ṭabari 24:228, 421.

[3] Aṭ-Ṭabari 24:227.

[4] Aṭ-Ṭabari 24:230, 231.

[5] *Ad-Durr Al-Manthūr* 8:421.

Abu 'Ubayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymi that he said, "Abu Bakr Aṣ-Ṣiddīq was asked about Allāh's statement,

﴿وَفَٰكِهَةً وَأَبًّا ۝٣١﴾

﴿*And fruits (Fākihah) and herbage (Abb).*﴾ and he said, 'What sky would shade me and what earth would carry me if I said about the Book of Allāh that which I did not have knowledge of.' "[1]

In reference to what Ibn Jarīr recorded from Anas, that he said, "Umar bin Al-Khaṭṭāb recited

﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾

﴿*He frowned and turned away.*﴾ then when he reached this *Āyah*

﴿وَفَٰكِهَةً وَأَبًّا ۝٣١﴾

﴿*And fruits (Fākihah) and herbage (Abb).*﴾ he said, 'We already know what *Al-Fākihah* is, but what is *Al-Abb*?' Then he said, 'By your life, O Ibn Al-Khaṭṭāb, this is something over burdensome (i.e., unnecessary to ask about).' "[2]

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that 'Umar wanted to know how it looks, its type and its exact description, because he ('Umar) and everyone who reads this *Āyah* knows that it is one of the plants that grows from the earth. This is clear due to the Allāh's saying,

﴿فَأَنۢبَتْنَا فِيهَا حَبًّا ۝٢٧ وَعِنَبًا وَقَضْبًا ۝٢٨ وَزَيْتُونًا وَنَخْلًا ۝٢٩ وَحَدَآئِقَ غُلْبًا ۝٣٠ وَفَٰكِهَةً وَأَبًّا ۝٣١﴾

﴿*And We cause therein the Ḥabb to grow. And grapes and Qaḍb, and olives and date palms. And Ghulb Ḥadā'iq. And fruits (Fākihah) and herbage (Abb).*﴾

And then He says,

﴿مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ۝٣٢﴾

﴿*A provision and benefit for you and your cattle.*﴾

meaning, a means of livelihood for you all and your cattle in

[1] Al-Baghawi 4 :449.

[2] Aṭ-Ṭabari 24 :229.

this life until the (coming of) the Day of Judgement.

﴿فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾﴾

﴿33. *Then when there comes Aṣ-Ṣākhkhah*﴾

﴿34. *That Day shall a man flee from his brother.*﴾

﴿35. *And from his mother and his father.*﴾

﴿36. *And from his wife and his children.*﴾

﴿37. *Every man that Day will have enough to make him careless of others.*﴾

﴿38. *Some faces that Day will be bright,*﴾

﴿39. *Laughing, rejoicing at good news.*﴾

﴿40. *And other faces that Day will be dust-stained.*﴾

﴿41. *Darkness will cover them.*﴾

﴿42. *Such will be the disbelieving, the wicked evil doers.*﴾

## The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn 'Abbās said, *"Aṣ-Ṣākhkhah* is one of the names of the Day of Judgement that Allāh has magnified and warned His servants of."[1] Ibn Jarīr said, "Perhaps it is a name for the blowing into Trumpet."[2] Al-Baghawi said, *"Aṣ-Ṣākhkhah* means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."[3]

﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾﴾

﴿*That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.*﴾

meaning, he will see them and then flee from them, and seek

[1] Aṭ-Ṭabari 24:229.

[2] Aṭ-Ṭabari 24:231.

[3] Aṭ-Ṭabari 24:449.

to get away from them because horror will be so great and the matter will be so weighty. There is an authentic *Ḥadīth* related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself." Even 'Īsā bin Maryam will say, "I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."[1] Thus, Allāh says,

﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾﴾

*﴿That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.﴾*

Qatādah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day."

Allāh said,

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

*﴿Every man that Day will have enough to make him careless of others.﴾*

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Ḥātim recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«تُحْشَرُونَ حُفَاةً عُرَاةً مُشَاةً غُرْلًا»

*«You will all be gathered barefoot, naked, walking and uncircumcised.»*

So his wife said, "O Messenger of Allāh! Will we look at or see each other's nakedness?" The Prophet ﷺ replied,

«لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ - أو قال: - مَا أَشْغَلَهُ عَنِ النَّظَرِ»

*«Every man among them on that Day will have enough (worries) to make him careless of others» – or he said: «he will be too busy to look.»*[2]

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[1] Muslim 1:182.

[2] Al-Ḥākim 2:251. Similar with Al-Bukhāri no. 6162.

Ibn 'Abbās narrated that the Prophet ﷺ said,

«تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا»

«*You will all be gathered barefoot, naked and uncircumcised.*»

So a woman said, "Will we see or look at each others nakedness?" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِىءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

«*O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.*»

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."[1]

## The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allāh says;

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾﴾

﴿*Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.*﴾

meaning, the people will be divided into two parties. There will be faces that are *Musfirah*, which means bright.

﴿ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾﴾

﴿*Laughing, rejoicing at good news.*﴾ meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

﴿وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾﴾

﴿*And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.*﴾

meaning, they will be overcome and covered with *Qatarah*, which is darkness. Ibn 'Abbās said,

﴿تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾﴾

﴿*Darkness (Qatarah) will cover them.*﴾

"This means that they (the faces) will be overcome with

[1] *Tuḥfat Al-Aḥwadhi* 9 :251.

darkness."[1]

Allāh said,

﴿أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾

﴿*Such will be the disbelieving, the wicked evildoers.*﴾

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

﴿وَلَا يَلِدُوٓا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

﴿*And they will beget none but wicked disbelievers.*﴾ (71:27)

This is the end of the *Tafsīr* of *Sūrat 'Abasa*, and to Allāh all praise and thanks are due.

[1] *Ad-Durr Al-Manthūr* 8:424.

# The *Tafsīr* of *Sūrat At-Takwīr* (Chapter - 81)

**Which was revealed in Makkah**

## What has been narrated about This *Sūrah*

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ و ﴿إِذَا السَّمَاءُ انفَطَرَتْ﴾ و ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾»

*«Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, ﴿When the sun is wound round.﴾ (81:1) and; ﴿When the heaven is cleft asunder.﴾ (82:1) and; ﴿When the heaven is split asunder.﴾ (84:1)»*[1]

Likewise, At-Tirmidhi has also recorded this *Ḥadīth*.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا النُّجُومُ انكَدَرَتْ ۝٢ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٥ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٦ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنبٍ قُتِلَتْ ۝٩ وَإِذَا الصُّحُفُ نُشِرَتْ ۝١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝١٢ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٤﴾

*﴿1. When the sun is Kuwwirat.﴾*

*﴿2. And when the stars Inkadarat.﴾*

*﴿3. And when the mountains are made to pass away;﴾*

*﴿4. And when the pregnant she-camels are neglected;﴾*

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[1] Aḥmad 2:27.

[2] *Tuḥfat Al-Aḥwadhi* 9:252.

﴾5. *And when the wild beasts are gathered together.*﴿

﴾6. *And when the seas become as blazing fire.*﴿

﴾7. *And when the souls are joined with their mates.*﴿

﴾8. *And when the female infant (Al-Maw'ūdah) buried alive is questioned (Su'ilat):*﴿

﴾9. *For what sin was she killed?*﴿

﴾10. *And when the pages are laid open.*﴿

﴾11. *And when the heaven is Kushiṭat;*﴿

﴾12. *And when Hell is Su'irat.*﴿

﴾13. *And when Paradise is brought near.*﴿

﴾14. *Every person will know what he has brought.*﴿

## What will happen on the Day of Judgement, and that is the rolling up of the Sun

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ۝١﴾

﴾*When the sun is Kuwwirat.*﴿ "This means it will be darkened."[1] Al-'Awfī reported from Ibn 'Abbās; "It will go away." Qatādah said, "Its light will go away."[2] Ṣa'īd bin Jubayr said, "*Kuwwirat* means it will sink in."[3] Abu Ṣāliḥ said, "*Kuwwirat* means it will be thrown down." *At-Takwīr* means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (*'Imāmah*) and the folding of clothes together. Thus, the meaning of Allāh's statement,

﴿كُوِّرَتْ﴾

﴾*Kuwwirat*﴿ is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhāri recorded from Abu Hurayrah that the Prophet ﷺ said,

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[1] Aṭ-Ṭabari 24:237.

[2] Aṭ-Ṭabari 24:238.

[3] Aṭ-Ṭabari 24:238.

«الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ»

*"The sun and the moon will be rolled up on the Day of Judgement."*[1]

Al-Bukhāri was alone in recording this *Ḥadīth* and this is his wording of it.

## Dispersing the Stars

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنكَدَرَتْ ۝٢﴾

﴿*And when the stars Inkadarat.*﴾ meaning, when they are scattered. This is as Allāh says,

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝٢﴾

﴿*And when the stars have fallen and scattered.*﴾ (82:2)

The basis of the word *Inkidār* is *Inṣibāb*, which means to be poured out.

Ar-Rabī' bin Anas reported from Abu Al-'Āliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the *Jinns* will then flee in fright to the humans and the humans will flee to the *Jinns*. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ۝٥﴾

﴿*And when the wild beasts are gathered together.*﴾ This means they will be mixed.

﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ۝٤﴾

﴿*And when the pregnant she camels are neglected;*﴾ This means their owners will neglect them.

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

[1] *Fatḥ Al-Bāri* 6:343.

﴿*And when the seas become as blazing fire*﴾"

Then he (Ubayy) went on to say, "The *Jinns* will say, 'We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarīr recorded this narration with this wording.[1]

## Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allāh's statement,

﴿وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾﴾

﴿*And when the mountains are made to pass away;*﴾ meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allāh says,

﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾﴾

﴿*And when the pregnant she-camels ('Ishār) are neglected ('Uṭṭilat);*﴾

'Ikrimah and Mujāhid said, "*'Ishār* are (pregnant she-) camels."[2] Mujāhid said, "*'Uṭṭilat* means abandoned and left."[3] Ubayy bin Ka'b and Aḍ-Ḍaḥḥāk both said, "Their owners will neglect them."[4] Ar-Rabī' bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned."[5] Aḍ-Ḍaḥḥāk said, "They will be left with no one to tend to them."[6] And the meaning of all of these statements is similar.

What is intended is that the *'Ishār* is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

[1] Aṭ-Ṭabari 24:237.
[2] Aṭ-Ṭabari 24:240.
[3] Aṭ-Ṭabari 24:240.
[4] Aṭ-Ṭabari 24:240.
[5] Aṭ-Ṭabari 24:240.
[6] Aṭ-Ṭabari 24:240.

their pregnancies. One of them is singularly referred to as *'Usharā'*, and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ۝٥﴾

﴿*And when the wild beasts are gathered together.*﴾

meaning, gathered. This is as Allāh says,

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۝٣٨﴾

﴿*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.*﴾ (6:38)

Ibn 'Abbās said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Ḥātim.[1] Allāh also says,

﴿وَٱلطَّيْرَ مَحْشُورَةً﴾

﴿*And (so did) the birds assembled.*﴾ [38:19] meaning, gathered.

## The Blazing of the Seas

Allāh says,

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

﴿*And when the seas become as blazing fire.*﴾ Ibn Jarīr recorded from Sa'īd bin Al-Musayyib that 'Ali said to a Jewish man, "Where is the Hell?" The man said, "The sea." 'Ali then said, "I think he is truthful, as Allāh says

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾

[1] Al-Qurṭubi 19:229.

﴿And by the seas kindled (Masjūr).﴾ (52:6)

and;

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

﴿And when the seas become as blazing fire.﴾"[1]

This has already been discussed previously with the explanation of Allāh's statement,

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾

﴿And by the seas kindled (Masjūr).﴾ (52:6)[2]

## Joining the Souls

Concerning Allāh's statement,

﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ۝٧﴾

﴿And when the souls are joined with their mates.﴾ meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

﴿ٱحْشُرُوا ٱلَّذِينَ ظَلَمُوا وَأَزْوَٰجَهُمْ﴾

﴿It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).﴾ (37:22)

Ibn Abi Ḥātim recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

«﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ۝٧﴾ الضُّرَبَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ وَذَلِكَ بِأَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ۝٧ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝٨ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾ هُمُ الضُّرَبَاءُ»

«﴿And When the souls are joined with their mates.﴾ Those who are alike. Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, ﴿And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

[1] Aṭ-Ṭabari 24:242.

[2] See volume nine, the *Tafsīr* of *Sūrat Aṭ-Ṭūr* (52:6).

*on the Left Hand!﴾* (56:7-10) *They are those who are alike.»*[1]

## Questioning the Female Infant Who was buried Alive

Allāh says,

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨ بِأَىِّ ذَنۢبٍ قُتِلَتْ ۝٩﴾

*﴿And when the female infant (Al-Maw'ūdah) buried alive is questioned: For what sin was she killed?﴾*

The majority have recited it as *Su'ilat* (she is questioned), as it is here. *Al-Maw'ūdah* is the female infant that the people of the pre-Islāmic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨﴾

*﴿And when the female infant (Al-Maw'ūdah) buried alive Su'ilat:﴾*

"This means that she will ask." Abu Aḍ-Ḍuḥā made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."[2] The same has been reported from As-Suddi and Qatādah.

*Ḥadīths* have been reported concerning the *Maw'ūdah*. Imām Aḥmad recorded from 'Ā'ishah, who reported from Judāmah bint Wahb, the sister of 'Ukkāshah, that she said, "I was in the presence of the Messenger of Allāh ﷺ when he was with some people, and he said,

«لَقَدْ هَمَمْتُ أَنْ أَنْهَىٰ عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذٰلِكَ شَيْئًا»

[1] Aṭ-Ṭabari 24:245. The chain for this narration is not authentic. Prior to this narration, Aṭ-Ṭabari recorded an authentic chain with much the same wording from 'Umar, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 24:246.

*«I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.»*

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذٰلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَتْ»

*«That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.»*"[1]

Muslim, Ibn Mājah, Abu Dāwud, At-Tirmidhi and An-Nasā'ī, all recorded this *Ḥadīth* as well.[2]

## The Atonement for burying Infant Girls Alive

'Abdur-Razzāq said that Isrā'īl informed them from Simāk bin Ḥarb, from An-Nu'mān bin Bashīr, who reported from 'Umar bin Al-Khaṭṭāb that he said concerning Allāh's statement,

﴿وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝٨﴾

*﴿And when the female infant buried alive is questioned.﴾*

"Qays bin 'Āṣim came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Verily, I buried some daughters of mine alive in the period of pre-Islāmic ignorance.' The Messenger of Allāh ﷺ said,

«أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

*«Free a slave for each one of them.»*

Then Qays said, 'O Messenger of Allāh! Verily, I am an owner of camels.' The Prophet ﷺ said,

«فَانْحَرْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

*«Then sacrifice a camel for each one of them.»*"[3]

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[1] Aḥmad 6:434.

[2] Muslim 2:1066, 1067, Ibn Mājah 1:648, Abu Dāwud 3:211, *Tuḥfat Al-Aḥwadhi* 6:249, and An-Nasā'ī in *Al-Kubrā* 6:106.

[3] 'Abdur-Razzāq 3:351.

## The Distribution of the Pages

Allāh says,

﴿وَإِذَا ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾﴾

﴿*And when the pages are laid open.*﴾ Aḍ-Ḍaḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Ādam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."[1]

## Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allāh says,

﴿وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾﴾

﴿*And when the heaven is Kushiṭat;*﴾ Mujāhid said, "It drawns away."[2] As-Suddi said, "Stripped off." Concerning Allāh's statement,

﴿وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾﴾

﴿*And when Hell is Su'irat.*﴾ As-Suddi said, "It is heated." In reference to Allāh's statement,

﴿وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾﴾

﴿*And when Paradise is brought near.*﴾ Aḍ-Ḍaḥḥāk, Abu Mālik, Qatādah, and Ar-Rabī' bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

## Everyone will know what He has brought on the Day of Judgement

Concerning Allāh's statement,

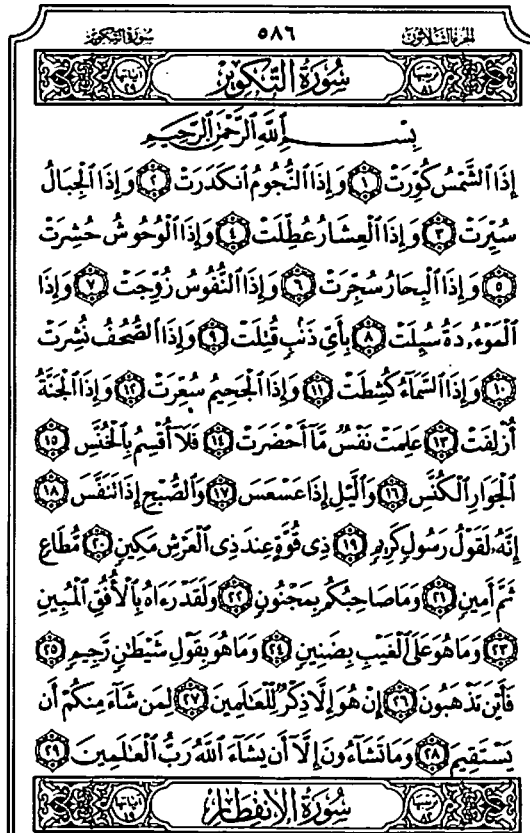
﴿عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾﴾

﴿*Every person will know what he has brought.*﴾

This is the conclusive response of the previous statements,

[1] Aṭ-Ṭabari 24:249.

[2] Aṭ-Ṭabari 24:249.




meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allāh says,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًۢا بَعِيدًا﴾

﴿*On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.*﴾ (3:30)

Allāh also says,

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿*On that Day man will be informed of what he sent forward, and what he left behind.*﴾ (75:13)

﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾﴾

﴿*15. But nay! I swear by Al-Khunnas.*﴾

﴿*16. Al-Jawār Al-Kunnas.*﴾

﴿*17. And by the night when it 'As'as.*﴾

﴾18. *And by the day when it Tanaffas.*﴿

﴾19. *Verily, this is the Word a most honorable messenger.*﴿

﴾20. *Dhi Quwwah, with the Lord of the Throne - Makīn,*﴿

﴾21. *Obeyed there, trustworthy.*﴿

﴾22. *And your companion is not a madman.*﴿

﴾23. *And indeed he saw him in the clear horizon.*﴿

﴾24. *And he withholds not a knowledge of the Unseen.*﴿

﴾25. *And it is not the word of the outcast Shayṭān.*﴿

﴾26. *Then where are you going?*﴿

﴾27. *Verily, this is no less than a Reminder for the creatures.*﴿

﴾28. *To whomsoever among you who wills to walk straight.*﴿

﴾29. *And you cannot will unless that Allāh wills - the Lord of all that exists.*﴿

## The Explanation of the Words *Al-Khunnas* and *Al-Kunnas*

Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his Book of *Tafsīr*, in explaining this *Āyah*, from 'Amr bin Ḥurayth that he said, "I prayed the Morning prayer behind the Prophet ﷺ, and I heard him reciting,

﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾﴾

﴿*But nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas, and by the night when it 'As'as, and by the day when it Tanaffas.*﴾"[1]

Ibn Jarīr recorded from Khālid bin 'Ar'arah that he heard 'Ali being asked about the *Āyah*;

(لَا أُقْسِمُ بِالْخُنَّسِ. الْجَوَارِ الْكُنَّسِ)

*(Nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas.)*

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."[2]

Concerning Allāh's statement,

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[1] Muslim 1 :336, and An-Nasā'ī in *Al-Kubrā* 6 :507.

[2] Aṭ-Ṭabari 24 :251.

﴿وَٱلَّيۡلِ إِذَا عَسۡعَسَ ۝١٧﴾

﴿*And by the night when it 'As'as.*﴾ There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujāhid said, "It means its darkening." Sa'īd bin Jubayr said, "When it begins." Al-Ḥasan Al-Baṣri said, "When it covers the people."[1] This was also said by 'Āṭiyah Al-'Awfī.[2] 'Ali bin Abi Ṭalḥah and Al-'Awfī both reported from Ibn 'Abbās:

﴿إِذَا عَسۡعَسَ﴾

﴿*when it 'As'as*﴾ "This means when it goes away."[3] Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk, all said the same.[4] Zayd bin Aslam and his son 'Abdur-Raḥmān also made a similar statement, when they said,

﴿إِذَا عَسۡعَسَ﴾

﴿*when it 'As'as*﴾ "This means when it leaves, and thus it turns away."[5]

I believe that the intent in Allāh's saying,

﴿إِذَا عَسۡعَسَ﴾

﴿*when it 'As'as*﴾ is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allāh is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allāh says,

﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

﴿*By the night as it envelops. By the day as it appears in brightness*﴾ (92:1-2)

and He also says,

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢﴾

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[1] Aṭ-Ṭabari 24:256.

[2] Aṭ-Ṭabari 24:256.

[3] Aṭ-Ṭabari 24:255.

[4] Aṭ-Ṭabari 24:256.

[5] Aṭ-Ṭabari 24:256.

﴿*By the forenoon. By the night when it darkens.*﴾ (93:1-2)

Allāh also says,

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا﴾

﴿*Cleaver of the daybreak. He has appointed night for resting.*﴾ (6:96)

And there are other similar *Āyāt* that mention this. Many of the scholars of the fundamentals of language have said that the word *'As'as* is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh's statement,

﴿وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾﴾

﴿*And by the day when it Tanaffas.*﴾

Aḍ-Ḍaḥḥāk said, "When it rises." Qatādah said, "When it brightens and advances."[1]

## Jibrīl descended with the Qur'ān and it is not the Result of Insanity

Concerning Allāh's statement,

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾﴾

﴿*Verily, this is the Word of a most honorable messenger.*﴾

meaning, indeed this Qur'ān is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn 'Abbās, Ash-Sha'bi, Maymūn bin Mihrān, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others have said this.[2]

﴿ذِى قُوَّةٍ﴾

﴿*Dhi Quwwah*﴾ This is similar to Allāh's statement,

﴿عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ﴾

[1] Aṭ-Ṭabari 24:258.

[2] Al-Qurṭubi 19:240 *Ad-Durr Al-Manthūr* 8:433.

﴿*He has been taught by one mighty in power, Dhu Mirrah.*﴾ (53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

﴿عِندَ ذِى ٱلْعَرْشِ مَكِينٍ﴾

﴿*with the Lord of the Throne - Makīn,*﴾ meaning, he has high status and lofty rank with Allāh.

﴿مُّطَاعٍ ثَمَّ﴾

﴿*Obeyed there,*﴾ meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatādah said,

﴿مُّطَاعٍ ثَمَّ﴾

﴿*Obeyed there*﴾ "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allāh then says,

﴿أَمِينٍ﴾

﴿*trustworthy.*﴾ This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

﴿وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝٢٢﴾

﴿*And your companion is not a madman.*﴾ Ash-Sha'bi, Maymūn bin Mihrān, Abu Ṣāliḥ and others who have been previously mentioned, all said, "This refers to Muḥammad ﷺ."[1]

Allāh said,

﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ۝٢٣﴾

﴿*And indeed he saw him in the clear horizon.*﴾ meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

[1] Aṭ-Ṭabari 24 :259, and *Ad-Durr Al-Manthūr* 8 :434.

form), and he had six hundred wings.

﴿بِٱلْأُفُقِ ٱلْمُبِينِ﴾

﴿*in the clear horizon.*﴾ meaning, clear. This refers to the first sighting which occurred at Al-Baṭḥā' (Makkah). This incident is mentioned in Allāh's statement,

﴿عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ۝٥ ذُو مِرَّةٍ ۖ فَٱسْتَوَىٰ ۝٦ وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝١٠﴾

﴿*He has been taught by one mighty in power (Jibrīl). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allāh) revealed to His servant what He revealed.*﴾ (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibrīl. It seems apparent – and Allāh knows best – that this *Sūrah* (*At-Takwīr*) was revealed before the Night Journey (*Al-Isrā'*), because nothing has been mentioned in it except this sighting (of Jibrīl), and it is the first sighting. The second sighting has been mentioned in Allāh's statement,

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝١٣ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ۝١٤ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ۝١٥ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ۝١٦﴾

﴿*And indeed he saw him (Jibrīl) at a second descent. Near Sidrah Al-Muntahā. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !*﴾ (53:13-16)

And these *Āyāt* have only been mentioned in *Sūrat An-Najm*, which was revealed after *Sūrat Al-Isrā'* (The Night Journey).

## The Prophet ﷺ is not Stingy in conveying the Revelation

(وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ)

(He is not *Ẓanīn* over the Unseen)[1]

[1] Ibn Kathīr presents this recitation of the *Āyah*, and refers to the version of Ḥafṣ; "Some recite it..."

meaning Muḥammad ﷺ is not following false conjecture about what Allāh revealed. Others have recited this *Āyah* with the '*Ḍād*' in the word *Ḍanīn*, which means that he is not stingy, but rather he conveys it to everyone.

Sufyān bin 'Uyaynah said, "*Ẓanīn* and *Ḍanīn* both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The *Ẓanīn* is one who follows false supposition, and the *Ḍanīn* is one who is stingy."[1]

Qatādah said, "The Qur'ān was unseen and Allāh revealed it to Muḥammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."[2] 'Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarīr preferred the recitation *Ḍanīn*.[3] I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

## The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of *Shayṭān*

Allāh says,

﴿وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾﴾

﴿*And it is not the word of the outcast Shayṭān.*﴾

meaning, this Qur'ān is not the statement of an outcast *Shayṭān*. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allāh says,

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴿*And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.*﴾ (26:210-212)

Then Allāh says,

﴿فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾﴾

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[1] Aṭ-Ṭabari 24:261.

[2] Aṭ-Ṭabari 24:261.

[3] Aṭ-Ṭabari 24:260, 261, and *Ad-Durr Al-Manthūr* 8:435.

﴿*Then where are you going?*﴾ meaning, where has your reason gone, in rejecting this Qur'ān, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddīq said to the delegation of Bani Ḥanīfah when they came to him as Muslims and he commanded them to recite (something from the Qur'ān). So they recited something to him from the so called Qur'ān of Mūsaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allāh, this speech did not come from a god." Qatādah said,

﴿فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾﴾

﴿*Then where are you going?*﴾ meaning, from the Book of Allāh and His obedience.

Then Allāh says,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾﴾

﴿*Verily, this is no less than a Reminder to the creatures.*﴾ meaning, this Qur'ān is a reminder for all of mankind. They are reminded by it and receive admonition from it.

﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾﴾

﴿*To whomsoever among you who wills to walk straight.*﴾ meaning, whoever seeks guidance, then he must adhere to this Qur'ān, for verily it is his salvation and guidance. There is no guidance in other than it.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾﴾

﴿*And you cannot will unless (it be) that Allāh wills – the Lord of all that exists.*﴾

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allāh the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this *Āyah* was revealed,

﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾﴾

﴿*To whomsoever among you who wills to walk straight.*﴾

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allāh revealed,

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾﴾

﴿*And you cannot will unless (it be) that Allāh wills – the Lord of the all that exists.*﴾[1]

This is the end of the *Tafsīr* of *Sūrat At-Takwīr*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:264. This is a *Mursal* narration.

# The *Tafsīr* of *Sūrat Al-Infiṭār* (Chapter - 82)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-Infiṭār*

An-Nasā'ī recorded from Jābir that Mu'ādh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالضُّحَى﴾ وَ ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾»

*«Are you putting the people to trial O Mu'ādh? Why don't you recite ﴿Glorify the Name of your Lord the Most High﴾ (87), ﴿By the forenoon﴾ (93), and ﴿When the heaven is cleft asunder﴾ (82)?»*[1]

The basis of this *Ḥadīth* is found in the Two *Ṣaḥīḥs*,[2] however the mentioning of

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

*﴿When the heaven is cleft asunder.﴾* has only been mentioned by An-Nasā'ī. It has been previously mentioned in a narration from 'Abdullāh bin 'Umar that the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأْيَ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾»

*«Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, ﴿When the sun is Kuwwirat.﴾* (81) and; *﴿When the heaven is cleft asunder﴾* (82) and; *﴿When the heaven is split asunder﴾* (84).»[3]

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[1] An-Nasā'ī in *Al-Kubrā* 6:508.

[2] *Fatḥ Al-Bāri* 10:532, and Muslim 1:339.

[3] *Tuḥfat Al-Aḥwadhi* 9:252.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ
فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا
كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ
الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ
﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ
﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

## سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم
مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا
الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ
فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ
الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ
فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ
رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾
وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا
كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾

﴿1. *When the heaven is cleft asunder (Infaṭarat).*﴾

﴿2. *And when the stars Intatharat.*﴾

﴿3. *And when the seas Fujjirat.*﴾

﴿4. *And when the graves Bu'thirat.*﴾

﴿5. *A person will know what he has sent forward and left behind.*﴾

﴿6. *O man! What has made you careless about your Lord, the Most Generous?*﴾

﴿7. *Who created you, fashioned you perfectly, and gave you due proportion.*﴾

﴿8. *In whatever form He willed, He put you together.*﴾

﴿9. *Nay! But you deny (the Day of) Ad-Dīn.*﴾

﴿10. *But verily, over you to watch you*﴾

﴿11. *Kirāman Kātibīn,*﴾

﴿12. *They know all that you do.*﴾

**What will happen on the Day of Judgement**

Allāh says,

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ۝١﴾

﴿*When the heaven is cleft asunder (Infaṭarat).*﴾ meaning, it splits. This is as Allāh says,

﴿ٱلسَّمَآءُ مُنفَطِرٌ بِهِۦ﴾

﴿*Whereon the heaven will be cleft asunder (Munfaṭir)*﴾ (73:18)

Then Allāh says,

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝٢﴾

﴿*And when the stars Intatharat.*﴾ meaning, fallen.

﴿وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ۝٣﴾

﴿*And when the seas Fujjirat.*﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "Allāh will cause some of it to burst forth over other parts of it."[1] Al-Ḥasan said, "Allāh will cause some parts of it to burst forth over other parts of it, and its water will go away."[2] Qatādah said, "Its fresh water will mix with its salt water."[3]

﴿وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ۝٤﴾

﴿*And when the graves Bu'thirat.*﴾ Ibn 'Abbās said, "searched."[4] As-Suddi said, "*Tub'athiru* means that they will be moved and those who are in them will come out."

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝٥﴾

﴿*A person will know what he has sent forward and left behind.*﴾

meaning, when this happens then this will occur.

**Mankind should not forget about Allāh**

Allāh says,

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[1] Aṭ-Ṭabari 24:267.

[2] Aṭ-Ṭabari 24:267.

[3] Aṭ-Ṭabari 24:217.

[4] Aṭ-Ṭabari 24:267.

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ۝١﴾

*﴿O man! What has made you careless about your Lord, the Most Generous?﴾*

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this *Āyah* is, "O Son of Ādam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbefitting." This is similar to what has been reported in the *Ḥadīth*,

«يَقُولُ اللهُ تَعَالَىٰ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

*«Allāh will say on the Day of Judgement: "O Son of Ādam! What has deceived you concerning Me? O Son of Ādam? What was your response to the Messengers?"»*[1]

Al-Baghawi mentioned that Al-Kalbi and Muqātil said, "This *Āyah* was revealed about Al-Aswad bin Sharīq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

﴿مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ﴾

*﴿What has made you careless about your Lord, the Most Generous?﴾"*[2]

Then Allāh said,

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧﴾

*﴿Who created you, fashioned you perfectly, and gave you due proportion.﴾*

meaning, 'what has deceived you concerning the Most Generous Lord?'

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[1] *Tuḥfat Al-Ashraf* 7:70. This is the only reference for the *Ḥadīth*, so its authenticity was unverifiable.

[2] Al-Baghawi 4:455. This is a *Mursal* narration.

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧﴾

*﴿Who created you, fashioned you perfectly, and gave you due proportion.﴾*

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imām Aḥmad recorded from Busr bin Jaḥḥāsh Al-Qurashi that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هٰذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ؟»

*«Allāh the Mighty and Sublime says: "O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, 'I will give charity now.' But how will there be time for charity?"»*[1]

This *Ḥadīth* has also been recorded by Ibn Mājah .[2]

Concerning Allāh's statement,

﴿فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ۝٨﴾

*﴿In whatever form He willed, He put you together.﴾*

Mujāhid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."[3] In the Two *Ṣaḥīḥs* it is recorded from Abu Hurayrah that a man said, "O Messenger of Allāh! Verily, my wife has given birth to a black boy." The Prophet ﷺ said,

«هَلْ لَكَ مِنْ إِبِلٍ؟»

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

[3] Aṭ-Ṭabari 24:270.

«*Do you have any camels?*» The man said, "Yes." The Prophet ﷺ then said,

«فَمَا أَلْوَانُهَا»

«*What color are they?*» The man said, "Red." The Prophet ﷺ said,

«فَهَلْ فِيهَا مِنْ أَوْرَقَ»

«*Do any of them have patches of gray?*» The man said, "Yes." The Prophet ﷺ asked him,

«فَأَنَّى أَتَاهَا ذٰلِكَ»

«*How did this happen to them?*» The man replied, "It is probably an inherited genetical strain." The Prophet ﷺ then said,

«وَهَذَا عَسَىٰ أَنْ يَكُونَ نَزَعَهُ عِرْقٌ»

«*Likewise, this (with your son) is probably an inherited genetical strain.*»[1]

## The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh's statement,

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۝٩﴾

﴿*Nay! But you deny (the Day of) Ad-Dīn.*﴾

meaning, 'you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allāh's statement,

﴿وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢﴾

﴿*But verily, over you to watch you (are) Kirāman Kātibīn, they know all that you do.*﴾ (82:10-12)

meaning, 'indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝١٣ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ۝١٤ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ۝١٥ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ

[1] *Fatḥ Al-Bāri* 9:351, and Muslim 2:1137.

﴿١٢﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

﴿13. *Verily, the Abrār (the righteous believers) will be in Delight;*﴾

﴿14. *And verily, the wicked will be in the blazing Fire (Hell),*﴾

﴿15. *Therein they will enter, and taste its burning flame on the Day of Recompense,*﴾

﴿16. *And they will not be absent therefrom.*﴾

﴿17. *And what will make you know what the Day of Recompense is?*﴾

﴿18. *Again, what will make you know what the Day of Recompense is?*﴾

﴿19. *(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.*﴾

## The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allāh and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

﴿يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾﴾

﴿*Therein they will enter, and taste its burning flame on the Day of Recompense,*﴾

meaning, the Day of Reckoning, Recompense, and Judgement.

﴿وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ﴿١٦﴾﴾

﴿*And they will not be absent therefrom.*﴾

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allāh then says,

﴿وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾﴾

﴿*And what will make you know what the Day of Recompense is?*﴾

This is a magnification of the affair of the Day of Judgement. Then Allāh affirms it by saying,

﴿ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾﴾

*﴿Again, what will make you know what the Day of Recompense is?﴾*

Then He explains this by saying,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا﴾

*﴿(It will be) the Day when no person shall have power for another,﴾*

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allāh gives permission to whomever He wishes and is pleased with. We will mention here a *Ḥadīth* (where the Prophet ﷺ said),

«يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا»

*«O children of Hāshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allāh.»*[1]

This has been mentioned previously at the end of the *Tafsīr* of *Sūrat Ash-Shu'arā'* (see 26:214). Thus, Allāh says,

﴿وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾﴾

*﴿and the Decision, that Day, will be with Allāh.﴾*

This is similar to Allāh's statement,

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾﴾

*﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible.﴾* (40:16)

It is also similar to His statement,

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ﴾

*﴿The true sovereignty on that Day will be for the Most Gracious﴾* (25:26)

It is also similar to His saying;

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[1] Muslim 1:192.

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴿*The only Owner of the Day of Recompense.*﴾ (1:4)

Qatādah said,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝١٩﴾

﴿*(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.*﴾

"By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it."

This is the end of the *Tafsīr* of *Sūrat Al-Infitār*. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.

# The *Tafsīr* of *Sūrat Al-Muṭaffifīn* (Chapter - 83)

**Which was revealed in Al-Madīnah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝٦﴾

﴿*1. Woe to Al-Muṭaffifīn.*﴾

﴿*2. Those who, when they have to receive by measure from men, demand full measure,*﴾

﴿*3. And when they have to give by measure or weight to men, give less than due.*﴾

﴿*4. Do they not think that they will be resurrected,*﴾

﴿*5. On a Great Day?*﴾

﴿*6. The Day when (all) mankind will stand before the Lord of all that exists?*﴾

## Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasā'ī and Ibn Mājah both recorded from Ibn 'Abbās that he said, "When the Prophet ﷺ came to Al-Madīnah, the people of Al-Madīnah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allāh revealed,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١﴾

﴿*Woe to Al-Muṭaffifīn.*﴾ After this, they began to give good measure."[1] The meaning of the word *Tatfīf* here is to be stingy

[1] An-Nasā'ī in *Al-Kubrā* 6:508, and Ibn Mājah 2:748.

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the *Muṭaffifīn* – those whom He has promised loss and destruction, whom are meant by "Woe" – are

﴿ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ﴾

﴿*Those who, when they have to receive by measure from men,*﴾

meaning, from among the people.

﴿يَسْتَوْفُونَ ۝٢﴾

﴿*demand full measure,*﴾ meaning, they take their right by demanding full measure and extra as well.

﴿وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣﴾

﴿*And when they have to give by measure or weight to (other) men, give less than due.*﴾

meaning, they decrease.

Verily, Allāh commanded that the measure and weight should be given in full. He says in another *Āyah*,

﴿وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٣٥﴾

﴿*And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.*﴾ (17:35)

Allāh also says,

﴿وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ﴾

﴿*And give full measure and full weight with justice. We burden not any person, but with that which he can bear.*﴾ (6:152)

and He says,

﴿وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩﴾

﴿*And observe the weight with equity and do not make the balance deficient.*﴾ (55:9)

Allāh destroyed the people of Shu'ayb and wiped them out because of their cheating in weights and measurements.

## Threatening the *Muṭaffifīn* with standing before the Lord of all that exists

Then Allāh says as a threat to them,

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥﴾

﴿*Do they not think that they will be resurrected, on a Great Day?*﴾

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allāh says,

﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝٦﴾

﴿*The Day when (all) mankind will stand before the Lord of all that exists?*﴾

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allāh, and it will be that, which the strength and the senses will not be able to bare.

Imām Mālik reported from Nāfi' who reported from Ibn 'Umar that the Prophet ﷺ said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

«*This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.*»

Al-Bukhāri recorded this *Ḥadīth* from Mālik and 'Abdullāh bin 'Awn, both of whom reported it from Nāfi'.[1] Muslim also recorded it from two routes.[2]

Another *Ḥadīth*: Imām Aḥmad recorded from Al-Miqdād, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allāh ﷺ saying,

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِيلَيْنِ - قَالَ

[1] *Fatḥ Al-Bāri* 8:565.

[2] Muslim 4:2195, 2196.

- فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا»

*«On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).»*

This *Ḥadīth* was recorded by Muslim and At-Tirmidhi.[1]

In *Sunan* Abu Dāwud it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.[2] It has been reported from Ibn Mas'ūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.[3] It has been reported from Ibn 'Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.[4] In the *Sunans* of Abu Dāwud, An-Nasā'ī, and Ibn Mājah, it is recorded from 'Ā'ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh's greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

*«O Allāh! Forgive me, guide me, provide for me, and protect me.»*

Then he would seek refuge from the hardship of the standing

[1] Aḥmad 6:3, Muslim 2864, and *Tuḥfat Al-Aḥwadhi* 7:89.

[2] Abu Dāwud 1:487.

[3] Aṭ-Ṭabari 24:281.

[4] Aṭ-Ṭabari 24:280.

on the Day of Judgement.[1]

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨ كِتَٰبٌ مَّرْقُومٌ ۝٩ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝١٠ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ۝١١ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝١٢ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝١٣ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ۝١٤ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝١٥ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ۝١٦ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ۝١٧﴾

*﴿7. Nay! Truly, the Record of the wicked is in Sijjīn.﴾*

*﴿8. And what will make you know what Sijjīn is?﴾*

*﴿9. A Register inscribed.﴾*

*﴿10. Woe, that Day, to those who deny.﴾*

*﴿11. Those who deny the Day of Recompense.﴾*

*﴿12. And none can deny it except every transgressor beyond bounds, the sinner!﴾*

*﴿13. When Our Āyāt are recited to him, he says: "Tales of the ancients!"﴾*

*﴿14. Nay! But on their hearts is the Rān (covering) which they used to earn.﴾*

*﴿15. Nay! Surely, they will be veiled from seeing their Lord that Day.﴾*

*﴿16. Then verily, they will indeed enter the burning flame of Hell.﴾*

*﴿17. Then, it will be said to them: "This is what you used to deny!"﴾*

## The Record of the Wicked and some of what happens to Them

Allāh says truly,

﴿إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧﴾

*﴿Nay! Truly, the Record of the wicked is in Sijjīn.﴾*

meaning, that their final destination and their abode will be in *Sijjīn*, which is derived from the word prison (*Sijn*), and here it means straitened circumstances. Thus, Allāh expresses the

[1] Abu Dāwud 1:486, An-Nasā'ī 3:299, and Ibn Mājah 1:431.

greatness of this matter, saying;

﴿وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨﴾

*﴿And what will make you know what Sijjīn is?﴾*

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy *Ḥadīth* of Al-Barā' bin 'Āzib that the Prophet ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ. وَسِجِّينٌ هِيَ تَحْتَ الْأَرْضِ السَّابِعَةِ»

*«Allāh says concerning the soul of the disbeliever, 'Record his book in Sijjīn.' And Sijjīn is beneath the seventh earth.»*[1]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allāh says,

﴿ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.﴾* (95:5-6)

Here Allāh says,

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ۝٧ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨﴾

*﴿Nay! Truly, the Record of the wicked is in Sijjīn. And what will make you know what Sijjīn is?﴾*

and it is full of hardship and misery. Allāh says,

﴿وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ۝١٣﴾

*﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾* (25:13)

Then Allāh says,

﴿كِتَٰبٌ مَّرْقُومٌ ۝٩﴾

*﴿A Register inscribed.﴾* This is not an explanation of His statement,

﴿وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ۝٨﴾

[1] *Aṭ-Ṭiwāl* of Aṭ-Ṭabarāni 238, and similar with Al-Ḥākim 1:37.

﴿*And what will make you know what Sijjīn is?*﴾

It is only an explanation of the destination that will be recorded for them, which is *Sijjīn*. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Ka'b Al-Qurazi.[1] Then Allāh said,

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾﴾

﴿*Woe, that Day, to those who deny.*﴾

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the *Musnad* and the *Sunan* collections on the authority of Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيْلٌ لَهُ وَيْلٌ لَهُ»

«*Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.*»[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

﴿الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾﴾

﴿*Those who deny the Day of Recompense.*﴾

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

﴿وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾﴾

﴿*And none can deny it except every transgressor, sinner.*﴾

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

[1] *Ad-Durr Al-Manthūr* 8:444.

[2] An-Nasā'ī in *Al-Kubrā* 6:509.

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

﴿إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾﴾

﴿*When Our Āyāt are recited to him, he says: "Tales of the ancients!"*﴾

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾﴾

﴿*And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!"*﴾ (16:24)

Similarly Allāh says,

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾﴾

﴿*And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."*﴾ (25:5)

Then Allāh continues saying,

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾﴾

﴿*Nay! But on their hearts is the Rān (covering) which they used to earn.*﴾

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'ān is tales of the ancients." Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾﴾

﴿*Nay! But on their hearts is the Rān (covering) which they used to earn.*﴾

This dark covering known as *Rayn* overcomes the hearts of the

disbelievers, the covering of *Ghaym* is for the righteous, and the covering of *Ghayn* is for those who are near to Allāh.

Ibn Jarīr, At-Tirmidhi, An-Nisā'ī, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ، فَذٰلِكَ قَوْلُ اللهِ تَعَالَىٰ: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾»

«*Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: ﴿Nay! But on their hearts is the Rān (covering) which they used to earn.﴾*»[1]

At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*" The wording of An-Nasā'ī says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ ، فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَىٰ: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾»

«*Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: ﴿Nay, but on their hearts is the Rān (covering) which they used to earn.﴾*»

Concerning Allāh's statement,

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾﴾

﴿*Nay! Surely, they will be veiled from seeing their Lord that Day.*﴾

meaning, they will have a place on the Day of Judgement, and lodging in *Sijjīn*. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imām Abu 'Abdullāh Ash-Shāfi'ī said, "In this *Āyah* is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day."

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[1] Aṭ-Ṭabari 24:287, *Tuḥfat Al-Aḥwadhi* 9:253, An-Nasā'ī in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ
مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ
عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ
﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ
﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى
وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ
مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ
أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾
وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ
حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

Concerning Allāh's statement,

﴿ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾﴾

﴿*Then verily, they will indeed enter the burning flame of Hell.*﴾ meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

﴿ثُمَّ يُقَالُ هَذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾﴾

﴿*Then, it will be said to them: "This is what you used to deny!"*﴾ (83:17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾

﴿*18. Nay! Verily, the Record of Al-Abrār (the righteous believers) is (preserved) in 'Illiyyīn.*﴾

﴿*19. And what will make you know what 'Illiyyīn is?*﴾

﴿*20. A Register inscribed,*﴾

﴿*21. To which bear witness those nearest.*﴾

﴿*22. Verily, Al-Abrār (the righteous believers) will be in Delight.*﴾

﴾23. *On thrones, looking.*﴿

﴾24. *You will recognize in their faces the brightness of delight*﴿.

﴾25. *They will be given to drink of pure sealed Raḥīq.*﴿

﴾26. *Sealed with musk, and for this let those strive who want to strive.*﴿

﴾27. *It will be mixed with Tasnīm:*﴿

﴾28. *A spring whereof drink those nearest to Allāh.*﴿

## The Record Book of the Righteous and Their Reward

Allāh says that truly,

﴿إِنَّ كِتَٰبَ ٱلْأَبْرَارِ﴾

﴾*Verily, the Record of Al-Abrār (the righteous believers)*﴿

These people are in a situation that is the opposite of the wicked people.

﴿لَفِى عِلِّيِّينَ ﴿١٨﴾﴾

﴾*is in 'Illiyyīn.*﴿ meaning, their final destination is *'Illiyyīn*, which is the opposite of *Sijjīn*. It has been reported from Hilāl bin Yasāf that Ibn 'Abbās asked Ka'b about *Sijjīn* while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbās asked him about *'Illiyyīn*, so he said, "It is the seventh heaven and it contains the souls of the believers."[1] This statement – that it is the seventh heaven – has been said by others as well.[2] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said concerning Allāh's statement,

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾﴾

﴾*Nay! Verily, the Record of Al-Abrār (the righteous believers) is in 'Illiyyīn.*﴿

"This means Paradise."[3] Others besides him have said,

[1] Aṭ-Ṭabari 24:291.

[2] Aṭ-Ṭabari 24:290.

[3] Aṭ-Ṭabari 24:292.

"*'Illiyyīn* is located at *Sidrat Al-Muntahā.*"[1] The obvious meaning is that the word *'Illiyyīn* is taken from the word *'Uluw*, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

﴿وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ۝١٩﴾

﴿*And what will make you know what 'Illiyyīn is?*﴾

Then He says by way of affirming what will be written for them,

﴿كِتَٰبٌ مَّرْقُومٌ ۝٢٠ يَشْهَدُهُ ٱلْمُقَرَّبُونَ ۝٢١﴾

﴿*A Register inscribed. To which bear witness those nearest.*﴾

They are the angels. This was stated by Qatādah.[2] Al-'Awfi reported from Ibn 'Abbās that he said, "Those nearest to Allāh in each heaven will witness it."[3]
Then Allāh says,

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝٢٢﴾

﴿*Verily, Al-Abrār (the righteuos believers) will be in Delight.*﴾

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

﴿عَلَى ٱلْأَرَآئِكِ﴾

﴿*On thrones,*﴾ These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,

﴿عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ۝٢٣﴾

﴿*On thrones, looking.*﴾ "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝١٥﴾

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[1] Aṭ-Ṭabari 24:292. *Sidrat Al-Muntahā* is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.

[2] Aṭ-Ṭabari 24:294.

[3] Aṭ-Ṭabari 24:294.

﴿*Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.*﴾ (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allāh while they are upon their thrones and elevated couches.

Concerning Allāh's statement,

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝٢٤﴾

﴿*You will recognize in their faces the brightness of delight.*﴾

meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

Concerning Allāh's statement,

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝٢٥﴾

﴿*They will be given to drink of pure sealed Raḥīq.*﴾

meaning, they will be given drink from the wine of Paradise. *Ar-Raḥīq* is one of the names of the wine (in Paradise). Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and Ibn Zayd all said this.[1]

Ibn Mas'ūd said concerning Allāh's statement,

﴿خِتَٰمُهُۥ مِسْكٌ﴾

﴿*Sealed with musk,*﴾ "This means it will be mixed with musk."[2] Al-'Awfi reported from Ibn 'Abbās that he said, "Allāh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk."[3] Qatādah and Aḍ-Ḍaḥḥāk both said the same.[4]

Then Allāh says,

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَٰفِسُونَ ۝٢٦﴾

﴿*and for this let (all) those strive who want to strive.*﴾

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[1] Aṭ-Ṭabari 24 :296.

[2] Aṭ-Ṭabari 24 :297.

[3] Aṭ-Ṭabari 24 :297.

[4] Aṭ-Ṭabari 24 :297, 298.

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allāh's statement,

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾﴾

﴿*For the like of this let the workers work.*﴾ (37:61)

Allāh then says,

﴿وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾﴾

﴿*It will be mixed with Tasnīm.*﴾ meaning, this wine that is being described is mixed with *Tasnīm*. This refers to a drink called *Tasnīm*, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Ṣāliḥ and Aḍ-Ḍaḥḥāk.[1] Thus, Allāh says,

﴿عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾

﴿*A spring whereof drink those nearest to Allāh.*﴾ (83:28)

meaning, those who are near to Allāh, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Qatādah and others.[2]

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾

﴿29. *Verily, those who committed crimes used to laugh at those who believed.*﴾

﴿30. *And, whenever they passed by them, used to wink one to another.*﴾

﴿31. *And when they returned to their own people, they would return jesting;*﴾

﴿32. *And when they saw them, they said: "Verily, these have*

[1] Aṭ-Ṭabari 24:301.

[2] Aṭ-Ṭabari 24:300, 301.

*indeed gone astray!"﴾*

*﴿33. But they were not sent as watchers over them.﴾*

*﴿34. But this Day those who believe will laugh at the disbelievers﴾*

*﴿35. On thrones, looking.﴾*

*﴿36. Are not the disbelievers paid for what they used to do?﴾*

## The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

﴿وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾﴾

*﴿And when they returned to their own people, they would return jesting.﴾*

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh's favor upon them. Rather they busy themselves with despising and envying the believers.

﴿وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾﴾

*﴿And when they saw them, they said: "Verily, these have indeed gone astray!"﴾*

meaning, 'because they are upon a religion other than their own religion.'
Allāh then says,

﴿وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾﴾

*﴿But they were not sent as watchers over them.﴾*

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,

﴿قَالَ اخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾﴾

*﴿He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.﴾* (23:108-111)

Thus, Allāh says here,

﴿ٱلْيَوْمَ﴾

*﴿But this Day﴾* meaning, the Day of Judgement.

﴿ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾﴾

*﴿those who believe will laugh at the disbelievers﴾*

meaning, as retribution for how those people laughed at them.

﴿عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾﴾

*﴿On thrones, looking.﴾* meaning, looking at Allāh as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close *Awliyā'* of Allāh, who will be looking at their Lord in the place of His honor.

Concerning Allāh's statement,

﴿هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾﴾

*﴿Are not the disbelievers paid for what they used to do?﴾*

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the *Tafsīr* of *Sūrat Al-Muṭaffifīn*, and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Inshiqāq* (Chapter - 84)

**Which was revealed in Makkah**

## The Prostration of Recitation in *Sūrat Al-Inshiqāq*

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾

﴿*When the heaven is split asunder.*﴾ and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā'ī on the authority of Mālik.[1]

Al-Bukhāri recorded from Abu Rāfi' that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾

﴿*When the heaven is split asunder.*﴾ then he prostrated. So Abu Rāfi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qāsim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him."[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝٢ وَإِذَا ٱلْأَرْضُ مُدَّتْ ۝٣ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝٤
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝٥ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ۝٦ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ۝٩ وَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ۝١٠ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ۝١١ وَيَصْلَىٰ سَعِيرًا ۝١٢ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ۝١٣ إِنَّهُۥ

[1] Muslim 1 :406, and An-Nasā'ī in *Al-Kubrā* 6 :510.

[2] *Fath Al-Bāri* 1 :292.

﴿ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾﴾

﴿1. *When the heaven is split asunder,*﴾

﴿2. *And listens to and obeys its Lord – and it must do so.*﴾

﴿3. *And when the earth is stretched forth,*﴾

﴿4. *And has cast out all that was in it and became empty.*﴾

﴿5. *And listens to and obeys its Lord – and it must do so.*﴾

﴿6. *O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.*﴾

﴿7. *Then as for him who will be given his Record in his right hand,*﴾

﴿8. *He surely will receive an easy reckoning,*﴾

﴿9. *And will return to his family Masrūr (in joy)!*﴾

﴿10. *But whosoever is given his Record behind his back,*﴾

﴿11. *He will invoke destruction,*﴾

﴿12. *And he shall enter a blazing Fire, and made to taste its burning.*﴾

﴿13. *Verily, he was among his people in joy!*﴾

﴿14. *Verily, he thought that he would never return!*﴾

﴿15. *Yes! Verily, his Lord has been ever beholding him!*﴾

## Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allāh says,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾﴾

﴿*When the heaven is split asunder,*﴾ This refers to the Day of Judgement.

﴿وَأَذِنَتْ لِرَبِّهَا﴾

﴿*And listens to and obeys its Lord*﴾ meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

﴿وَحُقَّتْ ﴿٢﴾﴾

﴿*and it must do so.*﴾ meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,

nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

﴿وَإِذَا ٱلْأَرْضُ مُدَّتْ ۝٣﴾

﴿*And when the earth is stretched forth,*﴾ meaning, when the earth is expanded, spread out and extended.

Then He says,

﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝٤﴾

﴿*And has cast out all that was in it and became empty.*﴾ meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Sa'īd, and Qatādah.[1]

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝٥﴾

﴿*And listens to and obeys its Lord, and it must do so.*﴾

The explanation of this is the same as what has preceded.

## The Recompense for Deeds is True

Allāh says,

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا﴾

﴿*O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,*﴾

meaning, 'verily you are hastening to your Lord and working deeds.'

﴿فَمُلَٰقِيهِ﴾

﴿*and you will meet.*﴾ Then you will meet that which you did of good or evil.' A proof for this is what Abu Dāwud Aṭ-Ṭayālisī recorded from Jābir, that the Messenger of Allāh ﷺ said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ [مَنْ] شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ»

«*Jibrīl said, "O Muḥammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).*»[2]

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[1] Aṭ-Ṭabari 24:310.

[2] *Musnad Aṭ-Ṭayālisī* no. 242.

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the *Āyah* to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn 'Abbās that he said explaining,

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا﴾

﴿*O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,*﴾

"Whatever deed you do, you will meet Allāh with it, whether it is good or bad."[1]

## The Presentation and the Discussion that will take place during the Reckoning

Then Allāh says,

﴿فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾

﴿*Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,*﴾ (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ»

«*Whoever is interrogated during the reckoning, then he will be punished.*»

'Ā'ishah then said, "But didn't Allāh say,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾

﴿*He surely will receive an easy reckoning,*﴾?"

The Prophet ﷺ replied,

«لَيْسَ ذَاكِ بِالْحِسَابِ، وَلَٰكِنْ ذٰلِكَ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ»

[1] Aṭ-Ṭabari 24:312.

*"That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished."*[1]

This *Ḥadīth* has also been recorded by Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī and Ibn Jarīr.[2]

In reference to Allāh's statement,

﴿وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ۝٩﴾

*﴿And will return to his family Masrūr!﴾*

This means that he will return to his family in Paradise. This was said by Qatādah and Aḍ-Ḍaḥḥāk. They also said, *"Masrūr* means happy and delighted by what Allāh has given him."[3]

Allāh said;

﴿وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ۝١٠﴾

*﴿But whosoever is given his Record behind his back,﴾*

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

﴿فَسَوْفَ يَدْعُوا۟ ثُبُورًا ۝١١﴾

*﴿He will invoke destruction,﴾* meaning, loss and destruction.

﴿وَيَصْلَىٰ سَعِيرًا ۝١٢ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ۝١٣﴾

*﴿And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!﴾*

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

﴿إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ۝١٤﴾

*﴿Verily, he thought that he would never return!﴾*

meaning, he used to believe that he would not return to Allāh, nor would Allāh bring him back (to life) after his death. This was said by Ibn 'Abbās, Qatādah and others.[4] Allāh then says,

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[1] Aḥmad 6:47.

[2] *Fatḥ Al-Bāri* 8:566, Muslim 4:2204, *Tuḥfat Al-Aḥwadhi* 9:256, An-Nasā'ī in *Al-Kubrā* 6:510, and Aṭ-Ṭabari 24:315.

[3] Aṭ-Ṭabari 24:315.

[4] Aṭ-Ṭabari 24:317.

عَلَى الْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

## سُورَةُ الْانشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾﴾

﴿*Yes! Verily, his Lord has been ever beholding him!*﴾

meaning, certainly Allāh will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

﴿فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾﴾

﴿*16. But no! I swear by Ash-Shafaq;*﴾

﴿*17. And the night and what it Wasaqa,*﴾

﴿*18. And the moon when it Ittasaq.*﴾

﴿*19. You shall certainly travel from stage to stage.*﴾

﴿*20. What is the matter with them, that they believe not?*﴾

﴿*21. And when the Qur'ān is recited to them, they fall not prostrate.*﴾

﴿*22. Nay, those who disbelieve deny.*﴾

﴿*23. And Allāh knows best what they gather,*﴾

﴿*24. So, announce to them a painful torment.*﴾

﴿25. *Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.*﴾

## Swearing by the Various Stages of Man's Journey

It has been reported from 'Ali, Ibn 'Abbās, 'Ubādah bin Aṣ-Ṣāmit, Abu Hurayrah, Shaddād bin Aws, Ibn 'Umar, Muḥammad bin 'Ali bin Al-Ḥusayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukayr bin Al-Ashaj, Mālik, Ibn Abi Dhi'b, and 'Abdul-'Azīz bin Abi Salamah Al-Mājishūn, they all said, "*Ash-Shafaq* is the redness (in the sky)."[1]

'Abdur-Razzāq recorded from Abu Hurayrah that he said, "*Ash-Shafaq* is the whiteness."[2] So *Ash-Shafaq* is the redness of the horizon, either before sunset, as Mujāhid[3] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalīl bin Aḥmad said, "*Ash-Shafaq* is the redness that appears from the setting of sun until the time of the last *'Ishā'* (when it is completely dark). When that redness goes away, it is said, *'Ash-Shafaq* has disappeared.' "[4]

Al-Jawhari said, "*Ash-Shafaq* is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." 'Ikrimah made a similar statement when he said, "*Ash-Shafaq* is that what is between *Al-Maghrib* and *Al-'Isha'*."

In the *Ṣaḥīḥ* of Muslim, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ»

«*The time of Al-Maghrib is as long as Ash-Shafaq has not disappeared.*»"[5]

In all of this, there is a proof that *Ash-Shafaq* is as Al-Jawhari and Al-Khalīl have said.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

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[1] Al-Qurṭubi 19:274.

[2] 'Abdur-Razzāq 3:358.

[3] Aṭ-Ṭabari 24:318.

[4] Al-Qurṭubi 19:275.

[5] Muslim 1:426.

﴿وَمَا وَسَقَ﴾

﴿*and what it Wasaqa*﴾ means "What it gathers."[1] Qatādah said, "The stars and animals it gathers."[2]
Ikrimah said,

﴿وَٱلَّيۡلِ وَمَا وَسَقَ ﴿١٧﴾﴾

﴿*And by the night and what it Wasaqa,*﴾

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."[3] Concerning Allāh's statement,

﴿وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾﴾

﴿*And by the moon when it Ittasaqa.*﴾ Ibn 'Abbās said, "When it comes together and becomes complete."[4] Al-Ḥasan said, "When it comes together and becomes full."[5]

Qatādah said, "When it completes its cycle."[6] These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allāh said,

﴿لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾﴾

﴿*You shall certainly travel from stage to stage.*﴾

Al-Bukhāri recorded from Mujāhid that Ibn 'Abbās said,

﴿لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾﴾

﴿*You shall certainly travel from stage to stage.*﴾

"Stage after stage. Your Prophet ﷺ has said this." Al-Bukhāri recorded this statement with this wording.[7]
Ikrimah said,

﴿طَبَقًا عَن طَبَقٍ﴾

[1] Aṭ-Ṭabari 24:319.
[2] Aṭ-Ṭabari 24:320.
[3] Aṭ-Ṭabari 24:321.
[4] Aṭ-Ṭabari 24:321.
[5] Aṭ-Ṭabari 24:321.
[6] Aṭ-Ṭabari 24:322.
[7] *Fatḥ Al-Bāri* 8:567.

﴿*From stage to stage.*﴾ "Stage after stage.[1] Weaned after he was breast feeding, and an old man after he was a young man." Al-Ḥasan Al-Baṣri said,

﴿طَبَقًا عَن طَبَقٍ﴾

﴿*From stage to stage.*﴾ "Stage after stage.[2] Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

## The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allāh said,

﴿فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾﴾

﴿*What is the matter with them, that they believe not? And when the Qur'ān is recited to them, they fall not prostrate.*﴾

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh's *Āyāt* and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh's statement,

﴿بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾﴾

﴿*Nay, those who disbelieve deny.*﴾ meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾﴾

﴿*And Allāh knows best what they gather,*﴾ Mujāhid and Qatādah both said, "What they conceal in their chests."[3]

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾﴾

﴿*So, announce to them a painful torment.*﴾

meaning, 'inform them, O Muḥammad, that Allāh has prepared for them a painful torment.'

Then Allāh says,

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[1] Aṭ-Ṭabari 24:323.

[2] Aṭ-Ṭabari 24:323.

[3] Aṭ-Ṭabari 24:327.

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

*﴿Save those who believe and do righteous good deeds,﴾*

This is a clear exception meaning, 'but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

﴿لَهُمْ أَجْرٌ﴾

*﴿for them is a reward﴾* meaning, in the abode of the Hereafter.

﴿غَيْرُ مَمْنُونٍ ۝٢٥﴾

*﴿that will never come to an end.﴾* Ibn 'Abbās said, "Without being decreased."[1] Mujāhid and Aḍ-Ḍaḥḥāk both said, "Without measure."[2] The result of their statements is that it (the reward) is without end. This is as Allāh says,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ۝١٠٨﴾

*﴿A gift without an end.﴾* (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease."

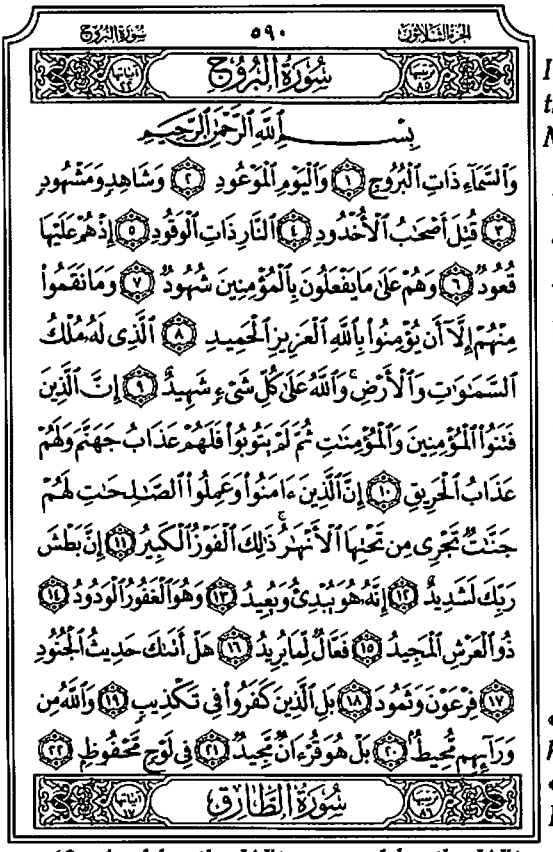
This is the end of the *Tafsīr* of *Sūrat Al-Inshiqāq*. All praise and thanks are due to Allāh, and He is the giver of success and freedom from error.

[1] Aṭ-Ṭabari 24:327.

[2] Aṭ-Ṭabari 24:327.

# The *Tafsīr* of *Sūrat Al-Burūj*
# (Chapter - 85)

**Which was revealed in Makkah**


الجزء الثلاثون ٥٩٠ سورة البروج

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾﴾

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿1. *By the heaven holding the Burūj.*﴾

﴿2. *And by the Promised Day.*﴾

﴿3. *And by the Witness and by the Witnessed.*﴾

﴿4. *Cursed were the People of the Ditch.*﴾

﴿5. *Of fire fed with fuel.*﴾

﴿6. *When they sat by it.*﴾

﴿7. *And they witnessed what they were doing against the*

*believers.﴾*

*﴿8. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾*

*﴿9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾*

*﴿10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.﴾*

## The Interpretation of the Word *Burūj*

Allāh swears by the heaven and its *Burūj*. The *Burūj* are the giant stars, as Allāh says,

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾﴾

*﴿Blessed is He Who has placed in the heaven Burūj, and has placed therein a great lamp (the sun), and a moon giving light.﴾* (25:61)

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and As-Suddi, all said, "*Al-Burūj* are the stars."[1] Al-Minhāl bin 'Amr said,

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾﴾

*﴿By the heaven holding the Burūj.﴾* "The beautiful creation."[2] Ibn Jarīr chose the view that it means the positions of the sun and the moon, which are twelve *Burūj*. The sun travels through each one of these "*Burj*" (singular of *Burūj*) in one month. The moon travels through each one of these *Burj* in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.[3]

## The Explanation of the Promised Day and the Witness and the Witnessed

Allāh says,

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[1] Al-Qurṭubi 19:200.

[2] Al-Qurṭubi 19:283.

[3] Aṭ-Ṭabari 24:332.

﴿وَٱلْيَوْمِ ٱلْمَوْعُودِ ۝٢ وَشَاهِدٍ وَمَشْهُودٍ ۝٣﴾

﴿*And by the Promised Day. And by the Witness, and by the Witnessed.*﴾

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«﴿وَٱلْيَوْمِ ٱلْمَوْعُودِ ۝٢﴾ يَوْمُ الْقِيَامَةِ ﴿وَشَاهِدٍ﴾ يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَلَا يَسْتَعِيذُ فِيهَا مِنْ شَرٍّ إِلَّا أَعَاذَهُ. ﴿وَمَشْهُودٍ﴾ يَوْمُ عَرَفَةَ»

﴿*And by the Promised Day.*﴾ *This refers to the Day of Judgement.* ﴿*And by the Witness.*﴾ *This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allāh from some good except that Allāh will give it to him. He does not seek refuge from any evil in it except that Allāh will protect him.* ﴿*And by the Witnessed.*﴾ *This refers to the day of 'Arafah (in Hajj).*»[1]

Ibn Khuzaymah also recorded the same *Ḥadīth*. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this *Ḥadīth*).[2]

It has been reported from Abu Hurayrah, Ibn 'Abbās, Al-Ḥasan bin 'Ali, Al-Ḥasan Al-Baṣri, Sa'īd bin Al-Musayyib, Mujāhid, 'Ikrimah and Aḍ-Ḍaḥḥāk that they all said that here the Witnessed refers to the Day of Judgement.

Al-Baghawi said, "The majority considers the Witness to be Friday, and the Witnessed to be the day of *'Arafah*."[3]

## The Oppression of the People of the Ditch against the Muslims

Concerning Allāh's statement,

﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ۝٤﴾

﴿*Cursed were (Qutila) the People of the Ditch (Ukhdūd).*﴾

[1] Aṭ-Ṭabari 24:332.

[2] Ibn Khuzaymah 3:116.

[3] Al-Baghawi 4:466.

meaning, the companions of the *Ukhdūd* were cursed. The plural of *Ukhdūd* is *Akhādīd*, which means ditches in the ground.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allāh and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allāh says,

﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ۝١ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ۝٢ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝٣ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۝٤﴾

*﴿Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers.﴾*

meaning, they were witnesses to what was done to these believers. Allāh said,

﴿وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨﴾

*﴿And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾*

meaning, they did not commit any sin according to these people, except for their faith in Allāh the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allāh says,

﴿ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

*﴿To Whom belongs the dominion of the heavens and the earth!﴾*

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٩﴾

﴿*And Allāh is Witness over everything.*﴾

meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

## The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imām Aḥmad recorded from Ṣuhayb that the Messenger of Allāh ﷺ said,

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ السَّاحِرُ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرَ سِنِّي وَحَضَرَ أَجَلِي، فَادْفَعْ إِلَيَّ غُلَامًا لِأُعَلِّمَهُ السِّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا فَكَانَ يُعَلِّمُهُ السِّحْرَ، وَكَانَ بَيْنَ السَّاحِرِ وَبَيْنَ الْمَلِكِ رَاهِبٌ فَأَتَى الْغُلَامُ عَلَى الرَّاهِبِ فَسَمِعَ مِنْ كَلَامِهِ فَأَعْجَبَهُ نَحْوُهُ وَكَلَامُهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ ضَرَبَهُ وَقَالَ: مَا حَبَسَكَ؟ وَإِذَا أَتَى أَهْلَهُ ضَرَبُوهُ وَقَالُوا: مَا حَبَسَكَ؟ فَشَكَا ذٰلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا أَرَادَ السَّاحِرُ أَنْ يَضْرِبَكَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا أَرَادَ أَهْلُكَ أَنْ يَضْرِبُوكَ فَقُلْ: حَبَسَنِي السَّاحِرُ، قَالَ: فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذْ أَتَى عَلَى دَابَّةٍ فَظِيعَةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَلَا يَسْتَطِيعُونَ أَنْ يَجُوزُوا. فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرُ الرَّاهِبِ أَحَبُّ إِلَى اللهِ أَمْ أَمْرُ السَّاحِرِ؟ قَالَ: فَأَخَذَ حَجَرًا فَقَالَ: اللّٰهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ وَأَرْضَىٰ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هٰذِهِ الدَّابَّةَ حَتَّى يَجُوزَ النَّاسُ، وَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ.

«*Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' " So the boy*

*carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.*

فَأَخْبَرَ الرَّاهِبَ بِذٰلِكَ فَقَالَ: أَيْ بُنَيَّ، أَنْتَ أَفْضَلُ مِنِّي وَإِنَّكَ سَتُبْتَلَىٰ، فَإِنِ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ، فَكَانَ الْغُلَامُ يُبْرِىءُ الْأَكْمَهَ وَالْأَبْرَصَ وَسَائِرَ الْأَدْوَاءِ وَيَشْفِيهِمْ، وَكَانَ لِلْمَلِكِ جَلِيسٌ فَعَمِيَ فَسَمِعَ بِهِ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: اشْفِنِي وَلَكَ مَا هٰهُنَا أَجْمَعُ، فَقَالَ: مَا أَنَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، فَإِنْ آمَنْتَ بِهِ دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ فَدَعَا اللهَ فَشَفَاهُ.

*The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allāh who cures people. So, if you believe in Allāh and supplicate to Him, He will cure you." So, he believed in and supplicated to Allāh, and Allāh cured him.*

ثُمَّ أَتَى الْمَلِكَ فَجَلَسَ مِنْهُ نَحْوَ مَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: يَا فُلَانُ، مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ فَقَالَ: رَبِّي. فَقَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَرَبُّكَ اللهُ، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتّٰى دَلَّ عَلَى الْغُلَامِ، فَبَعَثَ إِلَيْهِ فَقَالَ: أَيْ بُنَيَّ بَلَغَ مِنْ سِحْرِكَ أَنْ تُبْرِىءَ الْأَكْمَهَ وَالْأَبْرَصَ وَهٰذِهِ الْأَدْوَاءَ! قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، قَالَ: أَنَا؟ قَالَ: لَا. قَالَ: أَوَلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللهُ، فَأَخَذَهُ أَيْضًا بِالْعَذَابِ فَلَمْ يَزَلْ بِهِ حَتّٰى دَلَّ عَلَى الرَّاهِبِ فَأُتِيَ بِالرَّاهِبِ فَقَالَ: ارْجِعْ عَنْ دِينِكَ فَأَبَىٰ، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ

رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ، وَقَالَ لِلْأَعْمَى: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ إِلَى الْأَرْضِ. وَقَالَ لِلْغُلَامِ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ إِلَى جَبَلِ كَذَا وَكَذَا وَقَالَ: إِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَدَهْدِهُوهُ، فَذَهَبُوا بِهِ فَلَمَّا عَلَوْا بِهِ الْجَبَلَ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَدُهْدِهُوا أَجْمَعُونَ، وَجَاءَ الْغُلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ فِي قُرْقُورٍ فَقَالَ: إِذَا لَجَجْتُمْ بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَغَرِّقُوهُ فِي الْبَحْرِ، فَلَجَّجُوا بِهِ الْبَحْرَ فَقَالَ الْغُلَامُ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَغَرِقُوا أَجْمَعُونَ.

*Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord – Allāh." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allāh." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allāh can cure." The king said, "Me?"[1] The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allāh." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then*

[1] This statement of the king is only in the version with Aḥmad.

*see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allāh! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allāh saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allāh! Save me from them by any means that you wish." So they were all drowned in the sea.*

وَجَاءَ الْغُلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَىٰ ثُمَّ قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ، فَإِنْ أَنْتَ فَعَلْتَ مَا آمُرُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا تَسْتَطِيعُ قَتْلِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ تَصْلُبُنِي عَلَى جِذْعٍ وَتَأْخُذُ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ قُلْ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ. فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي. فَفَعَلَ وَوَضَعَ السَّهْمَ فِي كَبِدِ قَوْسِهِ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ، فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ الْغُلَامُ يَدَهُ عَلَى مَوْضِعِ السَّهْمِ وَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ. فَقِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ فَقَدْ وَاللهِ نَزَلَ بِكَ، قَدْ آمَنَ النَّاسُ كُلُّهُمْ، فَأَمَرَ بِأَفْوَاهِ السِّكَكِ، فَخُدَّتْ فِيهَا الْأَخَادِيدُ وَأُضْرِمَتْ فِيهَا النِّيرَانُ، وَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ فَدَعُوهُ، وَإِلَّا فَأَقْحِمُوهُ فِيهَا، قَالَ: فَكَانُوا يَتَعَادُّونَ فِيهَا وَيَتَدَافَعُونَ، فَجَاءَتِ امْرَأَةٌ بِابْنٍ لَهَا تُرْضِعُهُ، فَكَأَنَّهَا تَقَاعَسَتْ أَنْ تَقَعَ فِي النَّارِ فَقَالَ الصَّبِيُّ: اصْبِرِي يَا أُمَّاهْ فَإِنَّكِ عَلَى الْحَقِّ»

*Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allāh, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allāh, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and*

*placing an arrow in the bow, he shot it, saying, "In the Name of Allāh, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allāh, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"*»[1]

Muslim also recorded this *Ḥadīth* at the end of the *Ṣaḥīḥ*.[2] Muḥammad bin Isḥāq bin Yasār related this story in his book of *Sīrah* in another way that has some differences from that which has just been related.

Then, after Ibn Isḥāq explained that the people of Najrān began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhū Nuwās came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhū Nuwās and his army that Allāh revealed to His Messenger ﷺ:

﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ۝٤ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ۝٥ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝٦ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۝٧ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝٩﴾

﴿*Cursed were the People of the Ditch. Of fire fed with fuel.*

[1] Aḥmad 6:16.

[2] Muslim 4:2299. It was also recorded by At-Tirmidhi in the Book of *Tafsīr*.

*When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾* (85:4-9)"

This is what Muḥammad bin Isḥāq said in his book of *Sīrah* – that the one who killed the People of the Ditch was Dhū Nuwās, and his name was Zur'ah. In the time of his kingdom he was called Yūsuf. He was the son of Tubān As'ad Abi Karib, who was the Tubba' who invaded Al-Madīnah and put the covering over the *Ka'bah*.[1] He kept two rabbis with him from the Jews of Al-Madīnah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Isḥāq mentions at length.

So Dhū Nuwās killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhū Tha'labān. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Shām. So, Caesar wrote to An-Najāshi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryāṭ and Abrahah. They rescued Yemen from the hands of the Jews. Dhū Nuwās tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Ḥimyari when Kisrā, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Ḥimyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Ḥimyari) conquered Yemen with them and returned the kingdom back to the people of Ḥimyar (Yemenis). We will mention a portion of this – if Allāh wills – when we discuss the *Tafsīr* of the *Sūrah*:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١﴾

﴿*Have you not seen how your Lord dealt with the Owners of the Elephant?*﴾[2] (105:1)

[1] Ibn Hishām 1 :36.

[2] See volume nine, the *Tafsīr* of *Sūrat Ad-Dukhān* (44 :37).

**The Punishment of the People of the Ditch**

Allāh said,

﴿إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

﴿*Verily, those who put into trial the believing men and believing women,*﴾

meaning, they burned (them). This was said by Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, and Ibn Abzā.[1]

﴿ثُمَّ لَمْ يَتُوبُوا۟﴾

﴿*and then do not turn in repentance,*﴾

meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

﴿فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾﴾

﴿*then they will have the torment of Hell, and they will have the punishment of the burning Fire.*﴾

This is because the recompense is based upon the type of deed performed. Al-Ḥasan Al-Baṣri said, "Look at this generosity and kindness. These people killed Allāh's *Awliyā'* and He still invites them to make repentance and seek forgiveness."

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾ ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾﴾

﴿*11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.*﴾

﴿*12. Verily, the punishment of your Lord is severe and painful.*﴾

﴿*13. Verily, He it is Who begins and repeats.*﴾

﴿*14. And He is Oft-Forgiving, Al-Wadūd.*﴾

﴿*15. Owner of the Throne, Al-Majīd (the Glorious).*﴾

[1] Aṭ-Ṭabari 24:343, 344.

﴾16. *Doer of what He intends.*﴿

﴾17. *Has the story reached you of the hosts.*﴿

﴾18. *Of Fir'awn and Thamūd?*﴿

﴾19. *Nay! The disbelievers (persisted) in denying.*﴿

﴾20. *And Allāh encompasses them from behind!*﴿

﴾21. *Nay! This is a Glorious Qur'ān,*﴿

﴾22. *In Al-Lawḥ Al-Maḥfūẓ!*﴿

## The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh

Allāh informs about His believing servants that

﴿لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾*for them will be Gardens under which rivers flow.*﴿

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

﴿ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾﴾

﴾*That is the supreme success.*﴿ Then Allāh says,

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾﴾

﴾*Verily, the punishment of your Lord is severe and painful.*﴿

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allāh says,

﴿إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾﴾

﴾*Verily, He it is Who begins and repeats.*﴿

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

﴿وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾﴾

﴾*And He is Oft-Forgiving, Al-Wadūd.*﴿ meaning, He forgives the sin of whoever repents to Him and humbles himself before Him,

no matter what the sin may be. Ibn 'Abbās and others have said about the name Al-Wadūd, "It means Al-Ḥabīb (the Loving)."[1]

﴿ذُو ٱلْعَرْشِ﴾

﴿*Owner of the Throne,*﴾ meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

﴿ٱلْمَجِيدُ﴾

﴿*Al-Majīd (the Glorious).*﴾ This word has been recited in two different ways: either with a *Dhammah* over its last letter (*Al-Majīdu*), which is an attribute of the Lord, or with a *Kasrah* under its last letter (*Al-Majīd*), which is a description of the Throne. Nevertheless, both meanings are correct.

﴿فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾﴾

﴿*Doer of what He intends.*﴾ meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr Aṣ-Ṣiddīq, that it was said to him during the illness of (his) death, "Has a doctor seen you?" He replied, "Yes." They said, "What did he say to you?" He replied, "He said, 'I am the Doer of whatever I intend.'"[2]

Concerning Allāh's statement,

﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾﴾

﴿*Has the story reached you of the hosts. Of Fir'awn and Thamūd?*﴾

meaning, has the news reached you of what Allāh caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them? This is the affirmation of His statement,

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾﴾

﴿*Verily., the punishment of your Lord is severe and painful.*﴾

meaning, when He seizes the wrongdoer, He seizes him with a

[1] Aṭ-Ṭabari 24:346.

[2] Al-Qurṭubi 19:297.

severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allāh says,

﴿بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾﴾

﴿*Nay! The disbelievers (persisted) in denying.*﴾

meaning, they are in doubt, suspicion, disbelief and rebellion.

﴿وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾﴾

﴿*And Allāh encompasses them from behind!*﴾

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

﴿بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾﴾

﴿*Nay! This is a Glorious Qur'ān.*﴾ meaning, magnificent and noble.

﴿فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾﴾

﴿*In Al-Lawḥ Al-Maḥfūẓ!*﴾ meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the *Tafsīr* of *Sūrat Al-Burūj*, and all praise and blessings are due to Allāh.

# The *Tafsīr* of *Sūrat Aṭ-Ṭāriq* (Chapter - 86)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Aṭ-Ṭāriq*

An-Nasā'ī recorded that Jābir said, "Mu'ādh lead the *Maghrib* prayer and he recited *Al-Baqarah* and *An-Nisā'*. So the Prophet ﷺ said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ، مَا كَانَ يَكْفِيكَ أَنْ تَقْرَأَ بِالسَّمَاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا وَنَحْوِهَا؟»

«*Are you putting the people to trial O Mu'ādh?! Was it not sufficient for you to recite As-Samā'i wat-Ṭāriq, and Ash-Shamsi wa Ḍuḥāha, and something like them?*»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالسَّمَاءِ وَالطَّارِقِ ۝١ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝٢ النَّجْمُ الثَّاقِبُ ۝٣ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝٤ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّاءٍ دَافِقٍ ۝٦ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝٧ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝٨ يَوْمَ تُبْلَى السَّرَائِرُ ۝٩ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝١٠﴾

﴿*1. By the heaven, and Aṭ-Ṭāriq;*﴾

﴿*2. And what will make you to know what Aṭ-Ṭāriq is?*﴾

﴿*3. The star, Ath-Thāqib.*﴾

﴿*4. There is no human being but has a protector over him.*﴾

﴿*5. So, let man see from what he is created!*﴾

﴿*6. He is created from a water gushing forth,*﴾

﴿*7. Proceeding from between the backbone and the ribs.*﴾

﴿*8. Verily, He is Able to bring him back!*﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:512.

﴿9. *The Day when all the secrets will be examined.*﴾

﴿10. *Then he will have no power, nor any helper.*﴾

## Swearing by the Existence of Humanity surrounded by the Organized System of Allāh

Allāh swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

﴿وَالسَّمَآءِ وَالطَّارِقِ ۝١﴾

﴿*By the heaven, and Aṭ-Ṭāriq;*﴾ Then He says,

﴿وَمَآ أَدْرَىٰكَ مَا الطَّارِقُ ۝٢﴾

﴿*And what will make you to know what Aṭ-Ṭāriq is?*﴾

Then He explains it by His saying,

﴿النَّجْمُ الثَّاقِبُ ۝٣﴾

﴿*The star of Ath-Thāqib.*﴾ Qatādah and others have said, "The star has been named *Ṭāriq* because it is only seen at night and it is hidden during the day."[1] His view is supported by what has been mentioned in the authentic *Ḥadīth* that prohibits a man to come to his family *Ṭarūq*. This means that he comes to them unexpectedly at nighttime.[2]

Concerning Allāh's statement,

﴿الثَّاقِبُ﴾

﴿*Ath-Thāqib.*﴾ Ibn 'Abbās said, "The illuminating."[3] 'Ikrimah said, "It is illuminating and it burns the *Shayṭān*."

Then Allāh says,

﴿إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝٤﴾

﴿*There is no human being but has a protector over him.*﴾

meaning, every soul has a guardian over it from Allāh that protects it from the calamities. This is as Allāh says,

﴿لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ﴾

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[1] Aṭ-Ṭabari 24:351.

[2] *Fatḥ Al-Bāri* 9:251.

[3] Aṭ-Ṭabari 24:352.

﴿*For Him, there are angels in succession, before and behind him. They guard him by the command of Allāh.*﴾ (13:11)

## How Man is created is a Proof of Allāh's Ability to Return Him to Him

Allāh says,

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥﴾

﴿*So, let man see from what he is created!*﴾ This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allāh says,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*﴾ (30:27)

Then Allāh says,

﴿خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦﴾

﴿*He is created from a water gushing forth.*﴾ meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allāh. Due to this Allāh says,

﴿يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧﴾

﴿*Proceeding from between the backbone and the ribs.*﴾

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from Ikrimah who narrated from Ibn 'Abbās that he said,

﴿يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧﴾

﴿*Proceeding from between the backbone and the ribs.*﴾

"The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."[1]

[1] *Ad-Durr Al-Manthūr* 8:475.

Concerning Allāh's statement,

﴿إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ۝٨﴾

*﴿Verily, He is Able to bring him back (to life)!﴾*

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur'ān.

## On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ۝٩﴾

*﴿The Day when all the secrets will be examined.﴾*

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn 'Umar that the Messenger of Allāh ﷺ said,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يُقَالُ: هٰذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

*«Every betrayer will have a flag raised for him behind his back, and it will be said, 'This is the betrayal of so-and-so, the son of so-and-so.'»*[1]

Concerning Allāh's statement,

﴿فَمَا لَهُۥ﴾

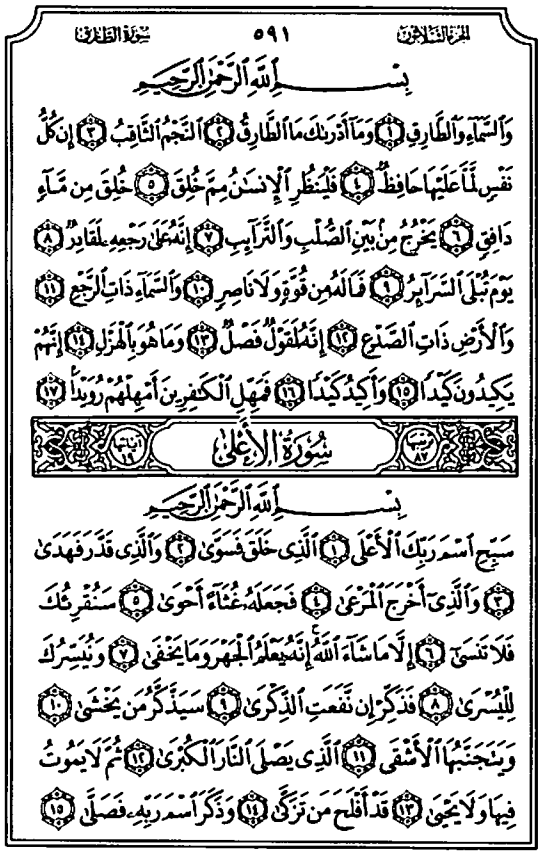
*﴿Then he will have no﴾* meaning, man on the Day of Judgement.

﴿مِن قُوَّةٍ﴾

*﴿any power﴾* meaning, within himself.

﴿وَلَا نَاصِرٍ﴾

[1] *Al-Bukhāri* no. 6177, 6178, and Muslim 3:1359.




﴿*nor any helper.*﴾ meaning, from other than himself. This statement means that he will not be able to save himself from the torment of Allāh, and nor will anyone else be able to save him.

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

﴿*11. By the sky which gives rain, again and again.*﴾

﴿*12. And the earth which splits.*﴾

﴿*13. Verily, this is the Word that separates.*﴾

﴿*14. And it is not a thing for amusement.*﴾

﴿*15. Verily, they are but plotting a plot.*﴾

﴿*16. And I am planning a plan.*﴾

﴿*17. So, give a respite to the disbelievers; deal gently with them for a while.*﴾

## Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it

Ibn 'Abbās said, *"Ar-raj'* means rain."[1] It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾﴾

[1] Aṭ-Ṭabari 24:360.

﴿*By the sky (having rain clouds) which gives rain, again and again.*﴾

"This means that it rains and then it rains (again)." Qatādah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."[1]

﴿وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴿١٢﴾﴾

﴿*And the earth which splits.*﴾ Ibn 'Abbās said, "Splitting to bring forth plant growths."[2] This was also said by Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and others.[3] Concerning Allāh's statement,

﴿إِنَّهُۥ لَقَوْلٌ فَصْلٌ ﴿١٣﴾﴾

﴿*Verily, this is the Word that separates.*﴾

Ibn 'Abbās said (*Faṣl* is), "True."[4] Qatādah also said the same. Someone else said, "A just ruling."

﴿وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾﴾

﴿*And it is not a thing for amusement.*﴾

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾﴾

﴿*Verily, they are but plotting a plot.*﴾ meaning, they plot against the people in their calling them to oppose the Qur'ān. Then Allāh says,

﴿فَمَهِّلِ ٱلْكَٰفِرِينَ﴾

﴿*So, give a respite to the disbelievers;*﴾ meaning, wait for them and do not be in haste concerning them.

﴿أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

﴿*deal gently with them for a while.*﴾ meaning, a little while. This

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[1] Aṭ-Ṭabari 24:360.

[2] Aṭ-Ṭabari 24:361.

[3] *Ad-Durr Al-Manthūr* 8:477.

[4] Aṭ-Ṭabari 24:362.

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴾ (31:24)

This is the end of the *Tafsīr Sūrat Aṭ-Ṭāriq*, and unto Allāh is all praise and thanks.

# The *Tafsīr* of *Sūrah Sabbiḥ*[1] (Chapter - 87)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Al-A'lā*

This *Sūrah* was revealed in Makkah before the migration to Al-Madīnah. The proof of this is what Al-Bukhāri recorded from Al-Barā' bin 'Āzib, that he said, "The first people to come to us (in Al-Madīnah) from the Companions of the Prophet ﷺ were Muṣ'ab bin 'Umayr and Ibn Umm Maktūm, who taught us the Qur'ān; then 'Ammār, Bilāl and Sa'd came. Then 'Umar bin Al-Khaṭṭāb came with a group of twenty people, after which the Prophet ﷺ came. I have not seen the people of Al-Madīnah happier with anything more than their happiness with his coming (to Al-Madīnah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allāh who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾

﴿*Glorify the Name of your Lord, the Most High.*﴾ (87:1)

as well as other *Sūrahs* similar to it."[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said to Mu'ādh,

«هَلَّا صَلَّيْتَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

«*Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelopes."*»[3]

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[1] This *Sūrah* is more commonly called *Sūrat Al-A'lā*.

[2] *Fatḥ Al-Bāri* 8:569.

[3] *Fatḥ Al-Bāri* 2:234, and Muslim 1:340.

Imām Aḥmad recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ recited

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾

*Surat Al-A'lā* (chapter 87) and *Surat Al-Ghāshiyh* (chapter 88) in the two *'Īd* prayers. If the *'Īd* prayer fell on Friday, he would recite them in both prayers (*'Īd* and *Ṣalāt Al-Jumu'ah*).[1] Muslim also recorded this in his *Ṣaḥīḥ*, as well as Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah. The wording of Muslim and the *Sunan* compilers says, "He used to recite

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾

*Surat Al-A'lā* (chapter 87) and *Surat Al-Ghāshiyh* (chapter 88) for the two *'Īds* and *Jumu'ah*. If they occurred on the same day, he would recite them in both of them."

In his *Musnad*, Imām Aḥmad recorded on the authority of Ubayy bin Ka'b, Abdullāh bin 'Abbās, 'Abdur-Raḥmān bin Abzā, and the Mother of the believers, 'Ā'ishah, that the Messenger of Allāh ﷺ used to recite

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

﴿*Glorify the Name of your Lord, the Most High.*﴾ and ﴿*Say: 'O you who disbelieve.'*﴾ and ﴿*Say: 'He is Allāh, the One.'*﴾ 'Ā'ishah added in her version that he would also recite the *Mu'awwidhatayn* (*Al-Falaq and An-Nās*).[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١ ٱلَّذِى خَلَقَ فَسَوَّىٰ ۝٢ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝٣ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ۝٤ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ۝٥ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦ إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ۝٧ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ۝٨ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ۝٩ سَيَذَّكَّرُ مَن يَخْشَىٰ ۝١٠ وَيَتَجَنَّبُهَا ٱلْأَشْقَى ۝١١ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ۝١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝١٣﴾

﴿*1. Glorify the Name of your Lord, the Most High.*﴾

[1] Aḥmad 4:271.

[2] Aḥmad from Ubayy 5:123, from Ibn 'Abbās 1:299, Ibn Abzā 3:406, and 'Ā'ishah 6:227.

﴾2. *Who has created, and then proportioned it.*﴿

﴾3. *And Who has measured; and then guided.*﴿

﴾4. *And Who brings out the pasturage,*﴿

﴾5. *And then makes it dark stubble.*﴿

﴾6. *We shall make you recite, so you shall not forget,*﴿

﴾7. *Except what Allāh may will. He knows what is apparent and what is hidden.*﴿

﴾8. *And We shall make easy for you the easy.*﴿

﴾9. *Therefore remind in case the reminder profits.*﴿

﴾10. *The reminder will be received by him who fears,*﴿

﴾11. *But it will be avoided by the wretched,*﴿

﴾12. *Who will enter the great Fire.*﴿

﴾13. *There he will neither die nor live.*﴿

## The Command to pronounce *Tasbīḥ* and its Response

Imām Aḥmad recorded from Ibn 'Abbās that whenever the Messenger of Allāh ﷺ would recite

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾

﴾*Glorify the Name of your Lord, the Most High.*﴿

he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

«*Glory to my Lord, the Most High.*»[1]

Ibn Jarīr recorded from Ibn Isḥāq Al-Hamdāni that whenever Ibn 'Abbās would recite

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾

﴾*Glorify the Name of your Lord, the Most High.*﴿

he would say, "Glory to my Lord, the Most High," and whenever he would recite

﴿لَآ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝١﴾

﴾*I swear by the Day of Resurrection.*﴿ (75:1)

[1] Aḥmad 1:232, Abu Dāwud no. 883.

and then reach the end of it

﴿أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

*﴿Is not He able to give life to the dead?﴾* (75:40)

he would say, "Glory to You, of course."[1] Qatādah said,

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾﴾

*﴿Glorify the Name of your Lord, the Most High.﴾*

"It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

*«Glory to my Lord, the Most High.»"*[2]

## The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

﴿ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾﴾

*﴿Who has created, and then proportioned it.﴾*

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

﴿وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾﴾

*﴿And Who has measured; and then guided.﴾* Mujāhid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."[3] This *Āyah* is similar to what Allāh has said about Mūsā's statement to Fir'awn,

﴿رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾﴾

*﴿Our Lord is He Who gave to each thing its form and nature, then guided it aright.﴾* (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in *Ṣaḥīḥ Muslim* on the

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[1] Aṭ-Ṭabari 24:367.

[2] Aṭ-Ṭabari 24:368. This is based upon the narration of Ibn 'Abbās above.

[3] Aṭ-Ṭabari 24:369.

authority of 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

*«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»*[1]

Concerning Allāh's statement,

﴿وَالَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ۝٤﴾

﴿*And Who brings out the pasturage,*﴾ meaning, all types of vegetation and crops.

﴿فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ۝٥﴾

﴿*And then makes it dark stubble.*﴾ Ibn 'Abbās said, "Dried up and altered."[2] It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.[3]

## The Prophet ﷺ does not forget the Revelation

Allāh says,

﴿سَنُقۡرِئُكَ﴾

﴿*We shall make you to recite,*﴾ meaning, 'O Muḥammad.'

﴿فَلَا تَنسَىٰٓ ۝٦﴾

﴿*so you shall not forget (it),*﴾ This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

﴿إِلَّا مَا شَآءَ ٱللَّهُۚ﴾

﴿*Except what Allāh may will.*﴾ Qatādah said, "The Prophet ﷺ did not forget anything except what Allāh willed." It has been said that the meaning of Allāh's statement,

﴿فَلَا تَنسَىٰٓ﴾

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[1] Muslim 4:2044.

[2] Aṭ-Ṭabari 24:369.

[3] Aṭ-Ṭabari 24:369, 370.

﴿*so you shall not forget,*﴾ is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, 'do not forget what We teach you to recite, except what Allāh wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allāh's statement,

﴿إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ۝٧﴾

﴿*He knows what is apparent and what is hidden.*﴾ meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him.

Then Allāh says,

﴿وَنُيَسِّرُكَ لِلْيُسْرَىٰ ۝٨﴾

﴿*And We shall make easy for you the easy.*﴾ meaning, 'We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

## The Command to remind

Allāh then says,

﴿فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ۝٩﴾

﴿*Therefore remind in case the reminder profits.*﴾ meaning, remind where reminding is beneficial.

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, 'Ali said, "You do not tell people any statement that their intellects do not grasp except that it will be a *Fitnah* (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allāh and His Messenger to be rejected?"

Allāh said:

﴿سَيَذَّكَّرُ مَن يَخْشَىٰ ۝١٠﴾

﴿*The reminder will be received by him who fears,*﴾

meaning, 'he whose heart fears Allāh and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muḥammad.'

﴿وَيَتَجَنَّبُهَا ٱلْأَشْقَى ۝١١ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ۝١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝١٣﴾

﴿*But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.*﴾

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Aḥmad recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أُنَاسٌ يُرِيدُ اللهُ بِهِمُ الرَّحْمَةَ فَيُمِيتُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الضِّبَارَةَ فَيُنْبِتُهُمْ - أو قال: يَبْتُونَ فِي نَهْرِ الْحَيَا، أو قال: الْحَيَاةِ، أو قال: الْحَيَوَانِ أو قال: نَهْرِ الْجَنَّةِ - فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ فِي حَمِيلِ السَّيْلِ»

«*Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them* (or he said *they will be planted) in the River of Al-Ḥayā* (or he said *Al-Ḥayāh, or Al-Ḥayawān, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.*»

Then the Prophet ﷺ said,

«أَمَا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضْرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضْرَاءَ؟»

«*Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)?*»

Abu Sa'īd then said that some of those present said, "It is as if the Prophet ﷺ used to live in the desert wilderness (i.e., due to his parables of nature)."[1]

Aḥmad also recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أُنَاسٌ - أو كما قال - تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ - أو قال: بِخَطَايَاهُمْ - فَيُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا

[1] Aḥmad 3:5.

صَارُوا فَحْمًا أُذِنَ فِي الشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَىٰ أَنْهَارِ الْجَنَّةِ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

*«Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people* - or as he said - *whom the Fire will burn due to their sins* - or he said - *their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream."*

Then, a man from among the people present said, "It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness."[1] Muslim also recorded this *Ḥadīth*.[2]

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

﴿14. *Indeed whosoever purifies himself shall achieve success.*﴾

﴿15. *And remembers the Name of his Lord, and performs Ṣalāh.*﴾

﴿16. *Rather you prefer the life of this world.*﴾

﴿17. *Although the Hereafter is better and more lasting.*﴾

﴿18. *Verily, this is in the former Scriptures*﴾

﴿19. *The Scriptures of Ibrāhīm and Mūsā.*﴾

## A Statement concerning the People of Success

Allāh says,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾﴾

﴿*Indeed whosoever purifies himself shall achieve success.*﴾

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.

[1] Aḥmad 3:11.

[2] Muslim 1:172.

﴿وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾

﴿*And remembers the Name of his Lord, and performs Ṣalāh.*﴾

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allāh, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the *Ṣadaqat Al-Fiṭr*,[1] and he would recite this *Āyah*:

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾

﴿*Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.*﴾

Abu Al-Aḥwaṣ said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (*Zakāh*) before he prays. For verily, Allāh the Exalted says,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾

﴿*Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.*﴾"[2]

Qatādah said concerning this *Āyah*,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾

﴿*Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).*﴾

"He purifies his wealth and pleases his Creator."[3]

## This World is Worthless in Comparison to the Hereafter

Then Allāh says,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾﴾

﴿*Rather you prefer the life of this world.*﴾

meaning, 'you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

[1] The prescribed charity at the end of the month of Ramaḍān.

[2] Aṭ-Ṭabari 24:374.

[3] Aṭ-Ṭabari 24:374.

usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

﴿وَٱلْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾﴾

﴿*Although the Hereafter is better and more lasting.*﴾

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity.

Imām Aḥmad recorded from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَآثِرُوا مَا يَبْقَىٰ عَلَى مَا يَفْنَىٰ»

«*Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.*»

Aḥmad was alone in recording this *Ḥadīth*.[1]

## The Scriptures of Ibrāhīm and Mūsā

Allāh then says,

﴿إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

﴿*Verily, this is in the former Scriptures – the Scriptures of Ibrāhīm and Mūsā.*﴾

This *Āyah* is similar to Allāh's statement in *Sūrat An-Najm*,

﴿أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾﴾

﴿*Or is he not informed with what is in the Scriptures of Mūsā.*

[1] Aḥmad 4:412. This *Ḥadīth* has a deficiency in the chain of narration.

*And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).﴾* (53:36-42)

And so forth, until the end of these *Āyāt*. Abu 'Āliyah said, "The story of this *Sūrah* is in the earlier Scriptures."[1] Ibn Jarīr preferred the view that the meaning of Allāh's statement,

﴿إِنَّ هَٰذَا﴾

﴿*Verily, this*﴾ is referring to His previous statement,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾﴾

﴿*Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.*﴾

Then Allāh says,

﴿إِنَّ هَٰذَا﴾

﴿*Verily, this*﴾ meaning, the content of this discussion,

﴿لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

﴿*in the former Scriptures, the Scriptures of Ibrāhīm and Mūsā.*﴾[2]

This view that he (Aṭ-Ṭabari) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.[3] And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-A'lā* (*Sabbiḥ*). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

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[1] Aṭ-Ṭabari 24:376.

[2] Aṭ-Ṭabari 24:377.

[3] Aṭ-Ṭabari 24:376.

# The *Tafsīr* of *Sūrat Al-Ghāshiyah* (Chapter - 88)

### Which was revealed in Makkah

### Reciting *Sūrat Al-A'lā* and *Al-Ghāshiyah* in the Friday Prayer

It has already been mentioned on the authority of An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite *Sūrat Al-A'lā* (87) and *Al-Ghāshiyah* in the *'Īd* and Friday prayers.[1] Imām Mālik recorded that Aḍ-Ḍaḥḥāk bin Qays asked An-Nu'mān bin Bashīr, "What else did the Messenger of Allāh ﷺ recite on Friday along with *Sūrat Al-Jumu'ah*?" An-Nu'mān replied, "*Al-Ghāshiyah* (88)."[2] This narration has been recorded by Abu Dāwud, An-Nasā'ī, Muslim and Ibn Mājah.[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿هَلْ أَتَىٰكَ حَدِيثُ الْغَاشِيَةِ ۝١ وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝٢ عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤ تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝٥ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝٧﴾

﴿*1. Has there come to you the narration of Al-Ghāshiyah (the overwhelming)?*﴾

﴿*2. Some faces that Day will be Khāshi'ah.*﴾

﴿*3. Laboring, weary.*﴾

﴿*4. They will enter into Fire, Ḥāmiyah.*﴾

﴿*5. They will be given to drink from a boiling (Āniyah) spring,*﴾

﴿*6. No food will there be for them but from Ḍarī',*﴾

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[1] Muslim 2:598.

[2] *Al-Muwaṭṭa'* 1:111.

[3] Abu Dāwud 1:670, An-Nasā'ī 3:112, Muslim 2:598 and Ibn Mājah 1:355.

﴿7. *Which will neither nourish nor avail against hunger.*﴾

## The Day of Judgement and what will happen to the People of the Fire during it

*Al-Ghāshiyah* is one of the names of the Day of Judgement. This was said by Ibn 'Abbās, Qatādah and Ibn Zayd.[1] It has been called this because it will overwhelm the people and overcome them. Allāh then says,

﴿وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝٢﴾

﴿*Some faces that Day will be Khāshi'ah.*﴾ meaning, humiliated. This was said by Qatādah.[2] Ibn 'Abbās said, "They will be humble but this action will be of no benefit to them." Then Allāh says,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝٣﴾

﴿*Laboring, weary.*﴾ meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfiẓ Abu Bakr Al-Burqāni narrated from Abu 'Imrān Al-Jawni that he said, " 'Umar bin Al-Khaṭṭāb passed by the monastery of a monk and he said: 'O monk!' Then the monk came out, and 'Umar looked at him and began to weep. Then it was said to him: 'O Commander of the faithful! Why are you weeping?' He replied: 'I remembered the statement of Allāh, the Mighty and Majestic, in His Book,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝٣ تَصْلَىٰ نَارًا حَامِيَةً ۝٤﴾

﴿*Laboring, weary. They will enter into Fire, Ḥāmiyah.*﴾

So that is what has made me cry.' "[3] Al-Bukhāri recorded that Ibn 'Abbās said,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝٣﴾

﴿*Laboring, weary.*﴾ "The Christians."[4] It is narrated that 'Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

[1] Aṭ-Ṭabari 24:381.

[2] Aṭ-Ṭabari 24:382.

[3] 'Abdur-Razzāq 2:299, and Al-Ḥākim 2:522.

[4] *Fatḥ Al-Bāri* 8:570.

perdition." Ibn 'Abbās, Al-Ḥasan, and Qatādah all said,

﴿تَصْلَىٰ نَارًا حَامِيَةً ۝٤﴾

﴿*They will enter into Fire, Ḥāmiyah*﴾ meaning, hot with intense heat.

﴿تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ۝٥﴾

﴿*They will be given to drink from a boiling (Āniyah) spring.*﴾

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn 'Abbās, Mujāhid, Al-Ḥasan and As-Suddi.[1] Concerning Allāh's statement,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦﴾

﴿*No food will there be for them but from Ḍarī',*﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "A tree from the Hellfire."[2] Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Al-Jawzā' and Qatādah, all said, "It is *Ash-Shibriq* (a type of plant)." Qatādah said, "The Quraysh called it *Ash-Shabraq* in the spring and *Aḍ-Ḍarī'* in the summer." 'Ikrimah said, "It is a thorny tree which reaches down to the ground."[3] Al-Bukhāri related that Mujāhid said, "*Aḍ-Ḍarī'* is a plant that is called *Ash-Shibriq*. The people of the Ḥijāz call it *Aḍ-Ḍarī'* when it dries, and it is poisonous."[4] Ma'mar narrated that Qatādah said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦﴾

﴿*No food will there be for them but from Ḍarī',*﴾

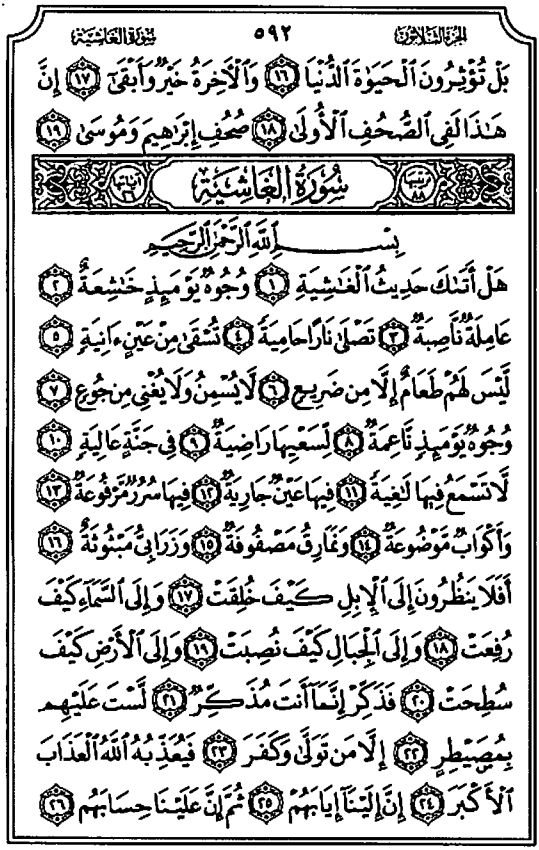
"This is *Ash-Shibriq*. When it dries it is called *Aḍ-Ḍarī'*."[5] Sa'īd narrated from Qatādah that he said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝٦﴾

﴿*No food will there be for them but Ḍarī',*﴾

"This is of the worst, most disgusting and loathsome of foods."[6] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:383.
[2] Aṭ-Ṭabari 24:385.
[3] Aṭ-Ṭabari 24:384.
[4] *Fatḥ Al-Bāri* 8:570.
[5] Aṭ-Ṭabari 24:384.
[6] Aṭ-Ṭabari 24:384.


الجزء الثلاثون ٥٩٢ سورة الغاشية

بَلْ تُؤْثِرُونَ الْحَيَوٰةَ الدُّنْيَا ﴿١٦﴾ وَالْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ إِنَّ
هَٰذَا لَفِى الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

## سُورَةُ الْغَٰشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ الْغَٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾
عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾
وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾
أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَآءِ كَيْفَ
رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ
سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم
بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ
الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

﴿لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾﴾

﴿Which will neither nourish nor avail against hunger.﴾

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾﴾

﴿8. Faces that Day will be joyful,﴾

﴿9. Glad with their endeavor.﴾

﴿10. In a lofty Paradise.﴾

﴿11. Where they shall neither hear harmful speech nor falsehood.﴾

﴿12. Therein will be a running spring.﴾

﴿13. Therein will be thrones raised high.﴾

﴿14. And cups set at hand.﴾

﴿15. And Namāriq, set in rows.﴾

﴿16. And Zarābi, spread out (Mabthūthah).﴾

## The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,

﴿وُجُوهٌ يَوْمَئِذٍ﴾

﴿*Faces that Day.*﴾ meaning, on the Day of Judgement.

﴿نَّاعِمَةٌ﴾

﴿*will be joyful,*﴾ meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

﴿لِّسَعْيِهَا رَاضِيَةٌ ۝٩﴾

﴿*Glad with their endeavor.*﴾ "They will be pleased with their deeds." Then Allāh says,

﴿فِي جَنَّةٍ عَالِيَةٍ ۝١٠﴾

﴿*In a lofty Paradise.*﴾ meaning, elevated and brilliant, secure in their dwellings.

﴿لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝١١﴾

﴿*Where they shall neither hear harmful speech nor falsehood.*﴾ meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾

﴿*They shall not hear therein any Laghw,*[1] *but only Salām.*﴾ (19:62)

Allāh also says,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ۝٢٣﴾

﴿*Free from any Laghw, and free from sin.*﴾ (52:23)

and He says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝٢٥ إِلَّا قِيلًا سَلَامًا سَلَامًا ۝٢٦﴾

﴿*No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"*﴾ (56:25-26)

Then Allāh continues,

﴿فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢﴾

[1] Vain, useless, false, sinful speech.

﴿*Therein will be a running spring.*﴾ meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ تَحْتِ تِلَالٍ - أَوْ مِنْ تَحْتِ جِبَالِ - الْمِسْكِ»

«*The rivers of Paradise spring forth from beneath hills - or mountains - of musk.*»[1]

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾﴾

﴿*Therein will be thrones raised high.*﴾ meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾﴾

﴿*And cups set at hand.*﴾ meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

﴿وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾﴾

﴿*And Namāriq set in rows.*﴾ Ibn 'Abbās said, "*An-Namāriq* are pillows."[2] This was also said by 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri and others. Concerning Allāh's statement,

﴿وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾﴾

﴿*And Zarābi, spread out (Mabthūthah).*﴾

Ibn 'Abbās said, "*Az-Zarābi* are carpets." This was also said by Aḍ-Ḍaḥḥāk and others. Here the word *Mabthūthah* means placed here and there for whoever would like to sit upon them.

﴿أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ

[1] Ibn Ḥibbān no. 2622. See *Mawārid Az-Zam'ān*.

[2] Aṭ-Ṭabari 24:387.

نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم
بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ
إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

﴿17. *Do they not look at the camels, how they are created?*﴾
﴿18. *And at the heaven, how it is raised?*﴾
﴿19. *And at the mountains, how they are rooted?*﴾
﴿20. *And at the earth, how it is outspread?*﴾
﴿21. *So remind them – you are only one who reminds.*﴾
﴿22. *You are not a Muṣayṭir over them.*﴾
﴿23. *Save the one who turns away and disbelieves.*﴾
﴿24. *Then Allāh will punish him with the greatest punishment.*﴾
﴿25. *Verily, to Us will be their return;*﴾
﴿26. *Then verily, for Us will be their reckoning.*﴾

## The Exhortation to look at the Çreation of the Camel, the Heaven, the Mountains and the Earth

Allāh commands His servants to look at His creations that prove His power and greatness. He says,

﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾﴾

﴿*Do they not look at the camels, how they are created?*﴾

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayḥ Al-Qāḍi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allāh raised it in such magnificence above the ground. This is as Allāh says,

﴿أَفَلَمْ يَنظُرُوٓا إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾﴾

﴿*Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?*﴾ (50:6)

Then Allāh says,

﴿وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾﴾

*﴿And at the mountains, how they are rooted?﴾*

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾﴾

*﴿And at the earth, how it is outspread?﴾*

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

## The Story of Ḍimām bin Tha'labah

These are the things Ḍimām swore by after questioning the Messenger of Allāh ﷺ. This can be seen in what Imām Aḥmad recorded from Thābit, who reported that Anas said, "We were prohibited from asking the Messenger of Allāh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muḥammad! Verily, your messenger has come to us and he claims that you claim that Allāh sent you.' He (the Prophet) ﷺ said,

«صَدَقَ»

«*He told the truth.*» The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh.*» The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh*».

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh*».

Then the man said, 'By the One Who created the heaven, the earth, and erected these mountains, did Allāh send you?' He (the Prophet ﷺ) said,

«نَعَمْ»

«*Yes.*» The man then said, 'Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*» The man then said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«*Yes.*» The man then said, 'Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*» Then the man said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمَ»

«*Yes.*» The man then said, 'Your messenger claims that we are obligated to perform pilgrimage (*Ḥajj*) to the House (the *Ka'bah*), for whoever is able to find a way there.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*»

Then the man turned away to leave while saying, 'By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet ﷺ then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

«*If he has spoken truthfully, he will certainly enter Paradise.*»[1]

[1] Aḥmad 3:143.

This *Ḥadīth* was recorded by Al-Bukhāri, Muslim, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah .[1]

## The Messenger ﷺ is only charged with delivering the Message

Allāh says,

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

﴿*So remind them – you are only one who reminds. You are not a Muṣayṭir over them*﴾

meaning, "O Muḥammad! Remind the people with what you have been sent with to them."

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾﴾

﴿*your duty is only to convey (the Message) and on Us is the reckoning.*﴾ (13:40)

Then Allāh says,

﴿لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

﴿*You are not a Muṣayṭir over them.*﴾

Ibn 'Abbās, Mujāhid and others said, "You are not a dictator over them."[2] This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith."[3] Imām Aḥmad recorded from Jābir that the Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ»

«*I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allāh, the Mighty and Majestic.*»"

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[1] *Al-Bukhāri* no. 63, Muslim 1:41, Abu Dāwud no. 486, At-Tirmidhi no. 619, An-Nasā'ī in *Al-Kubrā* no. 2401, 2402, Ibn Mājah no. 1402.

[2] Aṭ-Ṭabari 24:390.

[3] Aṭ-Ṭabari 24:390.

Then he ﷺ recited,

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝٢١ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝٢٢﴾

﴿*So remind them - you are only one who reminds. You are not a dictator over them -*﴾[1]

This is how Muslim recorded this *Ḥadīth* in his Book of Faith, and At-Tirmidhi and An-Nasā'ī also recorded it in their *Sunans* in the Books of *Tafsīr*.[2] This *Ḥadīth* can be found in both of the Two *Ṣaḥīḥs*.[3]

## The Threat for Whoever turns away from the Truth

Concerning Allāh's statement,

﴿إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۝٢٣﴾

﴿*Save the one who turns away and disbelieves.*﴾

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh's statement,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝٣١ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝٣٢﴾

﴿*So he neither believed nor prayed! But on the contrary, he belied and turn away!*﴾ (75:31-32)

Thus, Allāh says,

﴿فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ۝٢٤﴾

﴿*Then Allāh will punish him with the greatest punishment.*﴾

Allāh then says,

﴿إِنَّ إِلَيْنَآ إِيَابَهُمْ ۝٢٥﴾

﴿*Verily, to Us will be their return;*﴾ meaning, their place of return and their resort.

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۝٢٦﴾

﴿*Then verily, for Us will be their reckoning.*﴾ meaning, We will

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[1] Aḥmad 3:300.

[2] Muslim 1:53, *Tuḥfat Al-Aḥwadhi* 9:265, and An-Nasā'ī in *Al-Kubrā* 6:514.

[3] *Fatḥ Al-Bāri* 1:95, from Ibn 'Umar, and Muslim 1:52.

reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the *Tafsīr* of *Sūrat Al-Ghāshiyah*, and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Fajr* (Chapter - 89)

**Which was revealed in Makkah**

## Recitation of *Sūrat Al-Fajr* in the Prayer

An-Nasā'ī recorded a narration from Jābir that Mu'ādh prayed a prayer and a man came and joined him in the prayer. Mu'ādh made the prayer long, so the man went and prayed (alone) at the side of the *Masjid*, and then left. When Mu'ādh was informed of this he said, "(He is) a hypocrite." He (Mu'ādh) then informed the Messenger of Allāh ﷺ of what happened. The Prophet ﷺ then asked the young man (about it) and he replied, "O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the *Masjid*. Then I went to feed my she-camel." The Messenger of Allāh ﷺ then said,

«أَفَتَّانٌ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَالْفَجْرِ﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

*«Are you causing trouble Mu'ādh? Why don't you recite ﴿'Glorify the Name of your Lord the Most High'﴾, ﴿'By the sun and its brightness'﴾, ﴿'By the dawn'﴾, and ﴿'By the night as it envelops'?﴾»*[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالْفَجْرِ ۝١ وَلَيَالٍ عَشْرٍ ۝٢ وَالشَّفْعِ وَالْوَتْرِ ۝٣ وَاللَّيْلِ إِذَا يَسْرِ ۝٤ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝٥ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ الْعِمَادِ ۝٧ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝٩ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝١٠ الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝١١ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝١٢ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝١٣ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝١٤﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:55.

﴿1. *By the dawn;*﴾

﴿2. *And by the ten nights,*﴾

﴿3. *And by the even and the odd.*﴾

﴿4. *And by the night when it departs.*﴾

﴿5. *Is there (not) in them sufficient proofs for men of understanding!*﴾

﴿6. *Saw you not how your Lord dealt with 'Ād?*﴾

﴿7. *Iram of the pillars,*﴾

﴿8. *The like of which were not created in the land?*﴾

﴿9. *And Thamūd, who hewed out rocks in the valley?*﴾

﴿10. *And Fir'awn with Al-Awtād?*﴾

﴿11. *Who did transgress beyond bounds in the lands.*﴾

﴿12. *And made therein much mischief.*﴾

﴿13. *So, your Lord poured on them different kinds of severe torment.*﴾

﴿14. *Verily, your Lord is Ever Watchful.*﴾

## The Explanation of *Al-Fajr* and what comes after it

Concerning *Al-Fajr*, it is well known that it is the morning. This was said by 'Ali, Ibn 'Abbās, 'Ikrimah, Mujāhid and As-Suddi.[1]

It has been reported from Masrūq and Muḥammad bin Ka'b that *Al-Fajr* refers to the day of Sacrifice (*An-Naḥr*) in particular, and it is the last of the ten nights.[2] 'The ten nights' refers to the (first) ten days of Dhul-Ḥijjah. This was said by Ibn 'Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.[3] It has been confirmed in *Ṣaḥīḥ Al-Bukhāri* from Ibn 'Abbās that the Prophet ﷺ said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللهِ فِيهِنَّ مِنْ هٰذِهِ الْأَيَّامِ»

«*There are no days in which righteous deeds are more beloved to Allāh than these days.*»

[1] Aṭ-Ṭabari 24:395, and Al-Baghawi 4:481.

[2] Al-Qurṭubi 20:39.

[3] Aṭ-Ṭabari 24:396.

meaning the ten days of Dhul-Ḥijjah. They said, "Not even fighting *Jihād* in the way of Allāh?" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَٰلِكَ بِشَيْءٍ»

*«Not even Jihād in the way of Allāh; except for a man who goes out (for Jihād) with his self and his wealth, and he does not return with any of that.»*[1]

Allāh then says,

﴿وَٱلشَّفْعِ وَٱلْوَتْرِ ۝٣﴾

*﴿And by the even and the odd.﴾*

It has been mentioned in a *Ḥadīth* that *Al-Watr* (the odd) is the day of *'Arafah* because it falls on the ninth, and *Ash-Shaf'i* (the even) is the day of *An-Naḥr* (sacrifice) because it falls on the tenth day.[2] This was also said by Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk.[3] There are also other opinions about the explanation of these two words.

## Explanation of Night

Concerning Allāh's statement,

﴿وَٱلَّيْلِ إِذَا يَسْرِ ۝٤﴾

*﴿And by the night when it departs.﴾* Al-'Awfi reported from Ibn 'Abbās that he said, "When it goes away."[4] 'Abdullāh bin Zubayr said,

﴿وَٱلَّيْلِ إِذَا يَسْرِ ۝٤﴾

*﴿And by the night when it departs.﴾* "As some parts of it remove other parts of it."[5] Mujāhid, Abu Al-'Āliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

﴿وَٱلَّيْلِ إِذَا يَسْرِ ۝٤﴾

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[1] *Fatḥ Al-Bāri* 2:530.

[2] The *Ḥadīth* in question is unauthentic.

[3] Aṭ-Ṭabari 24:397, 398.

[4] Aṭ-Ṭabari 24:401.

[5] Aṭ-Ṭabari 24:401.

﴿*And by the night when it departs.*﴾ "When it moves along."[1]

Concerning Allāh's statement,

﴿هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝٥﴾

﴿*There is indeed in them sufficient proofs for men with Ḥijr!*﴾

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called *Ḥijr* because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of *Ḥijr Al-Bayt*[2] because it prevents the person performing *Ṭawāf* from clinging the wall facing Ash-Shām. Also the term *Ḥijr Al-Yamāmah* (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, *"Ḥajara Al-Ḥākim* so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allāh says,

﴿وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۝٢٢﴾

﴿*And they will say: "Ḥijr Maḥjūr."*﴾[3] (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as *Ḥajj, Ṣalāh* and other acts of worship that Allāh's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

## Mentioning the Destruction of 'Ād

After mentioning these people, and their worship and obedience, Allāh says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦﴾

﴿*Saw you not how your Lord dealt with 'Ād?*﴾

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[1] Aṭ-Ṭabari 24:401.

[2] The area on the northern side of the *Ka'bah* that is a walled-in precinct.

[3] Meaning, completely shunned.

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ الْعِمَادِ ۝٧﴾

﴿*Saw you not how your Lord dealt with 'Ād? Iram of the pillars,*﴾

These were the first people of 'Ād. They were the descendants of 'Ād bin Iram bin 'Awṣ bin Sām bin Nūḥ. This was said by Ibn Isḥāq.[1] They are those to whom Allāh sent His Messenger Hūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝٨﴾

﴿*Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?*﴾ (69:7-8)

Allāh mentioned their story in the Qur'ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

﴿إِرَمَ ذَاتِ الْعِمَادِ ۝٧﴾

﴿*Iram of the pillars.*﴾ This is an additional explanation that adds clarification who they actually were. Concerning His saying,

﴿ذَاتِ الْعِمَادِ﴾

﴿*of the pillars.*﴾ is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hūd reminded them of this

[1] Aṭ-Ṭabari 24:404.

blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

﴿وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾﴾

*﴿And remember that He made you successors after the people of Nūḥ and increased you amply in stature. So remember the graces from Allāh so that you may be successful.﴾*(7:69)

Allāh also said,

﴿فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

*﴿As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them.﴾* (41:15)

And Allāh says here,

﴿ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ﴿٨﴾﴾

*﴿The like of which were not created in the land?﴾*

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujāhid said, "Iram was an ancient nation who were the first people of 'Ād." Qatādah bin Di'āmah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of 'Ād." This latter statement is good and strong.

Concerning Allāh's statement,

﴿ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ﴿٨﴾﴾

*﴿The like of which were not created in the land?﴾*

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before."[1] However, Qatādah and Ibn Jarīr

[1] Aṭ-Ṭabari 24:406.

considered the pronoun of discussion to refer to the tribe (of 'Ād), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.[1] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

﴿لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾﴾

﴿*The like of which were not created in the land.*﴾

Then Allāh says,

﴿وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾﴾

﴿*And Thamūd, who hewed (Jābū) rocks in the valley?*﴾

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."[2] This was also said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd.[3] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word *'Jayb'* (pocket or opening in a garment) also comes from *Jābū*. Allāh says,

﴿وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾﴾

﴿*And you hew in the mountains, houses with great skill.*﴾ (26:149)

## A Mention of Fir'awn

Allāh then says,

﴿وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾﴾

﴿*And Fir'awn with Al-Awtād?*﴾

Al-'Awfī reported from Ibn 'Abbās that he said, "*Al-Awtād* are

[1] Aṭ-Ṭabari 24:406.

[2] Aṭ-Ṭabari 24:408.

[3] Aṭ-Ṭabari 24:408.

the armies who enforced his commands for him."[1] It has also been said that Fir'awn used to nail their hands and their feet into pegs (*Awtād*) of iron that he would hang them from. A similar statement was made by Mujāhid when he said, "He used to nail the people (up) on pegs."[2] Sa'īd bin Jubayr, Al-Ḥasan and As-Suddi all said the same thing.[3]

Allāh said,

﴿الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾﴾

*﴿Who did transgress beyond bounds in the lands. And made therein much mischief.﴾*

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾﴾

*﴿So, your Lord poured on them different kinds of severe torment.﴾*

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

## The Lord is Ever Watchful

Concerning Allāh's statement,

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾﴾

*﴿Verily, your Lord is Ever Watchful.﴾*

Ibn 'Abbās said, "He hears and He sees."[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

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[1] Aṭ-Ṭabari 24:409.

[2] Aṭ-Ṭabari 24:409.

[3] Aṭ-Ṭabari 24:409.

[4] Aṭ-Ṭabari 24:411.

الفجر ٥٩٣ سورة الفجر

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

﴿فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾﴾

﴿15. *As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."*﴾

﴿16. *But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"*﴾

﴿17. *But no! But you treat not the orphans with kindness and generosity!*﴾

﴿18. *And urge not one another on the feeding of the Miskīn!*﴾

﴿19. *And you devour the Turāth – devouring with greed.*﴾

﴿20. *And you love wealth with love Jamma.*﴾

## Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allāh refutes man in his belief that if Allāh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allāh says,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿*Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.*﴾ (23:55-56)

Likewise, from another angle, if Allāh tests him and tries him by curtailing his sustenance, he believes that is because Allāh is humiliating him. As Allāh says,

﴿كَلَّآ﴾

﴿*But no!*﴾ meaning, the matter is not as he claims, neither in this nor in that. For indeed Allāh gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allāh should be obeyed in either circumstance. If one is wealthy, he should thank Allāh for that, and if he is poor, he should exercise patience.

## From the Evil that the Servant does regarding Wealth

Allāh said,

﴿بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾﴾

﴿*But you treat not the orphans with kindness and generosity!*﴾

This contains the command to honor him (the orphan). Abu Dāwud recorded from Sahl bin Sa'īd that the Messenger of Allāh ﷺ said,

«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»

«*The guardian of the orphan and I will be like these two in Paradise.*» And he put his two fingers together - the middle finger and the index finger.[1]

﴿وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿١٨﴾﴾

﴿*And urge not one another on the feeding of the Miskīn!*﴾

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

[1] Abu Dāwud 5:356, similar with Muslim no. 2983.

﴿وَتَأْكُلُونَ ٱلتُّرَاثَ﴾

﴿*And you devour the Turāth*﴾ meaning, the inheritance.

﴿أَكْلًا لَّمًّا ﴿١٩﴾﴾

﴿*devouring with greed.*﴾ meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾﴾

﴿*And you love wealth with love Jamma.*﴾ meaning, in abundance. This increases some of them in their wickedness.

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾ يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾﴾

﴿*21. Nay! When the earth is flatened, Dakkan Dakka.*﴾

﴿*22. And your Lord comes with the angels in rows.*﴾

﴿*23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?*﴾

﴿*24. He will say: "Alas! Would that I had sent forth for my life!"*﴾

﴿*25. So on that Day none will punish as He will punish.*﴾

﴿*26. And none will bind as He will bind.*﴾

﴿*27. "O tranquil soul!"*﴾

﴿*28. "Come back to your Lord, – well-pleased and well-pleasing!"*﴾

﴿*29. "Enter then among My servants,"*﴾

﴿*30. "And enter My Paradise!"*﴾

## On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,

﴿كَلَّآ﴾

﴿*Nay!*﴾ meaning, truly.

﴿إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾﴾

﴿*When the earth is flatened, Dakkan Dakka.*﴾ meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

﴿وَجَآءَ رَبُّكَ﴾

﴿*And your Lord comes*﴾ meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Ādam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in *Sūrat Subḥān* (*Al-Isrā'*). So Allāh will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

﴿وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ﴾

﴿*And Hell will be brought near that Day.*﴾ In his *Ṣaḥīḥ*, Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«يُؤْتَىٰ بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

*«Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.»*[2]

At-Tirmidhi also recorded the same narration.[3] Allāh said:

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[1] Aḥmad 1 :282.

[2] Muslim 4 :2184.

[3] *Tuḥfat Al-Aḥwadhi* 7 :294.

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ﴾

﴿*On that Day will man remember,*﴾ meaning, his deeds, and what he did before in his past and recent times.

﴿وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾﴾

﴿*but how will that remembrance avail him?*﴾ meaning, how can remembrance then benefit him?

﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾﴾

﴿*He will say: "Alas! Would that I had sent forth for my life!"*﴾ meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obdedience.

This is similar to what Imām Aḥmad bin Hanbal recorded from Muḥammad bin Abi 'Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allāh, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."[1]

Allāh then says,

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾﴾

﴿*So on that Day none will punish as He will punish.*﴾ meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

﴿وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾﴾

﴿*And none will bind as He will bind.*﴾ meaning, there is no one who is more severely punished and bound than those the *Az-Zabāniyah* punish[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul – which is always at rest

[1] Aḥmad 4:185.

[2] These are the angels of punishment in the Hellfire. See *Sūrat Al-'Alaq*.

and abiding by the truth – it will be said to it,

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝٢٧ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ﴾

*﴿O tranquil soul! Come back to your Lord.﴾*

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

﴿رَاضِيَةً﴾

*﴿well-pleased﴾* meaning, within itself.

﴿مَّرْضِيَّةً ۝٢٨﴾

*﴿well-pleasing.﴾* meaning, pleased with Allāh, and He will be pleased with it and gratify it.

﴿فَٱدْخُلِى فِى عِبَٰدِى ۝٢٩﴾

*﴿Enter then among My servants,﴾* meaning, among their ranks.

﴿وَٱدْخُلِى جَنَّتِى ۝٣٠﴾

*﴿And enter My Paradise!﴾* This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. Likewise is this statement here.

Ibn Abi Ḥātim recorded from Ibn 'Abbās concerning Allāh's statement,

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝٢٧ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝٢٨﴾

*﴿O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!﴾*

He said, "This *Āyah* was revealed while Abu Bakr was sitting (with the Prophet ﷺ). So he said, 'O Messenger of Allāh! There is nothing better than this!' The Prophet ﷺ then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

*«This will indeed be said to you.»"*[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fajr*, and all praise and blessings are due to Allāh.

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[1] Ibn Abi Ḥātim, Ibn Marduyah, and Aḍ-Ḍiyā' Al-Maqdisi in *Al-Mukhtārah*. See *Ad-Durr Al-Manthūr* 8:513.

# The *Tafsīr* of *Sūrat Al-Balad* (Chapter - 90)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿لَآ أُقْسِمُ بِهَٰذَا الْبَلَدِ ۝١ وَأَنتَ حِلٌّۢ بِهَٰذَا الْبَلَدِ ۝٢ وَوَالِدٍ وَمَا وَلَدَ ۝٣ لَقَدْ خَلَقْنَا الْإِنسَٰنَ فِى كَبَدٍ ۝٤ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝٦ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ۝٧ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ۝٨ وَلِسَانًا وَشَفَتَيْنِ ۝٩ وَهَدَيْنَٰهُ النَّجْدَيْنِ ۝١٠﴾

﴿1. *Nay! I swear by this city;*﴾

﴿2. *And you are free in this city.*﴾

﴿3. *And by the begetter and that which he begot.*﴾

﴿4. *Verily, We have created man in Kabad.*﴾

﴿5. *Does he think that none can overcome him?*﴾

﴿6. *He says: "I have wasted wealth in abundance!"*﴾

﴿7. *Does he think that none sees him?*﴾

﴿8. *Have We not made for him two eyes?*﴾

﴿9. *And a tongue and two lips?*﴾

﴿10. *And shown him the two ways?*﴾

## Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khuṣayf reported from Mujāhid;

﴿لَآ أُقْسِمُ بِهَٰذَا الْبَلَدِ ۝١﴾

﴿*Nay! I swear by this city;*﴾ "The word *"La"* (Nay) refers to the

refutation against them (Quraish). I swear by this city."[1] Shabīb bin Bishr narrated from 'Ikrimah, from Ibn 'Abbās that he said,

﴿لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ ۝١﴾

﴿*Nay! I swear by this city;*﴾ "This means Makkah." Concerning the *Āyah*:

﴿وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ۝٢﴾

﴿*And you are free in this city.*﴾ he (Ibn 'Abbās) said, "O Muḥammad! It is permissable for you to fight in it."[2]

Similar was reported from Sa'īd bin Jubayr, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.[3] Al-Ḥasan Al-Baṣri said, "Allāh made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day."[4] The meaning of what they have said was mentioned in a *Ḥadīth* that is agreed-upon as being authentic. In it the Prophet ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«*Verily, Allāh made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allāh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.*»[5]

In another wording of this *Ḥadīth*, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«*So, if anyone tries to use the fighting of the Messenger (to*

[1] *Ad-Durr Al-Manthūr* 8:517.
[2] Al-Qurṭubi 20:60, and *Ad-Durr Al-Manthūr* 8:518.
[3] Al-Qurṭubi 20:60, and *Ad-Durr Al-Manthūr* 8:518.
[4] *Ad-Durr Al-Manthūr* 8:518.
[5] *Fatḥ Al-Bāri* 4:56.

*conquer Makkah) as an excuse (to fight there), then tell him that Allāh permitted it for His Messenger and He has not permitted it for you.*"[1]

Concerning Allāh's statement,

﴿وَوَالِدٍ وَمَا وَلَدَ ۝٣﴾

﴿*And by the begetter and that which he begot.*﴾ Mujāhid, Abu Ṣāliḥ, Qatādah, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawri, Sa'īd bin Jubayr, As-Suddi, Al-Ḥasan Al-Baṣri, Khuṣayf, Shuraḥbīl bin Sa'd and others have said, "Meaning, by the begetter, Ādam, and that which he begot is his children."[2] This view that Mujāhid and his companions have chosen is good and strong.

This is supported by the fact that Allāh swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Ādam, the father of mankind, and his children. Abu 'Imrān Al-Jawni said, "It refers to Ibrāhīm and his progeny." Ibn Jarīr recorded this statement[3] as did Ibn Abi Ḥātim. Ibn Jarīr preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.[4]

Allāh then says,

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ۝٤﴾

﴿*Verily, We have created man in Kabad.*﴾ Ibn Abi Najīḥ and Jurayj reported from 'Aṭā, from Ibn 'Abbās concerning the phrase 'in *Kabad*', "He was created while in hardship. Don't you see him?" Then he mentioned his birth and the sprouting of his teeth.[5] Mujāhid said,

﴿فِى كَبَدٍ﴾

﴿*in Kabad.*﴾ "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujāhid then said, "This is similar to Allāh's statement,

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[1] *Fath Al-Bāri* 1:238.

[2] Al-Qurṭubi 20:61, *Ad-Durr Al-Manthūr* 8:519, and Aṭ-Ṭabari 24:432.

[3] Aṭ-Ṭabari 24:433.

[4] Aṭ-Ṭabari 24:433.

[5] Aṭ-Ṭabari 24:434.

﴿حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا﴾

﴿*His mother bears him with hardship. And she brings him forth with hardship.*﴾ (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa'īd bin Jubayr said,

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ۝٤﴾

﴿*Verily, We have created man in Kabad.*﴾ "In hardship and seeking livelihood." 'Ikrimah said, "In hardship and long-suffering."[1]

Qatādah said, "In difficulty."[2] It is reported from Al-Ḥasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

## Man is encompassed by Allāh and His Bounties

Allāh says,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥﴾

﴿*Does he think that none can overcome him?*﴾

Al-Ḥasan Al-Baṣri said,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥﴾

﴿*Does he think that none can overcome him?*﴾ "Meaning no one is able to take his wealth."

Qatādah said,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥﴾

﴿*Does he think that none can overcome him?*﴾

"The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it."[3] Allāh said:

﴿يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝٦﴾

﴿*He says: "I have wasted wealth in abundance!"*﴾

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[1] *Ad-Durr Al-Manthūr* 8:520.

[2] Aṭ-Ṭabari 24:433.

[3] Aṭ-Ṭabari 24:436.

This means, the Son of Ādam says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatādah, As-Suddi and others have said this.[1]

﴿أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ۝٧﴾

﴿*Does he think that none sees him?*﴾ Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this.

Allāh said;

﴿أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ۝٨﴾

﴿*Have We not made for him two eyes?*﴾ meaning, for him to see with them.

﴿وَلِسَانًا﴾

﴿*And a tongue*﴾ meaning, for him to speak with, and so that he can express that which is inside of him.

﴿وَشَفَتَيْنِ ۝٩﴾

﴿*and two lips?*﴾ In order to help him with speaking, eating food, and beautifying his face and his mouth.

## The Ability to distinguish between Good and Evil is also a Blessing

﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ۝١٠﴾

﴿*And shown him the two ways?*﴾ This refers to the two paths. Sufyān Ath-Thawri narrated from 'Āṣim, from Zirr, from 'Abdullāh bin Mas'ūd that he said,

﴿وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ۝١٠﴾

﴿*And shown him the two ways?*﴾ "The good and the evil."[2] Similar to this has been reported from 'Ali, Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Wā'il, Abu Ṣāliḥ, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsāni among others.[3] Similar to this *Āyah* is Allāh's statement,

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[1] Aṭ-Ṭabari 24:436.

[2] Aṭ-Ṭabari 24:437.

[3] Aṭ-Ṭabari 24:437, 438, and *Ad-Durr Al-Manthūr* 8:521, 522.

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ۝٢ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝٣﴾

﴿*Verily, We have created man from Nutfah Amshāj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.*﴾ (76:2-3)

﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ۝١١ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ۝١٢ فَكُّ رَقَبَةٍ ۝١٣ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ۝١٤ يَتِيمًا ذَا مَقْرَبَةٍ ۝١٥ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۝١٦ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ۝١٧ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝١٨ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝١٩ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝٢٠﴾

﴿*11. But he has not attempted to pass on the path that is steep.*﴾

﴿*12. And what will make you know the path that is steep?*﴾

﴿*13. Freeing a neck*﴾

﴿*14. Or giving food in a day full of Masghabah,*﴾

﴿*15. To an orphan near of kin.*﴾

﴿*16. Or to a Miskīn cleaving to dust.*﴾

﴿*17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.*﴾

﴿18. *They are those on the Right,*﴾

﴿19. *But those who disbelieved in Our Āyāt, they are those on the Left.*﴾

﴿20. *Upon them Fire will Mu'ṣadah.*﴾

## The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾﴾

﴿*But he has not attempted to pass on the path that is steep.*﴾

"This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ﴾

﴿*And what will make you know the path that is steep? Freeing a neck, or giving food.*﴾"[1]

Imām Aḥmad recorded from Sa'īd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللهُ بِكُلِّ إِرْبٍ - أَيْ عُضْوٍ - مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّى إِنَّهُ لَيُعْتِقُ بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرِّجْلَ، وَبِالْفَرْجِ الْفَرْجَ»

«*Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.*»

'Ali bin Al-Ḥusayn then said (to Sa'īd), "Did you hear this from Abu Hurayrah?" Sa'īd replied, "Yes." Then 'Ali bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, "Call Muṭarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allāh."[2] Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī, all recorded this *Ḥadīth* from Sa'īd bin Marjānah.[3]

[1] Aṭ-Ṭabari 24:440.

[2] Aḥmad 2:422.

[3] *Fatḥ Al-Bāri* 5:174 and 11:608, and Muslim 2:1147, *Tuḥfat Al-Aḥwadhi* 5:144, and An-Nasā'ī in *Al-Kubrā* 3:168.

Imām Aḥmad recorded from 'Amr bin 'Abasah that the Prophet ﷺ said,

«مَنْ بَنَى مَسْجِدًا لِيُذْكَرَ اللّٰهُ فِيهِ بَنَى اللّٰهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتَهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

*«Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islām, then it will be a light for him on the Day of Judgement.»*[1]

According to another route of transmission, Aḥmad recorded from Abu Umāmah, who reported from 'Amr bin 'Abasah that As-Sulami said to him, "Narrate a *Ḥadīth* to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes." He ('Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَبْلُغُوا الْحِنْثَ أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

*«Whoever has three children born to him in Islām, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he choses.»"*[2]

[1] Aḥmad 4:386.

[2] Aḥmad 4:386.

Aḥmad recorded this *Ḥadīth* from different routes of transmission that are good and strong, and all praise is due to Allāh.

Allāh said,

﴿أَوْ إِطْعَٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾﴾

﴿*Or giving food in a day full of Masghabah,*﴾ Ibn 'Abbās said, "Of hunger."[1] Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others all said the same.[2] The word '*Saghb*' means hunger. Then Allāh says,

﴿يَتِيمًا﴾

﴿*To an orphan*﴾ meaning, he gives food on a day like this to an orphan.

﴿ذَا مَقْرَبَةٍ ﴿١٥﴾﴾

﴿*near of kin.*﴾ meaning, who is related to him. Ibn 'Abbās, Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddi all said this.[3] This is similar to what was related in a *Ḥadīth* that was collected by Imām Aḥmad on the authority of Salmān bin 'Āmir who said that he heard the Messenger of Allāh ﷺ say,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ»

*«Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).»*[4]

At-Tirmidhi and An-Nasā'ī[5] both recorded this *Ḥadīth* and its chain of narration is authentic. Then Allāh says,

﴿أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾﴾

﴿*Or to a Miskīn cleaving to dust (Dhā Matrabah).*﴾ meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn 'Abbās said, "*Dhā Matrabah* is that who

[1] Aṭ-Ṭabari 24:442.

[2] Aṭ-Ṭabari 24:442, 443.

[3] *Ad-Durr Al-Manthūr* 8:525.

[4] Aḥmad 4:214.

[5] *Tuḥfat Al-Aḥwadhi* 3:324, and An-Nasā'ī 5:92.

is dejected in the street and who has no house or anything else to protect him against the dirt."[1]
Allāh said;

﴿ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿*Then he became one of those who believed*﴾ meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allāh. This is as Allāh says,

﴿وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾

﴿*And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.*﴾ (17:19)

Allāh also says,

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴿*Whoever works righteousness – whether male or female – while being a true believer....*﴾ (16:97)

Allāh says,

﴿وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾﴾

﴿*and recommended one another to patience, and recommended one another to compassion.*﴾

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble *Ḥadīth*,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

«*The merciful people will be treated with mercy by the Most Merciful (Allāh). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.*»[2]

In another *Ḥadīth* he said,

«لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمِ النَّاسَ»

[1] Aṭ-Ṭabari 24:444.
[2] Abu Dāwud 5:231.

*«Allāh will not be merciful with whoever is not merciful with the people.»*[1]

Abu Dāwud recorded from 'Abdullāh bin 'Amr that he narrated (from the Prophet ﷺ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

*«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.»*[2]

Then Allāh says,

﴿أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾﴾

﴿*They are those on the Right,*﴾ meaning, those who have these characteristics are the companions of the Right Hand.

## The Companions of the Left Hand and Their Recompense

Then Allāh says,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾﴾

﴿*But those who disbelieved in Our Āyāt, they are those on the Left.*﴾

meaning, the companions of the Left Hand.

﴿عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ﴿٢٠﴾﴾

﴿*Upon them Fire will Mu'ṣadah.*﴾

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b Al-Qurazi, 'Āṭiyah Al-'Awfi, Al-Ḥasan, Qatādah and As-Suddi, all said,

﴿مُؤْصَدَةٌ﴾

﴿*Mu'ṣadah.*﴾ "This means shut."[3] Ibn 'Abbās said, "Its doors will be closed."[4] Aḍ-Ḍaḥḥāk said,

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[1] Muslim 4:1809.

[2] Abu Dāwud 5:231.

[3] Aṭ-Ṭabari 24:447, and *Ad-Durr Al-Manthūr* 8:526.

[4] *Ad-Durr Al-Manthūr* 8:526.

﴿مُّؤْصَدَةٌ﴾

﴿*Mu'ṣadah.*﴾ "It will be sealed over them and it will have no door." Qatādah said,

﴿مُّؤْصَدَةٌ﴾

﴿*Mu'ṣadah.*﴾ "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."[1]

This is the end of the *Tafsīr* of *Sūrat Al-Balad*, and all praise and blessings are due to Allāh.

[1] Aṭ-Ṭabari 24:447.

# The *Tafsīr* of *Sūrah Wash-Shams wa Ḍuḥāhā* (Chapter - 91)

**Which was revealed in Makkah**

## Recitation of *Sūrah Ash-Shams wa Ḍuḥāhā* in the *'Ishā'* Prayer

The *Ḥadīth* of Jābir which was recorded in the Two *Ṣaḥīḥs* has already been mentioned. In it the Messenger of Allāh ﷺ said to Mu'ādh,

«هَلَّا صَلَّيْتَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾؟»

«*Why didn't you pray with (the recitation of) ﴿Glorify the Name of your Lord the Most High﴾ (87), ﴿By the sun and Ḍuḥāhā﴾ (91), and ﴿By the night as it envelops?﴾ (92)*»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾﴾

﴿1. *By the sun and Ḍuḥāḥā.*﴾

﴿2. *By the moon as it Talāhā.*﴾

﴿3. *By the day as it Jallāhā.*﴾

﴿4. *By the night as it Yaghshāhā.*﴾

﴿5. *By the heaven and Mā Banāhā.*﴾

﴿6. *By the earth and Mā Ṭahhāhā.*﴾

﴿7. *By Nafs, and Mā Sawwāhā (Who apportioned it).*﴾

[1] *Fatḥ Al-Bāri* 2:234, and Muslim 1:340.

﴿8. *Then He showed it its Fujūr and its Taqwā.*﴾

﴿9. *Indeed he succeeds who purifies it.*﴾

﴿10. *And indeed he fails who Dassāhā.*﴾

## Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujāhid said,

﴿وَٱلشَّمۡسِ وَضُحَىٰهَا ۝١﴾

﴿*By the sun and Ḍuḥāḥā.*﴾ "This means, by its light."[1] Qatādah said,

﴿وَضُحَىٰهَا﴾

﴿*wa Ḍuḥāḥā.*﴾ "The whole day."[2] Ibn Jarīr said, "The correct view is what has been said, 'Allāh swears by the sun and its daytime, because the clear light of the sun is daytime.' "

﴿وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ۝٢﴾

﴿*By the moon as it Talāhā.*﴾ Mujāhid said, "It follows it (the sun)."[3] Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ۝٢﴾

﴿*By the moon as it Talāhā.*﴾ "It follows the day."[4] Qatādah said, " as it *Talāhā* (follows it)' is referring to the night of the *Hilāl* (the new crescent moon). When the sun goes down, the *Hilāl* is visible."[5] Concerning Allāh's statement,

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣﴾

﴿*By the day as it Jallāhā.*﴾ Mujāhid said, "When it illuminates."[6] Thus, Mujāhid said,

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣﴾

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[1] Aṭ-Ṭabari 24:451.
[2] Aṭ-Ṭabari 24:451.
[3] Aṭ-Ṭabari 24:452.
[4] Aṭ-Ṭabari 24:452.
[5] Aṭ-Ṭabari 24:452.
[6] Aṭ-Ṭabari 24:529.

﴿*By the day as it Jallāhā.*﴾ "This is similar to Allāh's statement,

﴿وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ۝٣﴾

﴿*By the day as it Tajallā.*﴾ (92:2)"

And they have said concerning Allāh's statement,

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ۝٤﴾

﴿*By the night as it Yaghshāhā.*﴾ meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh's statement,

﴿وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ۝٥﴾

﴿*By the heaven and Mā Banāhā.*﴾ The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatādah. It could also mean "By the heaven and its Constructor." This was stated by Mujāhid.[1] Both views are interrelated, and construction means raising. This is as Allāh says,

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىدٍ﴾

﴿*With Hands did We construct the heaven.*﴾ (51:47) meaning, with strength.

﴿وَإِنَّا لَمُوسِعُونَ ۝٤٧ وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ۝٤٨﴾

﴿*Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!*﴾ (51:47-48)

This is also similar to Allāh's statement,

﴿وَٱلْأَرْضِ وَمَا طَحَىٰهَا ۝٦﴾

﴿*By the earth and Mā Ṭaḥāhā.*﴾ Mujāhid said, "*Ṭaḥāhā* means He spread it out."[2] Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا طَحَىٰهَا﴾

﴿*and Mā Ṭaḥāhā.*﴾ "This means what He created in it."[3] 'Ali bin

[1] Aṭ-Ṭabari 24:453.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:453.

Abi Ṭalḥah reported from Ibn 'Abbās that he said, "*Ṭahāhā* means that He proportioned it."[1] Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri, Abu Ṣāliḥ and Ibn Zayd all said that

﴿طَحَىٰهَا﴾

﴿*Ṭaḥāhā*﴾ means, He spread it out.[2]

Allāh then says,

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝٧﴾

﴿*By Nafs, and Mā Sawwāhā (Who apportioned it).*﴾

meaning, He created it sound and well-proportioned upon the correct nature (*Al-Fiṭrah*). This is as Allāh says,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

﴿*So set you your face towards the religion, Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in the Khalqillāh.*﴾ (30:30)

The Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*Every child that is born, is born upon the Fiṭrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?*»

Both Al-Bukhāri and Muslim recorded this *Ḥadīth* from Abu Hurayrah.[3] In *Ṣaḥīḥ Muslim*, it has been narrated from Ṭyāḍ bin Ḥimār Al-Mujāshi'ī that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

«*Allāh the Mighty and Majestic says, "Verily I created My servants Ḥunafā' (as monotheists), but then the devils came to*

[1] Aṭ-Ṭabari 24:454.

[2] Aṭ-Ṭabari 24:454, and *Ad-Durr Al-Manthūr* 8:529, 530.

[3] *Fatḥ Al-Bāri* 3:290, and Muslim 4:2048.

*them and distracted them from their religion.*"[1]

Then Allāh says,

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝٨﴾

﴿*Then He showed it its Fujūr and its Taqwā.*﴾

meaning, He showed him to his transgression and his *Taqwā*. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn 'Abbās said,

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝٨﴾

﴿*Then He showed it its Fujūr and its Taqwā.*﴾

"He explained the good and the evil to it (the soul)."[2]

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ath-Thawri all said the same.[3] Sa'īd bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its *Fujūr* and its *Taqwā* inside of it."[4]

Ibn Jarīr recorded from Abul-Aswad Ad-Dīli that he said, "Imrān bin Ḥuṣayn said to me, 'Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet ﷺ, when there will be an evidence against them?' I said, 'Rather it is something preordained upon them.' Then he said, 'Is that an injustice?' Then I became extremely frightened of him (due to what he was saying), and I said to him, 'There is nothing except that He (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He ('Imrān) then said, 'May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh's Messenger ﷺ and asked him:

"O Messenger of Allāh! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from *Qadr*, or something written for them

[1] Muslim 4:2197.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:455.

[4] Aṭ-Ṭabari 24:455.

only after the Message came to them from their Prophet, when there will be an evidence against them?" He (the Prophet ﷺ) replied:

«بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِمْ»

«*Rather it is something preordained for them.*»

So the man said, "Then what is the point of our actions?" The Prophet ﷺ replied,

«مَنْ كَانَ اللهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يُهَيِّئُهُ لَهَا، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللهِ تَعَالَى: ﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝٧ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝٨﴾»

«*Whoever Allāh created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allāh ﴿By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā﴾.*»[1]

Aḥmad and Muslim both recorded this *Ḥadīth*.[2]
Allāh then says,

﴿قَدْ أَفْلَحَ مَن زَكَّىٰهَا ۝٩ وَقَدْ خَابَ مَن دَسَّىٰهَا ۝١٠﴾

﴿*Indeed he succeeds who purifies it. And indeed he fails who Dassāhā.*﴾

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujāhid, Ikrimah and Sa'īd bin Jubayr.

﴿وَقَدْ خَابَ مَن دَسَّىٰهَا ۝١٠﴾

﴿*And indeed he fails who Dassāhā.*﴾ meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

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[1] Aṭ-Ṭabari 24:455.

[2] Aḥmad 4:438, and Muslim 4:2041.

This is like what was reported by Al-'Awfi and 'Ali bin Abi Ṭalḥah from Ibn 'Abbās.[1]

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this *Āyah*,

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝٧ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝٨﴾

﴿*By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā.*﴾

Then he would say,

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، وَخَيْرُ مَنْ زَكَّاهَا»

«*O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.*»"[2]

## Another *Ḥadīth*

Imām Aḥmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

«*O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.*»

Zayd then said, "The Messenger of Allāh ﷺ used to teach us these (words) and we now teach them to you."[3] Muslim also recorded this *Ḥadīth*.[4]

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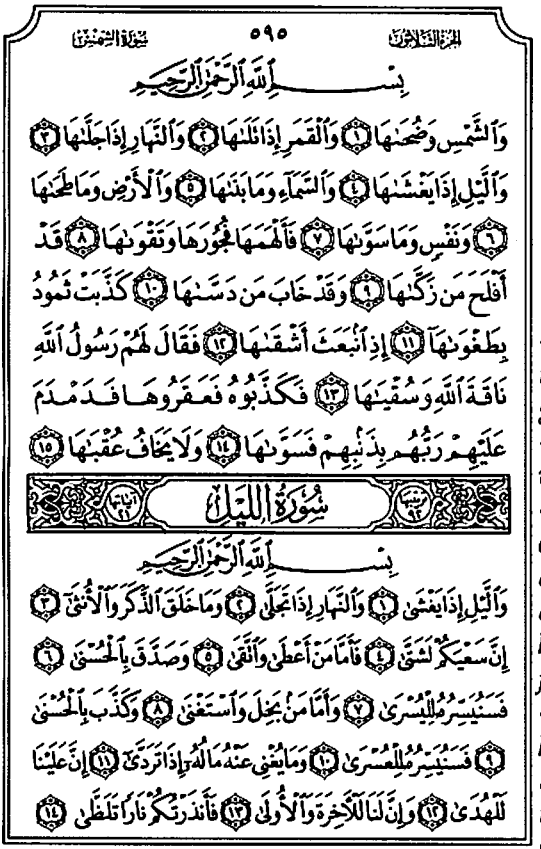
[1] Aṭ-Ṭabari 24:457.

[2] Aṭ-Ṭabarāni 11:106.

[3] Aḥmad 4:371.

[4] Muslim 4:2088.




﴿كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ انۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَىٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَىٰهَا ﴿١٥﴾﴾

﴿11. *Thamūd denied through their transgression.*﴾

﴿12. *When their most wicked went forth.*﴾

﴿13. *But the Messenger of Allāh said to them: "Be cautious! That is the she-camel of Allāh! (Do not harm it) and (bar it not from having) its drink!"*﴾

﴿14. *Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwāhā!*﴾

﴿15. *And He feared not the consequences thereof.*﴾

## The Rejection of Thamūd and Allāh's Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others.[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

﴿إِذِ انۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾﴾

﴿*When their most wicked went forth.*﴾

[1] Aṭ-Ṭabari 24:458.

meaning, the most wicked person of the tribe, and he was Qudār bin Sālif, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

﴿فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾﴾

﴿*But they called their comrade and he took (a sword) and killed (her).*﴾ (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imām Aḥmad recorded from 'Abdullāh bin Zam'ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ»

«﴿*When their most wicked went forth.*﴾ *A strong and mighty man who was invincible among his tribe, like Abu Zam'ah, went forth to her.*»[1]

This *Ḥadīth* was recorded by Al-Bukhāri in his Book of *Tafsīr*, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasā'ī both recorded it in their *Sunans* in their Books of *Tafsīr*.[2]

## The Story of Ṣāliḥ's She-Camel

Allāh then says,

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ﴾

﴿*But the Messenger of Allāh said to them*﴾ referring to Ṣāliḥ.

﴿نَاقَةَ اللَّهِ﴾

﴿*That is the she-camel of Allāh!*﴾ meaning, 'beware of touching the she-camel of Allāh with any harm.'

﴿وَسُقْيَاهَا ﴿١٣﴾﴾

[1] Aḥmad 4:17.

[2] *Fatḥ Al-Bāri* 8:575, Muslim 4:2191, *Tuḥfat Al-Aḥwadhi* 9:268, and An-Nasā'ī in *Al-Kubrā* 6:515.

﴿*and its drink!*﴾ meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allāh says,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا﴾

﴿*Then they denied him and they killed it.*﴾

which means they rejected what he came with. This resulted in them killing the she-camel that Allāh had brought out of the rock as a sign for them and a proof against them.

﴿فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ﴾

﴿*So their Lord destroyed them because of their sin,*﴾

meaning, He became angry with them and He annihilated them.

﴿فَسَوَّىٰهَا ﴿١٤﴾﴾

﴿*Fasawwāhā!*﴾ meaning, He made the punishment descend upon them all equally.

Qatādah said, "It has reached us that the leader of tribe of Thamūd did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allāh destroyed them all with the same punishment due to their sin."[1] Allāh said,

﴿وَلَا يَخَافُ﴾

﴿*And He feared not*﴾ it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

﴿عُقْبَىٰهَا ﴿١٥﴾﴾

﴿*the consequences thereof.*﴾ Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."[2] Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.[3]

This is the end of the *Tafsīr* of *Sūrat Ash-Shams*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:460.
[2] Aṭ-Ṭabari 24:416.
[3] Aṭ-Ṭabari 24:461.

# The *Tafsīr* of *Sūrat Al-Layl* (Chapter - 92)

**Which was revealed in Makkah**

## The Recitation of *Sūrat Al-Layl* in the *'Ishā'* Prayer

The statement of the Prophet ﷺ to Mu'ādh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

*«Why did you not pray with (the recitation of) ﴿Glorify the Name of your Lord the Most High﴾ (87), and ﴿By the sun and Ḍuḥāhā﴾ (91), and ﴿By the night as it envelops?﴾ (92)»*[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝١ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝٢ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝٣ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝٤ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝١١﴾

﴿1. *By the night as it envelops.*﴾

﴿2. *By the day as it appears.*﴾

﴿3. *By Him Who created male and female.*﴾

﴿4. *Certainly, your efforts and deeds are diverse.*﴾

﴿5. *As for him who gives and has Taqwā,*﴾

﴿6. *And believes in Al-Ḥusnā.*﴾

﴿7. *We will make smooth for him the path of ease.*﴾

﴿8. *But he who is greedy and thinks himself self-sufficient,*﴾

﴿9. *And denies Al-Ḥusnā.*﴾

﴿10. *We will make smooth for him the path to evil.*﴾

[1] *Fatḥ Al-Bāri* 2:234, and Muslim 1:340.

﴿11. *And what will his wealth avail him when he goes down (in destruction)?*﴾

## Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allāh swears by saying:

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾

﴿*By the night as it envelops.*﴾ meaning, when it covers the creation with its darkness.

﴿وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

﴿*By the day as it appears.*﴾ meaning, with its light and its radiance.

﴿وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ۝٣﴾

﴿*By Him Who created male and female.*﴾ This is similar to Allāh's saying,

﴿وَخَلَقْنَٰكُمْ أَزْوَٰجًا ۝٨﴾

﴿*And We have created you in pairs.*﴾ (78:8)

It is also similar to His saying,

﴿وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴿*And of everything We have created pairs.*﴾ (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allāh says,

﴿إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝٤﴾

﴿*Certainly, your efforts and deeds are diverse.*﴾

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allāh then says,

﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥﴾

﴿*As for him who gives and has Taqwā.*﴾

meaning, he gives what he has been commanded to give and he fears Allāh in his affairs.

﴿وَصَدَّقَ بِالْحُسْنَىٰ ۝٦﴾

﴿*And believes in Al-Ḥusnā.*﴾ meaning, in the compensation for that. This was said by Qatādah.[1] Khuṣayf said, "In the reward."

Then Allāh says,

﴿فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧﴾

﴿*We will make smooth for him the path of ease.*﴾ Ibn 'Abbās said, "Meaning for goodness."[2] Thus, Allāh says,

﴿وَأَمَّا مَنۢ بَخِلَ﴾

﴿*But he who is greedy*﴾ meaning, with that which he has.

﴿وَٱسْتَغْنَىٰ ۝٨﴾

﴿*and thinks himself self-sufficient,*﴾ 'Ikrimah reported that Ibn 'Abbās said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic."[3] This was recorded by Ibn Abi Ḥātim.

﴿وَكَذَّبَ بِالْحُسْنَىٰ ۝٩﴾

﴿*And denies Al-Ḥusnā.*﴾ meaning, the recompense in the abode of the Hereafter.

﴿فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾

﴿*We will make smooth for him the path to evil.*﴾

meaning, the path of evil. This is as Allāh says,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ۝١١٠﴾

﴿*And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.*﴾ (6:110)

And there are many *Āyāt* with this meaning, proving that Allāh rewards those who intend good with success, while

[1] Aṭ-Ṭabari 24:470.

[2] *Ad-Durr Al-Manthūr* 8:535.

[3] Aṭ-Ṭabari 24:472.

whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many *Ḥadīths* that prove this.

## The Narration of Abu Bakr Aṣ-Ṣiddīq

Imām Aḥmad recorded from Abu Bakr that he said to the Messenger of Allāh ﷺ, "O Messenger of Allāh! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)?" He replied,

«بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ»

«*Indeed it is according to what has already been decided.*»

Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allāh?" He replied,

«كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

«*Everyone will find it easy to do such deeds that will lead him to what he was created for.*»[1]

## The Narration of 'Ali

Al-Bukhāri recorded from 'Ali bin Abi Ṭālib that they (the Companions) were with the Messenger of Allāh ﷺ at the cemetery of Baqī' Al-Gharqad for a funeral, when the Prophet ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

«*There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.*»

They said, "O Messenger of Allāh! Should we depend on this?" He replied,

«اعْمَلُوا ، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

«*Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.*» Then he recited the *Āyah*

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧﴾

[1] Aḥmad 1:5. Similar with Muslim, no. 17 in the Book of Faith.

﴿*As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease.*﴾"[1]

until the *Āyah:*

﴿لِلْعُسْرَىٰ ﴿١٠﴾﴾

﴿*the path to evil*﴾

He (Imām Al-Bukhāri) also recorded another similar narration from 'Ali bin Abi Ṭālib in which he said, "We were at a funeral in the cemetery of Baqī' Al-Gharqad when the Messenger of Allāh ﷺ came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ - أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ - إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»

«*There is not anyone among you – or is not a single soul (that has been created) – except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.*»

A man said, "O Messenger of Allāh! Should we just depend on what has been written for us and give up performing deeds? For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet ﷺ replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيَسَّرُونَ إِلَى عَمَلِ أَهْلِ الشَّقَاءِ، ثُمَّ قَرَأَ:

«*Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.*» Then he recited the *Āyah*:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾»

[1] *Fatḥ Al-Bāri* 8:578, 579.

﴿*As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Ḥusnā. We will make smooth for him the path to evil.*﴾»[1]

The other compilers of the Group have also recorded this *Ḥadīth*.[2]

## The Narration of 'Abdullāh bin 'Umar

Imām Aḥmad recorded from Ibn 'Umar that 'Umar said, "O Messenger of Allāh! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new?" The Prophet ﷺ replied,

«فِيمَا قَدْ فُرِغَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنَّ كُلًّا مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

«*It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khaṭṭāb! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.*»[3]

This *Ḥadīth* has been recorded by At-Tirmidhi in the Book of *Al-Qadar* and he said "*Ḥasan Ṣaḥīḥ*."[4]

## Another *Ḥadīth* Narrated by Jābir

Ibn Jarīr recorded from Jābir bin 'Abdullāh that he said, "O Messenger of Allāh! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)?" The Prophet ﷺ replied,

«لِأَمْرٍ قَدْ فُرِغَ مِنْهُ»

[1] *Fatḥ Al-Bāri* 8:579.

[2] Muslim no. 2039, 2040, Abu Dāwud 5:68, *Tuḥfat Al-Aḥwadhi* 6:340, and 9:270, An-Nasā'ī in *Al-Kubrā* 6:516, 517, and Ibn Mājah 1:30.

[3] Aḥmad 2:52.

[4] *Tuḥfat Al-Aḥwadhi* 6:933.

«*It is a matter that has been predetermined.*»

Then Surāqah said, "Then what is the purpose of deeds?" The Messenger of Allāh ﷺ then said,

«كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ»

«*Everyone who does deeds will have his deeds made easy for him.*»[1]

Muslim also recorded this *Ḥadīth*.[2]

Ibn Jarīr recorded from 'Āmir bin 'Abdullāh bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islām in Makkah. He used to free the elderly and the women when they accepted Islām. So his father said to him, 'O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, 'O my father! I only want – and I think he said – what is with Allāh.' Some people of my family have told me this *Āyah* was revealed about him:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧﴾

﴿*As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease.*﴾»[3]

Then Allāh says,

﴿وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ۝١١﴾

﴿*And what will his wealth avail him when he goes down?*﴾

Mujāhid said, "This means when he dies."[4] Abu Ṣāliḥ and Mālik said – narrating from Zayd bin Aslam, "When he goes down into the Fire."[5]

﴿إِنَّ عَلَيْنَا لَلْهُدَىٰ ۝١٢ وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ۝١٣ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝١٤ لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ۝١٥ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ۝١٦ وَسَيُجَنَّبُهَا ٱلْأَتْقَى ۝١٧ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ۝١٨ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ۝١٩ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ۝٢٠ وَلَسَوْفَ يَرْضَىٰ ۝٢١﴾

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[1] Aṭ-Ṭabari 24:475.

[2] Muslim 4:2041.

[3] Aṭ-Ṭabari 24:473. There are some deficiencies in these narrations.

[4] Aṭ-Ṭabari 24:476.

[5] Aṭ-Ṭabari 24:476, and Al-Qurṭubi 20:85.

﴿12. *Truly, on Us is (to give) guidance.*﴾

﴿13. *And truly, unto Us (belong) the last (Hereafter) and the first (this world).*﴾

﴿14. *Therefore I have warned you of a Fire Talaẓẓā.*﴾

﴿15. *None shall enter it save the most wretched.*﴾

﴿16. *Who denies and turns away.*﴾

﴿17. *And those with Taqwā will be far removed from it.*﴾

﴿18. *He who gives of his wealth for self-purification.*﴾

﴿19. *And who has (in mind) no favor from anyone to be paid back.*﴾

﴿20. *Except to seek the Face of his Lord, the Most High.*﴾

﴿21. *He, surely, will be pleased.*﴾

## The Matter of Guidance and other than it is in the Hand of Allāh, and Allāh's Warning about the Hellfire

Qatādah said,

﴿إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾﴾

﴿*Truly, on Us is (to give) guidance.*﴾

"This means, We will explain what is lawful and what is prohibited."[1] Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allāh (i.e., in the Hereafter)." They consider this *Āyah* like Allāh's saying,

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

﴿*And upon Allāh is the responsibility to explain the Straight path.*﴾ (16:9)

This has been mentioned by Ibn Jarīr.[2]
Allāh said;

﴿وَإِنَّ لَنَا لَلْآخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾﴾

﴿*And truly, unto Us (belong) the last (Hereafter) and the first (this world).*﴾

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[1] Aṭ-Ṭabari 24:477.

[2] Aṭ-Ṭabari 24:477.

This means, 'they both belong to Us and I (Allāh) am in complete control of them.' Then Allāh says,

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ﴾

*﴿Therefore I have warned you of a Fire Talaẓẓā.﴾*

Mujāhid said, "Blazing."[1] Imām Aḥmad recorded from Simāk bin Ḥarb that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ giving a sermon, in which he said:

«أَنْذَرْتُكُمُ النَّارَ»

*«I have warned you of the Fire.»*

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet."[2]

Imām Aḥmad recorded from Abu Isḥāq that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ»

*«Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.»*"[3] Imām Al-Bukhāri also recorded this narration.[4]

Muslim recorded that Abu Isḥāq narrated from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

*«Verily, the lightest punishment received by the people of the*

[1] Aṭ-Ṭabari 24:477.

[2] Aḥmad 4:272.

[3] Aḥmad 4:274.

[4] *Fatḥ Al-Bāri* 11:424.

*Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.»*[1]

Allāh says,

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾﴾

﴿*None shall enter it save the most wretched.*﴾ meaning, none will enter surrounded by it on all sides except the most wretched. Then Allāh explains who this (the most wretched) is by His saying,

﴿ٱلَّذِى كَذَّبَ﴾

﴿*Who denies*﴾ meaning, in his heart.

﴿وَتَوَلَّىٰ ﴿١٦﴾﴾

﴿*and turns away.*﴾ meaning, from acting with his limbs and performing deeds according to their pillars.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

«*All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.*»

They (the Companions) said, "Who would refuse, O Messenger of Allāh?" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

«*Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.*»[2] Al-Bukhāri also recorded this *Ḥadīth*.[3]

Allāh then says,

﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾﴾

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[1] Muslim 1:196.

[2] Aḥmad 2:361.

[3] *Fatḥ Al-Bāri* 13:263.

﴿And those with Taqwā will be far removed from it.﴾

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

﴿ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾﴾

﴿He who gives of his wealth for self-purification.﴾

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allāh has bestowed upon him of religion and worldly things.

﴿وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾﴾

﴿And who has (in mind) no favor from anyone to be paid back.﴾

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

﴿إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾﴾

﴿to seek the Face of his Lord, the Most High﴾

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allāh then says,

﴿وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾

﴿He, surely, will be pleased.﴾ meaning, indeed those with these characteristics will be pleased.

## The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of *Tafsīr* have mentioned that these *Āyāt* were revealed about Abu Bakr Aṣ-Ṣiddīq. Some of them even mentioned that there is a consensus among the Qur'ānic commentators concerning this. There is no doubt that he is included in the meaning of these *Āyāt*, and that he is the most deserving of the *Ummah* to be described with these characteristics in general, for indeed, the wording of these *Āyāt* is general. As in Allāh's saying,

﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾﴾

﴿And those with Taqwā will be far removed from it. He who

*gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.*﴾

However, he (Abu Bakr) was the first and foremost of this *Ummah* to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allāh) and in aiding the Messenger of Allāh ﷺ. How many *Dirhams* and *Dināars* did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why 'Urwah bin Mas'ūd, who was the chief of the Thaqīf tribe, said to him on the day of the Treaty of Ḥudaybiyyah, "By Allāh, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islām)." Abu Bakr Aṣ-Ṣiddīq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allāh says,

﴿وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾

﴿*And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.*﴾

And in the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ يَاعَبْدَ اللهِ، هَذَا خَيْرٌ»

«*Whoever equipped two riding animals in the way of Allāh, the Gatekeepers of Paradise will call to him saying, "O servant of Allāh! This is good."*»

So Abu Bakr said, "O Messenger of Allāh! The one who is called from them will not have any need. Will there be anyone who will be called from all of them?" The Prophet ﷺ replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

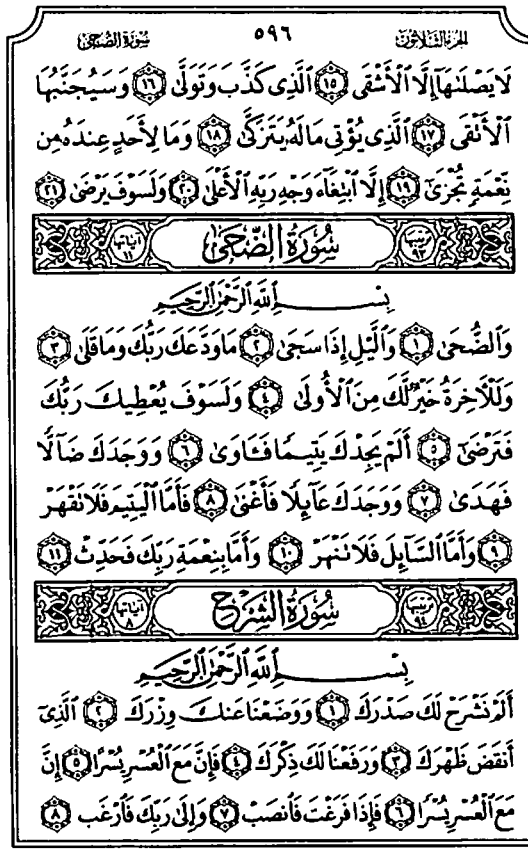
«*Yes, and I hope that you will be one of them.*»[1]

This is the end of the *Tafsīr* of *Sūrat Al-Layl*, and all praise and thanks are due to Allāh.

[1] *Fatḥ Al-Bāri* 7:23, and Muslim 2:712.

# The *Tafsīr* of *Sūrat Aḍ-Ḍuḥā* (Chapter - 93)

**Which was revealed in Makkah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ
خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ
يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ
يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ
ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا
فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا
بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾﴾

﴿1. *By the forenoon.*﴾

﴿2. *By the night when it darkens.*﴾

﴿3. *Your Lord has neither forsaken you nor hates you.*﴾

﴿4. *And indeed the Hereafter is better for you than the present.*﴾

﴿5. *And verily, your Lord will give you so that you shall be well-pleased.*﴾

﴿6. *Did He not find you an orphan and gave you a refuge?*﴾

﴿7. *And He found you unaware and guided you?*﴾

﴿8. *And He found you poor and made you rich?*﴾

﴿9. *Therefore, treat not the orphan with oppression.*﴾

﴿10. *And repulse not the one who asks.*﴾

﴿11. *And proclaim the grace of your Lord.*﴾

## The Reason for the Revelation of *Sūrat Aḍ-Ḍuḥā*

Imām Aḥmad recorded from Jundub that he said, "The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muḥammad! I think that your devil has finally left you.' So Allāh revealed,

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

﴿*By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.*﴾"[1]

Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr, all recorded this *Ḥadīth*.[2] This Jundub (who narrated it) is Ibn 'Abdullāh Al-Bajali Al-'Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, "Muḥammad's Lord has abandoned him." So Allāh revealed,

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

﴿*By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.*﴾[3]

﴿وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ۝٢﴾

﴿*By the forenoon. By the night when it darkens.*﴾

Al-'Awfī reported from Ibn 'Abbās, "When the Qur'ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

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[1] Aḥmad 4:312.

[2] *Fatḥ Al-Bāri* 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, *Tuḥfat Al-Aḥwadhi* 9:272, An-Nasā'ī in *Al-Kubrā* 6:517, and Aṭ-Ṭabari 24:485, 486.

[3] Aṭ-Ṭabari 24:486.

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

﴿*Your Lord has neither forsaken you nor hates you.*﴾"[1]

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

﴿وَٱلَّيْلِ إِذَا سَجَىٰ ۝٤﴾

﴿*By the night when it darkens (Sajā).*﴾

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ۝٢﴾

﴿*By the night as it envelops. By the Day as it appears.*﴾ (92:1-2)

Allāh also says,

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝٩٦﴾

﴿*(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.*﴾ (6:96)

Allāh then says,

﴿مَا وَدَّعَكَ رَبُّكَ﴾

﴿*Your Lord has neither forsaken you*﴾ meaning, 'He has not abandoned you.'

﴿وَمَا قَلَىٰ ۝٣﴾

﴿*nor hates (Qalā) you.*﴾ meaning, 'He does not hate you.'

[1] Aṭ-Ṭabari 24:484, and Al-Qurṭubi 20:91. See the beginning of this book regarding narrations from Al-'Awfi.

## The Hereafter is Better Than This First Life

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝٤﴾

*﴿And indeed the Hereafter is better for you than the present.﴾*

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allāh ﷺ used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet ﷺ was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allāh, he chose that which is with Allāh over this lowly world.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, 'O Messenger of Allāh! Will you allow us to spread something soft over this straw mat?' He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

*«I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.»"*[1]

At-Tirmidhi and Ibn Mājah both recorded this *Ḥadīth* by way of Al-Mas'ūdi. At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ."*[2]

## The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ

Then Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٥﴾

*﴿And verily, your Lord will give you so that you shall be well-pleased.﴾*

meaning, in the final abode Allāh will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

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[1] Aḥmad 1:391.

[2] *Tuḥfat Al-Aḥwadhi* 7:48, and Ibn Mājah 2:1376.

the River of *Al-Kawthar*, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest frangrance of musk, as will be mentioned.

Imām Abu 'Amr Al-Awzā'ī recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was shown that which his *Ummah* would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٥﴾

*﴿And verily, your Lord will give you so that you shall be well-pleased.﴾*

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants."

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim from his route of transmission.[1] This chain of narration is authentic to Ibn 'Abbās, and statements like this can only be said from that which is *Tawqīf*.[2]

## A Mention of some of Allāh's Favors upon the Messenger ﷺ

Enumerating His favors upon His Messenger, Muḥammad ﷺ, Allāh says;

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ۝٦﴾

*﴿Did He not find you an orphan and gave you a refuge?﴾*

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, 'Abdul-Muṭṭalib, until he died when Muḥammad ﷺ was eight years old.

Then his uncle, Abu Ṭālib took responsibility for him and continued to protect him, assist him, elavate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Ṭālib continued to follow the religion of his people, worshipping idols.

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[1] Aṭ-Ṭabari 24:487.

[2] Meaning information that the Prophet ﷺ informed him of.

All of this took place by the divine decree of Allāh and His decree is most excellent. Until Abu Ṭālib died a short time before the *Hijrah*. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allāh chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madīnah). Allāh caused his *Sunnah* to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islām) – may Allāh be pleased with all of them. All of this was from Allāh's protection for him, guarding over him and caring for him.
Then Allāh says,

﴿وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ۝٧﴾

*﴿He found you unaware and guided you?﴾*

This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ﴾

*﴿And thus We have sent to you a Rūḥ from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...﴾* (42:52)

Allāh says,

﴿وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ۝٨﴾

*﴿And He found you poor and made you rich?﴾*

meaning, 'you were poor having dependents, so Allāh made you wealthy and independent of all others besides Him.' Thus, Allāh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two *Ṣaḥīḥs* it has been recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

*«Wealth is not determined by abundance of possessions, but*

*wealth is the richness of the soul.*»[1]

In *Ṣaḥīḥ Muslim*, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

«*Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful.*»[2]

## How should this Bounty be responded to?

Then Allāh says,

﴿فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ۝٩﴾

﴿*Therefore, treat not the orphan with oppression.*﴾ meaning, 'just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.' In other words, 'do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatādah said, "Be like a merciful father to the orphan."[3]

﴿وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ۝١٠﴾

﴿*And repulse not the one who asks.*﴾ meaning, 'just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Isḥāq said,

﴿وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ۝١٠﴾

﴿*And repulse not the one who asks.*﴾ "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh's servants." Qatādah said, "This means respond to the poor with mercy and gentleness."[4]

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١﴾

﴿*And procalim the grace of your Lord.*﴾

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[1] *Fatḥ Al-Bāri* 11:276, and Muslim 2:726 with this chain of narration and another chain as well.

[2] Muslim 2:730.

[3] Al-Qurṭubi 20:100.

[4] Al-Baghawi 4:500.

meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh's favor upon you.'
Abu Dāwud recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَشْكُرُ اللهَ مَنْ لَا يَشْكُرُ النَّاسَ»

*«Whoever is not thankful to the people, then he is not thankful to Allāh.»*[1]

At-Tirmidhi also recorded this *Ḥadīth* and he said, *"Ṣaḥīḥ"*.[2]
Abu Dāwud recorded from Jābir that the Prophet ﷺ said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

*«Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.»*[3]

Abu Dāwud was alone in recording this *Ḥadīth*.

This is the end of the *Tafsīr* of *Sūrat Aḍ-Ḍuḥā*, and unto Allāh is due all praise and thanks.

[1] Abu Dāwud 5:157.
[2] *Tuḥfat Al-Aḥwadhi* 6:87.
[3] Abu Dāwud 5:159.

# The *Tafsīr* of *Sūrah Alam Nashraḥ* (*Sūrat Ash-Sharḥ*)

# (Chapter - 94)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾﴾

﴿1. *Have We not opened your breast for you?*﴾

﴿2. *And removed from you your burden.*﴾

﴿3. *Which weighed down your back?*﴾

﴿4. *And have We not raised high your fame?*﴾

﴿5. *Verily, along with every hardship is relief,*﴾

﴿6. *Verily, along with every hardship is relief.*﴾

﴿7. *So when you have finished, devote yourself to Allāh's worship.*﴾

﴿8. *And to your Lord turn intentions and hopes.*﴾

## The Meaning of opening the Breast

Allāh says,

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾﴾

﴿*Have We not opened your breast for you?*﴾ meaning, 'have We not opened your chest for you.' This means, 'We illuminated it, and We made it spacious, vast and wide.' This is as Allāh says,

﴿فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿*And whomsoever Allāh wills to guide, He opens his breast to*

*Islām.*﴾ (6:125)

And just as Allāh expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

## A Discussion of Allāh's Favor upon His Messenger ﷺ

Concerning Allāh's statement,

﴿وَوَضَعْنَا عَنكَ وِزْرَكَ ۝٢﴾

﴿*And removed from you your burden.*﴾ This means

﴿لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

﴿*That Allāh may forgive you your sins of the past and the future.*﴾ (48:2)

﴿ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ۝٣﴾

﴿*Which weighed down your back?*﴾ *Al-Inqāḍ* means the sound. And more than one of the Salaf has said concerning Allāh's saying,

﴿ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ۝٣﴾

﴿*Which weighed down your back?*﴾ meaning, 'its burden weighed heavy upon you.'

## The Meaning of raising the Fame of the Prophet ﷺ

Allāh then said,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤﴾

﴿*And have We not raised high your fame?*﴾ Mujāhid said, "I (Allāh) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh."[1]

Qatādah said, "Allāh raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (*Shahādah*), or prays a prayer (*Ṣalāh*) except that he proclaims it: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is

[1] Aṭ-Ṭabari 24 :494.

the Messenger of Allāh."[1]

## Ease after Difficulty

Concerning Allāh's saying,

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦﴾

﴿*Verily along with every hardship is relief. Verily along with every hardship is relief.*﴾

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

## The Command to remember Allāh during Spare Time

Allāh says,

﴿فَإِذَا فَرَغْتَ فَٱنصَبْ ۝٧ وَإِلَىٰ رَبِّكَ فَٱرْغَب ۝٨﴾

﴿*So when you have finished, devote yourself to Allāh's worship. And to your Lord turn intentions and hopes.*﴾

meaning, 'when you have completed your worldy affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.' Similar to this is the Prophet's statement in a *Ḥadīth* that is agreed-upon to be authentic,

«لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ»

«*There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.*»[2]

The Prophet ﷺ also said,

«إِذَا أُقِيمَتِ الصَّلَاةُ وَحَضَرَ الْعَشَاءُ فَابْدَأُوا بِالْعَشَاءِ»

«*When the prayer has started and the dinner has been served, then begin with dinner.*»[3]

Mujāhid said concerning this *Āyah*, "When you are free from the worldy affairs, and you have stood to pray, then stand up

[1] At-Ṭabari 24:494.

[2] Muslim 1:393.

[3] *Fatḥ Al-Bāri* 9:498.

for your Lord."[1]

This is the end of the *Tafsīr* of *Sūrah Alam Nashraḥ* and all praise and blessings are due to Allāh

[1] Aṭ-Ṭabari 24:497.

# The *Tafsīr* of *Sūrah Wat-Tīn waz-Zaytūn* (Chapter - 95)

**Which was revealed in Makkah**

## The Recitation of *Sūrat At-Tīn* in the Prayer while traveling

Mālik and Shu'bah narrated from 'Ādi bin Thābit, who narrated that Al-Barā' bin 'Āzib said, "The Prophet ﷺ used to recite in one of his *Rak'ahs* while traveling *'At-Tīn waz-Zaytūn' (Sūrat At-Tīn)*, and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this *Ḥadīth* in their books.[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالتِّينِ وَالزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۝٣ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ۝٧ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝٨﴾

﴿*1. By At-Tīn and Az-Zaytūn.*﴾

﴿*2. By Ṭūr Sinīn.*﴾

﴿*3. By this city of security.*﴾

﴿*4. Verily, We created man in the best form.*﴾

﴿*5. Then We reduced him to the lowest of the low.*﴾

﴿*6. Save those who believe and do righteous deeds. Then they shall have a reward without end.*﴾

[1] *Fatḥ Al-Bāri* 8:583, Muslim 1:339, Abu Dāwud 2:19, *Tuḥfat Al-Aḥwadhi* 2:226, An-Nasā'ī in *Al-Kubrā* 6:518, and Ibn Mājah 1:273.

﴿7. *Then what causes you to deny after this the Recompense?*﴾

﴿8. *Is not Allāh the best of judges?*﴾

## The Explanation of *At-Tīn* and what comes after it

Al-'Awfi reported from Ibn 'Abbās that what is meant by *At-Tīn* is the *Masjid* of Nūḥ that was built upon Mount Al-Judi. Mujāhid said, "It is this fig that you have."[1]

﴿وَٱلتِّينِ﴾

﴿*By Az-Zaytūn.*﴾ Ka'b Al-Aḥbār, Qatādah, Ibn Zayd and others have said, "It is the *Masjid* of Jerusalem (Bayt Al-Maqdis)." Mujāhid and 'Ikrimah said, "It is this olive which you press (to extract the oil)."[2]

﴿وَطُورِ سِينِينَ ۝١﴾

﴿*By Ṭūr Sinīn.*﴾ Ka'b Al-Aḥbār and several others have said, "It is the mountain upon which Allāh spoke to Mūsā."[3]

﴿وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ۝٣﴾

﴿*By this city of security.*﴾ meaning Makkah. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Ibn Zayd and Ka'b Al-Aḥbār.[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent 'Īsā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin 'Imrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad ﷺ was sent.

They have said that these three places are mentioned at the end of the Tawrāh. The verse says, "Allāh has come from

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[1] Aṭ-Ṭabari 24:502.

[2] Aṭ-Ṭabari 24:501.

[3] Aṭ-Ṭabari 24:503.

[4] Aṭ-Ṭabari 24:505, 506.

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin 'Imrān; and shined from Sā'īr - meaning the mountain of Jerusalem from which Allāh sent 'Isa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

## Man becoming Lowly even though He was created in the Best Form and the Result of that

Allāh says,

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤﴾

﴿*Verily, We created man in the best form.*﴾ This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

﴿ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥﴾

﴿*Then We reduced him to the lowest of the low.*﴾

meaning, to the Hellfire. This was said by Mujāhid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.[1] Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Save those who believe and do righteous deeds.*﴾

Some have said,

﴿ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥﴾

﴿*Then We reduced him to the lowest of the low.*﴾

"This means decrepit old age." This has been reported from Ibn 'Abbās and Ikrimah. Ikrimah even said, "Whoever gathers the Qur'ān (i.e., he memorizes it all), then he will not be

[1] Aṭ-Ṭabari 24:110, 509.

returned to decrepit old age."[1] Ibn Jarīr preferred this explanation.[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh's saying,

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ﴾

﴿*By Al-'Aṣr. Verily man is in loss, except those who believe and perform righteous deeds.*﴾ (103:1-3)

Concerning Allāh's statement,

﴿فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦﴾

﴿*Then they shall have a reward without end.*﴾ meaning, that will not end, as we have mentioned previously.
Then Allāh says,

﴿فَمَا يُكَذِّبُكَ﴾

﴿*Then what causes you to deny*﴾ meaning, 'O Son of Ādam!'

﴿بَعْدُ بِٱلدِّينِ ۝٧﴾

﴿*after this the Recompense?*﴾ meaning, 'in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?' Then Allāh says,

﴿أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَـٰكِمِينَ ۝٨﴾

﴿*Is not the Allāh the best of judges?*﴾ meaning, 'is He not the best of judges, Who does not oppress or do any injustice to anyone?' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the *Tafsīr* of *Sūrat wat-Tīn waz-Zaytūn* and all praise and thanks are due to Allāh.

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[1] Aṭ-Ṭabari 24:508.

[2] Aṭ-Ṭabari 24:511.

# The *Tafsīr* of *Sūrah Iqra'* (*Sūrat Al-'Alaq*) (Chapter - 96)

**Which was revealed in Makkah**

**This was the First of the Qur'ān revealed**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝٥﴾

﴿1. *Read! In the Name of your Lord Who created.*﴾

﴿2. *He has created man from a clot.*﴾

﴿3. *Read! And your Lord is the Most Generous.*﴾

﴿4. *Who has taught by the pen.*﴾

﴿5. *He has taught man that which he knew not.*﴾

**The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur'ān revealed**

Imām Aḥmad recorded that 'Ā'ishah said: The first thing that began happening with the Messenger of Allāh ﷺ from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Ḥirā' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadījah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Ḥirā'.

The angel came to him while he was in the cave and said, "Read!" The Messenger of Allāh ﷺ said,

«فَقُلْتُ: مَا أَنَا بِقَارِئٍ»

«*I replied: "I am not one who reads.*»

Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a third time until I could no longer bear it. Then he released me and said:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾﴾

﴿*Read in the Name of your Lord who has created.*﴾

until he reached the *Āyah*,

﴿مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

﴿*That which he knew not.*﴾"

So he returned with them (those *Āyāt*) and with his heart trembling until he came (home) to Khadījah, and he said,

«زَمِّلُونِي زَمِّلُونِي»

«*Wrap me up, wrap me up!*»

So they wrapped him up until his fear went away. After that

he told Khadījah everything that had happened (and said),

«قَدْ خَشِيتُ عَلَى نَفْسِي»

*«I fear that something may happen to me.»*

Khadījah replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadījah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzzā bin Quṣay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injīl in Hebrew as much as Allāh willed for him to write. He was an old man and had lost his eyesight. Khadījah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described what he saw. Waraqah said, "This is *An-Namūs*[1] whom Allāh had sent to Mūsā. I wish I was young and could live until the time when your people would drive you out." Allāh's Messenger ﷺ asked,

«أَوَ مُخْرِجِيَّ هُمْ؟»

*«Will they drive me out?»*

Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you."

But Waraqah did not remain. He died and the revelation paused[2] until Allāh's Messenger ﷺ became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibrīl would appear to him and say, "O Muḥammad! You are truly the Messenger of Allāh!" Therefore, his worry would be eased, his soul would be

[1] The keeper of the secrets, meaning Jibrīl.

[2] From this part to the end of the narration is from Az-Zuhri as narrated by Ma'mar, as explained at length by Ibn Ḥajar in *Fatḥ Al-Bāri* no. 6982.

settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibrīl appeared to him again and said to him the same as he had said before."[1]

This *Ḥadīth* has been recorded in the Two *Ṣaḥīḥs* by way of Az-Zuhrī.[2] We have already discussed this *Ḥadīth's* chain of narration, its text and its meanings at length in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhāri.* Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allāh.

So the first thing that was revealed of the Qur'ān were these noble and blessed *Āyāt.* They are the first mercy that Allāh bestowed upon His servants and the first bounty that Allāh favored them with.

## The Honor and Nobility of Man is in His Knowledge

These *Āyāt* inform of the beginning of man's creation from a dangling clot, and that out of Allāh's generosity He taught man that which he did not know. Thus, Allāh exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Ādam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh says,

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝٥﴾

*﴿Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.﴾*

There is a narration that states, "Record knowledge by writing."[3] There is also a saying which states, "Whoever acts

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[1] Aḥmad 6:232.

[2] *Fatḥ Al-Bāri* 12:368, and Muslim 1:139.

[3] This "narration" is an unauthentic *Ḥadīth*. See Al-Ḥākim 1:106. It is also attributed to a saying of 'Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.

according to what he knows, Allāh will make him inherit knowledge that he did not know."[1]

﴿كَلَّآ إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝٨ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰٓ ۝١٠ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ۝١١ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ۝١٢ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ۝١٣ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ۝١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝١٥ نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ۝١٦ فَلْيَدْعُ نَادِيَهُۥ ۝١٧ سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ۝١٩﴾

*﴿6. Nay! Verily, man does transgress.﴾*

*﴿7. Because he considers himself self-sufficient.﴾*

*﴿8. Surely, unto your Lord is the return.﴾*

*﴿9. Have you seen him who prevents﴾*

*﴿10. A servant when he prays?﴾*

*﴿11. Have you seen if he is on the guidance﴾*

*﴿12. Or enjoins Taqwā?﴾*

*﴿13. Have you seen if he denies and turns away?﴾*

*﴿14. Knows he not that Allāh sees?﴾*

*﴿15. Nay! If he ceases not, We will scorch his forehead –﴾*

*﴿16. A lying, sinful forehead!﴾*

*﴿17. Then let him call upon his council.﴾*

*﴿18. We will call out the guards of Hell!﴾*

*﴿19. Nay! Do not obey him. Fall prostrate and draw near (to Allāh)!﴾*

## The Threat against Man's Transgression for the sake of Wealth

Allāh informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allāh threatens, warns and admonishes him in His saying,

﴿إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝٨﴾

[1] This is a false *Ḥadīth*, and they also narrate it as a saying of 'Īsā, upon him be peace. It was recorded by Abu Nu'aym in *Al-Ḥilyah* 10:14-15. See *Aḍ-Ḍa'īfah* no. 422.

﴿*Surely, unto your Lord is the return.*﴾ meaning, 'unto Allāh is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

## Scolding of Abu Jahl and the Threat of seizing Him

Then Allāh says,

﴿أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰٓ ۝١٠﴾

﴿*Have you seen him who prevents. A servant when he prays?*﴾

This was revealed about Abu Jahl, may Allāh curse him. He threatened the Prophet ﷺ for performing *Ṣalāh* at the *Ka'bah*. Thus, Allāh firstly admonished him with that which was better by saying,

﴿أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ۝١١﴾

﴿*Have you seen if he is on the guidance.*﴾ meaning, 'do you think this man whom you are preventing is upon the straight path in his action, or

﴿أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ۝١٢﴾

﴿*Or enjoins Taqwā?*﴾ in his statements? Yet, you rebuke him and threaten him due to his prayer.' Thus, Allāh says,

﴿أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ۝١٤﴾

﴿*Knows he not that Allāh sees?*﴾

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allāh sees him and hears his words, and He will compensate him in full for what he has done? Then Allāh says by way of warning and threatening,

﴿كَلَّا لَئِن لَّمْ يَنتَهِ﴾

﴿*Nay! If he ceases not,*﴾

meaning, if he does not recant from his discord and obstinacy,

﴿لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝١٥﴾

﴿*We will scorch his forehead.*﴾ meaning, 'indeed We will make it extremely black on the Day of Judgement.' Then He says,

﴿نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾﴾

﴿*A lying, sinful forehead!*﴾ meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

﴿فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾﴾

﴿*Then let him call upon his council.*﴾ meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

﴿سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾

﴿*We will call out the guards of Hell!*﴾ 'And they are the angels of torment. This is so that he may know who will win – Our group or his group?'

Al-Bukhāri recorded that Ibn 'Abbās said, "Abu Jahl said, 'If I see Muḥammad praying at the *Ka'bah*, I will stomp on his neck.' So this reached the Prophet ﷺ, who said,

«لَئِنْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ»

«*If he does, he will be seized by the angels.*»"[1]

This *Ḥadīth* was also recorded by At-Tirmidhi and An-Nasā'ī in their Books of *Tafsīr*.[2] Likewise, it has been recorded by Ibn Jarīr.[3] Aḥmad, At-Tirmidhi, An-Nasā'ī and Ibn Jarīr, all recorded it from Ibn 'Abbās with the following wording: "The Messenger of Allāh ﷺ was praying at the *Maqām* (prayer station of Ibrāhīm) when Abu Jahl bin Hishām passed by him and said, 'O Muḥammad! Haven't I prevented you from this?' He threatened the Prophet ﷺ and thus, the Messenger of Allāh ﷺ became angry with him and reprimanded him. Then he said, 'O Muḥammad! What can you threaten me with? By Allāh, I have the most kinsmen of this valley with me in the large.' Then Allāh revealed,

﴿فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾

﴿*Then let him call upon his council. We will call out the guards of Hell!*﴾"

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[1] *Fatḥ Al-Bāri* 8:595.

[2] *Tuḥfat Al-Aḥwadhi* 9:277, and An-Nasā'ī in *Al-Kubrā* 6:518.

[3] At-Ṭabari 12:649.

Ibn 'Abbās then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ."*[1]

Ibn Jarīr recorded from Abu Hurayrah that Abu Jahl said, "Does Muḥammad cover his face with dust (i.e., from prostration) while he is among you all?" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-'Uzzā, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allāh ﷺ came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allāh ﷺ said,

«لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

*«If he had come near me, the angels would have snatched him limb by limb.»*

The narrator added; "Allāh revealed an *Āyah*, but I do not know whether it is concerning the *Ḥadīth* of Abu Hurayrah or not:

﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝٦﴾

*﴿Nay! Verily, man does transgress.﴾*

to the end of the *Sūrah*."[2]

Imām Aḥmad bin Hanbal, Muslim, An-Nasā'ī and Ibn Abi Ḥātim all recorded this *Ḥadīth*.[3]

## Amusement for the Prophet ﷺ

Then Allāh says,

﴿كَلَّا لَا تُطِعْهُ﴾

*﴿Nay! Do not obey him.﴾* meaning, 'O Muḥammad! Do not obey

[1] Aḥmad 1:329, At-Tirmidhi 3349, An-Nasā'ī in *Al-Kubrā* 11684, and Aṭ-Ṭabari 12:648.

[2] Aṭ-Ṭabari 12:649.

[3] Aḥmad 2:370, Mulim :2797, and An-Nasā'ī in *Al-Kubrā* 11683.

him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allāh will protect you and help you, and He will defend you against the people.'

﴿وَٱسْجُدْ وَٱقْتَرِب ۩﴾

﴿*Fall prostrate and draw near (to Allāh)!*﴾ This is just like what has been confirmed in the *Ṣaḥīḥ* of Muslim on the authority of Abu Ṣāliḥ who reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ»

«*The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).*»[1]

It has also been mentioned previously that the Messenger of Allāh ﷺ used to prostrate when he recited

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾

﴿*When the heaven is split asunder.*﴾ (84:1) and

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾

﴿*Read! In the Name of your Lord Who has created.*﴾[2] (96:1)

This is the end of the *Tafsīr* of *Sūrah Iqra'* (*Sūrat Al-'Alaq*). Unto Allāh is due all praise and thanks, and He is the Giver of success and protection against error.

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[1] Muslim 1 :350.

[2] Muslim 1 :406.

# The *Tafsīr* of *Sūrat Al-Qadr* (Chapter - 97)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝١ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝٢ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝٤ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝٥﴾

﴿1. *Verily, We have sent it down in the Night of Al-Qadr.*﴾

﴿2. *And what will make you know what the Night of Al-Qadr is?*﴾

﴿3. *The Night of Al-Qadr is better than a thousand months.*﴾

﴿4. *Therein descend the angels and the Rūḥ by their Lord's permission with every matter.*﴾

﴿5. *There is peace until the appearance of dawn.*﴾

## The Virtues of the Night of *Al-Qadr* (the Decree)

Allāh informs that He sent the Qur'ān down during the Night of *Al-Qadr*, and it is a blessed night about which Allāh says,

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ﴾

﴿*We sent it down on a blessed night.*﴾ (44:3) This is the Night of *Al-Qadr* and it occurs during the month of Ramaḍān. This is as Allāh says,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ﴾

﴿*The month of Ramaḍān in which was revealed the Qur'ān.*﴾ (2:185)

Ibn 'Abbās and others have said, "Allāh sent the Qur'ān down all at one time from the Preserved Tablet (*Al-Lawḥ Al-Maḥfūẓ*)

to the House of Might (*Baytul-'Izzah*), which is in the heaven of this world. Then it came down in parts to the Messenger of Allāh ﷺ based upon the incidents that occurred over a period of twenty-three years."

Then Allāh magnified the status of the Night of *Al-Qadr*, which He chose for the revelation of the Mighty Qur'ān, by His saying,

﴿وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝٢ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣﴾

*﴿And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months.﴾*[1]

Imām Aḥmad recorded that Abu Hurayrah said, "When Ramaḍān would come, the Messenger of Allāh ﷺ would say,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

*«Verily, the month of Ramaḍān has come to you all. It is a blessed month, which Allāh has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.»"*[2]

An-Nasā'ī recorded this same *Ḥadīth*.[3] Aside from the fact that worship during the Night of *Al-Qadr* is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

*«Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allāh), he will be forgiven for his previous sins.»*[4]

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[1] Aṭ-Ṭabari 24:531, 532, and Al-Qurṭubi 20:130.

[2] Aḥmad 2:230. There is a witness for this narration from the *Ḥadīth* of Anas bin Mālik in the books of the *Sunan*.

[3] An-Nasā'ī 4:129.

[4] *Fatḥ Al-Bāri* 4:294, and Muslim 1:523.

## The Descent of the Angels and the Decree for Every Good during the Night of *Al-Qadr*

Allāh says,

﴿تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝٤﴾

﴿*Therein descend the angels and the Rūḥ by their Lord's permission with every matter.*﴾

meaning, the angels descend in abundance during the Night of *Al-Qadr* due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'ān is recited, they surround the circles of *Dhikr* (remembrance of Allāh) and they lower their wings with true respect for the student of knowledge.

In reference to *Ar-Rūḥ*, it is said that here it means the angel Jibrīl. Therefore, the wording of the *Āyah* is a method of adding the name of the distinct object (in this case Jibrīl) separate from the general group (in this case the angels).

Concerning Allāh's statement,

﴿مِّن كُلِّ أَمْرٍ﴾

﴿*with every matter.*﴾ Mujāhid said, "Peace concerning every matter." Sa'īd bin Manṣūr said, 'Īsā bin Yūnus told us that Al-A'mash narrated to them that Mujāhid said concerning Allāh's statement,

﴿سَلَٰمٌ هِىَ﴾

﴿*There is peace*﴾ "It is security in which *Shayṭān* cannot do any evil or any harm." Qatādah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allāh says,

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝٤﴾

﴿*Therein is decreed every matter of decree.*﴾ (44:4)

Then Allāh says,

﴿سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝٥﴾

﴿*There is peace until the appearance of dawn.*﴾

Sa'īd bin Manṣūr said, "Hushaym narrated to us on the authority of Abu Isḥāq, who narrated that Ash-Sha'bi said

concerning Allāh's statement,

﴿مِن كُلِّ أَمْرٍ ۝٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝٥﴾

﴿*With every matter, there is a peace until the appearance of dawn.*﴾

'The angels giving the greetings of peace during the Night of *Al-Qadr* to the people in the *Masjids* until the coming of *Fajr* (dawn).'"

Qatādah and Ibn Zayd both said concerning Allāh's statement,

﴿سَلَٰمٌ هِيَ﴾

﴿*There is peace.*﴾ "This means all of it is good and there is no evil in it until the coming of *Fajr* (dawn)."

## Specifying the Night of Decree and its Signs

This is supported by what Imām Aḥmad recorded from 'Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ ابْتِغَاءَ حِسْبَتِهِنَّ فَإِنَّ اللهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةُ وِتْرٍ: تِسْعٍ أَوْ سَبْعٍ أَوْ خَامِسَةٍ أَوْ ثَالِثَةٍ أَوْ آخِرِ لَيْلَةٍ»

«*The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allāh will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramaḍān).*»

The Messenger of Allāh ﷺ also said,

«إِنَّ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلْجَةٌ، كَأَنَّ فِيهَا قَمَرًا سَاطِعًا، سَاكِنَةٌ سَاجِيَةٌ، لَا بَرْدَ فِيهَا وَلَا حَرَّ، وَلَا يَحِلُّ لِكَوْكَبٍ يُرْمَى بِهِ فِيهَا حَتَّى يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَبِيحَتَهَا تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَلَا يَحِلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذٍ»

«*Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shayṭān is not allowed to come out*

*with it (the sun) on that day.*»[1]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dāwud mentioned a section in his *Sunan* that he titled, "Chapter: Clarification that the Night of *Al-Qadr* occurs during every Ramaḍān." Then he recorded that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ was asked about the Night of *Al-Qadr* while I was listening and he said,

«هِيَ فِي كُلِّ رَمَضَانَ»

«*It occurs during every Ramaḍān.*»"[2]

The men of this chain of narration are all reliable, but Abu Dāwud said that Shu'bah and Sufyān both narrated it from Isḥāq and they both considered it to be a statement of the Companion (Ibn 'Umar, and thus not the statement of the Prophet ﷺ).

It has been reported that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ performed *I'tikāf* during the first ten nights of Ramaḍān and we performed *I'tikāf* with him. Then Jibrīl came to him and said, 'That which you are seeking is in front of you.' So the Prophet ﷺ performed *I'tikāf* during the middle ten days of Ramadān and we also performed *I'tikāf* with him. Then Jibrīl came to him and said; 'That which you are seeking is ahead of you.' So the Prophet ﷺ stood up and gave a sermon on the morning of the twentieth of Ramaḍān and he said,

«مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي أُنْسِيتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ»

«*Whoever performed I'tikāf with me, let him come back (for I'tikāf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.*»

The roof of the *Masjid* was made of dried palm-tree leaves and

[1] Aḥmad 5:324. It is a *Mursal* narration.

[2] Abu Dāwud 2:111. This narration is considered *Mawqūf*.

we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet ﷺ lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allāh ﷺ, which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhāri and *Muslim)* recorded it in the Two *Ṣaḥīḥs.*[1]

Ash-Shāfi'i said, "This *Ḥadīth* is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a *Ḥadīth* narrated from 'Abdullāh bin Unays in *Ṣaḥīḥ Muslim.*[2]

It has also been said that it is on the twenty-fifth night due to what Al-Bukhāri recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فِي تَاسِعَةٍ تَبْقَىٰ، فِي سَابِعَةٍ تَبْقَىٰ، فِي خَامِسَةٍ تَبْقَىٰ»

*«Seek it in the last ten (nights) of Ramaḍān. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.»*[3]

Many have explained this *Ḥadīth* to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his *Ṣaḥīḥ* from Ubay bin Ka'b that the Messenger of Allāh ﷺ mentioned that it was on the twenty-seventh night.[4]

Imām Aḥmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ūd says whoever stands for prayer (at night) the entire year, will catch the Night of *Al-Qadr.*" He (Ubayy) said, "May Allāh have mercy upon him. Indeed he knows that it is during the month of Ramaḍān and that it is the twenty-seventh night." Then he swore by Allāh. Zirr then said, "How do you know that?"

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[1] *Fatḥ Al-Bāri* 4:329, 318, and Muslim 2:824.

[2] Muslim 2:827.

[3] *Fatḥ Al-Bāri* 4:306.

[4] Muslim 2:828.

Ubayy replied, "By a sign or an indication that he (the Prophet ﷺ) informed us of. It rises that next day having no rays on it – meaning the sun."[1] Muslim has also recorded it.[2]

It has been said that it is the night of the twenty-ninth. Imām Aḥmad bin Ḥanbal recorded from 'Ubādah bin Aṣ-Ṣāmit that he asked the Messenger of Allāh ﷺ about the Night of Decree and he replied,

«فِي رَمَضَانَ فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَإِنَّهَا فِي وِتْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثٍ وَعِشْرِينَ، أَوْ خَمْسٍ وَعِشْرِينَ، أَوْ سَبْعٍ وَعِشْرِينَ، أَوْ تِسْعٍ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

*«Seek it in Ramaḍān in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.»*[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said about the Night of *Al-Qadr*,

«إِنَّهَا لَيْلَةُ سَابِعَةٍ أَوْ تَاسِعَةٍ وَعِشْرِينَ، وَإِنَّ الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ الْحَصَى»

*«Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.»*[4]

Aḥmad was alone in recording this *Ḥadīth* and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilābah that he said, "The Night of *Al-Qadr* moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilābah has also been recorded by Mālik, Ath-Thawri, Aḥmad bin Ḥanbal, Isḥāq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shāfiī, and Al-Qāḍi reported it

[1] Aḥmad 5:130.

[2] Muslim 2:828.

[3] Aḥmad 5:318. There is a deficiency in its chain of narration, but the meanings are found with others.

[4] Aḥmad 2:519.

from him, and this is most likely. And Allāh knows best.

## Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramaḍān, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

"O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."

This is due to what Imām Aḥmad recorded from 'Ā'ishah, that she said, "O Messenger of Allāh! If I find the Night of *Al-Qadr* what should I say?" He replied,

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

*«Say: "O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."»*[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah have all recorded this *Ḥadīth*. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."[2] Al-Ḥākim recorded it in his *Mustadrak* (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhāri and Muslim).[3] An-Nasā'ī also recorded it.[4]

This is the end of the *Tafsīr* of *Sūrah Laylat Al-Qadr*, and all praise and blessings are due to Allāh.

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[1] Aḥmad 6:182.

[2] *Tuḥfat Al-Aḥwadhi* 9:495, An-Nasā'ī in *Al-Kubrā* 6:218, and Ibn Mājah 2:1265.

[3] Al-Ḥākim 1:530.

[4] An-Nasā'ī in *Al-Kubrā* 6:219.

# The *Tafsīr* of *Sūrat Lam Yakun (Al-Bayyinah)*[1] (Chapter - 98)

**Which was revealed in Al-Madīnah**

**The Messenger of Allāh ﷺ recited this *Sūrah* to Ubayy**

Imām Aḥmad recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b,

«إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾»

*«Verily, Allāh has commanded me to recite to you ﴿Those who disbelieve from among the People of the Scripture.﴾»*

Ubayy said, "He (Allāh) mentioned me by name to you?" The Prophet ﷺ replied,

«نَعَمْ»

*«Yes.»* So he (Ubayy) cried.[2] Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'ī all recorded this *Ḥadīth* from Shu'bah.[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾﴾

﴿*1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah.*﴾

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[1] This *Sūrah* is also known as *Al-Bayyinah*.

[2] Aḥmad 3:130.

[3] *Fatḥ Al-Bāri* 8:597, Muslim 1:550, *Tuḥfat Al-Aḥwadhi* 10:294, and An-Nasā'ī in *Al-Kubrā* 6:520.

﴾2. *A Messenger from Allāh, reciting purified pages.*﴿

﴾3. *Wherein are upright Books.*﴿

﴾4. *And the People of the Scripture differed not until after there came to them the Bayyinah.*﴿

﴾5. *And they were commanded not, but that they should worship Allāh, making religion purely for Him alone, Ḥunafā', and that they perform Ṣalāh and give Zakāh, and that is the right religion.*﴿

## Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujāhid said, they are not going

﴿مُنفَكِّينَ﴾

﴾*to leave*﴿ "Meaning, they will not be finished until the truth becomes clear to them."[1] Qatādah also said the same thing.[2]

﴿حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ﴾

﴾*until there came to them the Bayyinah.*﴿ meaning, this Qur'ān. This is why Allāh says,

﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾﴾

﴾*Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.*﴿

Then He explains what the *Bayyinah* is by His saying,

﴿رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾﴾

﴾*A Messenger from Allāh, reciting purified pages.*﴿

meaning, Muḥammad ﷺ and the Magnificent Qur'ān he recites, which is written down among the most high gathering in purified pages. This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:539.

[2] Aṭ-Ṭabari 24:539.

﴿فِي صُحُفٍ مُّكَرَّمَةٍ ۝١٣ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤ بِأَيْدِي سَفَرَةٍ ۝١٥ كِرَامٍ بَرَرَةٍ ۝١٦﴾

﴿*In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.*﴾ (80:13-16)

Then Allāh says,

﴿فِيهَا كُتُبٌ قَيِّمَةٌ ۝٣﴾

﴿*Wherein are upright Books.*﴾ Ibn Jarīr said, "Meaning in the purified pages are Books from Allāh that are upright, just and straight. They have no mistakes in them because they are from Allāh, the Mighty and Majestic."[1]

## The Differing only occurred after the Knowledge came

Allāh says,

﴿وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ۝٤﴾

﴿*And the People of the Scripture differed not until after there came to them the Bayyinah.*﴾

This is similar to Allāh's statement,

﴿وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝١٠٥﴾

﴿*And be not as those who divided and differed among themselves after the Bayyināt came to them. It is they for whom there is an awful torment.*﴾ (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allāh established the proofs and evidences against them, they divided and differed concerning that which Allāh had intended in their Scriptures, and they had many differences. This is like what has been reported in a *Ḥadīth* that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

«*Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-*

[1] Aṭ-Ṭabari 24:540.

*two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.»*

They said, "Who are they, O Messenger of Allāh?" He ﷺ replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

*«(Those who are upon) what I and my Companions are upon.»*[1]

## The Command of Allāh was merely that They make their Religion solely for Him

Allāh says,

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ﴾

*﴿And they were commanded not, but that they should worship Allāh, making religion purely for Him alone,﴾*

This is similar to Allāh's statement,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

*﴿And We did not send any Messenger before you but We revealed to him: Lā ilāha illā Anā.﴾* (21:25)

Thus, Allāh says,

﴿حُنَفَآءَ﴾

*﴿Ḥunafā'﴾*

meaning, avoiding *Shirk* and being truly devout to *Tawḥīd*. This is like Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ﴾

*﴿And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the Ṭāghūt (false deities)."»* (16:36)

A discussion of the word *Ḥanīf* has already been mentioned previously and in *Sūrat Al-An'ām*, so there is no need to repeat it here.[2]

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[1] Al-Qurṭubi 4:159, 160. Similar with At-Tirmidhi.

[2] See volume three, the *Tafsīr* of *Sūrat Al-An'ām* (6:79), and volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:30).

﴿وَيُقِيمُوا الصَّلَوٰةَ﴾

﴿*and perform Ṣalāh*﴾ And this is the best of the physical forms of worship.

﴿وَيُؤْتُوا الزَّكَوٰةَ﴾

﴿*and give Zakāh,*﴾ This is doing good to the poor and the needy.

﴿وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾﴾

﴿*and that is the right religion.*﴾ meaning, the upright and just religion, or the nation that is straight and balanced.

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أُولَٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ أُولَٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِىَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾﴾

*﴿6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.﴾*

*﴿7. Verily, those who believe and do righteous good deeds, they are the best of creatures.﴾*

*﴿8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.﴾*

## Mentioning the Worse and Best of Creation and Their Recompense

Allāh informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allāh's divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

﴿أُولَٰئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ۝٦﴾

﴿*They are the worst of creatures.*﴾ meaning, they are the worst creation that Allāh has fashioned and created.

Then Allāh informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this *Āyah* as a proof that the believers have a status among the creatures that is better than the angels. This is because Allāh says,

﴿أُولَٰئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ۝٧﴾

﴿*They are the best of creatures.*﴾

Then Allāh says,

﴿جَزَآؤُهُمْ عِندَ رَبِّهِمْ﴾

﴿*Their reward with their Lord*﴾ meaning, on the Day of Judgement.

﴿جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا﴾

﴿*is Eternal Gardens underneath which rivers flow. They will abide therein forever,*﴾

meaning, having no end, no break and no conclusion.

﴿رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴿*Allāh will be pleased with them, and they well-pleased with Him.*﴾

The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

﴿وَرَضُوا۟ عَنْهُ﴾

﴿*and they well-pleased with Him.*﴾ Due to the comprehensive favors He has given them.

Then Allāh says,

﴿ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ﴾

﴿*That is for him who fears his Lord.*﴾ meaning, this is the reward that will be attained by those who revere Allāh and fear Him as He deserves to be feared. This is the person who worships Allāh as if he sees Him, and he knows that even though he does not see Him, indeed Allāh sees him.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

«*Shall I not inform you of the best of creation?*»

They said, "Of course, O Messenger of Allāh!" He said,

«رَجُلٌ آخِذٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، كُلَّمَا كَانَتْ هَيْعَةٌ اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ»

«*A man who takes the reins of his horse in the way of Allāh, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation?*»

They said, "Of course, O Messenger of Allāh!" He said,

«رَجُلٌ فِي ثُلَّةٍ مِنْ غَنَمِهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

«*A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?*»

They said, "Of course." He said,

«الَّذِي يُسْأَلُ بِاللهِ وَلَا يُعْطِي بِهِ»

«*The person who is asked by Allāh and he does not give by Him.*»[1]

This is the end of the *Tafsīr* of *Sūrat Lam Yakun (Al-Bayyinah)*, and all praise and thanks are due to Allāh.

[1] Aḥmad 2:396.

# The *Tafsīr* of *Sūrah Idhā Zulzilat (Az-Zalzalah)* (Chapter - 99)

**Which was revealed in Makkah**

## The Virtues of *Sūrat Az-Zalzalah*

Imām Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "A man came to the Messenger of Allāh ﷺ and said, 'Teach me what to recite, O Messenger of Allāh!' The Prophet ﷺ said,

«اقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الر»

*«Recite three from those [which begin] with the letters Alif, Lām, Rā'»*

The man then said to him, 'I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet ﷺ said,

«فَاقْرَأْ مِنْ ذَوَاتِ حٰمٓ»

*«Then recite from those [which begin] with the letters Hā-Mīm.»*

The man said the same thing as he had said before, so the Prophet ﷺ said,

«اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

*«Recite three from the Mūsābbiḥāt.»*

The man again said the same thing as he had said before. Then the man said, 'Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allāh.' So the Prophet ﷺ told him to recite

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١﴾

*﴿When the earth quakes with its Zilzāl.﴾*

Then when he (the Prophet ﷺ) finished reciting the *Sūrah* to

him the man said, 'By He Who has sent you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet ﷺ said,

«أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ»

*«The little man has been successful, the little man has been successful.»*

Then the Prophet ﷺ said,

«عَلَيَّ بِهِ»

*«Bring him back to me.»*

So the man came to him and the Prophet ﷺ said to him,

«أُمِرْتُ بِيَوْمِ الْأَضْحَى جَعَلَهُ اللهُ عِيدًا لِهَذِهِ الْأُمَّةِ»

*«I have also been commanded to celebrate 'Īd Al-Aḍḥā, which Allāh has made a celebration for this Ummah.»*

The man said 'What do you think if I am only able to acquire a borrowed milking she-camel – should I slaughter it?' The Prophet ﷺ said,

«لَا، وَلَكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظَافِرَكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللهِ عَزَّ وَجَلَّ»

*«No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allāh, the Mighty and Majestic.»*"[1] Abu Dāwud and An-Nasā'ī recorded this *Ḥadith*.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝٢ وَقَالَ الْإِنسَانُ مَا لَهَا ۝٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝٦ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا

[1] Aḥmad 2:169. The majority consider this to be authentic. Al-Albāni said that the status of one of its narrators is not known. The rest of the scholars who commented on him consider him trustworthy.

[2] Abu Dāwud 2:119, and An-Nasā'ī in *Al-Kubrā* 16:5.

﴿يَرَهُۥ ۝٨﴾

﴿1. *When the earth quakes with its Zilzāl.*﴾

﴿2. *And when the earth throws out its burdens.*﴾

﴿3. *And man will say: "What is the matter with it?"*﴾

﴿4. *That Day it will declare its information.*﴾

﴿5. *Because your Lord will inspire it.*﴾

﴿6. *That Day mankind will proceed in scattered groups that they may be shown their deeds.*﴾

﴿7. *So, whosoever does good equal to the weight of a speck of dust shall see it.*﴾

﴿8. *And whosoever does evil equal to the weight of a speck of dust shall see it.*﴾

## The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn 'Abbās said,

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝١﴾

﴿*When the earth quakes with its Zilzāl.*﴾ "This means that it will move from beneath it."[1]

﴿وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ۝٢﴾

﴿*And when the earth throws out its burdens.*﴾ meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝١﴾

﴿*O mankind! Have Taqwā of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.*﴾ (22:1)

This is also similar to His saying,

﴿وَإِذَا ٱلْأَرْضُ مُدَّتْ ۝٣ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝٤﴾

﴿*And when the earth is stretched forth, and has cast out all*

[1] *Ad-Durr Al-Manthūr* 8 :592.

*that was in it and became empty.*﴾ (84:3-4)

Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«تُلْقِي الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

*«The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this?' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship?' The thief will say, 'For this I got my hands amputated?' Then they will leave it there and no one will take anything from it.»*[1]

Then Allāh says,

﴿وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ۝٣﴾

﴿*And man will say: "What is the matter with it?"*﴾ meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allāh prepared for it. Then it will throw out its dead people – from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allāh, the One, the Irresistible.

Concerning Allāh's statement,

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤﴾

﴿*That Day it will declare its information.*﴾ meaning, it will speak of what the people did upon its surface. Imām Aḥmad, At-Tirmidhi and Abu 'Abdur-Raḥmān An-Nasā'ī all recorded a *Ḥadīth* from Abu Hurayrah – and in the wording of An-Nasā'ī's version it states – that he said, "The Messenger of Allāh ﷺ recited this *Āyah*,

[1] Muslim no. 1013.

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤﴾

﴿*That Day it will declare its information.*﴾ Then he said,

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

«*Do you know what is its information?*»

They said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

«*Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.*»"

Then At-Tirmidhi said, "This *Ḥadīth* is *Ṣaḥīḥ Gharīb.*"[1] Concerning Allāh's statement,

﴿بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥﴾

﴿*Because your Lord will inspire it.*﴾ It is apparent that the implied meaning here is that He will permit it (the earth). Shabīb bin Bishr narrated from 'Ikrimah that Ibn 'Abbās said,

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤﴾

﴿*That Day it will declare its information.*﴾ "Its Lord will say to it, 'Speak.' So it will speak."[2] Mujāhid commented (on "inspire it"), " He commands it (i.e., to speak)."[3] Al-Qurazi said, "He will command it to separate from them."

Then Allāh says,

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا﴾

﴿*That Day mankind will proceed in scattered groups (Ashtāt)*﴾ meaning, they will return from the station of the Judgement in

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[1] Aḥmad 2:374, *Tuḥfat Al-Aḥwadhi* 9:285, and An-Nasā'ī in *Al-Kubrā* no. 11693. This *Ḥadīth* rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhāri said, "*Munkar*," Ibn Ḥajar said that he is "Feeble."

[2] *Ad-Durr Al-Manthūr* 8:592.

[3] Aṭ-Ṭabari 24:548.

separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "*Ashtāt* means sects."[1] Allāh said,

﴿لِّيُرَوْا أَعْمَـٰلَهُمْ ۝٦﴾

﴿*that they may be shown their deeds.*﴾ meaning, so that they may act and be rewarded for what they did in this life of good and evil.

## The Recompense for Every Minute Deed

Therefore, Allāh goes on to say,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴿*So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.*﴾

Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ طِيَلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ - وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ - كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً فَهِيَ عَلَى ذَلِكَ وِزْرٌ»

«*The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allāh. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihād). So whatever afflicts them during that lengthy period in the pasture or garden, it*

[1] *Ad-Durr Al-Manthūr* 8:593.

*will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allāh upon their necks and their backs (i.e., their Zakāh), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).»*

So the Messenger of Allāh ﷺ was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللهُ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْفَاذَّةَ الْجَامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨﴾»

*«Allāh has not revealed anything concerning them except this single, comprehensive Āyah: ﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.﴾»*[1]

Muslim also recorded this *Ḥadīth*.[2]

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded from 'Adī that the Prophet ﷺ said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

*«Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.»*[3]

In the *Ṣaḥīḥ* as well, he ('Adī) narrated (from the Prophet ﷺ):

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقِي، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ»

*«Do not under rate any good act, even if it is offering drinking*

[1] *Fatḥ Al-Bāri* 8:598.

[2] Muslim 2:680.

[3] *Fatḥ Al-Bāri* 3:332.

*water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.*»[1]

It is also recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسَنَ شَاةٍ»

«*O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.*»[2]

The word *Firsan* in this *Ḥadīth* means its hoof.

In another *Ḥadīth* he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ»

«*Give something to the beggar, even if it is a burnt hoof.*»[3]

It has been reported from 'Ā'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivelent?"[4]

Imām Aḥmad recorded from 'Awf bin Al-Ḥārith bin Aṭ-Ṭufayl that 'Ā'ishah told him that the Prophet ﷺ used to say,

«يَاعَائِشَةُ، إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا»

«*O 'Ā'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allāh.*»

This *Ḥadīth* was recorded by An-Nasā'ī and Ibn Mājah.[5]

Imām Aḥmad recorded from 'Abdullāh bin Mas'ūd that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ»

«*Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.*»

And indeed the Messenger of Allāh ﷺ made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a

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[1] Muslim 4:2026.

[2] *Fatḥ Al-Bāri* 10:459.

[3] Aḥmad 5:381.

[4] *Al-Muwaṭṭa'* 2:997.

[5] Aḥmad 6:151, and Ibn Mājah no. 4243.

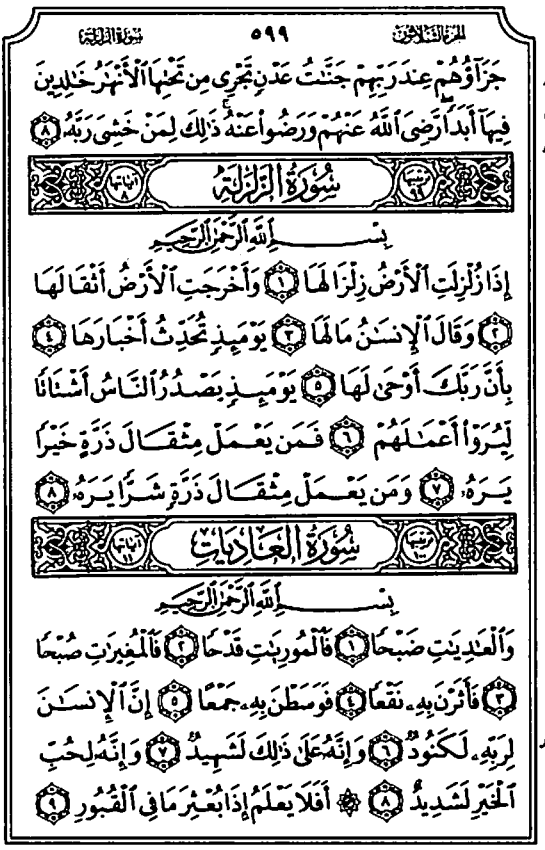
stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.[1]

This is the end of the *Tafsīr* of *Sūrat Idhā Zulzilat (Az-Zalzalah)* and all praise and thanks are due to Allāh.

[1] Aḥmad 1:402.

# The *Tafsīr* of *Sūrat Al-'Ādiyāt*
# (Chapter - 100)

**Which was revealed in Makkah**




بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾﴾

﴿1. *By the 'Ādiyāt (steeds), snorting.*﴾

﴿2. *Striking sparks of fire.*﴾

﴿3. *And scouring to the raid at dawn.*﴾

﴿4. *And raise the dust in clouds the while.*﴾

﴿5. *And penetrating forthwith as one into the midst.*﴾

﴿6. *Verily, man is ungrateful to his Lord.*﴾

﴿7. *And to that He bears witness.*﴾

﴿8. *And verily, he is violent in the love of wealth.*﴾

﴿9. *Knows he not that when the contents of the graves are poured forth?*﴾

﴿10. *And that which is in the breasts shall be made known?*﴾

﴿11. *Verily, that Day their Lord will be Well-Acquainted with them.*﴾

## Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allāh swears by the horses when they are made to gallop into battle in His path (i.e., *Jihād),*[1] and thus they run and pant, which is the sound that is heard from the horse when it runs.

﴿وَٱلْعَٰدِيَٰتِ ضَبْحًا ۝١﴾

﴿*Striking sparks of fire.*﴾ meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

﴿فَٱلْمُغِيرَٰتِ صُبْحًا ۝٢﴾

﴿*And scouring to the raid at dawn.*﴾ meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh ﷺ used to perform raids in the early morning. He would wait to see if he heard the *Adhān* (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allāh says,

﴿فَأَثَرْنَ بِهِۦ نَقْعًا ۝٤﴾

﴿*And raise the dust in clouds the while.*﴾ meaning, dust at the place of the battle with the horses.

﴿فَوَسَطْنَ بِهِۦ جَمْعًا﴾

﴿*And penetrating forthwith as one into the midst.*﴾

means, then are all in the middle of that spot, together.

Allāh's saying;

﴿فَٱلْمُغِيرَٰتِ صُبْحًا ۝٣﴾

﴿*And scouring to the raid at dawn.*﴾

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means the

[1] Aṭ-Ṭabari 24:562.

invasion of the horses in the morning in the way of Allāh."[1]

And His statement,

﴿فَأَثَرْنَ بِهِۦ نَقْعًا ۝٤﴾

*﴿And raise the dust in clouds the while.﴾*

This is the place in which the attack takes place. The dust is stirred up by it.

And His statement,

﴿فَوَسَطْنَ بِهِۦ جَمْعًا ۝٥﴾

*﴿And penetrating forthwith as one into the midst.﴾*

Al-'Awfī narrated from Ibn 'Abbās, 'Aṭā, 'Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk that they all said, "This means into the midst of the disbelieving enemy."[2] Concerning Allāh's statement,

﴿إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ۝٦﴾

*﴿Verily, man is ungrateful (Kanūd) to his Lord.﴾*

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.

Ibn 'Abbās, Mujāhid, Ibrāhīm An-Nakha'i, Abu Al-Jawzā', Abu Al-'Āliyah, Abu Aḍ-Ḍuḥa, Sa'īd bin Jubayr, Muḥammad bin Qays, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd all said, "*Al-Kanūd* means ungrateful."[3] Al-Ḥasan said, "*Al-Kanūd* is the one who counts the calamities (that befall him) and he forgets Allāh's favors."[4]

Concerning Allāh's statement,

﴿وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧﴾

*﴿And to that He bears witness.﴾* Qatādah and Sufyān Ath-Thawri both said, "And indeed Allāh is a witness to that."[5] It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Ka'b Al-Quraẓi. Thus, its meaning

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[1] Aṭ-Ṭabari 24:562.

[2] Aṭ-Ṭabari 24:564, 565.

[3] Aṭ-Ṭabari 24:566.

[4] Aṭ-Ṭabari 24:566.

[5] Aṭ-Ṭabari 24:576.

would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allāh says,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَـٰجِدَ اللَّهِ شَـٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ﴾

*﴿It is not for the idolators, to maintain the Masājid of Allāh, while they witness disbelief against themselves.﴾* (9:17)

Allāh said; .

﴿وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾﴾

*﴿And verily, he is violent in the love of wealth.﴾* meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

## The Threat about the Hereafter

Then Allāh encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾﴾

*﴿Knows he not that when the contents of the graves are poured forth?﴾*

meaning, the dead that are in it will be brought out.

﴿وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴿١٠﴾﴾

*﴿And that which is in the breasts shall be made known?﴾*

Ibn 'Abbās and others have said, "This means what was in their souls would be exposed and made apparent."[1]

﴿إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ﴿١١﴾﴾

*﴿Verily, that Day their Lord will be Well-Acquainted with them.﴾*

meaning, He knows all of that they used to do, and He will

[1] Aṭ-Ṭabari 24:569.

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the *Tafsīr* of *Sūrat Al-'Ādiyāt*, and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Qāri'ah* (Chapter - 101)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴿٥﴾ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾﴾

﴿1. *Al-Qāri'ah.*﴾

﴿2. *What is Al-Qāri'ah?*﴾

﴿3. *And what will make you know what Al-Qāri'ah is?*﴾

﴿4. *It is a Day whereon mankind will be like moths scattered about.*﴾

﴿5. *And the mountains will be like wool, carded.*﴾

﴿6. *Then as for him whose Balance will be heavy,*﴾

﴿7. *He will live a pleasant life.*﴾

﴿8. *But as for him whose Balance will be light,*﴾

﴿9. *His mother will be Hāwiyah.*﴾

﴿10. *And what will make you know what it is?*﴾

﴿11. *A fire Ḥāmiyah!*﴾

*Al-Qāri'ah* is one of the names of the Day of Judgement, like *Al-Ḥāqqah*, *Aṭ-Ṭāmmah*, *As-Sākhkhah*, *Al-Ghāshiyah* and other names. Then Allāh intensifies concern and fright for it by saying,

﴿وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾﴾

﴿*And what will make you know what Al-Qāri'ah is?*﴾

Then He explains this by saying,

﴿يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۝٤﴾

﴿*It is a Day whereon mankind will be like moths scattered about.*﴾

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allāh's statement,

﴿كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝٧﴾

﴿*As if they were locusts spread abroad.*﴾ (54:7)

Allāh said,

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥﴾

﴿*And the mountains will be like wool, carded.*﴾

meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk and As-Suddi have all said,

﴿كَٱلْعِهْنِ﴾

﴿*like wool ('Ihn).*﴾ "Woolen."[1] Then Allāh informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

﴿فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ۝٦﴾

﴿*Then as for him whose Balance will be heavy.*﴾ meaning, his good deeds are more than his bad deeds.

﴿فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ۝٧﴾

﴿*He will live a pleasant life.*﴾ meaning, in Paradise.

﴿وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ۝٨﴾

﴿*But as for him whose Balance will be light.*﴾ meaning, his bad deeds are more than his good deeds. Then Allāh says,

[1] Aṭ-Ṭabari 24 :574.

﴿فَأُمُّهُۥ هَاوِيَةٌ ۝٩﴾

﴿*His mother will be Hāwiyah.*﴾ It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression 'his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn 'Abbās, Ikrimah, Abu Ṣāliḥ and Qatādah.[1] Qatādah said, "He will fall into the Hellfire on his head."[2] Abu Ṣāliḥ made a similar statement when he said, "They will fall into the Fire on their heads."[3]

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be *Hāwiyah*, which is one of the names of the Hellfire. Ibn Jarīr said, "*Al-Hāwiyah* is only called his mother because he will have no other abode except for it."[4] Ibn Zayd said, "*Al-Hāwiyah* is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the *Āyah*,

﴿وَمَأْوَىٰهُمُ ٱلنَّارُ﴾

﴿*Their abode will be the Fire.*﴾ (3:151)[5]

Ibn Abi Ḥātim said that it has been narrated from Qatādah that he said, "It is the Fire, and it is their abode."[6] Thus, Allāh says in explaining the meaning of *Al-Hāwiyah*,

﴿وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝١٠﴾

﴿*And what will make you know what it is?*﴾.

Allāh's statement

﴿نَارٌ حَامِيَةٌۢ ۝١١﴾

﴿*A fire Ḥāmiyah!*﴾

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[1] Aṭ-Ṭabari 24:575, 576, and Al-Qurṭubi 20:167.
[2] Aṭ-Ṭabari 24:576.
[3] Aṭ-Ṭabari 24:575.
[4] Aṭ-Ṭabari 24:575.
[5] Aṭ-Ṭabari 24:576.
[6] Aṭ-Ṭabari 24:575.

meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

*«The fire of the Children of Ādam that you all kindle is one part of the seventy parts of the fire of Hell.»*

They (the Companions) said, "O Messenger of Allāh! Isn't it sufficient?" He replied,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

*«It is more than it by sixty-nine times.»*

This has been recorded by Al-Bukhāri and Muslim.[1] In some of the wordings he stated,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا»

*«It is more than it by sixty-nine times, each of them is like the heat of it.»*

It has been narrated in a *Ḥadīth* that Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ»

*«Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.»*[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«اشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الشِّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ مِنْ حَرِّهَا»

*«The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allāh) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience*

[1] *Fatḥ Al-Bāri* 6:380, and Muslim 4:2184.

[2] Aḥmad 2:432 and 3:13.

*in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.»*[1]

In the Two *Ṣaḥīḥs* it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

*«When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.»*[2]

This is the end of the *Tafsīr* of *Sūrat Al-Qāri'ah*, and all praise and thanks are due to Allāh.

[1] *Fatḥ Al-Bāri* 6:380, and Muslim 1:431.

[2] *Fatḥ Al-Bāri* 2:20, and Muslim 1:430.

# The *Tafsīr* of *Sūrat At-Takāthur* (Chapter - 102)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾﴾

﴿1. *The mutual increase diverts you,*﴾

﴿2. *Until you visit the graves.*﴾

﴿3. *Nay! You shall come to know!*﴾

﴿4. *Again nay! You shall come to know!*﴾

﴿5. *Nay! If you knew with a sure knowledge.*﴾

﴿6. *Verily, you shall see the blazing Fire!*﴾

﴿7. *And again, you shall see it with certainty of sight!*﴾

﴿8. *Then on that Day you shall be asked about the delights!*﴾

## The Result of Loving the World and Heedlessness of the Hereafter

Allāh says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded in the Book of *Ar-Riqāq* (Narrations that soften the Heart) from Anas bin Mālik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'ān until the *Āyah* was revealed which says;

﴿أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾﴾

﴿*The mutual increase diverts you.*﴾"

He was referring to the *Ḥadīth* in which the Prophet ﷺ said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

«*If the Son of Ādam had a valley of gold, he would desire another like it...*»[1]

Imām Aḥmad recorded from 'Abdullāh bin Ash-Shikhkhīr that he said, "I came to the Messenger of Allāh ﷺ while he was saying,

«﴿أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«﴿*The mutual increase diverts you.*﴾ *The Son of Ādam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?*»"[2]

Muslim, At-Tirmidhi and An-Nasā'ī also recorded this *Ḥadīth*.[3] Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah

[1] *Fatḥ Al-Bāri* 11:258.

[2] Aḥmad 4:24.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwadhi* 9:286, and An-Nasā'ī in *Al-Kubrā* 6:521.

that the Messenger of Allāh ﷺ said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَى، أَوْ لَبِسَ فَأَبْلَى، أَوْ تَصَدَّقَ فَأَمْضَى، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

*«The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.»*[1]

Muslim was alone in recording this *Ḥadīth*.

Al-Bukhāri recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said,

«يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

*«Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.»*[2]

This *Ḥadīth* has also been recorded by Muslim, At-Tirmidhi and An-Nasāī.[3] Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ وَالْأَمَلُ»

*«The Son of Ādam becomes old with senility, but yet two things remain with him: greed and hope.»*[4]

Both of them (Al-Bukhāri and Muslim) recorded this *Ḥadīth* in the Two *Ṣaḥīḥs*.[5]

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[1] Muslim 4:2273.

[2] *Fatḥ Al-Bāri* 11:369.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwadhi* 7:50, and An-Nasāī in *Al-Kubrā* 6:631.

[4] Aḥmad 3:115.

[5] Al-Bukhāri no. 6421, and Muslim no. 1047.

## The Threat of seeing Hell and being questioned about the Delights

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤﴾

*﴿Nay! you shall come to know! Again nay! you shall come to know!﴾*

Al-Ḥasan Al-Baṣri said, "This is a threat after a threat."[1] Aḍ-Ḍaḥḥāk said,

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝٣﴾

*﴿Nay! you shall come to know!﴾* "Meaning, 'O you disbelievers.'

﴿ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤﴾

*﴿Again nay! you shall come to know!﴾* meaning, 'O you believers.' "[2] Then Allāh says,

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ۝٥﴾

*﴿Nay! If you knew with a sure knowledge.﴾*

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

﴿لَتَرَوُنَّ ٱلْجَحِيمَ ۝٦ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ۝٧﴾

*﴿Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!﴾*

This is the explanation of the previous threat which was in Allāh's saying,

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤﴾

*﴿Nay! you shall come to know! Again nay! you shall come to know!﴾*

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon

[1] Al-Baghawi 4:520.

[2] Aṭ-Ṭabari 24:581.

what has been reported in the narrations concerning it. Allāh then says,

﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾﴾

﴿*Then on that Day you shall be asked about the delights!*﴾

meaning, 'on that Day you all will be questioned concerning your gratitude towards the favors that Allāh blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.'

Ibn Jarīr recorded that Al-Ḥusayn bin 'Ali As-Sudā'i narrated to him from Al-Walīd bin Al-Qāsim, who reported from Yazīd bin Kaysān, who reported from Abi Ḥāzim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and 'Umar were sitting, the Prophet ﷺ came to them and said,

«مَا أَجْلَسَكُمَا هٰهُنَا؟»

«*What has caused you two to sit here?*»

They replied, 'By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet ﷺ said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

«*By He Who has sent me with the truth, nothing has brought me out other than this.*»

So they went until they came to the house of a man from the Anṣār, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ فُلَانٌ؟»

«*Where is so-and-so?*»

She replied, 'He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, 'Welcome. Nothing has visited the servants (of Allāh) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet ﷺ said,

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

«*Why didn't you pick (some of them)?*»

The man replied, 'I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

«إِيَّاكَ وَالْحَلُوبَ»

«*Do not slaughter one that gives milk.*»

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

«لَتُسْأَلُنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النَّعِيمِ»

«*You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.*»'[1]

Muslim also recorded this *Ḥadīth*.[2]

It has been confirmed in *Ṣaḥīḥ Al-Bukhāri* and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»

«*Two favors are treated unjustly by most people: health and free time.*»[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ - قال عفان: يَوْمَ الْقِيَامَةِ -: يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرْأَسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

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[1] Aṭ-Ṭabari 24:583.

[2] Muslim 3:1609.

[3] *Fatḥ Al-Bāri* 11:233, *Tuḥfat Al-Aḥwadhi* 6:589, *Tuḥfāt Al-Ashraf* 4:465, and Ibn Mājah 2:1396.

*"Allāh the Mighty and Majestic says on the Day of Judgement, "O Son of Ādam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that?"*"[1]

Aḥmad was alone in recording this *Ḥadīth* in this manner.

This is the end of the *Tafsīr* of *Sūrat At-Takāthur*, and all praise and blessings are due to Allāh.

[1] Aḥmad 2:492. See also Muslim no. 7438.

# The *Tafsīr* of *Sūrat Al-'Aṣr* (Chapter - 103)

**Which was revealed in Makkah**

## How 'Amr bin Al-'Āṣ was aware of the Qur'ān's Miracle due to this *Sūrah*

They have mentioned that 'Amr bin Al-'Āṣ went to visit Musaylimah Al-Kadhdhāb after the Messenger of Allāh ﷺ was commissioned (as a Prophet) and before 'Amr had accepted Islām. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muḥammad ﷺ) during this time?" 'Amr said, "A short and concise *Sūrah* has been revealed to him." Musaylimah then said, "What is it?" 'Amr replied;

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ۝٣﴾

*﴿By Al-'Aṣr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.﴾*

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." 'Amr asked him, "What is it?" He replied, "O *Wabr* (a small, furry mammal; hyrax), O *Wabr*! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O 'Amr?" So 'Amr said to him, "By Allāh! Verily, you know that I know you are lying."[1]

I saw that Abu Bakr Al-Kharā'iṭi mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book *Masāwi' ul-Akhlāq*. The *Wabr* is a small animal that resembles a cat, and

[1] He also mentioned it in *Al-Bidāyah wan-Nihāyah* 6:320, and Al-Hāfiẓ mentioned similar to it in *Al-Iṣābah* 3:225.

the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'ān. Yet, it was not even convincing to the idol worshipper of that time.

Aṭ-Ṭabarāni recorded from 'Abdullāh bin Ḥiṣn Abi Madīnah that he said, "Whenever two men from the Companions of the Messenger of Allāh ﷺ used to meet, they would not part until one of them had recited *Sūrat Al-'Āṣr* in its entirety to the other, and one of them had given the greetings of peace to the other."[1]

Ash-Shāfiī said, "If the people were to ponder on this *Sūrah*, it would be sufficient for them."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

﴿1. *By Al-'Aṣr.*﴾

﴿2. *Verily, man is in loss.*﴾

[1] *Al-Mu'jam Al-Awsaṭ* no. 5097, *Majma' Al-Baḥrayn*.

﴿3. *Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.*﴾

*Al-'Aṣr* is the time in which the movements of the Children of Ādam occur, whether good or evil. Mālik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allāh swears by this, that man is in *Khusr*, which means in loss and destruction.

﴿إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*Except those who believe and do righteous good deeds,*﴾

So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

﴿وَتَوَاصَوْا۟ بِٱلْحَقِّ﴾

﴿*And recommend one another to the truth,*﴾ This is to perform acts of obedience and avoid the forbidden things.

﴿وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾﴾

﴿*And recommend one another to patience.*﴾ meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

This is the end of the *Tafsīr* of *Sūrat Al-'Aṣr*, and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Humazah* (Chapter - 104)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝٣ كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الْمُوقَدَةُ ۝٦ الَّتِي تَطَّلِعُ عَلَى الْأَفْـِٔدَةِ ۝٧ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝٨ فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩﴾

﴿1. *Woe to every Humazah Lumazah.*﴾

﴿2. *Who has gathered wealth and counted it.*﴾

﴿3. *He thinks that his wealth will make him last forever!*﴾

﴿4. *But no! Verily, he will be thrown into Al-Ḥuṭamah.*﴾

﴿5. *And what will make you know what Al-Ḥuṭamah is?*﴾

﴿6. *The fire of Allāh, Al-Muqadah,*﴾

﴿7. *Which leaps up over the hearts.*﴾

﴿8. *Verily, it shall Mu'ṣadah upon them,*﴾

﴿9. *In pillars stretched forth.*﴾

*Al-Hammāz* refers to (slander) by speech, and *Al-Lammāz* refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allāh's statement,

﴿هَمَّازٍ مَّشَّاءٍۭ بِنَمِيمٍ ۝١١﴾

﴿*Hammāz, going about with slander*﴾ (68:11)

Ibn 'Abbās said, "*Humazah Lumazah* means one who reviles and disgraces (others)."[1] Mujāhid said, "*Al-Humazah* is with the hand and the eye, and *Al-Lumazah* is with the tongue."

[1] Aṭ-Ṭabari 24:596.

Then Allāh says,

﴿ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ۝٢﴾

*﴿Who has gathered wealth and counted it.﴾*

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allāh's saying,

﴿وَجَمَعَ فَأَوْعَىٰٓ ۝١٨﴾

*﴿And collect (wealth) and hide it.﴾* (70:18) This was said by As-Suddi and Ibn Jarīr.[1] Muḥammad bin Ka'b said concerning Allāh's statement,

﴿جَمَعَ مَالًا وَعَدَّدَهُۥ﴾

*﴿gathered wealth and counted it.﴾* "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse."
Then Allāh says,

﴿يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ۝٣﴾

*﴿He thinks that his wealth will make him last forever!﴾*

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

﴿كَلَّا﴾

*﴿But no!﴾* meaning, the matter is not as he claims, nor as he reckons. Then Allāh says,

﴿لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ۝٤﴾

*﴿Verily, he will be thrown into Al-Ḥuṭamah.﴾* meaning, the person who gathered wealth and counted it, will be thrown into *Al-Ḥuṭamah*, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allāh says,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ۝٥ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ۝٦ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ۝٧﴾

*﴿And what will make you know what Al-Ḥuṭamah is? The fire of Allāh, Al-Muqadah, which leaps up over the hearts.﴾*

Thābit Al-Bunāni said, "It will burn them all the way to their

[1] Aṭ-Ṭabari 24:598, and Al-Qurṭubi 20:138.

hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muḥammad bin Ka'b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."[1]

Concerning Allāh's statement,

﴿إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝٨﴾

﴿*Verily, it shall Mu'ṣadah upon them.*﴾ meaning, covering, just as was mentioned in the *Tafsīr* of *Sūrat Al-Balad* (see 90:20). Then Allāh says,

﴿فِى عَمَدٍ مُّمَدَّدَةٍ ۝٩﴾

﴿*In pillars stretched forth.*﴾

"Āṭiyah Al-'Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-'Awfi reported from Ibn 'Abbās, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."[2]

This is the end of the *Tafsīr* of *Sūrat Al-Humazah*, and all praise and thanks are due to Allāh.

[1] Al-Qurṭubi 20:185.

[2] Aṭ-Ṭabari 24:600.

# The *Tafsīr* of *Sūrat Al-Fīl* (Chapter - 105)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾

﴿*1. Have you not seen how your Lord dealt with the Owners of the Elephant?*﴾

﴿*2. Did He not make their plot go astray?*﴾

﴿*3. And He sent against them birds, in flocks (Abābīl).*﴾

﴿*4. Striking them with stones of Sijjīl.*﴾

﴿*5. And He made them like 'Aṣf, Ma'kūl.*﴾

This is one of the favors Allāh did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the *Ka'bah* and wipe out all traces of its existence. Allāh destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed.

They were people who were Christians, and thus, their religion was closer to the True Religion (Islām) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allāh ﷺ. For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the *Ka'bah)*, which We will honor, magnify, and venerate by sending the unlettered Prophet, Muḥammad ﷺ, the Finality of all Prophets."

**A Summary of the Story of the People of the Elephant**

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuwās, the last king of Ḥimyar, a polytheist – was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha'labān escaped. He fled to Ash-Shām where he sought protection from Caesar, the emperor of Ash-Shām, who was also a Christian. Caesar wrote to An-Najāshi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najāshi sent two governors with him: Aryāṭ and Abrahah bin Aṣ-Ṣabāḥ Abu Yaksūm, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Ḥimyar (Dhu Nuwās). Dhu Nuwās was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryāṭ and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryāṭ gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But 'Atawdah, Abrahah's guard, attacked Aryāṭ and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najāshi wrote to him, blaming him for what had happened (between him and Aryāṭ) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najāshi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to

you." When An-Najāshi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najāshi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in Ṣan'ā', tall and beautifully crafted and decorated on all sides.

The Arabs called it *Al-Qullays* because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the *Ka'bah* in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of 'Adnān and Qaḥṭān. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the *Ka'bah*) and destroy it stone by stone.

Muqātil bin Sulaymān mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Maḥmūd and it was sent to Abrahah from An-Najāshi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Maḥmūd – and Allāh knows best. Their intention was to use this big elephant to demolīsh the *Ka'bah*. They planned to do this by fastening chains to the pillars of the *Ka'bah* and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the *Ka'bah* all at one time. When the Arabs

heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to demolish and tear down the *Ka'bah*. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allāh's will and His intent to honor and venerate the *Ka'bah*. Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath'am where it was confronted by Nufayl bin Ḥabīb Al-Kath'ami along with his people, the Shahrān and Nāhis tribes. They fought Abrahah but he defeated them and captured Nufayl bin Ḥabīb. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Ḥijāz.

When they approached the area of Aṭ-Ṭā'if, its people – the people of Thaqīf – went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lāt. Abrahah was kind to them and they sent a man named Abu Righāl with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to 'Abdul-Muṭṭalib. The leader of this particular expedition was a man named Al-Aswad bin Mafṣūd. According to what Ibn Isḥāq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident).

Then Abrahah sent an emissary named Ḥanāṭah Al-Ḥimyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to

prevent him from the destruction of the *Ka'bah*. Ḥanāṭah went to the city and he was directed to 'Abdul-Muṭṭalib bin Hāshim, to whom he relayed Abrahah's message.

'Abdul-Muṭṭalib replied, "By Allāh! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allāh, and the house of His *Khalīl*, Ibrāhīm, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allāh, We have no means to defend it from him." So Ḥanāṭah told him, "Come with me to him (Abrahah)." And so 'Abdul-Muṭṭalib went with him.

When Abrahah saw him, he was impressed by him, because 'Abdul-Muṭṭalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" 'Abdul-Muṭṭalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) your religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it?"

'Abdul-Muṭṭalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." 'Abdul-Muṭṭalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs accompanied 'Abdul-Muṭṭalib and offered Abrahah a third of the wealth of the tribe of Tihāmah if he would withdraw from the House, but he refused and returned 'Abdul-Muttalib's camels to him. 'Abdul-Muṭṭalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the *Ka'bah*, and along with a number of Quraysh, he called upon Allāh to give them victory over Abrahah and his army. 'Abdul-Muṭṭalib said, while hanging on

to the ring of the *Ka'bah's* door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

According to Ibn Isḥāq, then 'Abdul-Muṭṭalib let go of the metal ring of the door of the *Ka'bah*, and they left Makkah and ascended to the mountains tops. Muqātil bin Sulaymān mentioned that they left one hundred animals (camels) tied near the *Ka'bah* hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allāh upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Maḥmūd. He mobilized his army, and they turned the elephant towards the *Ka'bah*. At that moment Nufayl bin Ḥabīb approached it and stood next to it, and taking it by its ear, he said, "Kneel, Maḥmūd! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allāh." Then he released the elephant's ear and it knelt, after which Nufayl bin Ḥabīb left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Shām and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allāh sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Ḥijāz observing the wrath which Allāh had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer? For Al-

Ashram is defeated and not the victor."

Ibn Isḥāq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support? We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allāh when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians."

'Aṭā' bin Yasār and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath'am.

Ibn Isḥāq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in Ṣan'ā'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim.

Ibn Isḥāq said that when Allāh sent Muḥammad ﷺ with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allāh had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾

*﴿Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He*

*sent against them birds, in flocks (Abābīl). Striking them with stones of Sijjīl. And He made them like 'Aṣf, Ma'kūl.*﴾

﴿لِإِيلَٰفِ قُرَيْشٍ ۝١ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ۝٤﴾

﴿*For the Ilāf of the Quraysh, their Ilāf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.*﴾ (106:1-4)

meaning, that Allāh would not alter their situation because Allāh wanted good for them if they accepted Him.

Ibn Hishām said, "*Al-Abābīl* are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for *As-Sijjīl*, Yūnus An-Naḥwi and Abu 'Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are *Sanj* and *Jil*, *Sanj* meaning stones, and *Jil* meaning clay. The rocks are of these two types: stone and clay." He continued saying, "*Al-'Aṣf* are the leaves of the crops that are not gathered. One of them is called *'Aṣfah*."[1] This is the end of what he mentioned.

Ḥammād bin Salamah narrated from 'Āṣim, who related from Zirr, who related from 'Abdullāh and Abu Salamah bin 'Abdur-Raḥmān that they said,

﴿طَيْرًا أَبَابِيلَ﴾

﴿*birds Abābīl.*﴾ "In groups." Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "*Abābīl* means some of them following after others." Al-Ḥasan Al-Baṣri and Qatādah both said, "*Abābīl* means many." Mujāhid said, "*Abābīl* means in various, successive groups." Ibn Zayd said, "*Abābīl* means different, coming from here and there. They came upon them from everywhere."[2]

Al-Kasā'ī said, "I heard some of the grammarians saying, "The singular of *Abābīl* is *Ibīl*."

Ibn Jarīr recorded from Isḥāq bin 'Abdullāh bin Al-Ḥārith

[1] Ibn Hishām 1:51-56.

[2] Aṭ-Ṭabari 24:605, 606.

bin Nawfal that he said concerning Allāh's statement,

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣﴾

﴿*And He sent against them birds, Abābīl.*﴾ "This means in divisions just as camels march in divisions (in their herds)."[1] It is reported that Ibn 'Abbās said,

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣﴾

﴿*And He sent against them birds, Abābīl.*﴾ "They had snouts like the beaks of birds and paws like the paws of dogs."[2] It has been reported that 'Ikrimah said commenting on Allāh's statement,

﴿طَيْرًا أَبَابِيلَ﴾

﴿*birds, Abābīl.*﴾ "They were green birds that came out of the sea and they had heads like the heads of predatory animals."[3] It has been reported from 'Ubayd bin 'Umayr that he commented:

﴿طَيْرًا أَبَابِيلَ﴾

﴿*birds, Abābīl.*﴾ "They were black birds of the sea that had stones in their beaks and claws."[4] And the chains of narration (for these statements) are all authentic.

It is reported from 'Ubayd bin 'Umayr that he said, "When Allāh wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones – two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allāh sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allāh's statement,

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[1] Aṭ-Ṭabari 24:606.

[2] Aṭ-Ṭabari 24:607.

[3] Aṭ-Ṭabari 24:607.

[4] Aṭ-Ṭabari 24:607.

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾

﴿*And He made them like 'Aṣf, Ma'kūl.*﴾ Sa'īd bin Jubayr said, "This means straw, which the common people call *Habbūr.*" In a report from Sa'īd he said, "The leaves of wheat."[1] He also said, "*Al-'Aṣf* is straw, and *Al-Ma'kūl* refers to the fodder that is cut for animals." Al-Ḥasan Al-Baṣri said the same thing. Ibn 'Abbās said, "*Al-'Aṣf* is the shell of the grain, just like the covering of wheat."[2] Ibn Zayd said, "*Al-'Aṣf* are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."[3]

The meaning of this is that Allāh destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of Ṣan'ā'. He informed the people of what happened to them and then he died. His son Yaksūm became the king after him, and then Yaksūm's brother, Masrūq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Ḥimyari went to Kisrā (the king of Persia) and sought his help against the Abyssinians. Therefore, Kisrā dispatched some of his army with Sayf Al-Ḥimyari to fight with him against the Abyssinians. Thus, Allāh returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Ḥimyari) to congratulate him for their victory.[4]

We have mentioned previously in the *Tafsīr* of *Sūrat Al-Fatḥ* that when the Messenger of Allāh ﷺ approached the mountain pass that would lead him to the Quraysh on the Day of Al-Ḥudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "*Al-Qaṣwā'* has become stubborn." The Prophet ﷺ

[1] *Ad-Durr Al-Manthūr* 8:633.

[2] Al-Baghawi 4:529.

[3] Aṭ-Ṭabari 24:699.

[4] See *Sīrah Ibn Hishām* 1:96-103.

replied,

«مَا خَلَأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

*«Al-Qaṣwā' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).»*

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

*«I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allāh are honored except that I will agree with them on it.»*

Then he beckoned the she-camel to rise and she stood up.[1] This *Ḥadīth* is of those that Al-Bukhāri was alone in recording.

It has been recorded in the Two *Ṣaḥīḥs* that on the Day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

*«Verily, Allāh restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.»*[2]

This is the end of the *Tafsīr* of *Sūrat Al-Fīl*, and all praise and thanks are due to Allāh.

[1] *Fatḥ Al-Bāri* 5:388.

[2] *Fatḥ Al-Bāri* 1:248, and Muslim 2:988.

# The *Tafsīr* of *Sūrah Quraysh*
# (Chapter - 106)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا الْبَيْتِ ﴿٣﴾ الَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾﴾

﴿*1. For the Īlāf of the Quraysh.*﴾

﴿*2. Their Ilāf caravans, in winter and in summer.*﴾

﴿*3. So, let them worship the Lord of this House.*﴾

﴿*4. Who has fed them against hunger, and has made them safe from fear.*﴾

This *Sūrah* has been separated from the one that preceded it in the primary *Muṣḥaf* (the original copy of 'Uthmān). They (the Companions) wrote "In the Name of Allāh, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two *Sūrahs*. They did this even though this *Sūrah* is directly related to the one which precedes it, as Muḥammad bin Isḥāq and 'Abdur-Raḥmān bin Zayd bin

Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (*Īlāf*) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (*Īlāf*) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ﴾

﴿*Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them?*﴾ (29:67)

Thus, Allāh says,

﴿لِإِيلَٰفِ قُرَيْشٍ ۝١ إِۦلَٰفِهِمْ﴾

﴿*For the Īlāf of the Quraysh. Their Ilāf*﴾

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

﴿إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢﴾

﴿*Their Ilāf caravans, in winter and in summer.*﴾ Ibn Jarīr said, "The correct opinion is that the letter *Lām* is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.' " He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent *Sūrahs*."

Then Allāh directs them to be grateful for this magnificent favor in His saying,

﴿فَلْيَعْبُدُوا رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣﴾

﴿*So, let them worship the Lord of this House.*﴾ meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allāh says,

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾﴾

﴿*I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.*﴾ (27:91)

Then Allāh says,

﴿ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ﴾

﴿*Who has fed them against hunger,*﴾ meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

﴿وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾﴾

﴿*And has made them safe from fear.*﴾ meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allāh will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allāh says,

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ﴿١١٣﴾﴾

﴿*And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allāh. So, Allāh made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.*﴾ (16:112-113)

This is the end of the *Tafsīr* of *Sūrah Quraysh*, and all praise and thanks are due to Allāh.

# The *Tafsīr* of *Sūrat Al-Mā'ūn* (Chapter - 107)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ۝١ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ۝٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝٣ فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥ ٱلَّذِينَ هُمْ يُرَآءُونَ ۝٦ وَيَمْنَعُونَ ٱلْمَاعُونَ ۝٧﴾

﴿1. *Have you seen him who denies Ad-Dīn?*﴾

﴿2. *That is he who repulses the orphan,*﴾

﴿3. *And urges not the feeding of Al-Miskīn.*﴾

﴿4. *So, woe unto those performers of Ṣalāh,*﴾

﴿5. *Those who with their Ṣalāh are Sāhūn.*﴾

﴿6. *Those who do good deeds only to be seen,*﴾

﴿7. *And withhold Al-Mā'ūn.*﴾

Allāh says, "O Muḥammad! Have you seen the one who denies the *Dīn*?" Here the word *Dīn* means the Hereafter, the Recompense and the Final Reward.

﴿فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ۝٢﴾

﴿*That is he who repulses the orphan,*﴾ meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

﴿وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝٣﴾

﴿*And urges not the feeding of Al-Miskīn.*﴾ This is as Allāh says,

﴿كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ۝١٧ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝١٨﴾

﴿*Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-*

*Miskīn!*﴾ (89:17-18)

meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allāh says,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥﴾

﴿*So, woe unto those performers of Ṣalāh, those who with their Ṣalāh are Sāhūn.*﴾

Ibn 'Abbās and others have said, "This means the hypocrites who pray in public but do not pray in private."[1]

Thus, Allāh says,

﴿لِّلْمُصَلِّينَ﴾

﴿*unto those performers of Ṣalāh,*﴾ They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn 'Abbās said, or it may be referring to performing it in its stipulated time that has been legislated Islāmically. This means that the person prays it completely outside of its time. This was said by Masrūq and Abu Aḍ-Ḍuḥa.[2]

'Aṭā' bin Dīnār said, "All praise is due to Allāh, the One Who said,

﴿عَن صَلَاتِهِمْ سَاهُونَ﴾

﴿*with their Ṣalāh are Sāhūn.*﴾ and He did not say, 'those who are absent minded in their prayer.' "[3]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the *Āyah* comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this *Āyah* applies to him. And whoever has all of these characteristics, then he has completed his share of this *Āyah*, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two

[1] Aṭ-Ṭabari 24:632.

[2] Aṭ-Ṭabari 24:631.

[3] Al-Qurṭubi 20:212.

Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

*«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytān. Then he stands and pecks four (Rak'ahs) and he does not remember Allāh (in them) except very little.»*[1]

This *Ḥadīth* is describing the end of the time for the *'Aṣr* prayer, which is the middle prayer as is confirmed by a text (*Ḥadīth*). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet ﷺ said,

«لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

*«He does not remember Allāh (in them) except very little.»*

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allāh. This is just as if he did not pray at all. Allāh says,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾﴾

*﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allāh but little.﴾* (4:142)

and Allāh says here,

﴿ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾﴾

*﴿Those who do good deeds only to be seen,﴾*

Imām Aḥmad recorded from 'Amr bin Murrah that he said, "We were sitting with Abu 'Ubaydah when the people mentioned showing-off. A man known as Abu Yazīd said, "I

[1] *Fatḥ Al-Bāri* 6:386, and Muslim 1:434.

heard 'Abdullāh bin 'Amr saying that the Messenger of Allāh ﷺ said,

«مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ، سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

*«Whoever tries to make the people hear of his deed, Allāh, the One Who hears His creation, will hear it and make him despised and degraded.»*[1]

from what is related to his statement,

﴿ٱلَّذِينَ هُمْ يُرَآءُونَ ۝٦﴾

*﴿Those who do good deeds only to be seen.﴾*

is that whoever does a deed solely for Allāh, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allāh said:

﴿وَيَمْنَعُونَ ٱلْمَاعُونَ ۝٧﴾

*﴿And withhold Al-Mā'ūn.﴾* This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving *Zakāh* and different types of charity that bring one closer to Allāh.

Al-Mas'ūdi narrated from Salamah bin Kuhayl who reported from Abu Al-'Ubaydīn that he asked Ibn Mas'ūd about *Al-Mā'ūn* and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."[2]

This is the end of the *Tafsīr* of *Sūrat Al-Mā'ūn*, and all praise and thanks are due to Allāh.

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[1] Aḥmad 2:212.

[2] Aṭ-Ṭabari 24:639.

# The *Tafsīr* of *Sūrat Al-Kawthar* (Chapter - 108)

**Which was revealed in Al-Madīnah and They also say in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣﴾

﴿*1. Verily, We have granted you Al-Kawthar.*﴾

﴿*2. Therefore turn in prayer to your Lord and sacrifice.*﴾

﴿*3. For he who hates you, he will be cut off.*﴾

Muslim, Abu Dāwud and An-Nasā'ī, all recorded from Anas[1] that he said, "While we were with the Messenger of Allāh ﷺ in the *Masjid*, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allāh! What has caused you to laugh?' He said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ»

«*Verily, a Sūrah was just revealed to me.*»

Then he recited,

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣﴾

﴿*Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.*﴾

Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

«*Do you all know what is Al-Kawthar?*»

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[1] Muslim 1:300, Abu Dāwud 5:110, and An-Nasā'ī in *Al-Kubrā* 6:533.

We said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ بَعْدَكَ»

*«Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allāh from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allāh) will say: "Verily, you do not know what he introduced (or innovated) after you."»*[1]

This is the wording of Muslim.

Aḥmad recorded this *Ḥadīth* from Muḥammad bin Fuḍayl, who reported from Al-Mukhtār bin Fulful, who reported it from Anas bin Mālik.[2]

Imām Aḥmad also recorded from Anas that the Messenger of Allāh ﷺ said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِسْكٌ أَذْفَرُ، قُلْتُ: مَاهَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ عَزَّ وَجَلَّ»

*«I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibrīl! What is this?" He replied, "This is Al-Kawthar which Allāh, the Mighty and Majestic has given you."»*[3]

Al-Bukhāri recorded this in his *Ṣaḥīḥ*, and so did Muslim, on the authority of Anas bin Mālik. In their version Anas said, "When the Prophet ﷺ was taken up to the heaven, he said,

«أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا

[1] Muslim 1:300.

[2] Aḥmad 3:102.

[3] Aḥmad 3:103.

الْكَوْثَرُ»

*«I came to a river whose banks had domes of hollowed pearl. I said: "O Jibrīl! What is this?" He replied: "This is Al-Kawthar."»*[1] This is the wording of Al-Bukhāri.

Aḥmad recorded from Anas that a man said, "O Messenger of Allāh! What is *Al-Kawthar*?" He replied,

«هُوَ نَهْرٌ فِي الْجَنَّةِ أَعْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُزُرِ»

*«It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.»*

'Umar said, "O Messenger of Allāh! Verily, they (the birds) will be beautiful." The Prophet ﷺ replied,

«آكِلُهَا أَنْعَمُ مِنْهَا يَا عُمَرُ»

*«The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O 'Umar.»*[2]

Al-Bukhāri recorded from Sa'īd bin Jubayr that Ibn 'Abbās said about *Al-Kawthar*, "It is the good which Allāh gave to him (the Prophet)." Abu Bishr said, "I said to Sa'īd bin Jubayr, 'Verily, people are claiming that it is a river in Paradise.' " Sa'īd replied, 'The river which is in Paradise is part of the goodness which Allāh gave him.' "[3]

Al-Bukhāri also recorded from Sa'īd bin Jubayr that Ibn 'Abbās said, *"Al-Kawthar* is the abundant goodness."[4] This explanation includes the river and other things as well. Because the word *Al-Kawthar* comes from the word *Kathrah* (abundance) and it (*Al-Kawthar*) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

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[1] *Al-Bukhāri* no. 4946.

[2] Aḥmad 3:220.

[3] *Fatḥ Al-Bāri* 8:603.

[4] Aṭ-Ṭabari 24:647.

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ، وَالْمَاءُ يَجْرِي عَلَى اللُّؤْلُؤِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ»

*«Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.»*[1]

This *Ḥadīth* was recorded in this manner by At-Tirmidhi, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

Then Allāh says,

﴿فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢﴾

*﴿Therefore turn in prayer to your Lord and sacrifice.﴾*

meaning, 'just as We have given you the abundant goodness in this life and the Hereafter – and from that is the river that has been described previously – then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allāh says,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ ٱلْمُسْلِمِينَ ۝١٦٣﴾

*﴿Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾* (6:162-163)

Ibn 'Abbās, 'Aṭā,' Mujāhid, 'Ikrimah and Al-Ḥasan all said, "This means with this the *Budn* should be sacrificed."[3] Qatādah, Muḥammad bin Ka'b Al-Qurazi, Aḍ-Ḍaḥḥāk, Ar-Rabī', 'Aṭā' Al-Khurāsāni, Al-Ḥakam, Ismā'īl bin Abi Khālid and others from the Salaf have all said the same.[4] This is the

[1] Aḥmad 2:67. See Al-Bukhāri 4965.

[2] *Tuḥfat Al-Aḥwadhi* 9:294, Ibn Mājah 2:1450, and Aṭ-Ṭabari 24:650.

[3] Aṭ-Ṭabari 24:653.

[4] Aṭ-Ṭabari 24:654.

opposite of the way of the idolators, prostrating to other than Allāh and sacrificing in other than His Name. Allāh says,

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

﴿*And do not eat from what Allāh's Name has not been pronounced over, indeed that is Fisq.*﴾ (6:121)

## The Enemy of the Prophet ﷺ is Cut Off

Allāh says,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣﴾

﴿*For he who hates you, he will be cut off.*﴾ meaning, 'indeed he who hates you, O Muḥammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered.'

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Qatādah all said, "This *Āyah* was revealed about Al-'Āṣ bin Wā'il.[1] Whenever the Messenger of Allāh ﷺ would be mentioned (in his presence) he would say, 'Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allāh revealed this *Sūrah*."[2] Shamir bin 'Aṭiyah said, "This *Sūrah* was revealed concerning 'Uqbah bin Abi Mu'ayṭ."[3]

Ibn 'Abbās and 'Ikrimah have both said, "This *Sūrah* was revealed about Ka'b bin Al-Ashraf and a group of the disbelievers of the Quraysh."[4]

Al-Bazzār recorded that Ibn 'Abbās said, "Ka'b bin Al-Ashraf came to Makkah and the Quraysh said to him, 'You are the leader of them (the people). What do you think about this worthless man who is cut off from his people? He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the *Ka'bah*), and the people who supply water to the pilgrims.' He replied, 'You

[1] Aṭ-Ṭabari 24:656, and 657.

[2] Ibn Hishām 2:7.

[3] Aṭ-Ṭabari 24:657.

[4] Aṭ-Ṭabari 24:657.

all are better than him.' So Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾

*﴿For he who hates you, he will be cut off.﴾*"

This is how Al-Bazzār recorded this incident and its chain of narration is authentic.[1]

It has been reported that 'Aṭā' said, "This *Sūrah* was revealed about Abu Lahab when a son of the Messenger of Allāh ﷺ died. Abu Lahab went to the idolators and said, 'Muḥammad has been cut off (i.e., from progeny) tonight.' So concerning this Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾

*﴿For he who hates you, he will be cut off.﴾*" As-Suddi said, "When the male sons of a man died the people used to say, 'He has been cut off.' So, when the sons of the Messenger of Allāh ﷺ died they said, 'Muḥammad has been cut off.' Thus, Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾

*﴿For he who hates you, he will be cut off.﴾*"

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allāh forbid! To the contrary, Allāh preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allāh and His peace be upon him forever until the Day of Assembling.

This is the end of the *Tafsīr* of *Sūrat Al-Kawthar*, and all praise and blessings are due to Allāh.

[1] *Kashf Al-Astār* 3 :83.

# The *Tafsīr* of *Sūrah Qul yā Ayyuhal-Kāfirūn* (Chapter - 109)

**Which was revealed in Makkah**

## The Recitation of these *Sūrahs* in the Optional Prayers

It has been confirmed in *Ṣaḥīḥ Muslim* from Jābir that the Messenger of Allāh ﷺ recited this *Sūrah* (*Al-Kāfirūn*) and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿*Say: "He is Allāh One."*﴾ (112:1) in the two *Rak'ahs* of *Ṭawāf*.[1] It is also recorded in *Ṣaḥīḥ Muslim* in a *Ḥadīth* of Abu Hurayrah that the Messenger of Allāh ﷺ recited these two *Sūrahs* in the two *Rak'ahs* (optional prayer) of the Morning prayer.[2]

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ recited in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer on approximately ten or twenty different occasions,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿*Say: "O Al-Kāfirūn!"*﴾ and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿*Say: " He is Allāh One."*﴾ (112:1)[3]

Aḥmad also recorded that Ibn 'Umar said, "I watched the Prophet ﷺ twenty-four or twenty-five times reciting in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer,

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[1] Muslim 2:888 in a lengthy *Ḥadīth*.

[2] Muslim 1:502.

[3] Aḥmad 2:24 and 58.

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

*﴿Say: "O Al-Kāfirūn!"﴾* and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

*﴿Say: "He is Allāh One."﴾* (112:1)"[1]

Aḥmad recorded that Ibn 'Umar said, "I watched the Prophet ﷺ for a month and he would recite in the two *Rak'ahs* before the Morning prayer,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

*﴿Say: "O Al-Kāfirūn."﴾* and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

*﴿Say: "He is Allāh One."﴾* (112:1)"[2]

This was also recorded by At-Tirmidhi, Ibn Mājah and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan.*"[3] It has already been mentioned previously in a *Ḥadīth* that it (*Sūrat Al-Kāfirūn*) is equivalent to a fourth of the Qur'ān and *Az-Zalzalah* is equivalent to a fourth of the Qur'ān.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦﴾

[1] Aḥmad 2:99.

[2] Aḥmad 2:94.

[3] *Tuḥfat Al-Aḥwadhi* 2:470, Ibn Mājah 1:363, and An-Nasā'ī 2:170.

﴾1. *Say: "O disbelievers!"*﴿

﴾2. *"I worship not that which you worship."*﴿

﴾3. *"Nor will you worship whom I worship."*﴿

﴾4. *"And I shall not worship that which you are worshipping."*﴿

﴾5. *"Nor will you worship that which I worship."*﴿

﴾6. *"To you be your religion, and to me my religion."*﴿

## The Declaration of Innocence from *Shirk*

This *Sūrah* is the *Sūrah* of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allāh's statement,

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١﴾

﴾*Say: "O disbelievers!"*﴿ includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allāh ﷺ to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allāh revealed this *Sūrah* and in it He commanded His Messenger ﷺ to disavow himself from their religion completely. Allāh said,

﴿لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢﴾

﴾*I worship not that which you worship.*﴿ meaning, statues and rival gods.

﴿وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣﴾

﴾*Nor will you worship whom I worship.*﴿ and He is Allāh Alone, Who has no partner. So the word *Ma* (what) here means *Man* (who). Then Allāh says,

﴿وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٥﴾

﴾*And I shall not worship that which you are worshipping. Nor will you worship whom I worship.*﴿

meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allāh in the manner in which He loves and is pleased with.' Thus, Allāh says,

﴿وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣﴾

﴿*Nor will you worship whom I worship.*﴾ meaning, 'you do not follow the commands of Allāh and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allāh says,

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ۝٢٣﴾

﴿*They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!*﴾ (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger ﷺ and his followers worship Allāh according to what He has legislated. This is why the statement of Islām is "There is no God worthy of being worshipped except Allāh, and Muḥammad is the Messenger of Allāh." This means that there is no (true) object of worship except Allāh and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allāh, with acts of worship that Allāh has not allowed. This is why the Messenger ﷺ said to them,

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦﴾

﴿*To you be your religion, and to me my religion.*﴾

This is similar to Allāh's statement,

﴿وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ۝٤١﴾

﴿*And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴾ (10:41)

and He said,

﴿لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ﴾

﴿*To us our deeds, and to you your deeds.*﴾ (28:55)

Al-Bukhāri said, "It has been said,

﴿لَكُمْ دِينُكُمْ﴾

﴿*To you be your religion.*﴾ means disbelief.

﴿وَلِيَ دِينِ﴾

﴿*and to me my religion.*﴾ means, Islām.[1]

This is the end of the *Tafsīr* of *Sūrat Qul yā Ayyuhal-Kāfirūn.*

[1] *Fatḥ Al-Bāri* 8:604.

# The *Tafsīr* of *Sūrat An-Naṣr* (Chapter - 110)

**Which was revealed in Al-Madīnah**

## The Virtues of *Sūrat An-Naṣr*

It has been mentioned previously that it (*Sūrat An-Naṣr*) is equivalent to one-fourth of the Qur'ān and that *Sūrat Az-Zalzalah* is equivalent to one-fourth of the Qur'ān.

An-Nasā'ī recorded from 'Ubaydullāh bin 'Abdullāh bin 'Utbah that Ibn 'Abbās said to him, "O Ibn 'Utbah! Do you know the last *Sūrah* of the Qur'ān that was revealed?" He answered, "Yes, it was

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴿*When there comes the help of Allāh and the Conquest.*﴾ (110:1)"

He (Ibn 'Abbās) said, "You have spoken truthfully."[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ۝٣﴾

﴿*1. When there come the help of Allāh and the Conquest.*﴾

﴿*2. And you see that the people enter Allāh's religion in crowds.*﴾

﴿*3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.*﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:525.

## This *Sūrah* informs of the Completion of the Life of Allāh's Messenger ﷺ

Al-Bukhāri recorded from Ibn 'Abbās that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, 'Why do you ('Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?' So 'Umar replied, 'Verily, he is among those whom you know.'

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allāh's statement,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴿*When there comes the help of Allāh and the Conquest.*﴾?'

Some of them said, 'We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he ('Umar) said to me, 'Is this what you say, O Ibn 'Abbās?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allāh's Messenger ﷺ that Allāh was informing him of. Allāh said,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴿*When there comes the help of Allāh and the Conquest.*﴾

which means, that is a sign of the end of your life.

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾

﴿*So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.*﴾'

So, 'Umar bin Al-Khaṭṭāb said, 'I do not know anything about it other than what you have said.' "[1] Al-Bukhāri was alone in recording this *Ḥadīth*.

Imām Aḥmad recorded from Ibn 'Abbās that he said, "When

[1] *Fatḥ Al-Bāri* 8:606.

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴿*When there comes the help of Allāh and the Conquest.*﴾

was revealed, the Messenger of Allāh ﷺ said,

«نُعِيَتْ إِلَيَّ نَفْسِي»

«*My death has been announced to me.*»

And indeed he died during that year."[1] Aḥmad was alone in recording this *Ḥadīth*.

Al-Bukhāri recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

«*Glory to You, O Allāh, our Lord, and praise be to You. O Allāh, forgive me.*»[2]

He did this as his interpretation of the Qur'ān (i.e., showing its implementation)." The rest of the group has also recorded this *Ḥadīth* except for At-Tirmidhi.[3]

Imām Aḥmad recorded from Masrūq that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to often say towards the end of his life,

«سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ»

«*Glory to Allāh, and praise be unto Him. I seek Allāh's forgiveness and I repent to Him.*»

And he ﷺ said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، وَأَمَرَنِي إِذَا رَأَيْتُهَا أَنْ أُسَبِّحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَّابًا، فَقَدْ رَأَيْتُهَا: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ۝٣﴾»

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[1] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

[2] *Fatḥ Al-Bāri* 8:605.

[3] Muslim 1:350, Abu Dāwud 1:546, An-Nasā'ī in *Al-Kubrā* 6:525, and Ibn Mājah 1:287.

*"Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). ﴿When there comes the help of Allāh and the Conquest (Al-Fatḥ). And you see that the people enter Allāh's religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.﴾"*[1] Muslim also recorded this *Ḥadīth*.[2]

The meaning of *Al-Fatḥ* here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, "If he (Muḥammad ﷺ is victorious over his people, then he is a (true) Prophet." So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhāri recorded in his *Ṣaḥīḥ* that 'Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, 'Leave him and his people alone. If he is victorious over them he is a (true) Prophet.' "[3]

We have researched the war expedition for conquest of Makkah in our book *As-Sīrah*. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu 'Ammār that a neighbor of Jābir bin 'Abdullāh told him, "I returned from a journey and Jābir bin 'Abdullāh came and greeted me. So I began to talk

[1] Aḥmad 6:35.
[2] Muslim 1:351.
[3] *Fatḥ Al-Bāri* 7:616.

with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

*«Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.»*"[1]

This is the end of the *Tafsīr* of *Sūrat An-Naṣr*, and all praise and blessings are due to Allāh.

[1] Aḥmad 3:343.

# The *Tafsīr* of *Sūrah Tabbat*[1] (Chapter - 111)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾

﴿1. *Perish the two hands of Abū Lahab and perish he!*﴾

﴿2. *His wealth and his children will not benefit him!*﴾

﴿3. *He will enter a Fire full of flames!*﴾

﴿4. *And his wife too, who carries wood.*﴾

﴿5. *In her neck is a twisted rope of Masad.*﴾

## The Reason for the Revelation of this *Sūrah* and the Arrogance of Abu Lahab toward the Messenger of Allāh ﷺ

Al-Bukhāri recorded from Ibn 'Abbās that the Prophet ﷺ went out to the valley of Al-Baṭḥa and he ascended the mountain. Then he cried out,

«يَا صَبَاحَاهْ»

«*O people, come at once!*»

So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ مُمَسِّيكُمْ أَكُنْتُمْ تُصَدِّقُونِي»؟

«*If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?*»

They replied, "Yes." Then he said,

[1] This is known also as *Sūrat Al-Masad*.

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«*Verily, I am a warner (sent) to you all before the coming of a severe torment.*»

Then Abu Lahab said, "Have you gathered us for this? May you perish!" Thus, Allāh revealed,

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١﴾

﴿*Perish the two hands of Abu Lahab and perish he!*﴾

to the end of the *Sūrah*.[1]

In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this?" Then Allāh revealed,

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١﴾

﴿*Perish the two hands of Abu Lahab and perish he!*﴾

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allāh ﷺ. His name was 'Abdul-'Uzzā bin Abdul-Muṭṭalib. His surname was Abu 'Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allāh ﷺ. He hated and scorned him and his religion.

Imām Aḥmad recorded from Abu Az-Zinād that a man called Rabī'ah bin 'Abbād from the tribe of Bani Ad-Dīl, who was a man of pre-Islāmic ignorance who accepted Islām, said to him, "I saw the Prophet ﷺ in the time of pre-Islāmic ignorance in the market of Dhul-Majāz and he was saying,

«يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللهُ تُفْلِحُوا»

«*O people! Say there is no god worthy of worship except Allāh and you will be successful.*»

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and

[1] *Fatḥ Al-Bāri* 8:609.

they (the people) said, "This is his uncle, Abu Lahab."[1]

Aḥmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinād, who reported it from his father (Abu Zinād) who mentioned this same narration. However in this report, Abu Zinād said, "I said to Rabī'ah, 'Were you a child at that time?' He replied, 'No. By Allāh, that day I was most intelligent, and I was the strongest blower of the flute (for music)."'[2] Aḥmad was alone in recording this *Ḥadīth*.

Concerning Allāh's statement,

﴿مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝١﴾

﴿*His wealth and his children (Kasab) will not benefit him!*﴾

Ibn 'Abbās and others have said,

﴿وَمَا كَسَبَ﴾

﴿*and his children (Kasab) will not benefit him!*﴾

"*Kasab* means his children."[3] A similar statement has been reported from 'Ā'ishah, Mujāhid, 'Aṭā', Al-Ḥasan and Ibn Sīrīn.[4]

It has been mentioned from Ibn Mas'ūd that when the Messenger of Allāh ﷺ called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allāh revealed,

﴿مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝١﴾

﴿*His wealth and his children will not benefit him!*﴾

Then Allāh says,

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣﴾

﴿*He will enter a Fire full of flames!*﴾ meaning, it has flames, evil and severe burning.

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[1] Aḥmad 4:341.

[2] Aḥmad 4:341.

[3] Aṭ-Ṭabari 24:677.

[4] Aṭ-Ṭabari 24:677.

## The Destiny of Umm Jamīl, the Wife of Abu Lahab

﴿وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ۝٤﴾

﴿*And his wife too, who carries wood.*﴾ His wife was among the leading women of the Quraysh and she was known as Umm Jamīl. Her name was 'Arwah bint Ḥarb bin Umayyah and she was the sister of Abu Sufyān. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allāh says,

﴿حَمَّالَةَ ٱلۡحَطَبِ ۝٤ فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدٍ ۝٥﴾

﴿*Who carries wood. In her neck is a twisted rope of Masad.*﴾

meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

﴿فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدٍ ۝٥﴾

﴿*In her neck is a twisted rope of Masad.*﴾

Mujāhid and 'Urwah both said, "From the palm fiber of the Fire."[1]

Al-'Awfī narrated from Ibn 'Abbās, 'Āṭiyah Al-Jadali, Aḍ-Ḍaḥḥāk and Ibn Zayd that she used to place thorns in the path of the Messenger of Allāh ﷺ. Al-Jawhari said, "*Al-Masad* refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) *Masadtul-Ḥabla* and *Amsaduhu Masadan*, when you tightly fasten its twine."

Mujāhid said,

﴿فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدٍ ۝٥﴾

﴿*In her neck is a twisted rope of Masad.*﴾ "This means a collar of iron."[2] Don't you see that the Arabs call a pulley cable a *Masad*?

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[1] *Ad-Durr Al-Manthur* 8:667.

[2] Aṭ-Ṭabari 24:681.

## A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ

Ibn Abi Ḥātim said that his father and Abu Zur'ah both said that 'Abdullāh bin Az-Zubayr Al-Ḥumaydi told them that Sufyān informed them that Al-Walīd bin Kathīr related from Ibn Tadrus who reported that Asmā' bint Abi Bakr said, "When

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ﴾

*﴿Perish the two hands of Abu Lahab and perish he)!﴾*

was revealed, the one-eyed Umm Jamīl bint Ḥarb came out wailing, and she had a stone in her hand. She was saying, 'He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allāh ﷺ was sitting in the *Masjid* (of the *Ka'bah)* and Abu Bakr was with him. When Abu Bakr saw her he said, 'O Messenger of Allāh! She is coming and I fear that she will see you.' The Messenger of Allāh ﷺ replied,

«إِنَّهَا لَنْ تَرَانِي»

*«Verily, she will not see me.»*

Then he recited some of the Qur'ān as a protection for himself. This is as Allāh says,

﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾﴾

*﴿And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.﴾* (17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allāh ﷺ. She then said, 'O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, 'Nay! By the Lord of this House (the *Ka'bah)* he is not defaming you.' So she turned away saying, 'Indeed the Quraysh know that I am the daughter of their leader.' "

Al-Walīd or another person said in a different version of this *Ḥadīth*, "So Umm Jamīl stumbled over her waist gown while she was making circuits *(Ṭawāf)* around the House (the *Ka'bah)* and she said, 'Cursed be the reviler.' Then Umm

Ḥakīm bint 'Abdul-Muṭṭalib said, 'I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best."[1]

This is the end of the *Tafsīr* of this *Sūrah*, and all praise and blessings are due to Allāh.

[1] *Fatḥ Al-Bāri* 8:610.

# The *Tafsīr* of *Sūrat Al-Ikhlāṣ* (Chapter - 112)

**Which was revealed in Makkah**

## The Reason for the Revelation of this *Sūrah* and its Virtues

Imām Aḥmad recorded from Ubayy bin Ka'b that the idolators said to the Prophet ﷺ, "O Muḥammad! Tell us the lineage of your Lord." So Allāh revealed

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

*﴿Say: "He is Allāh, One. Allāh He begets not, nor was He begotten. And there is non comparable to Him."﴾*[1]

Similar was recorded by At-Tirmidhi and Ibn Jarīr and they added in their narration that he said,

﴿ٱلصَّمَدُ﴾

"*﴿Aṣ-Ṣamad﴾* is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allāh does not die and He does not leave behind any inheritance.

﴿وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

*﴿And there is none comparable to Him.﴾*

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him."[2]

Ibn Abi Ḥātim also recorded it and At-Tirmidhi mentioned it as a *Mursal* narration. Then At-Tirmidhi said, "And this is the

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[1] Aḥmad 5:133.

[2] *Tuḥfat Al-Aḥwadhi* 9:299, and Aṭ-Ṭabari 24:691.

most correct."[1]

## A Ḥadīth on its Virtues

Al-Bukhāri reported from 'Amrah bint 'Abdur-Raḥmān, who used to stay in the apartment of 'Ā'ishah, the wife of the Prophet ﷺ, that 'Ā'ishah said, "The Prophet ﷺ sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'ān). And he would complete his recitation with the recitation of 'Say: He is Allāh, One.' So when they returned they mentioned that to the Prophet ﷺ and he said,

«سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

«*Ask him why does he do that.*»

So they asked him and he said, 'Because it is the description of Ar-Raḥmān and I love to recite it. So the Prophet ﷺ said,

«أَخْبِرُوهُ أَنَّ اللهَ تَعَالَى يُحِبُّهُ»

«*Inform him that Allāh the Most High loves him.*»"

This is how Al-Bukhāri recorded this *Ḥadīth* in his Book of *Tawḥīd*.[2] Muslim and An-Nasā'ī also recorded it.[3]

In his Book of *Ṣalāh*, Al-Bukhāri recorded that Anas said, "A man from the Anṣār used to lead the people in prayer in the *Masjid* of Qubā'. Whenever he began a *Sūrah* in the recitation of the prayer that he was leading them, he would start by reciting 'Say: He is Allāh, One' until he completed the entire *Sūrah*.

Then he would recite another *Sūrah* along with it (after it). And used to do this in every *Rak'ah*. So his companions spoke to him about this saying; 'Verily, you begin the prayer with this *Sūrah*. Then you think that it is not sufficient for you unless you recite another *Sūrah* as well. So you should either recite it or leave it and recite another *Sūrah* instead.'

The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).'

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[1] That is, the narration that is *Mursal*. *Tuḥfat Al-Aḥwadhi* 9:301.

[2] *Fatḥ Al-Bāri* 13:360.

[3] Muslim 1:557, and An-Nasā'ī in *Al-Kubrā* 6:177.

They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet ﷺ came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟»

*«O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Sūrah in every Rak'ah?»*

The man said, 'Verily, I love it.' The Prophet ﷺ replied,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

*«Your love of it will cause you to enter Paradise.»*

This was recorded by Al-Bukhāri, with a disconnected chain, but in a manner indicating his approval.[1]

## A *Ḥadīth* that mentions this *Sūrah* is equivalent to a Third of the Qur'ān

Al-Bukhāri recorded from Abu Sa'īd that a man heard another man reciting

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿*Say: "He is Allāh, One."*﴾ and he was repeating over and over. So when morning came, the man went to the Prophet ﷺ and mentioned that to him, and it was as though he was belittling it. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

*«By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'ān.»*[2] Abu Dāwud and An-Nasā'ī also recorded it.[3]

## Another *Ḥadīth*

Al-Bukhāri recorded from Abu Sa'īd, may Allāh be pleased

[1] *Fatḥ Al-Bāri* 2:298.

[2] *Fatḥ Al-Bāri* 8:676.

[3] Abu Dāwud 2:152, and An-Nasā'ī in *Al-Kubrā* 5:16.

with him, that the Messenger of Allāh ﷺ said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

«*Is one of you not able to recite a third of the Qur'ān in a single night?*»

This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allāh?" So he ﷺ replied,

«اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

«*"Allāh is the One, Aṣ-Ṣamad" is a third of the Qur'ān.*»[1]

Al-Bukhāri was alone in recording this *Ḥadīth.*

## Another *Ḥadīth* that its Recitation necessitates Admission into Paradise

Imām Mālik bin Anas recorded from 'Ubayd bin Ḥunayn that he heard Abu Hurayrah saying, "I went out with the Prophet ﷺ and he heard a man reciting 'Say: He is Allāh, the One.' So the Messenger of Allāh ﷺ said,

«وَجَبَتْ»

«*It is obligatory.*» I asked, 'What is obligatory?' He replied,

«الْجَنَّةُ»

«*Paradise.*»"[2]

At-Tirmidhi and An-Nasā'ī also recorded it by way of Mālik, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.* We do not know of it except as a narration of Mālik."[3]

The *Ḥadīth* in which the Prophet ﷺ said,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

«*Your love of it will cause you to enter Paradise.*»

has already been mentioned.[4]

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[1] *Fatḥ Al-Bāri* 8:676.

[2] *Muwaṭṭa'* 1:208.

[3] *Tuḥfat Al-Aḥwadhi* 8:209, and An-Nasā'ī in *Al-Kubrā* 6:177.

[4] *Fatḥ Al-Bāri* 2:298.

## A *Ḥadīth* about repeating this *Sūrah*

'Abdullāh bin Imām Aḥmad recorded from Mu'ādh bin 'Abdullāh bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allāh ﷺ to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

«*Say*.» Then he was silent. Then he said again,

«قُلْ»

«*Say*.» So I said, 'What should I say?' He said,

«﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا، تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

*«Say: "He is Allāh, One," and the two Sūrahs of Refuge (Al-Falaq and An-Nās) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.»*"[1]

This *Ḥadīth* was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"[2] An-Nasā'ī also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

*«They will suffice you against everything.»*[3]

## Another *Ḥadīth* about supplicating with it by Allāh's Names

In his Book of *Tafsīr*, An-Nasā'ī recorded from 'Abdullāh bin Buraydah, who reported from his father that he entered the *Masjid* with the Messenger of Allāh ﷺ, and there was a man praying and supplicating saying, "O Allāh! Verily, I ask you by

[1] Aḥmad 5:312.

[2] Abu Dāwud 5:320, *Tuḥfat Al-Aḥwadhi* 10:28, and An-Nasā'ī 8:250.

[3] An-Nasā'ī 8:251.

my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»

*«By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer.»*[1]

The other *Sunan* compilers have also recorded this *Ḥadīth*.[2] At-Tirmidhi said, *"Ḥasan Gharīb."*

## A *Ḥadīth* about seeking a Cure by these *Sūrahs*

Al-Bukhāri recorded from 'Ā'ishah that whenever the Prophet ﷺ would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), 'Say: He is Allāh, One', 'Say: I seek refuge with the Lord of *Al-Falaq*', and 'Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.[3] The *Sunan* compilers also recorded this same *Ḥadīth*.[4]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤﴾

﴿1. *Say: "He is Allāh, One."*﴾

﴿2. *"Allāh Aṣ-Ṣamad."*﴾

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[1] An-Nasā'ī in *Al-Kubrā*, *Tuḥfat Al-Ashrāf* 2:90.

[2] Abu Dāwud no. 1493, At-Tirmidhi no. 3475, and Ibn Mājah no. 3857.

[3] *Fatḥ Al-Bāri* 8:679.

[4] Abu Dāwud 5:303, *Tuḥfat Al-Aḥwadhi* 9:347, An-Nasā'ī in *Al-Kubrā* 6:197, and Ibn Mājah 2:1275.

﴿3. *"He begets not, nor was He begotten."*﴾

﴿4. *"And there is none comparable to Him."*﴾

The reason for the revelation of this *Sūrah* has already been mentioned. 'Ikrimah said, "When the Jews said, 'We worship 'Uzayr, the son of Allāh,' and the Christians said, 'We worship the Messiah ('Īsā), the son of Allāh,' and the Zoroastrians said, 'We worship the sun and the moon,' and the idolators said, 'We worship idols,' Allāh revealed to His Messenger ﷺ,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

﴿*Say: "He is Allāh, One."*﴾[1]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (*Al-Aḥad*) cannot be used for anyone in affirmation except Allāh the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

﴿ٱللَّهُ ٱلصَّمَدُ ۝٢﴾

﴿*Allāh Aṣ-Ṣamad.*﴾ 'Ikrimah reported that Ibn 'Abbās said, "This means the One Who all of the creation depends upon for their needs and their requests." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom... He is the One Who is perfect in all aspects of nobility and authority. He is Allāh, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allāh, the One, the Irresistible."[2] Al-A'mash reported from Shaqīq, who said that Abu Wā'il said,

﴿ٱلصَّمَدُ﴾

﴿*Aṣ-Ṣamad.*﴾ is the Master Whose control is complete."[3]

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[1] If this is an actual quote, we are not aware of where it came from.

[2] Aṭ-Ṭabari 24:692.

[3] Aṭ-Ṭabari 24:692.

**Allāh is Above having Children and procreating**

Then Allāh says,

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

*﴿He begets not, nor was He begotten. And there is none comparable to Him.﴾*

meaning, He does not have any child, parent or spouse. Mujāhid said,

﴿وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

*﴿And there is none comparable to Him.﴾* "This means He does not have a spouse." This is as Allāh says,

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ﴾

*﴿He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.﴾* (6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him? Glorified, Exalted and far removed is Allāh from such a thing.

Allāh says,

﴿وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۝٨٨ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ۝٨٩ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ۝٩٠ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ۝٩١ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ۝٩٢ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ۝٩٣ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ۝٩٥﴾

*﴿And they say: Ar-Raḥmān has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Raḥmān. But it is not suitable for Ar-Raḥmān that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Raḥmān as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.﴾* (19:88-95)

And Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾

*﴿And they say: "Ar-Raḥmān has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.﴾* (21:26-27)

Allāh also says,

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾﴾

*﴿And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allāh! (He is free) from what they attribute unto Him!﴾* (37:158-159)

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded (that the Prophet ﷺ said),

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

*«There is no one more patient with something harmful that he hears than Allāh. They attribute a son to Him, while it is He Who gives them sustenance and cures them.»*[1]

Al-Bukhāri also recorded from Abu Hurayrah that the Prophet ﷺ said,

«قَالَ اللهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ»

*«Allāh the Mighty and Majestic says, "The Son of Ādam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allāh) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allāh has taken a son.' But I am the One, the Self-Sufficient Master. I do*

[1] *Fatḥ Al-Bāri* 13:372.

*not give birth, nor was I born, and there is none comparable to Me."*[1]

This is the end of the *Tafsīr* of *Sūrat Al-Ikhlāṣ*, and all praise and blessings are due to Allāh.

[1] *Fatḥ Al-Bāri* 8:611, 612.

# The *Tafsīr* of *Al-Mu'awwidhatayn* (*Sūrahs Al-Falaq* and *An-Nās*) (Chapters 113-114)

**Which were revealed in Al-Madīnah**

## The Position of Ibn Mas'ūd concerning *Al-Mu'awwidhatayn*

Imām Aḥmad recorded from Zirr bin Ḥubaysh that Ubayy bin Ka'b told him that Ibn Mas'ūd did not record the *Mu'awwidhatayn* in his *Muṣḥaf* (copy of the Qur'ān). So Ubayy said, "I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾

﴿*Say: "I seek refuge with the Lord of Al-Falaq."*﴾(113:1)

So he said it. And Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

﴿*Say: "I seek refuge with the Lord of mankind."*﴾ (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said."[1]

## The Virtues of *Sūrahs Al-Falaq* and *An-Nās*

In his *Ṣaḥīḥ*, Muslim recorded on the authority of 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ:

«*Do you not see that there have been Āyāt revealed to me tonight the like of which has not been seen before?*» They are

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾»

﴿*Say: "I seek refuge with, the Lord of Al-Falaq."*﴾(113:1)

[1] Aḥmad 5:129.

and;

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

﴿*Say: "I seek refuge with the Lord of mankind."*﴾ (114:1)»[1]

This *Ḥadīth* was recorded by Aḥmad, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

## Another Narration

Imām Aḥmad recorded from 'Uqbah bin 'Āmir that he said, "While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

«*O 'Uqbah! Will you not ride?*»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«يَا عُقْبَةُ، أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»

«*O 'Uqbah! Should I not teach you two Sūrahs that are of the best two Sūrahs that the people recite?*»

I said, 'Of course, O Messenger of Allāh.' So he taught me to recite

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾

﴿*Say: "I seek refuge with the Lord of Al-Falaq."*﴾ (113:1)

and

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

﴿*Say: "I seek refuge with the Lord of mankind."*﴾ (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ رَأَيْتَ يَا عُقَيْبُ، اقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ»

«*What do you think, O 'Uqayb?*[3] *Recite these two Sūrahs*

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[1] Muslim 1:558.

[2] Aḥmad 4:144, *Tuḥfat Al-Aḥwadhi* 9:303, and An-Nasā'ī 8:254.

[3] 'Uqayb means, "little 'Uqbah."

*whenever you go to sleep and whenever you get up.*»[1]

An-Nasā'ī and Abu Dāwud both recorded this *Ḥadīth*.[2]

## Another Narration

An-Nasā'ī recorded from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«إِنَّ النَّاسَ لَمْ يَتَعَوَّذُوا بِمِثْلِ هَذَيْنِ:

«*Verily, the people do not seek protection with anything like these two:*

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾

﴿*Say: "I seek refuge with the Lord of Al-Falaq."*﴾(113:1) and;

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾»

﴿*Say: "I seek refuge with (Allāh) the Lord of mankind."*﴾» (114:1)[3]

## Another Narration

An-Nasā'ī recorded that 'Uqbah bin 'Āmir said, "I was walking with the Messenger of Allāh ﷺ when he said,

«يَا عُقْبَةُ قُلْ»

«*O 'Uqbah! Say!*» I replied, 'What should I say?' So he was silent and did not respond to me. Then he ﷺ said,

«قُلْ»

«*Say!*» I replied, 'What should I say, O Messenger of Allāh?' He said,

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾»

﴿*Say: "I seek refuge with the Lord of Al-Falaq."*﴾

So, I recited it until I reached its end. Then he said,

«قُلْ»

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[1] Aḥmad 4:144.

[2] Abu Dāwud 2:152 and An-Nasā'ī 8:252, 253.

[3] *Al-Kunā* by Ad-Dūlābi 1:106.

«*Say!*» I replied, 'What should I say O Messenger of Allāh?' He said,

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾»

*﴿Say: "I seek refuge with the Lord of mankind."﴾*

So, I recited it until I reached its end. Then the Messenger of Allāh ﷺ said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهَا»

*«No person beseeches with anything like these, and no person seeks refuge with anything like these.»*"[1]

## Another *Ḥadīth*

An-Nasā'ī recorded that Ibn 'Ābis Al-Juhani said that the Prophet ﷺ said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ - أَوْ أَلَا أُخْبِرُكَ - بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

*«O Ibn 'Ābis! Shall I guide you to - or inform you - of the best thing that those who seek protection use for protection?»*

He replied, "Of course, O Messenger of Allāh!" The Prophet ﷺ said,

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ هَاتَانِ السُّورَتَانِ»

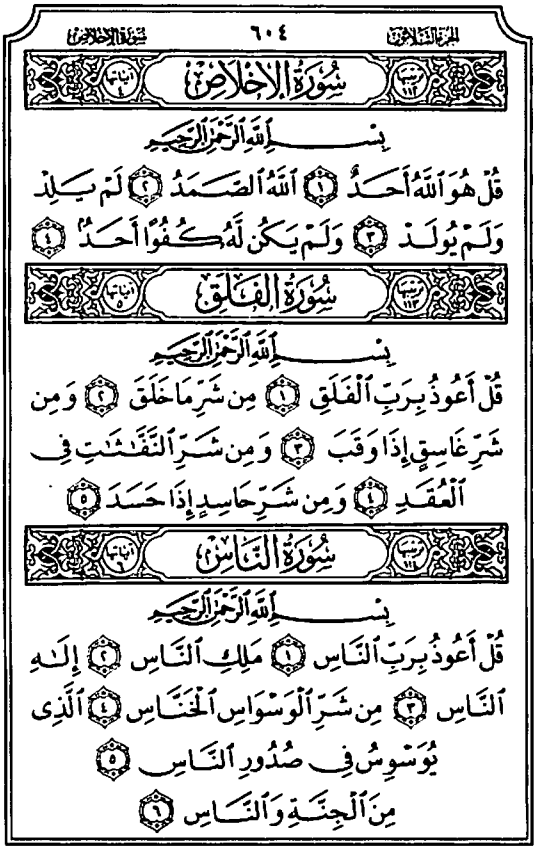
*﴿Say: "I seek refuge with the Lord of Al-Falaq."﴾ and ﴿Say: "I seek refuge with the Lord of mankind."﴾ These two Sūrahs (are the best protection).»*[2]

Imām Mālik recorded from 'Ā'ishah that whenever the Messenger of Allāh ﷺ was suffering from an ailment, he would recite the *Mu'awwidhatayn* over himself and blow (over himself). Then if his pain became severe, 'Ā'ishah said that she would recite the *Mu'awwidhatayn* over him and take his hand and wipe it over himself seeking the blessing of those *Sūrahs*.[3] Al-Bukhāri, Abu Dāwud, An-Nasā'ī and Ibn Mājah

[1] An-Nasā'ī 8:253.

[2] An-Nasā'ī 8:251.

[3] *Muwaṭṭa'* 2:942.




all recorded this *Ḥadīth*.[1]

It has been reported from Abu Sa'īd that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the *Jinns* and mankind. But when the *Mu'awwidhatayn* were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasā'ī and Ibn Mājah recorded this. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾

﴿1. *Say: "I seek refuge with the Lord of Al-Falaq,"*﴾

﴿2. *"From the evil of what He has created,"*﴾

﴿3. *"And from the evil of the Ghāsiq when Waqab,"*﴾

﴿4. *"And from the evil of the blowers in knots,"*﴾

[1] *Fatḥ Al-Bāri* 8:679, Muslim 4:1723, Abu Dāwud 4:220, An-Nasā'ī in *Al-Kubrā* 4:867, 368, and Ibn Mājah 2:1166.

[2] *Tuḥfat Al-Aḥwadhi* 6:218, An-Nasā'ī 8:271, and Ibn Mājah 2:1161.

﴿5. *"And from the evil of the envier when he envies."*﴾

Ibn Abi Ḥātim recorded that Jābir said, "*Al-Falaq* is the morning."[1] Al-'Awfi reported from Ibn 'Abbās, "*Al-Falaq* is the morning."[2] The same has been reported from Mujāhid, Sa'īd bin Jubayr, 'Abdullāh bin Muḥammad bin 'Aqil, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraẓi and Ibn Zayd. Mālik also reported a similar statement from Zayd bin Aslam.[3] Al-Quraẓi, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying,

﴿فَالِقُ ٱلْإِصْبَاحِ﴾

﴿*He is the Cleaver of the daybreak.*﴾." (6:96)[4]

Allāh said,

﴿مِن شَرِّ مَا خَلَقَ ۝٢﴾

﴿*From the evil of what He has created,*﴾ This means from the evil of all created things. Thābit Al-Bunāni and Al-Ḥasan Al-Baṣri both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣﴾

﴿*And from the evil of the Ghāsiq when Waqab,*﴾

Mujāhid said, "*Ghāsiq* is the night, and 'when it *Waqab*' refers to the setting of the sun." Al-Bukhāri mentioned this from him.[5] Ibn Abi Najīḥ also reported a similar narration from him (Mujāhid).

The same was said by Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, Khuṣayf, Al-Ḥasan and Qatādah. They said, "Verily, it is the night when it advances with its darkness."[6] Az-Zuhrī said,

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣﴾

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[1] Aṭ-Ṭabari 24:700.

[2] Aṭ-Ṭabari 24:701.

[3] Aṭ-Ṭabari 24:700, 701.

[4] Aṭ-Ṭabari 24:701.

[5] *Fatḥ Al-Bāri* 8:613.

[6] Aṭ-Ṭabari 12:748, 749.

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the star."[1] Ibn Zayd said, "The Arabs used to say, *'Al-Ghāsiq* is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.' "[2]

Ibn Jarīr said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imām Aḥmad recorded from Al-Ḥārith bin Abi Salamah. He said that 'Ā'ishah said, "The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

*«Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark.»*"[3]

At-Tirmidhi and An-Nasā'ī both recorded this *Ḥadīth* in their Books of *Tafsīr* in their *Sunans*.[4]

Allāh said,

﴿وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝٤﴾

﴿And from the evil of the blowers in knots,﴾

Mujāhid, Ikrimah, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk all said, "This means the witches."[5] Mujāhid said, "When they perform their spells and blow into the knots."

In another *Ḥadīth* it has been reported that Jibrīl came to the Prophet ﷺ and said, "Are you suffering from any ailment,

[1] Aṭ-Ṭabari 12:149.

[2] Aṭ-Ṭabari 12:149.

[3] Aḥmad 6:61.

[4] At-Tirmidhi no. 3366.

[5] Aṭ-Ṭabari 12:750, 751.

O Muḥammad?" The Prophet ﷺ replied,

«نَعَمْ»

«*Yes.*» So Jibrīl said, "In the Name of Allāh, I recite prayer *(Ruqyah)* over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."[1]

## Discussion of the Bewitchment of the Prophet ﷺ

In the Book of Medicine of his *Ṣaḥīḥ*, Al-Bukhāri recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyān said, "This is the worst form of magic when it reaches this stage." So the Prophet ﷺ said,

«يَا عَائِشَةُ، أَعَلِمْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بِئْرِ ذَرْوَانَ»

«*O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labīd bin A'ṣam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwān.'*»

'Ā'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2186.

«هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الحِنَّاءِ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

*«This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.»*

So he removed it (of the well). Then I ('Ā'ishah) said, 'Will you not make this public?' He replied,

«أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

*«Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.»*"[1]

[1] *Fath Al-Bāri* 10:243.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَٰهِ النَّاسِ ۝٣ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦﴾

﴿1. *Say: "I seek refuge with the Lord of An-Nās,"*﴾

﴿2. *"The King of An-Nās,"*﴾

﴿3. *"The God of An-Nās,"*﴾

﴿4. *"From the evil of the whisperer who withdraws."*﴾

﴿5. *"Who whispers in the breasts of An-Nās."*﴾

﴿6. *"Of Jinn and An-Nās."*﴾

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Ādam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allāh protects.

It is confirmed in the *Ṣaḥīḥ* that he (the Prophet ﷺ) said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينُهُ»

«*There is not a single one of you except that his companion (a devil) has been assigned to him.*»

They (the Companions) said, "What about you, O Messenger of Allāh?" He replied,

«نَعَمْ، إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«*Yes. However, Allāh has helped me against him and he has*

*accepted Islām. Thus, he only commands me to do good.*»[1]

It is also confirmed in the Two *Ṣaḥīḥs* from Anas, who reported the story of Ṣafiyyah when she came to visit the Prophet ﷺ while he was performing *I'tikāf*, that he went out with her during the night to walk her back to her house. So, two men from the Anṣār met him (on the way). When they saw the Prophet ﷺ, they began walking swiftly. So, the Messenger of Allāh ﷺ said,

«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

«*Slow down! This is Ṣafiyyah bint Ḥuyay!*»

They said, "Glory be to Allāh, O Messenger of Allāh!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«*Verily, Shayṭān runs in the Son of Ādam like the running of the blood. And verily, I feared that he might cast something into your hearts – or he said – evil.*»[2]

Sa'īd bin Jubayr reported that Ibn 'Abbās said concerning Allāh's statement,

﴿ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝﴾

﴿*The whisperer (Al-Waswās) who withdraws.*﴾ "The devil who is squatting (perched) upon the heart of the Son of Ādam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allāh he withdraws."[3] Mujāhid and Qatādah also said this.[4]

Al-Mu'tamir bin Sulaymān reported that his father said, "It has been mentioned to me that *Shayṭān* is *Al-Waswās*. He blows into the heart of the Son of Ādam when he is sad and when he is happy. But when he (man) remembers Allāh, *Shayṭān* withdraws."[5] Al-'Awfī reported from Ibn 'Abbās;

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[1] Muslim no. 2167.

[2] *Fatḥ Al-Bāri* 4:326.

[3] Aṭ-Ṭabari 24:709.

[4] Aṭ-Ṭabari 24:710.

[5] Aṭ-Ṭabari 24:710.

﴿ٱلْوَسْوَاسِ﴾

﴿*The whisperer.*﴾

"He is *Shaytan*. He whispers and then when he is obeyed, he withdraws."[1]

As for Allāh's saying;

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥﴾

﴿*Who whispers in the breasts of An-Nās.*﴾ Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and *Jinns*?

There are two views concerning this. This is because they (the *Jinns*) are also included in the usage of the word *An-Nās* (the people) in most cases.

Ibn Jarīr said, "The phrase *Rijālun min Al-Jinn*[2] (Men from the *Jinns)* has been used in reference to them, so it is not strange for the word *An-Nās* to be applied to them also."[3] Then Allāh says,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦﴾

﴿*Of Jinn and An-Nās.*﴾ Is this explanatory of Allāh's statement,

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥﴾

﴿*Who whispers in the breasts of An-Nās.*﴾?

Then, Allāh explains this by saying,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦﴾

﴿*Of Jinn and An-Nās.*﴾ This is supportive of the second view. It has also been said that Allāh's saying,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦﴾

﴿*Of Jinn and An-Nās*﴾ is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and *Jinns*. This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ

[1] Aṭ-Ṭabari 24:710.

[2] He is referring to *Sūrat Al-Jinn* 72:6.

[3] Aṭ-Ṭabari 24:711.

غُرُورًا﴾

﴿*And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and Jinn, inspiring one another with adorned speech as a delusion.*﴾ (6:112)

Imām Aḥmad recorded that Ibn 'Abbās said, "A man came to the Prophet ﷺ and said, 'O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).' The Prophet ﷺ said,

«اللهُ أَكْبَرُ، اللهُ أَكْبَرُ الْحَمْدُ لِلهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

«*Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān's) plot back as only a whisper.*»"[1] Abu Dāwud and An-Nasā'ī also recorded this *Ḥadīth.*[2]

This is the end of the *Tafsīr.* All praise and thanks are due to Allāh, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

[1] Aḥmad 1:235.

[2] Abu Dāwud 5:336, and An-Nasā'ī in *Al-Kubrā* 6:1710

# INDEX OF SELECTED TOPICS[1] VOLUMES 1–10

**THE MEANING OR EXPLANATION OF**

A Man is Killed for a Woman Whom He Kills 3:189
Abolition of Adoption 7:633
Acceptable Reasons for not joining *Jihād* 9:147
"Allāh" 1:65
Allāh does not order *Faḥshā'*, but orders Justice and Sincerity 2:58, 4:43
Allāh gives Victory to the Believing Group 9:626
Allāh is All-Knower of *Al-Ghayb* (Unseen) 5:242
Allāh sent down the *Sakīnah* into the Hearts of the Believers 9:128
Allāh's Most Beautiful Names 4:213, 9:580
Allowing What was Slaughtered in the Name of Allāh 3:449
Alternate Quranic recitations from the Companions may cary the Ruling of *Marfū'* 3:253
An Adopted Child should be named after His Real Father 7:635
*Anfāl* 4:251
Angels, Light and colors covered *Sidrat Al-Muntahā* 9:316
*Anṣāb* and *Azlām* 3:255
*Ad-Dīn* 1:77
*Al-Asmā' Al-Ḥusnā* 4:213, 9:580
*Al-'Ālamīn* 1:73
*Al-Aykah* 4:526
*Al-Burūj* 10:424
*Al-Birr* 1:478, 1:524, 2:210
*Al-Ghārimūn* (the Indebted) 4:457
*Al-Ghayb* 1:111
*Al-Ḥamd* 1:69
*Al-Hilāl* 1:524
*Al-Ifk* (the Slander) 7:33

[1] Entries are followed by the volume number, then the page number. Entries were selected based upon existing section headings, not the occurance of the term or subject.

*Al-Istawā'*, Rising above the Throne 4:77-78
*Al-'Izzah* belongs to Allāh 8:128
*Al-Jumu'ah* (Friday), and the Orders and Etiquette for Friday 9:638
*Al-Kitāb wal-Ḥikmah* 1:401, 2:58, 8:320
Al-Lāt and Al-'Uzzā 9:319
*Al-Li'ān* 7:25
*Al-Mash'ar Al-Ḥarām* 1:563
*Al-Miskīn* 4:454
*Al-Mu'allafatuhu Qulūbuhum* 4:455
*Al-Muttaqīn* 1:107
*Al-Muhāsar* 1:541
*Al-Muqtasimīn* 5:418
*Al-Qisās* 1:484
*Al-Quru'* 1:631-2
*Ar-Rabb*, the Lord 1:73
*Ar-Rajīm* 1:58
*Ar-Raḥmān Ar-Raḥīm* 1:66
*Aṣ-Ṣalāh* 1:114, 1:115
*Aṣ-Ṣirāṭ Al-Mustaqīm* 1:83
*Aẓ-Ẓihār and the Atonement for It* 9:511
Altering the Religion of 'Īsā 2:170
*Amānah* 8:54, 8:56
*Amarnā* 5:597
*Amāni* 1:272
*Āmīn* 1:91
Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs 2:447
'Arafāt 1:560-1:562, 1:564
*'Āshūrā'* 1:227
Attributes of the Believers 1:116
*Awwah* 4:526
*Badī'* 1:354, 3:426
*Baḥīrah*, *Sā'ibah*, *Waṣīlah* and *Ḥām* 3:283
*Barzakh* and Punishment therein 6:692
*Baṣā'ir* 3:431
*Baṭshah* 8:678
Believers 1:248, 4:367, 6:629, 9:210
Bestowing Raiment and Adornment on Mankind 4:40
*Bismillāh* 1:59
*Budn* (Sacrificial Camel) 6:572

Carry out the Prescribed Punishment in Public 7:21
Cattle are Lawful 6:563
Censuring Stinginess 9:497
Children of Israel 9:26
Commands and Prohibitions 9:558
Commercial Transactions during *Ḥajj* 1:559
Compentsation for the Work of Poor Caretakers 2:380
Consummation of the Marriage 7:716
Covenant 1:206, 1:251, 1:298, 2:192, 2:199, 3:128, 3:130, 4:200
Cursing the Disbelievers is allowed 1:455
Declaration of *Tawḥīd* 6:106
Divorce before consummating the Marriage 1:664
Divorce is Thrice 1:635-643
Eating from One's Relatives' Houses 7:125
Encouraging Gratitude 2:139
Encouraging *Jihād* to Defend the Oppressed 2:514-515
Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures 9:483
Encouragment to Seek Forgiveness, and Warning against False Accusation 2:576
Everything was created with *Qadar* 9:367
Expenditures of *Zakāh* (Alms) 4:453
Expiation for Breaking Oaths 3:251
*Faḥshā'* 2:58, 4:43, 10:35
*Fasad* or Mischief 1:131
Fighting in the Sacred Months 4:423
*Fiṭām* 1:653-654
*Fiṭrah* 7:543-545
*Fitnah* 4:288
*Ghassāq* 8:345, 10:331
*Ghanīmah and Fai'*; Ruling on the Spoils of War 4:318
*Ghishāwah* 1:123
Good News for the Righteous 8:372
*Ḥanīf* 7:543-545
*Ḥamīm* 6:543, 9:394, 10:331
*Hady* 3:77
"His Word and a spirit from Him" 3:57
*Hudā* or Guidance 1:83, 1:106, 1:108
Human and *Jinn* Devils 1:135
Holding the Property of the Unwise in Escrow 2:377
Hunting Game is Permissible After *Iḥrām Ends* 3:80

| | |
|---|---|
| Hypocrites are barred from participating in *Jihād* | 4:489 |
| Ibrāhīm, Allāh's *Khalīl* | 2:593, 5:541 |
| *'Ibādah* | 1:77 |
| Iblīs was the First to use *Qiyās* (Analogical Comparison) | 4:29 |
| *Ibn As-Sabīl* (Wayfarer) | 4:458 |
| Identifying the *Awliyā'* of Allāh | 4:627 |
| Idolators are granted Safe Passage if They seek It | 4:378 |
| *Iḥrām for Ḥajj* | 1:551 |
| *Īmān* | 1:110 |
| In the Cause of Allāh | 4:458 |
| Inheritance | 2:383, 2:389-397 |
| Investigating the Reliability of the News conveyed by Wicked People | 9:190 |
| Interceding for a Good or Evil Cause | 2:532 |
| Inheritance is for Designated Degrees of Relatives | 4:368 |
| Islām Has Been Perfected For Muslims | 3:92 |
| *Isti'ādhah* (seeking Refuge) | 1:50 |
| *Istawā* | 4:77 |
| *Jibt* and *Ṭāghūt* | 2:484 |
| *Jihād* | 1:596 |
| *Jihād is Farḍ Kifāyah* | 2:555 |
| *Jihād* is required in all Conditions | 4:432 |
| *Kalālah* | 2:395, 3:65 |
| Khalīfah | 1:185 |
| *Khamr* | 1:604 |
| *Khatama* | 1:121 |
| *Kibr* | 1:246 |
| Killing a Believer by Mistake | 2:542 |
| Legitimate Excuses for staying behind from *Jihād* | 4:495 |
| Maintaining the Orphan's Property | 1:609 |
| Making Peace between Disputing Muslims | 9:194 |
| "Making Peace is Better" | 2:600 |
| *Manāsik* | 1:399 |
| Manners of the *Najwā*, (Secret Counsel) | 9:523 |
| Manners for Assemblies | 9:525 |
| *Masjid Aḍ-Ḍirār* and *Masjid At-Taqwā* | 4:514 |
| *Mubāhalah* | 1:300, 2:176 |
| *Nafaqah* (Spending or Charity) | 1:595 |
| *Najwā* | 2:579 |
| Narrations About the Cause of Revelation carry the Ruling of *Marfū'* | 4:393 |

Narrations from the Companions about the Hereafter May carry the Ruling of *Marfū'* 10:520
*Naṣārā* 1:249
*Naskh* 1:323
*Nifāq* 1:124
*Nutfah* 6:635-636
None can make Anything Lawful or Unlawful except Allāh 4:622
Mortgaging 2:93
Mutual Consent in Trading 2:432
Observing Fairness in the Will 2:385
Obeying the Messenger is Obeying Allāh 2:522
Passing the Fingers through the Beard While performing *Wuḍū'* 3:110
Paying *Jizyah* is a Sign of *Kufr* and Disgrace 4:405
Performing *Tayammum* with Clean earth When There is no Water and When One is Ill 3:116
Permission to fight; the first *Āyah of Jihād* 6:582
Permitting Dead Animals in Conditions of Necessity 3:95
Permitting the Slaughtered Animals of the People of the Book 3:102
Prohibited in Marriage 2:412-421, 9:600
Proof of the Torment of the Grave 8:482
*Qiblah* 1:347, 1:418, 1:430
Qualities of the Faithful Believers and Their Refinement 9:178
*Qummal* 4:147
*Rafath* During *Ḥajj* 1:554
Raising Mount Ṭūr over the Jews, because of Their Rebellion 4:199
Relatives before Whom a Woman does not need to observe *Ḥijāb* 8:29
Retaliation for Wounds 3:190
Returning the *Salām* With a Better *Salām* 2:533
*Ribā* 2:69, 2:78-9, 2:267
*Ribāṭ* 2:360
*Riqāb* 4:456
*Rūḥ* 6:76-78
*Rūḥ Al-Qudus* 1:288
*Ṣābi'ūn* 1:250
*Sa'ī* 1:450
*Ṣalāh* upon the Prophet ﷺ 7:710
*Salāt Aḍ-Ḍuḥā or Salāt Al-Ishrāq* 8:319
*Ṣalāt Al-Qaṣr*, Shortening the Prayer 2:563
*Salsabil* 10:296
Saying "If Allāh wills" when determining to do Some-

thing in the Future 6:137
Seeking Permission and the Etiquette of entering Houses 7:58
Sending Down the *Mā'idah* 3:300
*Sha'ā'ir of Allāh* 6:567
*Shayṭān*; Why the Devil is called *Shayṭān* 1:57
*Shirk* is New 4:579
*Shirk* is the Greatest *Ẓulm* (Wrong) 3:394
*Sijjīl* 5:94
Spending on the Unwise with Fairness 2:378
Splitting into Sects and the Saved Sect 7:546
Suckling 1:650-652, 2:416
*Suḥūr* 1:511
*Taḥlīl/Ḥalālah* 1:642
*Tamattu'* 1:545, 1:550
*Taqwā* 1:109, 2:227
*Tayammum* 2:471
*Tawḥīd* 2:31, 2:131, 10:26
Testimony of Two Just Witnesses for the Will 3:290
*Tilāwah* 1:362
There is No Monasticism in Islām 3:249
Final Will and Testament 3:290
*Ṭūbā* 5:276
*Tuwfān* 4:147
The Adulteress is Confined in her House; A Command Later Abrogated 2:400
The *Āyah* of the Sword 4:375
The Animals that are Unlawful to Eat 3:83
The Beast of the Earth 7:358
The Creation of Humans and *Jinns* 9:382
The Creation of Man 6:635
The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness 1:211
The Condemnation of strutting 5:623
The Days of *Tashrīq* 1:572-3
The Destruction of the Dwellers of *Al-Aykah*, the People of Shu'ayb 5:410
The Destruction of the Dwellers of Al-Ḥijr Who are the People called Thamūd 5:411
The Development of the *Nutfah* and Embryo in the Womb 6:525
The Difference between a Believer and a Muslim 9:210
The Duties of the Muslims when They attain Power 6:588
The Etiquette of entering the Houses of the Prophet ﷺ and

the Command of *Ḥijāb* 8:23
The Evil Eye 10:125
The *Fai'* and how it is spent 9:554-560
The Fear Prayer 1:672, 2:567-570
The *Fidyah* for shaving the head during *Iḥrām* 1:544
The *Fidyah* of the Fast 1:497
The First Revelation 10:532
The Forbidden Tree 4:36
The *Fuqarā'* (Poor) 4:454
The "Great *Baṭshah*" 8:678
The Guardian Angels 5:248
The *Īlā'* and its Rulings 1:628
The *'Iddah* 1:630-2, 10:33
The *'Iddah* for the *Khul'* 1:639
The *'Iddah* of the Pregnant Woman 10:45
The *'Iddah* of the Widow 1:656
The *'Iddah* of those in menopause etc. 10:43
The Inheritance of the Qur'ān 8:148
The Intention and Mentioning Allāh's Name for *Wuḍū'* 3:109
The *Isrā'* (Night Journey) 5:550
The Issue of renting Houses in Makkah 6:549
The Issue of Small Children who die and that it is *Makrūh to* discuss this Matter 5:593, 5:596
The Judge's Ruling does not allow the Prohibited or prohibit the Lawful 1:522
The *Ka'bah* 2:216
The *Laghw* (Unintentional) Vows 1:626
The Lawful and the Unlawful Beasts 3:73
The Letters at the Beginning of *Sūrahs* 1:102
The *Masākīn* (Needy) 4:454
The *Maqām* of Ibrāhīm 1:373, 2:218
The Middle Prayer 1:668-669
The Months of *Ḥajj* 1:553
The *Mufaṣṣal* Section of the Qur'ān 9:215
The *Mut'ah* 1:664, 1:679
The *Mutashābihāt* and *Muḥkamāt Āyāt* 2:111-115
The Names of Makkah 2:217
The Necessity of Washing the Feet 3:113
The Nine Signs of Mūsā 6:97
The Order to Worship Allāh Alone and to Be Dutiful to Parents 2:448

The Parable of the Light of Allāh 7:83
The Permission to Marry Chaste Women From the People of the Scriptures 3:104
The Pen 10:101
The Penalty of Killing Game in the Sacred Area or in the State of *Iḥrām* 3:267
The Permission to Marry Four Women 2:374
The Prescribed Punishment for slandering Chaste Women 7:23
The Prescribed Punishment for *Zinā* (Illicit Sex) 7:18
The Prohibited is Allowed in Cases of Emergency 1:472
The Prohibited Things 1:469, 3:496
The People of *Al-A'rāf* 4:68
The Permissibility of being Kind to Disbelievers who do not fight against the Religion 9:595
The Prohibited Things 1:469
The Punishment of those who Cause Mischief in the Land 3:161
The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension 3:166
The Qur'ān is Allāh's *Kalām* (Speech) 5:230
The Qur'ān was revealed on *Laylatul-Qadr* 8:670
The Religion with Allāh is Islām 2:133, 2:202
The Reward of the Foremost in Faith 9:415
The Reward of Those on the Right 9:423
The Right of the Neighbor 2:450
The Rights of the Divorced woman 10:48
The Rights the Spouses have over Each Other 1:633
The Ruling Concerning Female Orphans 2:595
The Ruling Concerning Desertion on the Part of the Husband 2:599
The Rulings of *Ḥijāb* 7:67
The Rulings of *I'tikāf* 1:518
The Sacred Months 4:421
The Seven Destructive Sins 2:435
The Shade, the Manna and the Quail 1:233
The Slave Girl's Punishment for Adultery is Half 2:427
The Story of a *Mujāhid* who fought for the sake of Allāh 7:344
The Story of Ādam and Iblīs 6:44, 6:400, 8:351
The Story of 'Ād 6:650, 8:524, 9:66, 9:357
The Story of Al-Ḥudaybiyyah and the Peace Treaty that followed 9:157
The Story of Al-Khiḍr 6:182

The Story of Bal'am bin Bā'ūrā' 4:204
The Story of Dhul-Qarnayn 6:203
The Story of Ḍimām bin Tha'labah 10:462
The Story of Fir'awn and His People 9:364
The Story of Hābīl (Abel) and Qābīl (Cain) 3:150
The Story of Hārūt and Mārūt, and the Explanation that They were Angels 1:314
The Story of Hūd and the People of 'Ād 4:91, 5:72
The Story of Ibrāhīm and his People 6:458, 8:265
The Story of Lūṭ and His People 4:108
The Story of Maryam and Al-Masīḥ 2:148, 6:239, 6:655
The Story of Mūsā 4:129, 5:106, 5:310, 6:182, 6:654, 7:303, 7:376, 8:464, 8:680
The Story of Nūḥ and His People 4:86, 4:635, 5:50, 5:65, 6:645, 10:178
The Story of Rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as a Prophet 1:391
The Story of Ṣāliḥ and Thamūd 4:101, 5:77
The Story of Shu'ayb, and the Land of Madyan 4:113
The Story of Sulaymān 7:308
The Story of Thamūd 9:359
The Story of the Emissary of 'Ād 4:97
The Story of the Dead People 1:680
The Story of the Descent of 'Īsā 3:29-43
The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed 8:178
The Story of the Emissary of 'Ād 4:97
The Story of the Jews Who sought a King to be appointed over Them 1:686
The Story of the *Jinns* listening to the Qur'ān 9:74
The Story of the murdered Israeli Man and the Cow 1:256
The Story of the People of *Al-Kahf* 6:117
The Story of the People of the Elephant 10:589
The Story of the People of Ditch 10:425
The Story of the People of Lūṭ 9:362
The Story of the People of Madyan and the Call of Shu'ayb 5:95
The Story of the People of Nūḥ and the Lesson from it 9:353
The Story of the She-Camel 10:501
The Story of the Sorcerer, the Monk and the Boy 10:427
The Story of Two Israelites 8:255
The Story of the Two Litigants 8:321
The Story of 'Uzayr 2:38

The Story of worshipping the Calf 4:163
The Story of Ya'jūj and Ma'jūj 6:491
The Story of Yūnus 8:285
The Story of Yūsuf 5:136
The Story of Zakariyyā and His Supplication for a Son 6:226
The Story of Zayd and Zaynab 7:695
The *Ṣūr* (the Trumpet) 6:387, 7:367-369, 8:207, 8:421, 9:230
The Testimony of *Tawḥīd* 2:131
The Times when Servants and Young Children should seek Permission to enter 7:122
The Tree of *Zaqqūm* and its Companions 8:257
The Trumpet 6:387, 7:367-369, 8:207, 8:421, 9:230
The *Uḍḥiyyah* is *Sunnah Mustahabbah* 6:580
The Veil over the Hearts of the Idolators 6:23
The Will 1:490
The Weighing of the Deeds on the Day of Judgement 4:24
The Wives of the People of Paradise are Pure 1:169
The Wives of the Prophet ﷺ are Members of His Household 7:680
The Women who are Lawful for the Prophet ﷺ 7:720
There is no Sin on Elderly Women if They do not wear a *Jilbāb* 7:123
Those employed to collect Alms 4:454
Those Who Deserve Charity 2:65
*Uḍḥiyyah* 6:567
*Ummi* 1:271
*Ummah* 5:28
*Umam* 3:342
Using *Jawāriḥ* to Hunt Game is Permissible 3:97, 3:100
Unintentional Oaths 3:251
*Wali* 1:647
Water Game is Allowed for the *Muḥrim* 3:272
Warning Against Intentional Murder 2:547
What Does 'Great Reward' Mean? 2:462
When a Companion says; "This is from the Sunnah" Then the Ruling is *Marfū'* 8:40
Will the Repentance of those who Commit Intentional Murder be Accepted? 2:549
Warning Against the *Fitnah* of Spouses and Offspring 10:27
Weighing the Deeds 4:23
Wiping Over the *Khuffs* is an Established Sunnah 3:115
Witnesses Should Attend the Dictation of Contracts 2:87

When does cutting off the hand of the theif Become Necessary? 3:173
*Wuḍū'* 3:107-120
*Yahūd* 1:249
*Zaqqūm* 8:257
*Zajrah* 8:240

**BATTLES**

Al-Ḥudaybiyyah 9:155
The Battle of Badr 2:119, 2:254-265, 4:251-280, 323-347
The Battle of Bani An-Naḍīr 9:543-551
The Battle of Ḥamrā' Al-Asad 3:323
The Battle of Ḥunayn 4:398
The Battles of Īsā 3:29-43
The Battle of the Conquest of Makkah 9:122
The Battle of the Elephant 10:589
The Battles of Romans and the Persians 7:520-525
The Battle of Tabūk 4:405, 432-434, 528-530
The Battle of Uḥud 2:253-265, 287-300.
The Campaign against Banu Qurayẓah 7:667
The Campaign of the Confederates (*Al-Aḥzāb*) 7:646-665
*Masjid Aḍ-Ḍirār* 4:514
The Nakhlah Manouvers 1:601

**THE COMMAND TO (OR FOR)**

Answer Allāh and His Messenger ﷺ 4:286
Avoid *Zinā* (Unlawful Sex) and what leads to it 5:616, 5:618
Be Free and Clear from the Idolators 4:611
Be Good and Dutiful to Parents 7:462
Be Honest in Weights and Measures 5:620
Be patient and perform the Five daily Prayers 6:410
Being Kind to Relatives 2:368
Call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh 6:687
Collect the *Zakāh* 4:508
Complete *Ḥajj and 'Umrah* 1:539
Eat Lawful Provisions and to be Thankful, and An Explanation of what is Unlawful 5:536, 6:658
Emigrate 6:70, 8:369
Endurance when Engaging the Enemy 4:331
Equality in Punishment 5:546
Establish the Invitation to Allāh 2:232

| | |
|---|---|
| Follow the Qur'ān and Sunnah | 7:682 |
| Fulfill the Covenant of Allāh | 3:518 |
| Give Full Measure and Full Weight | 3:517 |
| Grant Slaves a Contract of Emancipation | 7:78 |
| Handle the Orphan's Wealth properly | 4:283 |
| Have Enmity towards the Disbelievers and to abandon supporting Them | 9:585 |
| Have Patience and *Ribāṭ* | 2:360 |
| Have *Taqwā*, *Wasīlah*, and *Jihād* | 3:169 |
| *Ḥijāb* | 8:23, 8:45 |
| Invite people to Allāh with Wisdom and Good Preaching | 5:545 |
| Justice and to Convey the Witness for Allāh | 2:606 |
| Keep Company with the Believers | 6:142 |
| Keep Oneself Chaste if One is not able to get married | 7:77 |
| Lower the Gaze | 7:64 |
| Maintain the Ties of Kinship | 5:609, 7:590 |
| Marry | 7:75 |
| Offer the Prayers at their appointed Times | 6:59 |
| Pray, give the *Zakāh* and obey the Messenger ﷺ | 7:120 |
| Recite the Qur'ān and to patiently | |
| Return the Trusts | 2:492 |
| Say *Ṣalāh* upon the Prophet ﷺ | 8:31 |
| Shun *Shirk* and Lying | 6:564 |
| Speak the Truth | 8:53 |
| Spend in the Cause of Allāh | 1:536 |
| Stand in (Voluntary) Night Prayer (Later Abrogated) | 10:218 |
| Strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom | 9:87 |
| Take Adornment when going to the *Masjid* | 4:49 |
| Ten Commandments | 3:507 |
| The Command to Worship Allāh and engage in *Jihād* | 6:622 |
| The Necessity of Holding to the Path of Allāh and the Community of the Believers | 2:229, 2:234 |
| The Necessity of Obeying the Messenger | 2:503 |
| The Necessity of Obeying the Rulers in Obedience to Allāh | 2:495 |
| The Necessity of Performing *Ḥajj* | 2:221-223 |
| The Necessity of Reciting *Al-Fātiḥah* in Every *Rak'ah* of the Prayer | 1:49 |
| The Necessity of Referring to the Qur'ān and Sunnah | 2:498-500 |
| The Necessity of Referring to What Allāh has Revealed for Judgement | 2:572 |
| The Necessity of Washing Between the Fingers for *Wuḍū'* | 3:115 |

The Necessity of Washing the Feet for *Wuḍū'* 3:113
The Necessity of Writing Future Transactions 2:85
The *Mahr* is Obligatory 2:372 2:376, 1:665, 2:410
The Order for Consultation and to Abide by it 2:303
The Order for *Jihād* against the Disbelievers and Hypocrites 2:529,2:539,4:474, 4:546,
The Order for Justice and Sincerity 4:43
The Order for Just Testimony 3:518
The Order for Kindness to Parents 3:510
The Order for Patience and Gratitude 9:496
The Order for *Taqwā* as much as one is Capable 10:29
The Order to Be Just 2:494
The Order to Fast 1:495-517
The Order to Fight People of the Scriptures until They give the *Jizyah* 4:404
The Order to Fight to eradicate *Shirk and Kufr* 4:313
The Order to Listen to the Qur'ān 4:247
The Order to Perform *Wuḍū'* 3:107
The Order to Speak the Truth 4:538
The Orders and Etiquette for Friday 9:638

**THE PROHIBITION OF**

Anal Sex 1:618
Annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims 8:27
Approaching Prayer When Drunk or *Junub* 2:466
Arguing during *Ḥajj* 1:557
Asking for Forgiveness for Hypocrites 4:484
Being Kind towards Combatant Disbelievers 9:597
Bribery 1:522
Buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it 9:644
Causing Mischief in the Land 4:81
Consuming the Orphan's Property 3:516
Disclosing Uninvestigated News 2:527
Exaggeration in the Religion 3:239
Extravagance 3:490, 4:50
*Fāḥishah*, Sin, Transgression, *Shirk* and Lying about Allāh 4:52
Fighting in the Sacred Area, except in Self-Defense 1:529
Fighting during the Sacred Months, except in Self-Defense 1:534
Fleeing from Battle, and its Punishment 4:276

Following the Ways of the People of the Book 1:332
Following the Footsteps of *Shayṭān* 1:465
Forcing One's Slave-Girls to commit *Zinā* 7:80
*Fusūq* during *Ḥajj* 1:555
Going against the Messenger's Commandment 7:133
Hiding the Truth and distorting It with Falsehood 1:209
Hunting Game in the Sacred Area and During the State of *Iḥrām* 3:264
Hunting Land Game During *Iḥrām* 3:274
Ideas of the Disbelievers about Death and Predestination 2:301
Ill-Treatment of Divorced Women 10:48
Imitating the People of the Scriptures 9:483
Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh 3:436
*Khamr* (Intoxicants) and *Maysir* (Gambling) 3:254-256
Killing Children 3:511
Leaving the *Masjid* while the *Imām* is delivering the Friday Sermon 9:646
Making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ 9:183
Marrying *Mushrik* Men and Women 1:611
Mocking and ridiculing One Another 9:198
Murder and Suicide 2:432
*Mut'ah Marriage* 2:423
Mutilating the Dead and stealing from the Captured Goods 1:527
Prayer for the Funeral of Hypocrites 4:490
*Rafath* During *Ḥajj* 1:554
Residing Among the Disbelievers While Able to Emigrate 2:559
*Ribā* 7:551
Sexual Intercourse with Menstruating Women 1:615-618
Speaking during the Prayer 1:671
Swearing to abandon a Good Deed 1:624
*Tabarruj* 7:678
Taking Advisors Among the Disbelievers 2:249
*Taḥlīl/Ḥalālah* 1:642
Using *Al-Azlām* for Decision Making 3:89
Unfounded Suspicion 9:200
Unjustified Killing 3:514
Unlawfully Earned Money 2:431
What was Slaughtered in other than Allāh's Name 3:451
*Wilāyah* with the Disbelievers 2:621, 3:204, 3:211, 2:287, 2:141, 4:394
*Wiṣāl* 1:517